THE BIBLE,

THAT IS,

The holy Scriptures contained in the Old and New Testament,

¶ Translated according to the Ebrew and Greeke, and conferred with the best Translations in divers Languages.

¶ With most profitable Annotations upon all the hard places, and other things of great importance.

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To the Christian Reader.

BEsides the manifold and continuall benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakeable mercies, in that it hath pleased him to cal vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darknes, from the liuing God to dumme and dead idoles, and that after so cruel murder of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that we may not be vnmindfull of these great mercies, but seeke by all meanes (according to our duetie) to be thankfull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisdome, the glasse wherein we beholde Gods face, the testimony of his fauour, and the onely food and nourishment of our soules) we thought that we could bestow our labours and study in nothing which could be more acceptable to God & comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times & imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare & trembling we haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlinesse we reuerence, exhorted, and also encouraged by the ready wils of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit & fauor of God toward his Church (though the time was then most dangerous, and the persecution sharpe and furious) wee submitted our selues at length to their godly iudgements, and seeing the great opportunity and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercy hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point and word, according to the measure of that knowledge which it pleased Almightie God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnesse, that we haue by all meanes endeuoured to set forth the puritie of the word and right sence of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwaies to restore it to all integritie: so haue we most reuerently kept the proprietie of the words, considering that the Apostles, who spake & wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrew, then enterprised farre by mollifying their language, to speake as the Gentiles did. And for this and other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, & also delight in the sweete sounding phrases of the holy Scrip-

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tures.

tures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations read after one sort, & some after another, whereas all may serue to good purpose and edification, we haue in the margent noted that diuersity of speach or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke, ‖ Againe, whereas the Ebrew speach seemed hardly to agree with ours, we haue noted it in the margent after this sort † vsing that which was more intelligible. And albeit that many of the Ebrew names be altered frō the old text, and restored to the true writing and first originall, whereof they haue their signification, yet in the vsuall names little is changed for feare of troubling the simple Readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and property of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstand of them that are not wel practised therein) we haue put it in the text with another kind of letter, that it may easily be discerned from the cōmon letter. As touching the diuision of the verses, we haue followed the Ebrew examples, which haue so frō the beginning distinguished them. Which thing as it is most profitable for memory, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this * Besides this, the principall matters are noted and distinguished by this marke ¶ Yea, and the arguments both for the booke and for Chapters with the number of the verse are added, that by all meames the Reader might be holpen. For the which cause also we haue set ouer the head of euery Page, some notable word or sentence which may greatly further aswell for memory as for the chiefe point of the Page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge therof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best Commentaries, and also by the conference with the godly and learned brethren, to gather briefe Annotations vpon all the hard places, aswell for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the amplification of the same, as may most appertaine to Gods glory, and the edification of his Church. Furthermore, whereas certaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no description they could be made easie to the simple Reader, we haue so set them foorth with figures & notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the Annotations noted by the letters a.b.c. &c. attaine thereunto, yet by the perspectiue, & as it were by the eye, may sufficiently know the true meaning of all such places, whereunto also we haue added certaine Mappes of Cosmographie, which necessarily serue for the perfect vnderstanding and memory of diuers places and Countreys, partly described, and partly by occasion touched, both in the Old and New Testament.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge & furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrew names: and the other conteyning all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich Pearle and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the word of God, earnestly study it, and in all your life practise it, that ye may now appeare indeed to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through IESVS CHRIST our Lord, who liueth and reigneth for euer,

AMEN.

Of

¶ Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esai 12. 3. and 49.10 reue.21. 16. & 22.17.

HEre is the spring where waters flowe,
to quench our heate of sinne:
Here is the tree where trueth doeth growe,
to leade our liues therein:

Ierem.33.15. psal. 119.160. reuel.2.7. and 22.2.psal.119. 142,144.

Here is the Iudge that stints the strife,
when mens deuises faile:

Iohn 6.35.

Here is the bread that feedes the life,
that death cannot assaile:

Luke 2.10.

The tidings of saluation deare,
comes to our eares from hence:

Ephes.6.16.

The fortresse of our faith is here,
and shield of our defence.

Matth.7.6.

Then be not like the hogge that hath
a pearle at his desire,

2.Pet.2.22.

And takes more pleasure in the trough,
and wallowing in the mire.

Matth.6.22.

Reade not this Booke in any case,
but with a single eye:

Psalm.119. 27,73.

Reade not but first desire Gods grace,
to vnderstand thereby.

Iude 20.

Pray still in faith with this respect,
to fructifie therein:

Psal.119.11.

That knowledge may bring this effect,
to mortifie thy sinne.

Ioshua 1.8. Psal.1.1,2.

Then happy thou in all thy life,
what so to thee befalles:

Psal.94.12,13

Yea, double happy shalt thou be,
when God by death thee calles.

O Gracious GOD and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and increasing in vs all heauenly vertues. Graunt this, O heauenly Father, for Iesus Christes sake. Amen.

How to take profit in reading of the Holy Scriptures.

Whosoeuer mindeth to take profite by reading Scriptures, must

1. Earnestly and vsually pray vnto God that he will vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the parh of his commandements.

   } Psalm.119.
2. Diligently keepe such order of reading the Scriptures and prayer, as may stand with his calling and state of life, So that
   - At the least wise euery day this exercise bee kept. } Deut.11.v.19.
   - The time once appointed hereunto after a good entry, be no otherwise employed. } Luke 9. v.62.
   - Superstition be auoided.
   - At one other time that be done, which is left vndone at any time.

   } Esai 29.v.36. Ephes. 5. v.16.
3. Vnderstand to what end and purpose the Scriptures serue, which were written, to
   - Teach, that we may learne trueth.
   - Improoue, that we may be kept from errour.
   - Correct, that we may be driuen from vice.
   - Instruct, that wee may be setled in the way of well doing.

   } 2. Tim.3. vers. 16. and 17.
   - Comfort, that in trouble wee may be confirmed in patient hope. } Rom.15.v.4.
4. Remember that Scriptures conteine matter concerning
   - Religion, and the right worshipping of God, as
     - Faith in one God, { Father. Sonne. Holy Ghost.
     - The state of mankind, by { 1. Creation. 2. Fall and sinne. 3. Regeneration in Christ.
     - The Church and the gouernment thereof { Before Christ. Since Christ.
     - The word of God written in the Testament { Olde. Newe.
     - Sacraments { Before Christ. Since Christ.
     - The ende and generall iudgement of the { Good. Wicked.
   - Common-wealths and gouernments of people, by
     - Magistrates { Good. Euill.
     - Peace and warre.
     - Prosperitie and plague.
     - Subiects { Quiet. Disordered.
   - Families and things that belong to household, in which are
     - Husbands. Wiues. Parents. Children. Masters. Seruants. } Godly blessed.
     - } Vngodly plagued.
   - The priuate life and doings of euery man in ——
     - Wisedome and folly.
     - Loue and hatred.
     - Soberneſse and incontinencie.
     - Mirth and sorow.
     - Speech and silence.
     - Pride and humilitie.
     - Couetousneſse and liberalitie.
   - The common life of all men, as
     - Riches, pouertie.
     - Nobilitie.
     - Fauour.
     - Labour, and idleneſse.
5. Refuse all sense of Scripture contraric to the
   - Articles of Christian faith, conteined in the common Creede.
   - First and second Table of Gods Commandements.
6. Marke and consider the
   1. Coherence of the Text, how it hangeth together.
   2. Course of times and ages, with such things as belong vnto them.
   3. Manner of speech proper to the Scriptures.
   4. Agreement that one place of Scripture hath with another, whereby that which seemeth darke in one, is made easie in another.
7. Take opportunitie to
   - Reade interpreters, if he be able.
   - Conferre with such as can open the Scriptures. Actes 8. verse 30, 31, &c.
   - Heare preaching, and to proove by the Scriptures that which is taught. Acts 17. verse 11.

T. GRASHOP.

¶ The names and order of all the Books of the Old and New Testament, with the Number of their Chapters.

Genesis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasse, Apocryphe.		Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

¶ *The Bookes called Apocrypha.*

1. Esdras	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16		
Tobit	14	The song of the three children.	
Iudeth	16	The story of Susanna.	
The rest of Esther	6	The idole Bel and the Dragon.	
Wisedome	19	1. Maccabees	16
Ecclesiasticus	51	2. Maccabees	15

¶ *The Bookes of the New Testament.*

Matthew	28	2. Thessalonians	3
Marke	16	1. Timotheus	6
Luke	24	2. Timotheus	4
Iohn	21	Titus	3
The Actes	28	Philemon	1
The Epistle to the Romanes	16	To the Hebrewes	13
1. Corinthians	16	The Epistle of Iames	5
2. Corinthians	13	1. Peter	5
Galatians	6	2. Peter	3
Ephesians	6	1. Iohn	5
Philippians	4	2. Iohn	1
Colossians	4	3. Iohn	1
1. Thessalonians	5	Iude	1
		Reuelation	22

יהוה
CREATED GOOD
BY BREACHE
SNARE
AND FAIRE
OF LIFE
RESTORD WE BE
BY PROMIS MADE
ETERNITY
TO PLEASVRES OF
MY MEATE
DESIRE TO KNOW
HATH WRO
OVR WOE
BY TASTINGE
THIS THE EXILE
OF BLISSE

FIRST BOOKE OF
Moses, called *GENESIS.

THE ARGVMENT.

Moses [illegible] things which are in this Booke chiefly to be considered. First, that the [illegible] are created by God, and that man being placed in this great tabernacle [illegible] full works, and to praise his Name for the infinite graces, wherewith he [illegible] through disobedience, who yet for his owne mercies sake restored him [illegible] by his promise of Christ to come, by whom he should ouercome Satan, [illegible] cked, vnmindful of Gods most excellent benefits, remained stil in their [illegible] ly from sin to sinne, prouoked God (who by his Preachers called them [illegible] to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham [illegible] rest of the Patriarches, that his mercies neuer faile them, whom he chuseth to be his Church [illegible] Name in earth, but in al their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation, and successe thereof might be only attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau, and others, which were noble in mans iudgement, that this Church dependeth not on the estimation & nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome might be confounded, and the Name of God euermore praised.

CHAP. I.

1 God created the heauen and the earth. 3 The light and the darknes. 8 The firmament. 9 He separateth the water from the earth. 16 He createth the Sun, the Moone, and the Starres. 21 He createth the fish, birds, beasts. 26 He createth man, and giueth him rule ouer all creatures, 29 and prouideth nouriture for man and beast.

1 IN the [a] beginning *God created the heauen and the earth.

2 And the earth was [b] without fourme and voyde, and [c] darkenesse was vpon the † deepe, and the Spirit of God [d] mooued vpon the † waters.

3 Then God said, * Let there be light: And there was [e] light.

4 And God saw the light that it was good, and God separated † the light frō the darknes.

5 And God called the light Day, and the darknes, he called Night. "† So the euening and the morning were the first day.

6 ¶ Againe God said, * Let there be a firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were [f] vnder the firmament, from the waters which were *aboue

[illegible] signifieth that in the creatures that are [illegible] [illegible]

the firmament, and it was so.

8 And God called the firmament, [g] Heauen. "So the Euening and the Morning were the second day.

9 ¶ God said againe, * Let the waters vnder the heauen be gathered into one place, and let the dry land appeare: and it was so.

10 And God called the dry land, Earth: and he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, [h] Let the earth bring foorth the bud of the herbe, that seedeth seede, the fruitfull tree, which beareth fruit according to his kind, which hath his seed in it selfe vpon the earth: and it was so.

12 And the earth brought foorth the bud of the herbe, that seedeth seed according to his kinde, also the tree that beareth fruit, which hath his seed in it selfe according to his kinde: and God [i] saw that it was good.

13 "So the Euening and Morning were the third day.

14 ¶ And God said, * Let there be lights in the firmament of the heauen, &c. [illegible] the day from the night, and let them be for [illegible] dayes, and for yeares,

15 And let them be for lights in the firmament of the heauen, to [illegible] earth, and it was so.

to rule the night: he made also the starres,

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to *rule in the day, & in the night, and to separate the light from the darkenesse: and God saw that it was good.

19 "So the Euening and the Morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance euery P creeping thing that hath †life: and let the foule flie vpon the earth in the ‡open firmament of the heauen.

21 Then God created the great whales, & euery thing liuing & mouing, which the q waters brought forth in abundance according to their kind, and euery fethered foule according to his kinde: and God saw that it was good.

22 Then God r blessed them, saying, Bring forth fruit & multiply, and fil the waters in the Seas, and let the foule multiply in the earth.

23 "So the Euening and the Morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring forth the †liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde. And God saw that it was good.

26 ¶ Furthermore God said, *s Let vs make man in our t image according to our likenesse, and let them rule ouer the fish of the sea, & ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

27 *Thus God created the man in his Image: in the Image of God created he him: he created them *male and female.

28 And God u blessed them, and God said to them, *Bring forth fruit and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you x euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed: * that shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meate: and it was so.

31 *And God saw all that he had made, and loe, it was very good. "So the euening & the morning were the sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the Garden. 22 Hee createth the woman. 24 Mariage is ordained.

THus the heauens and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he b rested from all his worke, which hee had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it hee had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made the man e of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.

8 And the Lord God planted a garden Eastward in f Eden, and there he put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meat: the g tree of life also in the middes of the garden, h and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is *Pishon: the same compasseth the whole i land of Hauilah, where is gold.

12 And the gold of that land is good: there is ‖ Bdelium, and the Onix stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the third riuer is ‖ Hiddekel: this goeth toward the East side of ‖ Asshur: and the fourth riuer is ‖ Perath.

15 ¶ Then the Lord God tooke the man, and put him in the garden of Eden, that he might k dresse it and keepe it.

16 And the Lord God l commanded the man, saying, † Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for ‖ in the

a That is, innumerable abundance of creatures in heauen and earth.
*Exod. 20. 11. & 31. 17. deut. 5. 14. hebr. 4. 4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, & gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his works and gods goodnesse towards him.
‖ Or, the original and beginning.
‖ Or, tree, as chap. 21. 15.
d God only openeth the heauens and shutteth them, he sendeth brought & raine according to his good pleasure.
‖ Or, formed.
e He sheweth whereof mans bodie was created, to the intent that man should not glory in the excellencie of his owne nature.
*1. Cor. 15. 45.
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God.
*Eccles. 24. 29.
i Which Hauilah is a country lying to Persia Eastward, and inclineth to the North.

Iere. 31. 35.
P The fourth day.
p As fish and wormes which flie, swimme, or creepe.
†Ebr. the foule of life.
‡Ebr. face of the firmament.
q The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, for as much as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.
r That is, by the vertue of his word he gaue power to his creatures to engender.
s The fift day.
† Ebr. soule of life.
t Chap. 5. 1. & 9. 6. 1. cor. 11. 7. colos. 3. 10.
s God commandeth the water and the earth to bring forth other creatures: but of man he saith, Let vs make: signifying, that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.
u This image & likenesse of God in man is expounded, Eph. 4. & 5. where it is written that man was created after God in righteousnesse and true holinesse, meaning by these two words all perfection and holinesse, which standeth in knowledge, innocencie, power, &c.
u Wisd. 2. 23. ecclus. 17. 1.
x Matth. 19. 4.
u The propagation of man is the blessing of God. Psal. 128.
x Chap. 8. 17. and 9. 1.
x Gods great liberalitie to man, taketh away all excuse of his ingratitude.

to rule the night: he made also the starres,

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to *rule in the day, & in the night, and to separate the light from the darkenesse: and God saw that it was good.

19 "So the Euening and the Morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance euery P creeping thing that hath †life: and let the foule flie vpon the earth in the ‡open firmament of the heauen.

21 Then God created the great whales, & euery thing liuing & mouing, which the q waters brought forth in abundance according to their kind, and euery fethered foule according to his kinde: and God saw that it was good.

22 Then God r blessed them, saying, Bring forth fruit & multiply, and fil the waters in the Seas, and let the foule multiply in the earth.

23 "So the Euening and the Morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring forth the †liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde. And God saw that it was good.

26 ¶ Furthermore God said, *s Let vs make man in our t image according to our likenesse, and let them rule ouer the fish of the sea, & ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

27 *Thus God created the man in his Image: in the Image of God created he him: he created them *male and female.

28 And God u blessed them, and God said to them, *Bring forth fruit and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you x euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed: * that shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meate: and it was so.

31 *And God saw all that he had made, and loe, it was very good. "So the euening & the morning were the sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the Garden. 22 Hee createth the woman. 24 Mariage is ordained.

THus the heauens and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he b rested from all his worke, which hee had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it hee had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made the man e of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.

8 And the Lord God planted a garden Eastward in f Eden, and there he put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meat: the g tree of life also in the middes of the garden, h and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is *Pishon: the same compasseth the whole i land of Hauilah, where is gold.

12 And the gold of that land is good: there is ‖ Bdelium, and the Onix stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the third riuer is ‖ Hiddekel: this goeth toward the East side of ‖ Asshur: and the fourth riuer is ‖ Perath.

15 ¶ Then the Lord God tooke the man, and put him in the garden of Eden, that he might k dresse it and keepe it.

16 And the Lord God l commanded the man, saying, † Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for ‖ in the

a That is, innumerable abundance of creatures in heauen and earth.
*Exod. 20. 11. & 31. 17. deut. 5. 14. hebr. 4. 4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, & gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his works and gods goodnesse towards him.
‖ Or, the original and beginning.
‖ Or, tree, as chap. 21. 15.
d God only openeth the heauens and shutteth them, he sendeth brought & raine according to his good pleasure.
‖ Or, formed.
e He sheweth whereof mans bodie was created, to the intent that man should not glory in the excellencie of his owne nature.
*1. Cor. 15. 45.
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God.
*Eccles. 24. 29.
i Which Hauilah is a country lying to Persia Eastward, and inclineth to the North.

m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof. †Ebr. before him. n By mooving them to come and submit themselues vnto Adam.

day that thou eatest thereof, thou shalt die the m death.

18 Also the Lord God said, It is not good that the man should bee himselfe alone: I will make him an helpe † meete for him.

19 So the Lord God formed of the earth euery beast of the field, and euery fowle of the heauen, and brought them vnto the n man to see how hee would call them: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the fowle of the heauen, and to euery beast of the field: but for Adam found he not an helpe meet for him

21 ¶ Therefore the Lord God caused an heauy sleepe to fall vpon the man, [illegible] slept: and he tooke one of his ribbes, and closed vp the flesh in stead thereof.

22 And the ribbe which the Lord God had taken from the man, † made he a° woman, and brought her to the man.

† Ebr. built. o Signifying that mankinde was perfect when the woman was created, which before was like as imperfit building.

23 Then the man saide, *This now is bone of my bones, and flesh of my flesh. She shalbe called ‖ woman, because she was taken out of man.

* 1.Cor.11.8. ‖ Or, Mannesse, because she commeth of man: for in Ebrew Ish, is man, and Ishah the woman.

24 *Therefore shal man leaue p his father and his mother, and shall cleaue to his wife, and they shalbe one flesh.

25 And they were both naked, the man and his wife, and were not q ashamed,

* Matth. 19 5. marke 10.7. 1.cor.6.16. ephes.5.31. p So that marriage requireth a greater dutie of loue toward our wiues, then otherwise wee are bound to shew to our parents. q For before sinne entred, all things were honest and

¶ The situation of the Garden of EDEN.

Because mention is made in the tenth verse of this chapter, of the riuer that watered the garden, we must note that Euphrates and Tygris called in Ebrew, Perath and Hiddekel, were called but one riuer where they ioyned together, else they had foure heads: that is, two at their springs, & two where they fell into the Persian sea. In this countrey and most plentifull land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulnesse and abundance thereof. And whereas it is said that Pishon compasseth the land of Hauilah, it is ment of Tygris, which in some countreys, as it passeth by diuers places, was called by sundry names, as sometime Diglitto, in other places, Pasitygris, and of some Phasis or Pishon. Likewise Euphrates toward the countrey of Cush or Ethiopia, or Arabia, was called Gihon. So that Tygris and Euphrates (which were but two riuers, and sometime when they ioyned together were called after one name) were according to diuers places called by these foure names, so that they might seeme to haue bene foure diuers Riuers.

CHAP. III.

1 *The woman seduced by the serpent, 6 Entiseth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is duste. 22 Man is cast out of Paradise.*

NOw *the serpent was more a subtill then any beast of the fielde, which the Lord God had made: and hee b said to the woman, Yea, hath God in deede said, Ye shall not eate of euery tree of the garden?

* Wisd.2.24. a Is Satan can change himselfe into an angell of light, to vse the subtilnesse of the serpent to deceiue man. b God suffered Satan to make the serpent his instrument and resemblance in him. c By bringing of Gods threatning he yeelded to Satan.

2 And the woman said vnto the serpent, We eat of the fruit of the trees of the garden.

3 But of the fruit of the tree which is in the middes of the garden, God hath said, Yee shall not eate of it, neither shall yee touch it, c lest ye die.

4 Then *the serpent said to the woman, Ye shall not d † die at all.

* 2.Cor.11.3. d This is one thing chiefly to be noted in Gods Scriptures, that the deuil is neuer brought in speaking any truth. † Ebr. dying ye shall die.

5 But God doeth know that when yee shall eate thereof, your eyes shall bee opened, and yee shall be as gods, *knowing good and euill.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, & a tree to be desired to get knowledge) tooke of the fruit thereof, and did *eate, and gaue also vnto her husband with her, and hee did eate.

7 Then the eyes of them both were opened, and they e knew that they were naked,

and they sewed figge tree leaues together, and made themselues † breeches.

† Ebr. things to gird about them to hide their priuities.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man & his wife [b] hid themselues from the presence of the Lord God among the trees of the garden.

‖ Or, winde.

b The sinfull conscience fleeth Gods presence.

9 But the Lord God called to the man, and said vnto him, Where art thou?

i His hypocrisie appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement.

10 Who said, I heard thy voice in the garden, and was afraid: because I was [i] naked, therefore I hid my selfe.

k His wickednesse & lacke of true repentance appeareth in this, that he burdeneth God with his fault, because he had giuen him a wife.

11 And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, wherof I cõmanded thee that thou shouldest not eate?

l In stead of cõfessing her sinne, she increaseth it by accusing the serpent.

12 Then the man said, The woman which thou [k] gauest to be with me, she gaue me of the tree, and I did eate.

m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him no mercie.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, [l] The serpent beguiled me, and I did eat.

n As a vile & contemptible beast, Mat 65.25.

14 ¶ Then the Lord God said to the serpent, [m] Because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the field: vpon thy belly shalt thou goe, and [n] dust shalt thou eate all the dayes of thy life.

o He chiefly meaneth Satan by whose motion and craft the serpent deceiued the woman.

15 I wil also put enimitie between [o] thee and the woman, and betweene thy seed and her seed. He shall breake thine [p] head, & thou shalt [q] bruise his heele.

p That is, the power of sinne and death q Satan shall bring Christ and his members, but not ouercome them.

16 ¶ Vnto the woman he said, I will greatly increase thy [r] sorowes, and thy conceptions. In sorow shalt thou bring foorth children, & thy desire shall be subiect to thine husband, and he shall * rule ouer thee.

r The Lord cõforteth Adam by the promise of the blessed seede, & also punisheth the body for the sinne, which the soule should haue bene punished for, that ‖ spirite hauing conceiued hope of forgiuenes, might liue by faith.

* 1. Cor. 14. 34.

17 ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eate of it) [s] Cursed is the earth for thy sake: in sorow shalt thou eat of it all the dayes of thy life.

s The transgression of Gods cõmandement was the cause both of mankinde and all other creatures were subiect to the curse.

18 [t] Thornes also, & thistles shall it bring foorth to thee, and thou shalt eate the herbe of the field.

t These are not the naturall fruites of the earth, but procede of the corruption of sin. u He gaue them ouer to

19 In the sweat of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah, because she was [y] mother of all liuing)

21 Vnto Adam also and to his wife did the Lord God [u] make coates of skinnes, and clothed them.

22 ¶ And the Lord God said, * Beholde, the man is become as one of vs, to know good and euill. And now lest he put foorth his hand, and [y] take also of the tree of life and eate and liue for euer,

x By this derision he reproacheth Adams misery, wherevnto he was fallen

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East side of the garden of Eden hee set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

CHAP. IIII.

The generation of mankinde. 3 *Kain and Habel offer sacrifice.* 8 *Kain killeth Habel.* 23 *Lamech a tyrant encourageth his fearefull wiues.* 26 *True religion is restored.*

AFterward the man knewe Heuah his wife, which [a] conceiued and bare Kain, and said, I haue obtained a man [b] by the Lord.

a Mans nature, the state of marriage, and Gods blessing were not vtterly abolished through sinne, but the qualitie or condition therof was changed.

2 And againe she brought foorth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

b That is, according to ỹ Lords promise, as chap. 3. 15: some reade, To the Lord, as reioycing for the sonne which she had borne, whom she would offer to the Lord as the first fruites of her birth.

3 ¶ And in processe of time it came to passe, that Kain brought an [c] oblation vnto the Lord of the fruit of the ground.

c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life.

4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fatte of them, and the Lord had respect vnto * Habel, and to his offering.

* Hebr. 11. 4.

5 But vnto Kain and to his offering hee had no [d] regard: wherefore Kain was exceeding wroth, and his countenance fell downe.

d Because he was an hypocrite, and offered only for an outward shew without sincerite of heart.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

e Both thou and thy sacrifice shall be acceptable to me.

7 If thou doe well, shalt thou not be [e] accepted? and if thou doe not well, sinne lieth at the [f] doore: also vnto thee his [g] desire shall be subiect, and thou shalt rule ouer him.

f Sinne shal still torment thy conscience.

g The dignitie of the first borne is giuen to Kain ouer Habel.

8 ¶ Then Kain spake to Habel his brother. And * when they were in the field, Kain rose vp against Habel his brother, & slew him.

* Wis. 10. 3. mat. 23. 35. 1. Ioh. 3. 12 Iud. 11.

9 Then the Lord said vnto Kain, Where is Habel thy brother: Who answered, I can not tell. [h] Am I my brothers keeper?

h This is the nature of the reprobate when they are reproued of their hypocrisie, euen to neglect God and despite him.

10 Againe he said, What hast thou done? the [i] voyce of thy brothers blood crieth vnto me from the earth.

i God reuengeth the wrongs of his saints, though none complaine: a witnes against thee, which mercifully receiued ỹ blood which thou most cruelly sheddest. l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care. m He burdeneth God as a cruell Iudge, because he did punish him so sharply. ‖ Or, my sinne is greater then can be pardoned. † Ebr. from off the face of.

11 Now therefore thou art cursed [k] from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt til the ground, it shall not hencefoorth yeeld vnto thee her strength: a [l] vagabond and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, [m] ‖ My punishment is greater, then I can beare.

14 Behold, thou hast cast me out this day from † the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate

for the iniquitie it selfe tried for vengeance k The earth shalbe a witnes against thee, which mercifully receiued ỹ blood which thou most cruelly sheddest. l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care. m He burdeneth God as a cruell Iudge, because he did punish him so sharply. ‖ Or, my sinne is greater then can be pardoned. † Ebr. from off the face of.

in the earth, and whosoeuer findeth mee, shall slay me.

15 Then the Lord said vnto him, Doubtlesse, whosoeuer slayeth Kain, he shall be [n] punished seuen folde. And the Lord set a [o] marke vpon Kain, lest any man finding him should kill him.

16 Then Kain went out from the presence of the Lord, [p] dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a [p] citie and called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methushael, and Methushael begate Lamech.

19 ¶ And Lamech tooke to him [q] two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Iubal, who was the father of all that play on the harpe and ‖ organes.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of braſſe and of yron: and the ſiſter of Tubal-kain was Naamah.

23 Then Lamech ſaid vnto his wiues Adah and Zillah, Heare my voice, ye wiues of Lamech: hearken vnto my ſpeach: [r] for I would ſlay a man in my wound, and a young man in mine hurt.

24 If Kain ſhall bee auenged ſeuen folde, truely Lamech [ſ] ſeuentie times ſeuen folde.

25 ¶ And Adam knew his wife againe, and ſhee bare a ſonne, and ſhee called his name Sheth: for God, ſaid ſhe, hath appointed me another ſeede for Habel, becauſe Kain ſlew him.

26 And to the ſame Sheth alſo there was borne a ſonne, and hee called his name Enoſh. Then began men to [t] call vpon the Name of the Lord.

n Not for the loue ye bare to Kain, but to ſuppreſſe murther.
o Which was ſome viſible ſigne of Gods iudgement, that others ſhould feare thereby.
p Thinking thereby to be ſure, and to haue leſſe occaſion to feare Gods iudgements againſt him.
q The lawfull inſtitution of marriage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Kain by Lamech.
‖ Or, firſt inuenter.
‖ Or, flutes and pipes.
r His wiues ſeeing that all men hated him for his cruelty, were afrayd: therefore he braggeth that there is none ſo luſty that were able to reſiſt, although he were already wounded.
ſ He mocked at Gods ſufferance in Kain, ſetting as though God would ſuffer none to punish him, & yet giue him licence to murther others.
t In theſe daies God began to moue the hearts of the godly to reſtore religion, which a long time by the wicked had bene ſuppreſſed.

CHAP. V.

1 *The genealogie, 5 Age and death of Adam. 6 His ſucceſſion vnto Noah and his children. 24 Henoch was taken away.*

‖ Or, rehearſall of the ſtocke

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the [a] likeneſſe of God made he him.

a Reade Chap. 1.26.

2 Male and female created he them, and bleſſed them, and called their name [b] Adam in the day that they were created.

b By giuing them both one name, he noteth the inſeparable coniunction of man and wife.

3 ¶ Now Adam liued an hundred and thirtie yeeres, and begat a childe in his owne [c] likeneſſe after his image, and called his name Sheth.

c Aſwell concerning his creation, as his corruption.

4 [*] And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate ſonnes and daughters.

* 1. Chron. 1.1.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres: and he died.

6 And [d] Sheth liued an hundreth & fiue yeeres, and begate Enoſh.

7 And Sheth liued, after he begate Enoſh, eight hundreth and ſeuen yeeres, and begate ſonnes and daughters.

8 So all the dayes of Sheth were [e] nine hundreth and twelue yeeres: and he died.

9 ¶ Alſo Enoſh liued ninetie yeeres, and begate Kenan.

10 And Enoſh liued, after he begate Kenan, eight hundreth and fifteene yeres, and begate ſonnes and daughters.

11 So all the dayes of Enoſh were nine hundreth and fiue yeeres: and he died.

12 ¶ Likewiſe Kenan liued ſeuentie yeeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundreth and fortie yeeres, and begate ſonnes and daughters.

14 So all the dayes of Kenan were nine hundreth and ten yeeres: and he died.

15 ¶ Mahalaleel alſo liued ſixtie and fiue yeeres, and begate Iered.

16 Alſo Mahalaleel liued, after he begate Iered, eight hundreth and thirtie yeeres, and begate ſonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeeres: and he died.

18 ¶ And Iered liued an hundreth ſixtie and two yeeres, and begate Henoch.

19 Then Iered liued after he begate Henoch, eight hundreth yeres, and begate ſonnes and daughters,

20 So all the dayes of Iered were nine hundreth ſixtie and two yeres: and he died.

21 ¶ [*] Alſo Henoch liued ſixtie and fiue yeeres, and begate Methuſhelah,

* Eccle. 44.16. heb. 11.5.

22 And Henoch [f] walked with God, after he begate Methuſhelah, three hundreth yeres, and begate ſonnes and daughters.

23 So all the dayes of Henoch were three hundreth ſixtie and fiue yeeres.

24 And Henoch walked with God, and hee was no more ſeene: for [g] God tooke him away.

25 Methuſhelah alſo liued an hundreth eighty and ſeuen yeeres, and begate Lamech.

26 And Methuſhelah liued after hee begate Lamech, ſeuen hundreth eighty and two yeeres, and begate ſonnes and daughters.

27 So all the dayes of Methuſhelah were nine hundreth ſixtie & nine yeres: and he died.

28 ¶ Then Lamech liued an hundreth eightie and two yeeres, and begate a ſonne,

d Deſcribeth Adams generation by them, which came of Sheth, to ſhew which is the true Church, and alſo what care God had ouer the ſame from the beginning, in that he continued euer his graces toward it by a continuall ſucceſſion.
e The chiefe cauſe of long life in the firſt age, was the multiplication of mankinde, that according to Gods commandement at the beginning, the world might be inriched with people, which might vniuerſally praiſe his Name.

f That is, he led an vpright and godly life.

g To ſhew that there was a better life prepared, and to be a teſtimony of the immortalitie of ſoules and bodies. As touching where he became, is vncertaine.

29 And called his name Noah, saying, This same shall [b] comfort vs concerning our worke and sorow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued, after hee begate Noah, fiue hundreth ninetie and fiue yeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seuentie and seuen yeres: and hee died.

32 And Noah was fiue hundred yere olde. And Noah begate Shem, Ham and Japheth.

h Lamech had respect to the promise, Chap. 3. 15 and desired to see the deliuerer which should be sent, and yet saw but a figure thereof. he also spake this by the spirit of prophecie, because Noah deliuered the Church, and preserued it by his obedience.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that hee made him. 18 Noah and his are preserued in the Arke, which hee was commanded to make.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the [a] sonnes of God saw the daughters [b] of men that they were [c] faire, and they tooke them wiues of all that they ‖ liked.

3 Therefore the Lord sayd, My Spirit shall not alway [d] striue with man, because hee is but flesh, and his dayes shalbe an [e] hundred and twenty yeeres.

4 There were ‖ giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in old time were men [f] of renowne.

5 ¶ When the Lord sawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his *heart were onely euill † continually,

6 Then it [g] repented the Lord, that hee had made man in the earth, and he was sory in his heart.

7 Therefore the Lord said, I will destroy from the earth the man, whom I haue created, from man [h] to beast, to the creeping thing, and to the fowle of the heauen: for I repent that I haue made them.

8 But Noah [i] found grace in the eyes of the Lord.

9 ¶ These are the ‖ generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begat three sonnes, Shem, Ham and Japheth.

11 The earth also was corrupt before God: for the earth was filled with [k] crueltie.

12 Then God looked vpon the earth, and beholde, it was corrupt: for all flesh had corrupt his way vpon the earth.

13 And God said vnto Noah, ‖ An end of all flesh is come before mee: for the earth is filled with ‖ crueltie † through them: and beholde, I will destroy them with the earth.

14 ¶ Make thee an Arke of † pine trees: thou shalt make † cabins in the Arke, & shalt pitch it within and without with pitch.

15 And ‖ thus shalt thou make it: The length of the Arke shall bee three hundred cubits, the breadth of it fifty cubits, and the height of it thirtie cubits.

16 A window shalt thou make in the Arke and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [l] lowe, second and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [m] establish my couenant, & thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

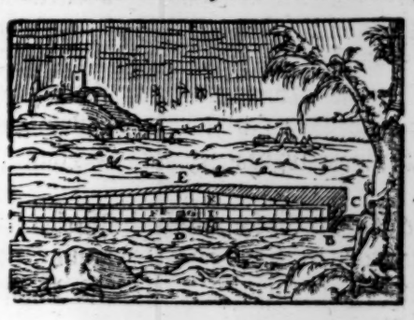
19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe them aliue with thee: they shall be male and female.

20 Of the fowles, after their kinde, and of the cattell after their kinde, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them aliue.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 *Noah therefore did according vnto all that God commanded him: euen [n] so did he.

a The children of the godly, which began to degenerate.
b Those that came of wicked parents as of Cain.
c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.
‖ Or, had chosen.
d Because man could not bee wonne by Gods lenitie and long sufferance, whereby he strone to ouercome him, he would no longer stay his vengeance.
e Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.
‖ Or, tyrants.
f Which vsurped authoritie ouer others, and did degenerate from that simplicitie, wherein their fathers liued.
* Chap. 8. 21. matth. 15. 19.
† Ebr. euery day.
g God doth neuer repent, but he speaketh after our capacity, because he did destroy him, and in that, as it were, did disauow him to be his creature.
h God declareth how much hee detesteth sinne, seeing the punishment thereof extendeth to the brute beasts.
i God was mercifull vnto him.
‖ Or, history.
k Meaning, that all were giuen to the contempt of God, and oppression of their neighbours.
‖ Or, I will destroy mankinde.
‖ Or, oppression and wickednesse.
† Ebr from the face of them.
† Ebr. Gopher.
† Ebr. nests.
‖ Or, of this measure.
l That is, of three heights, as appeareth in the figure.
m To the intent that in this great enterprise, and mockings of the whole world, thou maiest be confirmed, that thy faith faile not.
* Hebr. 11. 7.
n That is, he obeyed Gods commandement in all points, without adding or diminishing



A. B. The length three hundreth cubites.
B. C. The bredth fiftie.
D E. The height thirtie.
F. The window a cubite long.
G. The doore
H I K. The three heights.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lord sayd vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene* [a] righteous before mee in this ‖ age.

2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the fowles also of the heauen by seuens, male and female, to keepe seed aliue vpon the whole earth,

* 2. Peter 2. 5.
a In respect of the rest of the world, & because he had a desire to serue God and liue vprightly.
‖ Or generation.
b Which might be offered in sacrifice, whereof six were for burnt and the seuenth for sacrifice.

4 For seuen dayes hence I will cause it raine vpon the earth forty dayes and forty nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was sixe hundreth yeres old, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beastes, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundreth yere of Noahs life, in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth forty dayes and forty nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kind, and euery thing that creepeth and mooueth vpon the earth after his kinde, and euery foule after his kinde, euen euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, [f] of all flesh wherin is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commaunded him: and the Lord [g] ‖ shut him in.

17 Then the flood was forty dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters † preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered

20 Fifteene cubits vpward did the waters preuaile, when the mountaines were couered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattel, and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breath, whatsoeuer they were in the drie land, they died.

23 So [h] he destroied euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroied from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundreth and fifty dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come foorth of the Arke with his. 20 Hee sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

NOw God [a] remembred Noah, and [b] euery beast, and all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from heauen was restrained,

3 And the waters returned from aboue the earth going and returning: and after the ende of the hundreth and fiftieth day the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke ‖ rested vpon the mountaines of ‖ Ararat.

5 And the waters were going and decreasing vntil the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 ¶ So † after forty dayes Noah opened the window of the Arke which he had made,

7 And sent foorth a [“] Rauen, which went out, going foorth and returning vntill the waters were dried vp vpon the earth.

8 Againe he sent [“] a Doue from him, that hee might see if the waters were diminished from off the earth.

9 But the Doue found no rest for the sole of her foote: therefore shee returned vnto him into the Arke (for the waters were vpon the whole earth) and he [e] put foorth his hand, and receiued her, & tooke her to him into the Arke.

10 And he abode yet other seuen daies, and againe he sent forth the Doue out of the Arke.

11 And the Doue came to him in the euening, and loe, in her ‖ mouth was an [f] oliue leafe that shee had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding hee waited yet other seuen dayes, and sent foorth the Doue, which returned not againe vnto him any more.

13 ¶ And in the sixe hundreth and one yeere, in the first day of the [g] first moneth, the waters were dried vp from off the earth: and Noah remooued the couering of the Arke, and looked, & behold, the vpper part of the ground was drie.

14 And

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[b] That is, God.

[i] Learne what it is to obey God onely, and to forsake the multitude, 1. pet. 3. 20

[a] Not that God forgetteth his at any time, but when he seemeth succour, then he sheweth that he remembreth them.

[b] If God remember euery brute beast, what ought to be the assurance of his children?

[c] Which conteined part of September, and part of October.

‖ Or, staied.

‖ Or, Armenia.

[d] Which was the moneth of December.

† Hebr. at the end of forty dayes.

[“] The rauen is sent forth and returneth.

[“] He sendeth the doue.

[e] It is like, that the rauen did lie to and fro resting on the Arke, but came not into it, as the Doue that was taken in.

‖ Or, bill.

[f] Which was a signe that the waters were much diminished: for the olives grow not on the high mountaines.

[g] Called in Hebrew Abib, some reckoning part of March and part of April.

[c] God compelled them to present themselues to Noah, as they did before to Adam, when he gaue them names, chap. 2. 19.

[d] Which was about the beginning of May, when all things did most flourish.

[e] Both the waters in the earth did ouerflow, and also the cloudes powred downe.

[f] Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

[g] So that Gods secret power defended him against the rage of the mightie waters.

‖ Or, shut it vpon him.

† Hebr. waxed very mighty.

[*] Wisd. 10. 4. eccle. 39. 27. 28

14 And in the ſecond moneth, in the ſeuen and twentieth day of the moneth was the earth drie.

15 ¶ Then God ſpake to Noah, ſaying,

16 [h] Goe foorth of the Arke, thou and thy wife, and thy ſonnes, and thy ſonnes wiues with thee.

17 Bring forth with thee euery beaſt that is with thee, of all fleſh, both foule and cattel, and euery thing that creepeth and mooueth vpon the earth, that they may breed abundantly in the earth, * and bring forth fruit and increaſe vpon the earth.

18 So Noah came foorth, and his ſonnes, and his wife, and his ſonnes wiues with him.

19 Euery beaſt, euery creeping thing and euery fowle, all that mooueth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Noah [i] built an altar to the Lord, and tooke of euery cleane beaſt, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord ſmelled a ‖ [k] ſauour of reſt, and the Lord ſaid in his heart, I will henceforth curſe the ground no more for mans cauſe: for the imagination of mans * heart is euill, euen from his youth: neither will I ſmite any more all things liuing, as I haue done.

22 Hereafter [l] ſeed time and harueſt, and colde and heat, and ſommer and winter, and day and night ſhall not ceaſe, ſo long as the earth remaineth.

h Noah declareth his obedience in that he would not depart out of the Arke without Gods expreſſe commandement, as he did not enter in without ꝑ ſame: the Arke being a figure of the Church, wherein nothing muſt be done without the word of God.
* Chap. 1.22. and 9.1.

i For ſacrifices, which were as an exerciſe of their faith, whereby they vſed to giue thanks to God for his benefites.
‖ Or, a ſweet ſauour.
k That is, thereby he ſheweth himſelfe appeaſed, and his anger to reſt.
* Chap. 6.5. mat. 15.19.
l The order of nature deſtroyed by the flood, is reſtored by Gods promiſe.

CHAP. IX.

1 *The confirmation of marriage.* 2 *Mans authority ouer all creatures.* 3 *Permiſſion of meates.* 6 *The power of the ſword.* 14 *The Rainebow is the ſigne of Gods promiſe.* 21 *Noah is drunken, and mocked of his ſonne, whom he curſeth.* 29 *The age and death of Noah.*

AND God [a] bleſſed Noah and his ſonnes, and ſaid to them, * Bring foorth fruite, and multiply, and replenish the earth.

2 Alſo the [b] feare of you, and the dread of you ſhall be vpon euery beaſt of the earth, and vpon euery foule of the heauen, vpon all that mooueth on the earth, and vpon all the fiſhes of the ſea: into your hand are they deliuered.

3 Euery [c] thing that moueth and liueth, ſhall be meate for you: as the * greene herbe, haue I giue you all things.

4 * [d] But fleſh with the life thereof, I meane, with the blood thereof, ſhal ye not eate.

5 [e] For ſurely I will require your blood, wherein your liues are: at the hand of euery beaſt will I require it: and at the hand of man, euen at the hand of a mans ‖ brother will I require the life of man.

6 Who ſo * ſheddeth mans blood, [f] by man ſhall his blood be ſhed: * for in the [g] image of God hath he made man.

a God increaſed them with fruit, & declared vnto them his counſell as touching the replenishing of the earth.
* Chap. 1.28. and 8.17.
b By the vertue of this commandement beaſts eage not ſo much againſt man as they would, yea and many ſeeme to bide therby.
c By this permiſſion man may with a good conſcience vſe the creatures of God for his neceſſitie.
* Chap. 1.29.
* Leuit. 17.14.
d That is, liuing creatures and the fleſh of beaſts that are ſtrangled: and hereby all crueltie is forbidden.
e That is, I will take vengeance for your blood.
‖ Or, neighbour.
* Matth 26.52. reuel. 13.10.
f Not onely by the Magiſtrate, but oft times God raiſeth vp one murtherer to kill another.

7 But bring yee foorth fruit and multiply: grow plentifully in the earth, and increaſe therein.

8 ¶ God ſpake alſo to Noah and to his ſonnes with him, ſaying,

9 Behold, I, euen I eſtabliſh my [h] couenant with you, and with your [i] ſeed after you,

10 And with euery liuing creature that is with you, with the fowle, with the cattell, and with euery beaſt of the earth with you, from all that goe out of the Arke, vnto euery beaſt of the earth.

11 * And my couenant will I eſtabliſh with you, that from henceforth all fleſh ſhall not be rooted out by the waters of the flood, neither ſhall there bee a flood to deſtroy the earth any more.

12 Then God ſaid, This is the token of the couenant which I make betweene me and you, and betweene euery liuing thing, that is with you vnto perpetuall generations.

13 I haue ſet my [k] bowe in the cloud, and it ſhall be for a ſigne of the couenant betweene me and the earth.

14 And when * I ſhall couer the earth with a cloude, and the bowe ſhall be ſeene in the cloude,

15 Then wil I remember my [l] couenant, which is betweene me and you, and betweene euery liuing thing in all fleſh, and there ſhalbe no more waters of a flood to deſtroy all fleſh.

16 Therefore the bowe ſhall bee in the cloude, that I may ſee it, and remember the euerlaſting couenant betweene God, and euery liuing thing in all fleſh that is vpon the earth.

17 God ſaid yet to Noah, [m] This is the ſigne of the couenant, which I haue eſtabliſhed betweene me and all fleſh that is vpon the earth.

18 ¶ Now the ſonnes of Noah going foorth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 Theſe are the three ſonnes of Noah, and of them was the [n] whole earth ouerſpread.

20 ‖ Noah alſo began to be an husband man, and planted a vineyard.

21 And hee dranke of the wine and was [o] drunken, and was vncouered in the middes of his tent.

22 And when Ham the father [p] of Canaan ſaw the nakednesſe of his father, [q] he tolde his two brethren without.

23 Then tooke Shem and Japheth a garment, and put it vpon both their ſhoulders, and went backward, and couered the nakednesſe of their father with their faces backward: ſo they ſaw not their fathers nakednesſe.

24 Then Noah awoke from his wine, and

g Therefore to kill man is to deface Gods image, and ſo iniurie is not onely done to man, but alſo to God.
h To aſſure you that the world ſhalbe no more deſtroyed by a flood.
i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.
* Iſa. 54.9.
k Hereby we ſee that ſignes of ſacraments ought not to be ſeparate from the word.
* Eccluſ. 43.11, 12.
l When men ſhal ſee my bowe in the heauen, they ſhall know that I haue not forgotten my couenant with them.
m God doeth repeate this the oftner to confirme Noahs faith ſo much more.
n This declareth what was the vertue of Gods bleſſing, when he ſaid, Increaſe and bring forth. Chap. 1.28.
‖ Or, Noah began againe.
o This is ſet before our eyes to ſhew what an horrible thing drunkennesſe is.
p Of whome came the Canaanites that wicked nation, who were alſo curſed of God.
q In derriſion and contempt of his father.

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and knewe what his yonger sonne had done vnto him,

25 And said, r Cursed be Canaan: a s seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed be the Lord God of Shem, and let Canaan bee ‖ his seruant.

37 God ‖ t perswade Japheth, that he may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres: and he died.

r He pronounceth vpon a Prophet the curse of God against all them, that honour not their parents: for Ham and his posteritie were accursed.

s That is, a most vile slaue.

‖ Or, their.

‖ Or, inlarge, or cause to returne.

t He declareth that the Gentiles, which came of Japheth, and were separated from the Church, should be ioyned to the same by the perswasion of Gods spirit, and preaching of the Gospel.

CHAP. X.

1 *The increase of mankinde by Noah and his sonnes.*
10 *The beginning of Cities, countreys and nations.*

NOwe these are the a generations of the sonnes of Noah, Shem, Ham and Japheth: vnto whome sonnes were borne after the flood.

a These genealogies are here recited, partly to declare the marueilous increase into small a time, and also to set foorth their great forgetfulnesse of Gods graces towards their fathers.

2 The sonnes of Japheth, were Gomer and Magog, and b Madai, and Iauan, and Tubal, and Meshech, and Tiras.

b Of Madai and Iauan came the Medes and Grecians.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the c yles of the Gentiles diuided in their landes, euery man after his tongue, and after their families in their nations.

c The Iewes call all countries which are separated from them by sea, as Grecia, Italy, &c. which were giuen to the children of Japheth, of whome came the Gentiles.

6 ¶ Moreouer, the sonnes of Ham were d Cush, and Mizraim, and Put, and Canaan.

d Of Cush and Mizraim came the Ethiopians and Egyptians.

7 And the sonnes of Cush, Seba and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be e mightie in the earth.

e Meaning, a cruell oppressor, and tyrant.

9 Hee was a mightie hunter before the Lord, wherefore it is said, f As Nimrod the mightie hunter before the Lord.

f His tyrannie came into a Prouerbe, as hated both of God and man: for he passed not to commit cruelty euen in Gods presence.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land g of Shinar.

g For there was another citie in Egypt called also Babel.

11 Out of that land came Ashur, and builded Niniueh, and the ‖ Citie Rehoboth, and Calah:

‖ Or, the streetes of the citie.

12 Resen also betweene Niniueh and Calah: this is a great citie.

13 And Mizraim begate h Ludim, and Anamim, and Lehabim, and Naphtuhim,

h Of Lud came the Lydians.

14 Pathrusim also, and Casluhim (out of whom came the Philistims) & ‖ Caphtorims.

‖ Or, the Cappadocians.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vntill Azzah, and as thou goest vnto Sodom, and Gomorah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham, according to their families, according to their tongues in their countries, & in their nations.

21 ¶ Vnto i Shem also the father of all the sonnes of k Eber, and elder brother of Japheth were children borne.

i In his stocke the Church was preserued: therefore Moses leaueth of speaking of Japheth and Ham, and intreateth of Shem more at large.

k Of whome came the Ebrewes or Iewes.

22 * The sonnes of Shem were Elam and Ashur, and Arpachshad, and Lud, and Aram.

* 1. Chron. 1. 17.

23 And the sonnes of Aram, Uz and Hul, and Gether and Mash.

24 And Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth l diuided: and his brothers name was Joktan.

l This diuision came by the diuersitie of languages, as appeareth, chap. 11. 9.

26 Then Joktan begate Almodad and Sheleph, and Hazarmaueth, and Jerah,

27 And Hadoram, and Uzal, and Dicklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Jobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: ‖ and out of these were the nations diuided in the earth after the flood.

‖ Or, of these came diuers nations.

CHAP. XI.

6 *The building of Babel was the cause of the confusion of tongues.* 10 *The age and generation of Shem vnto Abram.* 31 *Abrams departure from Ur with his father Terah, Sarai and Lot.* 32 *The age and death of Terah.*

THen the whole earth was of one * language and one speech.

* Wisdom. 10. 5.

2 And a as b they went from the c East, they found a plaine in the land of d Shinar, and there they abode.

a In the yeere an hundreth and thirtie after the flood.

b To wit, Nimrod and his companie.

c That is, from Armenia, where the Arke stayed.

d Which was afterward called Caldea.

3 And they said one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of morter.

4 Also they said, Goe to, let vs e build vs a citie and a tower, whose top may reach vnto the heauen, that wee may get vs a name, lest we be scattered vpon the whole earth.

e They were moued with pride and ambition, thinking to purchase them some glory to Gods honour.

5 But

5 But the Lord [f] came downe, to see the city and towre, which the sonnes of men builded.

6 And the Lord said, [g] Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

7 Come on, [h] let vs go downe, and [i] there confound their language, that euery one perceiue not anothers speech.

8 So the Lord scattered them frō thence vpon all the earth, and they left off to build the Citie.

9 Therefore the name of it was called ‖ Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations [k] of Shem: Shem was an hundreth yeere olde, and begate Arpachshad two yeere after the Flood.

11 And Shem liued, after he begate Arpachshad, fiue hundreth yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fiue and thirtie yeeres, and begat Shelah.

13 And Arpachshad liued, after he begate Shelah, foure hundreth and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirty yeeres, and begate Eber.

15 So Shelah liued, after he begate Eber, foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirtie yeeres, and begate Peleg.

17 So Eber liued, after he begate Peleg, foure hundreth and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeeres, and begate Reu.

19 * And Peleg liued, after hee begate Reu, two hundreth and nine yeeres, and begat sonnes and daughters.

20 Also Reu liued two and thirty yeeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued, after he begate Nahor, two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundred and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuentie yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father, in the land of his nativitie, in Ur of † the Caldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

30 But Sarai was barren, and had no childe.

31 Then [n] Terah tooke Abram his sonne, and Lot the soune of Haran, his sounes sonne and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Caldees, to * goe into the land of Canaan, and they came to [o] Haran, and dwelt there.

32 So the daies of Terah were two hundreth and fiue yeeres, & Terah died in Haran.

f Meaning, that he declared by effect that he knewe their wicked enterprise for Gods power is euery where, and doth neither ascend nor descend.

g God speaketh this in derision because of their foolish perswasion & enterprise.

h He speaketh as though he tooke counsell with his owne willsome and power: to wit, with the Sonne and holy Ghost: signifying the greatnes & certaintie of the punishment.

i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glory.

‖ Or, confusion.

* 1. Chro. 1. 17.

k He returneth to the genealogie of Shem, to come to the history of Abram, wherein the Church of God is described, which is Moses principal purpose.

* 1. Chron. 1. 25.

l He maketh mention first of Abram, not because he was the first borne, but for the dignity, which properly appertained vnto him. Also Abram at the confusion of tongues was eight and fortie yeere old: for in the destruction of Sodome he was 99. And it was destroyed two and fiue yeeres after the confusion of tongues.

† Ebr. Caldim.

m Some thinke that this Iscah was Sarai.

n Albeit the order of God came to Abram, yet the honour is giuen to Terah, because he was the father.

* Ioshu. 24. 2.

o Which was a city of Mesopotamia.

CHAP. XII.

1 *Abram by Gods commandement goeth to Canaan.* 3 *Christ is promised.* 7 *Abram buildeth Altars for exercise and declaration of his faith among the infidels.* 10 *Because of the dearth he goeth into Egypt.* 15 *Pharaoh taketh his wife, and is punished.*

NOw the Lord had said vnto Abram, * [a] Get thee out of thy countrey, and from thy kindred, and from thy fathers house vnto the [b] land that I will shew thee.

2 And I wil make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be [c] a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shal all families of the earth be blessed.

4 So Abram departed euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuenty and fiue yere old, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the [d] soules that they had gotten in Haran, and they departed, to goe to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram [e] passed through the land vnto the place of Shechem, & vnto the ‖ plaine of Moreh (and the [f] Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seede will I giue this land. And there builded he an [g] altar vnto the Lord, which appeared vnto him.

* Act. 7. 3.

a From the time to this time were foure hundreth, twenty and three yeeres.

b In appointing him no certaine place, he prooueth so much more his faith and obedience.

c The world shal recouer by thy seede, which is Christ, the blessing which they lost in Adam.

d Meaning, seruants & cattel.

e He wandred to and fro in the land before he could finde a settling place: that God exercised the faith of his children.

‖ Or, oke grone.

f Which was a cruell and rebellious nation, by whome God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, wherefore this Altar was a signe.

8 Afterward remouing [h] thence vnto a mountaine Eastward from Beth-el, hee pitched his tent hauing Beth-el on the west side, and Haai on the East: and there hee built an [i] altar vnto the LORD, and called on the Name of the LORD.

9 [k] Againe Abram went forth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt to sojourne there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, he sayd to Sarai his wife, Beholde now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] sister, that I may fare well for thy sake, and that my † life may be preserued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the Princes of Pharaoh sawe her and commended her vnto Pharaoh: so the woman was [n] taken into Pharaohs house:

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants and maid seruants, and she asses, and camels.

17 But the LORD [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and said, Why hast thou done this vnto me? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saidest thou, Shee is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her, and goe thy way.

20 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

CHAP. XIII.

1 *Abram departeth out of Egypt.* 4 *Hee calleth vpon the name of the Lord.* 11 *Lot departeth from him.* 13 *The wickednes of the Sodomites.* 14 *The promise made to Abram is renued.* 18 *Abram buildeth an altar to the LORD.*

THey [a] Abram went vp from Egypt, hee, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in siluer and in gold.

3 And he went on his iourney from the South toward [b] Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el and Haai,

4 Vnto the place of the [*] altar, which he had made there at the first: and there Abram called on the Name of the LORD.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents.

6 So that the land could not [c] beare them, that they might dwell together: for their [*] substance was great, so that they could not dwell together.

7 Also there was debate betweene ye heardmen of Abrams cattell, and the heardmen of Lots cattell (and the [d] Canaanites and the Perizzites dwelled at that time in the land.)

8 Then said Abram vnto Lot, Let there be no [e] strife, I pray thee, betweene thee and me, neither betweene my heardmen and thine heardmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt [f] take the left hand, then will I goe to the right: or if thou goe to the right hand, then will I take the left.

10 So when Lot lifted vp his eyes, he sawe that all the plaine of Jorden was watered euery where: (for before the LORD destroyed Sodom and Gomorah, it was as the [g] garden of the LORD, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Jorden, and tooke his iourney from the East: and they departed the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom were wicked and exceeding [i] sinners against the LORD.

14 ¶ Then the LORD sayd vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southwarde, and Eastwarde, and Westward:

15 For all [*] the land, which thou seest, will I giue vnto thee, and to thy seede for [l] euer.

16 And I will make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke through the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the LORD.

CHAP.

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[h] Because of the troubles that hee had among that wicked people.

[i] And so serued the true God, and renounced all idolatrie.

[k] Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse.

[l] This was a new triall of Abrams faith: whereby we see that the ende of one affliction is the beginning of another.

[m] By this hee may learne not to vse vnlawfull meanes, nor to put others in danger to saue our liues, read verse 20. albeit it may appeare that Abram feared not so much death, as that if he should die without issue, Gods promise should not haue taken place: wherein appeareth a weake faith.

† Ebr. that my soule may liue.

[n] To bee his wife.

[o] The LORD tooke the defence of this poore stranger against a mightie king: and as he is euer carefull ouer his, so did he preserue Sarai.

[p] To the intent that none should hurt him either in his person or goods.

[a] His great riches gotten in Egypt hindered him not to follow his vocation.

[b] He called the place by that name, which was after giuen vnto it, Chap. 28. 19.

[*] Chap. 12. 7.

[c] This incommoditie came by their riches, which brake friendship, and as it were the bond of nature.

[*] Chap. 36. 7.

[d] Who seeing their contention, might blaspheme God, and destroy them.

[e] He cutteth off the occasion of contention herefore the euill ceaseth.

[f] Abram resigneth his owne right to haue peace.

[g] Which was in Eden, chap. 2. 10

[h] This was done by Gods prouidence, that onely Abram and his seede might dwell in the land of Canaan.

[i] Lot thinking to get Paradise, found hell.

[k] The LORD comforted him, least he should take too much thought for the departure of his nephewe.

[*] Chap. 12. 7 & 15. 7, 18. & 26. 4 deut. 34. 4.

[l] Meaning a long time, and till the comming of Christ, as Esay. 11. 14 and 21. 4. deut. 15. 17. and spiritually they are referred to the true children of Abram, hauing according to the promise, and not according to the flesh, willed gre[illegible] of the true land of Canaan.

CHAP. XIIII.

12 *In the ouerthrow of Sodome, Lot is taken prisoner.* 16 *Abram deliuereth him.* 18 *Melchi-zedek commeth to meete him.* 23 *Abram would not be enriched by the King of Sodom.*

AND in the dayes of Amraphel King of [a] Shinar, Arioch king of Ellasar, Chedor-laomer King of Elam, and Tidal king of the [b] Nations:

2 These men made war with Bera king of Sodom, and with Birsha King of Gomorah, Shinab king of Admah, and Shemeber king of Zeboim, and the King of Bela, which is Zoar.

3 All these [c] ioyned together in the vale of ‖ Siddim, which is the [d] salt sea.

4 Twelue yere were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ‖ Rephaims in Ashtaroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned and came to Eumishpat, which is Kadesh, and ‖ smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the King of Zeboim, and the King of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer King of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure Kings against fiue.

10 Now the [e] vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah fled and ‖ fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their vitailes, and went their way.

12 They [f] tooke Lot also Abrams brothers sonne, and his substance, (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and tolde Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were confederate with Abram.

14 When Abram heard that his brother was taken, ‖ hee brought forth of them that were borne and brought vp in his house, three hundreth and eighteene, and pursued them vnto Dan.

15 Then hee, and his seruants deuided themselues against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of † Damascus.

16 And he recouered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that hee returned from the slaughter of Chedor-laomer, and of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shauch, which is the * kings dale.

18 And * Melchi-zedek king of Shalem [h] brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore he [i] blessed him, saying, Blessed art thou, Abram, of God most high possessour of heauen and earth.

20 And blessed be the most high God, which hath deliuered thine enemies into thine hand. * And Abram gaue him tithe of all.

21 Then the King of Sodom said to Abram, Giue mee the † persons, and take the goods to thy selfe.

22 And Abram saide to the king of Sodom, ‖ I haue lift vp mine hand vnto the Lord the most high God, possessour of heauen and earth,

23 † That I will not take of all that is thine, so much as a threed or shoolatchet, least thou shouldest say, I haue made Abram rich,

24 [k] Saue onely that, which the yong men haue eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

CHAP. XV.

1 *The Lord is Abrams defence and reward.* 6 *He is iustified by faith.* 13 *The seruitude and deliuerance out of Egypt is declared.* 18 *The land of Canaan is promised the fourth time.*

AFter these things, the ‖ word of the Lord came vnto Abram in a * vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

2 And Abram said, [a] O Lord God, what wilt thou giue me, seeing I goe childlesse, and the Steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Behold, to me thou hast giuen no seed: wherefore loe, a seruant of mine house shall be mine heire.

4 Then behold, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shal come out of thine owne bowels, he shalbe thine heire.

5 Moreouer, he brought him forth, & said, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and he said vnto them, So shall thy seed be.

6 And Abram * beleeued the Lord, and he counted

a That is, of Babylon: by kings here, meaning them that were gouernors of cities.
b Of a people gathered of diuers countreys.
c Ambition is the chiefe cause of warres among Princes.
‖ Or, of the laboured fields.
d Called also the dead Sea, or the lake Asphaltite neere vnto Sodom and Gomorah.
‖ Or, giants.
‖ Or, plaine.
‖ Or, destroyed.
e Now afterward was ouerwhelmed with water, and so was called the salt sea.
‖ Or, were discomfited.
f The godly are plagued many times with the mischiefe therefore their company is dangerous.
g God moued them to spare both Abram and preserue him from their mischeeuous and superstitious [illegible].
† Ebr. Damasek.
*a. Sam. 18. 18.
* Hebr. 7. 1.
h For Abram and his souldiers refection, and not to offer in sacrifice.
i In that Melchi-zedek for Abram, he declared himselfe to represent a king: and in that he blessed him, he the Priest.
* Hebr. 7. 8.
† Ebr. soules.
‖ Or, I haue sworne.
† Ebr. If I take from thee a threed, &c. read 1. Sam. 14. 44.
k He would not that his liberality should be hurtfull vnto others.
[Or, the Lord spake to Abram.
* Num. 12. 6.
* Psal. 16. 6.
a His feare was not onely least he should not haue children, but least the promise of the blessed seed should not be accomplished in him.
* Rom. 4. 18.
* Rom. 4. 3. gala. 3. 6. iam. 2. 23.

counted that to him for righteousnesse.

7 Againe hee saide vnto him, I am the Lord, that brought thee out of *Ur of the Caldees, to giue thee this land to inherite it.

8 And he said, O Lord God, [b] whereby shall I know that I shall inherite it?

9 Then hee said vnto him, Take mee an heifer of three yeeres olde, and a shee goate of three yeeres old, and a ramme of three yeeres old, a Turtle doue also and a pigeon.

10 So hee tooke all these vnto him, and [c] diuided them in the middes, and layde euery piece one against another: but the birds diuided he not.

11 Then fowles fell on the carkeises, and Abram droue them away.

12 And when the Sunne went downe, there fell an heauie sleepe vpon Abram: and loe, † a very fearefull darkenesse fell vpon him.

13 Then he said to Abram, *Know for a suretie, that thy seede shall bee a stranger in a land, that is not theirs, * [d] foure hundreth yeeres, and shall serue them: and they shall intreate them euill.

14 Notwithstanding the Nation, whom they shall serue, will I iudge: and afterward shall they come out with great substance.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the ‖ fourth generation they shal come hither againe: for the *wickednesse of the Amorites is not yet full.

17 Also when the Sunne went downe, there was a darkenesse: and behold, a smoking furnace, and a fierebrand, which went betweene those pieces.

18 *In that same day the Lord made a couenant with Abram, saying, Vnto thy seede haue I giuen this land, * from the riuer of Egypt vnto the great Riuer, the riuer † Euphrates.

19 The Kenites, and the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, and the Canaanites, and the Girgashites, and the Iebusites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram. 4 Which conceiueth and despiseth her dame. 6 And being ill handled fleeth. 7 The Angel comforteth her. 11. 12 The name and maners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

NOw [a] Sarai Abrams wife bare him no children, and she had a mayd an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Behold now, the Lord hath [b] restrained me from childbearing, I pray thee goe in vnto my maide: ‖ it may bee that I shall † receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her mayd the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she conceiued, and when she saw that she had conceiued, her dame was [c] despised in her eyes.

5 Then Sarai said to Abram, † Thou doest me wrong. I haue giuen my mayd into thy bosome, and she seeth that she hath conceiued, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy mayd is in thine ‖ hand: doe vnto her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ But the [d] Angel of the Lord found her beside a fountaine of water in the wildernesse by the fountaine in the way to Shur,

8 And hee said, Hagar Sarais mayd, whence comest thou? and whither wilt thou goe? And shee saide, I flee from my dame Sarai.

9 Then the Angel of the Lord saide to her, [e] Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seed, that it shall not be numbred for multitude.

11 Also the Angel of the Lord said vnto her, See, thou art with childe, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shall be a ‖ wilde man, his hand shall be against euery man, and euery mans hand against him, * and [f] he shall dwell in the presence of all his brethren.

13 Then she called the Name of the Lord, that spake vnto her, Thou God lookest on me: for she said, Haue I not also here looked after him that seeth me?

14 * Wherefore the well was called, ‖ Beer-lahai-roi, loe, it is betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was foure score and six yeere old, when Hagar bare him Ishmael.

CHAP. XVII.

1 Abrams name is changed to confirme him in the promise. 8 The land of Canaan is the sure possession promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Isaac is promised. 23 Abraham and his household are circumcised.

WHen Abram was [illegible]

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* Chap. 11. 28.

b This is a particular motion of Gods Spirit, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gideon and Ezechiah.

c This was the old custome in making couenants, Ierem. 34. 18. to the which God added these conditions, that Abrams posterity should be as torne in pieces, but after they should be coupled together: also that it should be assaulted, but yet deliuered.

† Ebr. a feare of great darkenesse.

* Acts 7. 6.

* Exod. 12. 40.

d Counting from the birth of Isaak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

‖ Or, after foure hundreth yeeres.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full.

* Chap. 12. 7. and 13. 15. and 26. 4. deut. 4. 5.

* 1. King. 4. 21. 2 chron. 9. 26.

† Ebr. Perath.

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.

b She falleth in blinding Gods power to the common order of Nature, as though he could not giue her children in her olde age.

‖ Or, peraduenture.

† Ebr. be builded by her.

c This punishment declareth what they gaine that attempt anything against the worke of God.

† Ebr. mine iniurie is vpon thee.

‖ Or, power.

d Which was Christ, as appeareth verse 13. and chap. 18. 19.

e God reserueth none estate of people in their miseries, but succoureth them comfort.

‖ Or, fierce and cruell, or, as a wilde asse.

* Chap. 25. 18.

f That is, the Ishmaelites shalbe a peculiar people by themselues, and not a portion of any other people.

§ Or, he shall [illegible] her enemies [illegible] nelle, and acknowledge [illegible] God against [illegible] who [illegible] with [illegible] inheritance.

* Chap. [illegible]

10. [illegible] the [illegible] seeing [illegible]

‖ Or, Almightie.
* Chap. 5.22.
‖ Or, without hypocriſie.

bram, and ſaid vnto him, I am God ‖ all ſufficient. * walke before mee, and be thou ‖ vpright,

2 And I will make my couenant betweene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, ſaying,

4 Beholde, I make my Couenant with thee, and thou ſhalt be a [a] father of many Nations,

a Not onely according to the flesh, but of a far greater multitude by faith, Rom. 4.17.

5 Neither ſhall thy name any more bee called Abram, but thy name ſhall bee [b] Abraham: * for a father of many Nations haue I made thee.

b The changing of his name is a seale to confirme Gods promise vnto him.
* Rom. 4.17.

6 Alſo I will make thee exceeding fruitfull, and wil make Nations of thee: yea, kings ſhall proceed of thee.

7 Moreouer, I will eſtabliſh my Couenant betweene me and thee, and thy ſeed after thee in their generations, for an * euerlaſting Couenant, to be God vnto thee, and to thy ſeed after thee.

* Chap. 13.16.

8 And I will giue thee and thy ſeed after thee the land, wherein thou art a ſtranger, euen all the land of Canaan, for an euerlaſting poſſeſſion, and I will be their God.

9 ¶ Againe God ſaid vnto Abraham, Thou alſo ſhalt keepe my Couenant, thou, and thy ſeed after thee in their generations.

10 [c] This is my Couenant which ye ſhall keepe betweene mee and you, and thy ſeed after thee, * Let euery man-childe among you be circumciſed:

c Circumciſion is called the Couenant, because it ſignifieth the Couenant, and hath the promiſe of grace ioyned to it: which phraſe is common to all Sacraments.
* Acts 7.8.

11 That is, ye ſhall circumciſe the [d] foreſkin of your fleſh, and it ſhall be a * ſigne of the Couenant betweene me and you.

d That prieuie part is circumciſed, to ſhew that all that is begotten of man is corrupt, and muſt be mortified.
* Rom. 4.11.

12 And euery man childe of eight dayes old among you, ſhall bee circumciſed in your generations, as well hee that is borne in thine houſe, as he that is bought with money of any ſtranger, which is not of thy ſeed.

13 He that is borne in thine houſe, and he that is bought with thy money, muſt needes be circumciſed: ſo my Couenant ſhall bee in your fleſh for an euerlaſting Couenant.

14 But the vncircumciſed [e] man childe, in whoſe fleſh the foreſkinne is not circumciſed, euen that perſon ſhall be cut off from his people, becauſe he hath broken my Couenant.

e Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for vnder the manhood all was vnderſtood, and here is declared, that wholesoeuer contemneth the ſigne, deſpiſeth alſo the promiſe.

15 ¶ Afterward God ſaid vnto Abraham, Sarai thy wife ſhalt thou not call Sarai, but ‖ Sarah ſhall be her name.

‖ Or, dame, or princeſſe.

16 And I will bleſſe her, and will alſo giue thee a ſonne of her, yea, I will bleſſe her, and ſhe ſhall bee the mother of Nations: Kings alſo of people ſhall come of her.

17 Then Abraham fell vpon his face, and [f] laughed, and ſaid in his heart, Shall a childe be borne vnto him, that is an hundreth yeere

f Which proceeded of a fondnes and vnbeliefe.

olde? and ſhall Sarah that is ninetie yeere old beare?

18 And Abraham ſaid vnto God, Oh, that Iſhmael might liue in thy ſight.

19 Then God ſaide, * Sarah thy wife ſhall beare thee a ſonne in deed, and thou ſhalt call his name Izhak: and I will eſtabliſh my Couenant with him for an [g] euerlaſting Couenant, and with his ſeed after him.

* Chap. 18.10. and 21.2.

g The euerlaſting Couenant is made with the children of the ſpirit: and with the children of the fleſh is made the temporal promiſe, as was promiſed to Iſhmael.

20 And as concerning Iſhmael, I haue heard thee: loe, I haue bleſſed him, and will make him fruitfull, and will multiply him † exceedingly: twelue princes ſhall he beget, and I will make a great nation of him.

† Ebr. greatly, greatly.

21 But my Couenant wil I eſtabliſh with Izhak, which Sarah ſhall beare vnto thee, the next * peere at this ſeaſon.

* Chap. 21.2.

22 And hee left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Iſhmael his ſonne, and all that were borne in his houſe, and all that was bought with his money, that is, euery man childe among the men of Abrahams houſe, and [h] he circumciſed the foreſkin of their fleſh in that ſelfe ſame day, as God had commanded him.

h They were well inſtructed which obeyed to be circumciſed without reſiſtance: which thing declareth that maſters in their houſes ought to be as Preachers to their families, that from the higheſt to the loweſt, they may obey the will of God.

24 Abraham alſo himſelfe was ninetie yeere olde and nine, when the foreſkin of his fleſh was circumciſed.

25 And Iſhmael his ſonne was thirteene yeere olde, when the foreſkin of his fleſh was circumciſed.

26 The ſelfe ſame day was Abraham circumciſed, and Iſhmael his ſonne:

27 And all the men of his houſe, both borne in his houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

Abraham receiueth three Angels into his houſe. 10 *Izhak is promiſed againe.* 12 *Sarah laugheth.* 18 *Chriſt is promiſed to all nations.* 19 *Abraham taught his family to know God.* 21 *The deſtruction of Sodom is declared vnto Abraham.* 23 *Abraham prayeth for them.*

AGaine the Lord * appeared vnto him in the ‖ plaine of Mamre, as he ſate in his tent doore about the heat of the day,

* Hebr. 13.2.
‖ Or, oke grone.

2 And he lift vp his eyes, and looked: and loe, three [a] men ſtood by him, and when he ſaw them, hee ranne to meete them from the tent doore, and bowed himſelfe to the ground.

a That is, three Angels in mans ſhape.
b Speaking to one of them, in whom appeared to be moſt Maieſtie: for hee thought they had bene men.
c For men vſe becauſe of the great heat, to goe bare footed in thoſe parts.
d As ſure as God, that I ſhould doo no deceite to you,

3 And he ſaid, [b] Lord, if I haue now found fauour in thy ſight, goe not, I pray thee, from thy ſeruant.

4 Let a little water, I pray you, bee brought, and [c] waſh your feete, and reſt your ſelues vnder the tree.

5 And I wil bring a morſel of bread, that you may comfort your hearts, afterward yee ſhal go your wayes: for therefore are ye [d] come

to

to your seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once three † measures of fine meale: knead it, and make cakes vpon the hearth.

† Hebr, Seim.

7 And Abraham ranne to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter and milke, and the Calfe, which hee had prepared, and set before them, and stood himselfe by them vnder the tree, and *they did eate.

e For as God gaue them bodies for a time, so gaue he them the thinkings thereof, to walke, to eate and drinke, and such like.

9 ¶ Then they said to him, Where is Sarah thy wife? And he answered, Behold, shee is in the tent.

10 And hee said, *I will certainely come againe vnto thee according to the time f of life: and loe, Sarah thy wife shal haue a sonne. and Sarah heard in the tent doore, which was behinde him.

* Chap. 17. 19, 21. and 21. 2. rom. 9. 9.

f That is, about this time, when she shall be aliue, as when the child shall come into this life.

11 (Now Abraham and Sarah were old and stricken in age, and it ceased to bee with Sarah after the maner of women)

g For she rather had respect to the order of nature, then beleeued the promise of God.

12 Therefore Sarah g laughed within her selfe, saying, After I am waxed old, *and my lord also, shall I haue lust?

* 1 Pet. 3. 6.

13 And the Lord saide vnto Abraham, Wherefore did Sarah thus laugh, saying, Shal I certeinly beare a child, which am old?

14 (Shall any thing bee *‖ hard to the Lord? at the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

* Gen. 18. 6. ‖ Or, hid.

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, † It is not so: for thou laughedst.

† Hebr. No.

16 ¶ Afterward the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the h Lord said, Shal I hide from Abraham that thing which I doe,

h Jehouah the Hebrue word, which we call Lord, sheweth that this Angel was Christ: for this name is one applyed to God.

18 Seeing that Abraham shall be in deed a great and a mighty Nation, and *all the nations of the earth shall be blessed in him?

* Chap. 12. 3. and 22. 18.

19 For I know him i that hee will command his sonnes and his household after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.

i With whom the fathers walk, hath to doe, whose ordinances, and to whom them public children.

20 Then the Lord said, Because the cry of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

21 I will k goe downe now, and see whether they haue done altogether according to the l cry which is come vnto me: and if not, that I may know.

k With speaketh after the fashion of men: that is, I will serue into remembrance with vengeance.

l Gen. 4. 10. Exod. 3. 7. Iam. 5. 4. Reuel. 18. 5.

22 And the men turned thence and went toward Sodom: but Abraham stoode yet before the Lord.

23 Then Abraham drewe nerre, and sayd, Wilt thou also destroy the righteous with the wicked.

24 If there be fiftie righteous within the citie, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, bee it farre from thee. Shall not the Iudge of all the world † doe right?

† Hebr, doe iudgements.

26 And the Lord answered, If I shall find in Sodom m fiftie righteous within the citie, then will I spare all the place for their sakes.

m God declareth that his iudgements were ioyned with great mercie, forasmuch as all were so corrupt, that not only fiftie, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.

27 Then Abraham answered and saide, Beholde nowe, I haue begun to speake vnto my Lord, and I am * but dust and ashes.

* Gen. 18. 4.

28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And he said, If I find there fiue and fortie, I will not destroy it.

29 And hee yet spake to him againe, and said, What if there shall be found fortie there? Then he answered, I will not doe it for forties sake.

n Hereby we learne, that the nearer we approch vnto God, the more doth our miserable estate appeare and the more are we humbled.

30 Againe he sayd, Let not my Lord now be angrie, that I speake, What if thirtie be found there? Then he sayd, I will not doe it, if I finde thirtie there.

31 Moreouer he said, Behold, now I haue begun to speake vnto my Lord, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will speake but this o once, What if ten be found there? And he answered, I will not destroy it for tennes sake.

o If God refuseth not the prayer for the wicked Sodomites, much more will he grant the prayers of the godly for the afflicted Church.

33 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house, 4 The filthie lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a piller of salt. 33 Lots daughters lye with their father, of whom come Moab and Ammon.

AND in the euening there came two p Angels to Sodom: and Lot sate at the gate of Sodome, and Lot saw them, and rose vp to meete them, and he bowed himselfe with his face to the ground:

p Whereof the Iewes gather, that there be diuers degrees of Angels, and that some be greater then other, as Michael and Gabriel, &c. Dan. 10. 13. Reuel. 12. 7. Iude 9.

2 And hee sayde, See my Lords, I pray you, turne in, I pray you, vnto your seruants house, and tary all night, and * wash your feete, and ye shall rise vp early and [illegible] all night.

* Gen. 18. 4.

3 Then he pressed vpon [illegible]

and they turned in to him, and came to his house, and he made them a feast, and did bake vnleauened bread, and they [c] did eate.

c Not for that they had necessitie, but because the time was not yet come that they would reueile themselues.

4 But before they went to bed, the men of the citie, euen the men of Sodom compassed the house rounde about from the young euen to the olde, [d] all the people from all quarters.

d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

5 Who crying vnto Lot, sayd vnto him, Where are the men, which came to thee this night? bring them out vnto vs that wee may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

e He deserueth praise in defending his ghests, but he is to be blamed in seeking vnlawfull meanes.
f That I should preserue them from all iniurie.

8 Behold now, I haue two [e] daughters, which haue not known man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: [f] for therefore are they come vnder the shadow of my roofe.

9 Then they said, Away hence: and they said, He is come alone as a stranger, and shall he iudge and rule? wee will now deale worse with thee then with them. So they preassed sore vpon Lot * himselfe, and came to breake the doore.

* 2. Pet. 2. 7.

10 But the men put foorth their hand, and pulled Lot into the house to them, and shut to the doore.

* Wis. 19. 16.

11 * Then they smote the men that were at the doore of the house with blindnesse, both small and great, so that they were wearie in † seeking the doore.

† Ebr. finding.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet here? either sonne in lawe, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For wee wil destroy this place, because the * cry of them is great before the Lord, and the Lord hath sent vs to destroy it.

g This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.
* Chap. 18. 20.

14 Then Lot went out and spake vnto his sonnes in law, which ‖ maried his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in law as though hee had mocked.

‖ Or, should marry.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters † which are here, least thou be destroyed in the punishment of the citie.

† Ebr. which are found.

16 And as hee [h] prolonged the time, * the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto him) and they brought him foorth, and set him without the citie.

h The mercy of God is ready to ouercome mans slownesse in following Gods calling.
* Wisd. 10. 6.

17 ¶ And when they had brought them out, the Angel said, Escape for thy life: [i] looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

i He willeth him to flee from Gods iudgements, and not to be sory to depart from that rich countrey, and full of worldly pleasures.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in saueing my life: and I cannot escape in the mountaine, least some euill take me, and I die.

20 See nowe this citie hereby to flee vnto, which is a little one: Oh let me escape thither: is it not a [k] little one, and my soule shall liue?

k Though it be little, yet it is great enough to saue my life: wherein he offendeth in choosing another place then the Angel had appointed him.
† Ebr. thy face.

21 Then he said vnto him, Behold, I haue receiued † thy request also concerning this thing, that I will not ouerthrow this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can doe [l] nothing till thou bee come thither. Therefore the name of the Citie was called [m] Zoar.

l Because Gods commandement was to destroy the citie, and to saue Lot.
m Which before was called Bela, Chap. 14. 2.

23 ¶ The Sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen,

* Deut. 29. 23. isa. 13. 19. iere. 50. 40. ezek. 16. 49. hoze. 11. 8. amos 4. 11. luke 17. 29. iude 7.

25 And ouerthrew those cities and all the plaine, and all the inhabitants of the Cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a [n] pillar of salt.

n As touching the body onely: and this was a notable monument of Gods vengeance to all them that passe that way.

27 ¶ And Abraham rising vp earely in the morning, went to the place, where he had stand before the Lord,

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, behold, he saw the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine, with his two daughters: for he [o] feared to tary in Zoar, but dwelt in a caue, he, and his two daughters.

o Hauing before felt Gods mercie he durst not presume him selfe by continuing among the wicked.
p Meaning all the countrey, which the Lord had now destroyed.

31 And the elder sayd vnto the ponger, Our father is olde, and there is not a man in the [p] earth, to come in vnto vs after the maner of all the earth.

32 Come, we will make our father drinke wine, and lie with him, that we may preserue seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but hee perceiued not, neither when

q For vnder the law men were commanded to marie their next kinsfolke, which was not lawfull vnder the Gospell.

when thee lay downe, neither when thee rose vp.

34 And on the morrow the elder said to the yonger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may † preserue seed of our father.

35 So they made their father drinke wine that night also, and the yonger arose, and lay with him, but he perceiued not, when she lay downe, neither when she rose vp.

36 Thus were [t] both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the [f] Moabites vnto this day.

38 And the yonger bare a sonne also, and she called his name [t] Ben-ammi: the same is the father of the Ammonites vnto this day.

† Hebr. keepe aliue.

t Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednesse of Sodom could not ouercome.

f Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.

t That is, sonne of my people: signifying, that they rather reioyced in their sinne, then repented for the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the King. 9 And the king, Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the king and his are healed.

AFterward Abraham departed thence toward the South countrey, and dwelled betweene Cadesh and [a] Shur, and soiourned in Gerar.

a Which was toward Egypt.

2 And Abraham said of Sarah his wife, [b] She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

b Abraham had twise fallen into this fault: such is mans frailtie.

3 But God came to Abimelech in a dreame by night, and said to him, Behold, [c] thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

c So greatly God detesteth the breach of matriage.

4 (Notwithstanding Abimelech had not yet come neere her) And hee said, Lord, wilt thou slay euen [d] the righteous Nation?

d The infidels confessed that God would not punish but for iust occasion: therefore whensoeuer he punisheth, the occasion is iust.

5 Said not he vnto me, She is my sister? yea, and she her selfe said, Hee is my brother: with an vpright [e] minde, and [f] innocent hands haue I done this.

e As one falling by ignorance, and not doing euil of purpose.

f Not thinking to doe any man iniurie.

6 And God said vnto him by a dreame, I know that thou diddest this euen with an vpright minde, and I kept thee also, that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

g God by his holy Spirit restraineth them that offend by ignorance, that they fall not into greater inconuenience.

7 Now then deliuer the man his wife againe: for he is a [h] Prophet, and he [i] shall pray for thee that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

h That is one, to whom God reuealeth himselfe familiarly.

i For the prayer of the godly is of force vnto God.

8 Then Abimelech rising vp early in the morning, called all his seruants, and told all these things † vnto them, and the men were sore afraid.

† Hebr. in their eares.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on mee and on my [k] kingdome this great sinne? thou hast done things vnto me that ought not to be done.

k The wickednesse of the King bringeth God wrath vpon the whole realme.

10 So Abimelech said vnto Abraham, What sawest thou, that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the [l] feare of God is not in this place, and they will slay mee for my wiues sake.

l He shewed that no honest life can be hoped for, where the feare of God is not.

12 Yet in very deed she is my [m] sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

m By sister, he meaneth his cousin germane, and by daughter Abrahams neece, Chap. 11. 29. for so the Ebrewes vse these words.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnesse that thou shalt shew vnto me in all places where we come, *Say thou of me, He is my brother.

* Chap. 12. 13.

14 Then tooke Abimelech sheep & beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is ‖ before thee: dwell where it pleaseth thee.

‖ Or, is at thy commandement.

16 Likewise to Sarah he said, Behold, I haue giuen thy brother a thousand pieces of siluer: behold, he is the [n] vaile of thine eyes to all that are with thee, and to all others: and she was [o] thus reproued.

n Such an head, as with whome thou mayest be preserued from all iniurie.

o God rebuketh this heathen King to reproue her, because she dissembled, saying that God had giuen her a husband, as her vaile and defence.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, and his wife, and his women seruants: and they bare children.

18 For the Lord [p] had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

p Had taken away from them the gift of conceiuing.

CHAP. XXI.

1 Izhak is borne. 9 Ismael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the Lord visited Sarah, as he had said, and did vnto her * according as hee had promised:

* Chap. 17. 16. & 18. 10. Galat. 4. 23. Hebr. 11. 11.

2 For * Sarah conceiued, and bare Abraham a sonne in his * olde age, at the same season that God told him.

* Chap. 17. 21. & 18. 14. Galat. 4. 23.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, as God had commanded him.

* Chap. 17. 12.

5 ¶ Abraham was an hundreth yeere old, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made me to reioyce, &c.

7 Againe shee saide, [b] Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his old age.

8 Then the child grew and was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which shee had borne vnto Abraham) [c] mocking.

10 Wherefore she saide vnto Abraham, *Cast out this bond woman and her sonne: for the sonne of this bondwoman shall not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bondwoman: in all that Sarah shall say vnto thee, heare her voice: for in Izhak shall thy seed be [d] called.

13 As for the sonne of the bondwoman, I will make him [e] a Nation also, because hee is thy seed.

14 So Abraham arose vp early in the morning, and tooke bread, and a bottell of water, and gaue it vnto Hagar, putting it on her shoulder, and the childe also, and [f] sent her away: who departing wandered in the wildernesse of Beer-sheba.

15 And when the water of the bottel was spent, she cast the childe vnder a certaine tree.

16 Then she went & sate her ouer against him afarre off about a bow shoot: for she said, I will not see the death of the childe, and shee sate downe ouer against him, and lift vp her voyce and wept.

17 Then God [g] heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What ayleth thee, Hagar? feare not, for God hath heard the voyce of the childe where he is.

18 Arise, take vp the childe, and holde him in thine hand: for I will make of him a great people.

19 And God [h] opened her eyes, & shee saw a Well of water, so shee went and filled the bottell with water, and gaue the boy drinke.

20 So God was [i] with the childe, and hee grew and dwelt in the wildernesse, and was an ‖ archer.

21 And he dwelt in the wildernesse of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at the same time Abimelech and Phichol his chiefe Captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto mee here by God, that thou wilt not † hurt me, nor my children, nor my childrens children: thou shalt deale with mee, and with the country, where thou hast bene a stranger, according vnto the kindenesse that I haue shewed thee.

24 Then Abraham said, I wil [k] sweare.

25 And Abraham rebuked Abimelech for a Well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, [l] I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheep & beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambes, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambes, that it may be a witnesse vnto me, that I haue digged this Well.

31 Wherefore the place is called ‖ Beer-sheba, because there they both sware.

32 Thus made they [m] couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe Captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in Beer-sheba, and [n] called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1.2 The faith of Abraham is proued in offering his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom cõmeth Rebekah.

AND after these things, God did *proue Abraham, and said vnto him, Abraham. Who answered, † Here am I.

2 And hee said, Take now thine onely sonne Izhak whom thou louest, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt offering vpon one of the Mountaines, which I will shew thee.

3 Then Abraham rose vp early in the morning, & sadled his asse, & tooke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offring, & rose vp and went to the place, which God had told him.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre off,

5 And said vnto his seruants, Abide you here with the asse: for I and the child will goe yonder & worship, and [c] come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and layde it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then

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b The accuseth her selfe of ingratitude, that she did not beleeue the Angel.

c He derided Gods promise made to Izhak, which the Apostle calleth persecution, Galat. 4. 29.

* Gal. 4. 30.

d The promised seed shall be counted from Izhak, and not from Ishmael, Rom. 9. 7. Hebr. 11. 18.

e The Ishmaelites shall come of him.

f True faith renounceth all naturall affections to obey Gods commandement.

g For his promise sake made to Abraham, and not because the child had discretion and iudgement to pray.

h Except God open our eyes, we can see neither see, nor vse the meanes which are before vs.

i As touching outward things, God caused him to prosper.

‖ Or, shot in the bow, and was an an hunter.

† Hebr. deale faithfully with me, or lie.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth, and to assure others of our sincerity.

l Wicked seruants vse many euills vnknowen to their masters.

‖ Or, Well of the oath, or, of seuen, meaning lambs.

m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.

n That is, he worshipped God in all points of true Religion.

* Heb. 11. 17.

† Ebr, loe, I.

a Which signifieth the feare of God, in the which place he was honourably and solemnly afterward built the Temple.

b Herein shine the chiefest points of his temptation, seeing he was commanded to offer vp him, in whom God had promised to bleste all the Nations of the world.

c He doubted not, but God would accomplish his promise, though he should sacrifice his sonne.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will [d] prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an Altar there, and couched the wood, and [e] bound Izhak his sonne * and laide him on the Altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither doe any thing vnto him: for nowe I [f] knowe that thou feareſt God, seeing for my sake ‖ thou hast not spared thine † onely sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behinde him caught by the hornes in a bush. then Abraham went and tooke the ramme, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ‖ Iehouah-iireh. as it is saide this day, In the mount will the Lord [g] be seene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And said, * By [h] my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seed, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seed shal possesse the ‖ gate of his enemies.

18 * And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp & went together to Beer-sheba. and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz his brother, and Kemuel the father of ‖ Aram,

22 And Chesed & Hazo, and Pildash, and Iidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his [i] concubine called Reumah, she bare also Tebah, and Gahan, & Thahash and Maachah.

[d] The onely way to ouercome all temptations is to rest vpon Gods prouidence.

[e] For it is like that his father had declared to him Gods commandement whereunto he shewed himselfe obedient.

* Iames 2.21.

[f] That is, by thy true obedience thou hast declared thy liuely faith.

‖ Or, & hast not withholden thine onely sonne from mee.

† Ebr. thy sonne, thine onely sonne.

[g] Or, The Lord will see, or prouide.

[g] The name is changed, to shew that God doeth both see and prouide secretly for vs, and also euidently is seene and felt in time conuenient.

* Psal. 105.9. ecclus. 44.21. luke 1.73. hebr. 6.13.

[h] Signifying, that there is no greater then he.

‖ Or, ho'des.

* Chap. 12.3. and 18.18. ecclus. 44.22. acts 3.25. gal. 3.8.

‖ Or, of the Syrians.

[i] Concubine is often times taken in the good part, for those women which were inferiour to the wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field, to bury her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundred twentie & seuen yere old (†so long liued she)

† Ebr. the yeeres of the life of Sarah.

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. and Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham [a] rose vp from the sight of his corps, and talked with the † Hittites, saying,

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

† Ebr. sonnes of Heth.

4 I am a stranger, and a sojourner among you, giue mee a possession of buriall with you, that I may burie my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince [b] of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shal forbid thee his sepulchre, but thou mayest bury thy dead therein.

b That is, godly or excellent: for the Ebrewes do speake of all things that are notable, perteining all reuerence commeth of God.

7 Then Abraham stood vp, and bowed himselfe before the people of the lande of the Hittites,

8 And he communed with them, saying, If it be † your mind, that I shal bury my dead out of my sight, heare me, and intreate for me to Ephron the sonne of Zohar,

† Ebr. in your soule.

9 That he would giue mee the caue ‖ of Machpelah, which hee hath in the ende of his fielde: that hee would giue it mee for as much † money as it is worth, for a possession to bury in among you.

‖ Or, double caue, because one was within another.

† Ebr. in full siluer.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that [c] went in at the gates of his citie, saying,

c Meaning all the citizens and inhabitants.

11 No, my Lord, heare me: the fielde giue I thee, and the caue, that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham [d] bowed himselfe before the people of the land,

d To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me. I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundred [e] shekels of siluer: what is that betweene me and thee? bury therefore thy dead.

e The common shekel is giuen 20. pence. If these 400. shekels were money of

16 So Abraham hearken vnto Ephron. & Abraham weyed to Ephron the siluer which hee had named, in the audience of the Hittites, euen foure hundred siluer shekels of current money

money among merchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that ‖ went in at the gates of his citie.

‖ Or, citizens.

19 And after this, Abraham buried Sarah his wife in the caue of the fielde of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field and the caue, that is therein, was made sure vnto Abraham for a possession of buriall [f] by the Hittites.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God. 33 His fidelitie toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent and she agreeth, 67 And is married to Izhak.

NOwe Abraham was olde, and † stricken in yeeres, and the Lord had blessed Abraham in all things.

† Ebr. come into dayes.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, *[a] Put now thine hand vnder my thigh,

* Chap. 47.29.

a Which ceremonie declared the seruants obedience toward his master, and the masters power ouer the seruant.

3 And I will make thee [b] sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

b This sheweth that an oath may be required in a lawfull cause.

4 But thou shalt goe vnto my [c] country, and to my kinred, and take a wife vnto my sonne Izhak.

c He would not that his sonne should marrie out of the godly familie: for the inconueniences that come by marying with the vngodly are set forth in sundry places of the Scriptures.

5 And the seruant saide to him, What if the woman wil not come with me to this land: shall I bring thy sonne againe vnto the lande from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne [d] thither againe.

d Lest he should lose the inheritance promised.

7 ¶ The Lord God of heauen, who tooke mee from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto mee, saying, * Vnto thy seed will I giue this land, he shal send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

* Chap 12 7. and 13.15. and 15.18. and 26.4.

8 Neuertheless if the woman will not follow thee, then thou shalt be † discharged of this mine oath: onely bring not my sonne thither againe.

† Ebr. innocent.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for he had all his masters goods in his hand) and so hee rose, and went to ‖ Aram Naharim, vnto the [e] citie of Nahor.

‖ Or, Mesopotamia, or Syria of the two floods; to wit, of Tygris and Euphrates.

e That is, to Charran.

11 And he made his camels to † lie downe without the citie by a well of water, at euentide about the time that the women come out to draw water.

† Ebr. to bow their knees.

12 And he sayd, O [f] Lord God of my master Abraham, I beseech thee, ‖ send me good speed this day, and shew mercy vnto my master Abraham.

f He grounded his prayer vpon Gods promise made to his master.

‖ Or, cause me to meete.

13 Lo, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 [g] Graunt therefore that the mayde, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may bee she that thou hast ordeined for thy seruant Izhak: and thereby shall I knowe that thou hast shewed mercy on my master.

g The seruant moued by Gods Spirit desired to be assured by a signe, whether God prospered his iourney or no.

15 ¶ And now yer hee had left speaking, behold, [h] Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

h God giueth good successe to all things that are vndertaken for the glory of his Name, and according to his worde.

16 (And the mayd was very faire to looke vpon, a virgine and vnknowen of man) and she [i] went down to the well, and filled her pitcher, and came vp.

i Here is declared that God ouer heareth the prayers of his, and graunteth their requests.

17 Then the seruant ran to meet her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke † sir: and she hasted, and let downe her pitcher vpon her hand and gaue him drinke.

† Ebr. my lord.

19 And when she had giuen him drinke, she said, I will draw water for thy camels also vntill they haue † drunken ynough.

† Ebr. haue made an end of drinking.

20 And she powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and shee drew for all his camels.

21 So the man wondred at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ [k] abillement of [l] halfe a shekel weight, and two bracelets for her hands, of ten shekels weight of gold:

‖ Or, eareringe.

k God permitted many things both in apparell and other things which are now forbid: specially when they appertaine not to our mortification.

l The golden shekel is here meant and not that of Siluer.

23 And he said, Whose daughter art thou: tell me, I pray thee, Is there roome in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

25 Moreouer she said vnto him, We haue litter also and prouender ynough, and roome to lodge in,

26 And the man bowed himselfe and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawen his mercie [m] and his trueth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

28 And the maid ranne and tolde them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne to the man vnto the well.

30 For when he had seene the earerings and the bracelets in his sisters handes, & when he heard the words of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, [n] he stood by the camels at the well.

n For he waited on Gods hand, who had now heard his prayer.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, and roome for the camels?

32 ¶ Then the man came in to the house, and [o] he vnsadled the [p] camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feet that were with him.

o To wit, Laban.

p The gentle intertainment of strangers vsed among the godly fathers.

33 Afterward the meat was set before him: but he said, I [q] will not eate, vntill I haue said my message. And he said, Speake on.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessities.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath [r] blessed my master wonderfully, that hee is become great: for he hath giuen him sheepe, and beeues, and siluer, and golde, and men seruants, and maide seruants, and camels, and asses.

r To bleese, signifieth here to inrich, or increase with substance, as the text in the same verse declareth.

36 And Sarah my masters wife hath borne a sonne to my master, when she was old, and vnto him hath he giuen all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the [s] Canaanites, in whose land I dwell:

s The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

38 But thou shalt goe vnto my [t] fathers house and to my kinred, and take a wife vnto my sonne.

t Meaning, as appeareth by his kinsfolkes, as verse 40.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whom I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of [u] mine oath, when thou commest to my kinred: and if they giue thee not one, thou shalt be free from mine oath.

u Which by mine authoritie I caused thee to make.

42 So I came this day to the well, & said, O Lord, the God of my master Abraham, if thou now prosper my ‖ iourney which I goe,

‖ Or, way.

43 Beholde, * I stand by the well of water: when a virgine commeth forth to draw water, and I say to her, Giue me I pray thee, a little water of thy pitcher to drinke,

* Verse 13.

44 And shee say to me, Drinke thou, and I will also draw for the camels, let her be the wife, which the Lord hath ‖ prepared for my masters sonne.

‖ Or, shewed.

45 And before I had made an ende of speaking in mine [x] heart, behold, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drewe water. Then I said vnto her, Giue me drinke I pray thee.

x Signifying that this prayer was not spoken by the mouth but onely meditate in his heart.

46 And she made haste, and tooke downe her pitcher from her shoulder, & said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 [y] And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which hath brought mee the † right way to take my masters brothers daughter vnto his sonne.

y He sheweth what is our duetie, when we haue receiued any benefit of the Lord.

† Ebr. in the way of trueth.

49 Now therefore, if ye will deale [z] mercifully and truely with my master, tell mee: and if not, tell mee, that I may turne mee to the [a] right hand or to the left.

z If you will freely and faithfully giue your daughter to my masters sonne.

a That is, that I may prouide els where.

50 Then answered Laban and Bethuel, and sayde, [b] This thing is proceeded of the Lord: we cannot therefore say vnto thee, neither euill nor good.

b So soone as they perceiue that it is Gods ordinance, they yeeld.

51 Behold, Rebekah is ‖ before thee, take her and goe, that she may be thy masters sons wife, euen as the Lord hath ‖ said.

‖ Or, at thy commandement.

‖ Or, ordeined.

52 And when Abrahams seruant heard their words, hee bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of siluer, and iewels of gold, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night, & when they rose vp in the morning, he said, * Let me depart vnto my master.

* Verse 56. & 58.

55 Then her brother and her mother answered, Let the maid abide with vs, at the least † ten dayes: then shall she goe.

† Ebr. dayes, or ten.

56 But he said vnto them, Hinder you me not, seeing † Lord hath prospered my iourney: send me away, that I may goe to my master.

† This sheweth that parents ought not to inforce their children to marrie against their liking.

57 Then they said, We will call the maid, and aske [c] her † consent.

c This is the true and lawfull order of contracting marriage, to haue the consent of the parents.

58 And they called Rebekah, and said vnto her, Wilt thou goe with this man? And

ſhe anſweres, I will goe.

59 So they let Rebekah their ſiſter goe, and her nourſe, with Abrahams ſeruant and his men.

60 And they bleſſed Rebekah, and ſaid vnto her, Thou art our ſiſter, grow into thouſand thouſands, and thy ſeed poſſeſſe the [d] gate of his enemies.

d That is, let it be victorious ouer his enemies: which bleſſing is fully accompliſhed in Ieſus Chriſt.

61 ¶ Then Rebekah aroſe, & her maides, and rode vpon the camels, and followed the man. And the ſeruant tooke Rebekah, and departed.

62 Nowe Izhak came from the way of * Beer-laha-roi, (for he dwelt in the South countrey)

*Chap 16.14. and 25.11.

63 And Izhak went out to [e] pray in the field toward the euening: who lift vp his eyes and looked, and behold, the camels came.

e This was the exercise of the godly fathers, to meditate Gods promiſes, and to pray for the accomplishment thereof.

64 Alſo Rebekah lift vp her eyes, and when ſhe ſaw Izhak, ſhe lighted downe from the camell.

65 (For ſhe had ſaid to the ſeruant, Who is yonder man, that commeth in the fielde to meete vs: and the ſeruant had ſaid, It is my maſter) So ſhe took [f] a vaile, and couered her.

f The cuſtome was that the ſpouſe was brought to her huſband, her head being couered, in token of chamefaſtnes and chaſtitie.

66 And the ſeruant told Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and ſhee was his wife, and he loued her: So Izhak was ‖comforted after his mothers death.

‖ Or, had left mourning for his mother.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Iſhmael. 25 The birth of Iaakob and Eſau. 30 Eſau ſelleth his birthright for a meſſe of pottage.

NOw Abraham had taken [a] him another wife called Keturah,

a Whiles Sarah was yet aliue.

2 Which bare him Zimram, and Iokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Iokſhan begate Sheba, and Dedan: * And the ſonnes of Dedan were Aſſhurim, and Letuſhim, and Leummim.

*1.Chro.1.32.

4 Alſo the ſonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, and Eldaah. all theſe were the ſonnes of Keturah.

5 ¶ And Abraham gaue † all his goods to Izhak.

† Ebr. all that he had.

6 But vnto the [b] ſonnes of the [c] concubines, which Abraham had, Abraham [d] gaue gifts, and ſent them away from Izhak his ſonne (while hee yet liued) Eaſtward to the Eaſt countrey.

b For by the heritage of Gods houſe he had not onely Izhak, but begat many mo.
c Reape chap. 22.24.
d To auoid the diſſenſion that els might haue come because of the heritage.

7 And this is the age of Abrahams life, which he liued, an hundred ſeuentie and fiue yeere.

8 Then Abraham yeelded the ſpirit, and died in a good age, an old man, and of great yeeres, and was [e] gathered to his people.

e Hereby the ancients ſignified that man by death periſhed not wholly: but as the ſoules of the godly liued after in perpetuall ioy, ſo the ſoules of the wicked in perpetuall paine.

9 And his ſonnes, Izhak and Iſhmael buried him in the caue of Machpelah, in the fielde of Ephron ſonne of Zohar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

*Chap. 23.16.

11 ¶ And after the death of Abraham God bleſſed Izhak his ſonne, * and Izhak dwelt by Beer-lahai-roi.

*Chap. 16.14. and 24.62.

12 ¶ Nowe theſe are the generations of Iſhmael Abrahams ſonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 *And theſe are the names of the ſonnes of Iſhmael, name by name, according to their kinreds: the † eldeſt ſonne of Iſhmael was Nebaioth, then Kedar, and Adbeel, and Mibſam,

*1.Chro.1.29.

† Ebr. firſt borne.

14 And Miſhma, and Dumah, and Maſſa,

15 Hadar, and Tema, Ietur, Naphiſh, and Kedemah.

16 Theſe are the ſonnes of Iſhmael, and theſe are their names, by their townes and by their caſtles: to wit, twelue princes of their nations.

17 (And theſe are the yeeres of the life of Iſhmael, an hundreth thirtie and ſeuen yeere, and he yeelded the ſpirit, and died, and was gathered vnto his [f] people.)

f Which dwelt among the Arabians, and were ſeparate from the bleſſed ſeed.

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goeſt to Aſſhur. Iſhmael ‖dwelt [g] in the preſence of all his brethren.

‖ Or, his lot fell.
g He meaneth that his lot fell to dwell among his brethren, as the Angel promiſed, Chap. 16.12.

19 ¶ Likewiſe theſe are the generations of Izhak Abrahams ſonne. Abraham begate Izhak.

20 And Izhak was fourtie yere old, when he tooke Rebekah to wife, the daughter of Bethuel the ‖Aramite of Padan Aram, and ſiſter to Laban the Aramite.

‖ Or, Syrian of Meſopotamia.

21 And Izhak prayed vnto the Lord for his wife, becauſe ſhe was barren: and the Lord was intreated of him, and Rebekah his wife conceiued,

‖ Or, hurt one another.

22 But the children ‖ſtroue together within her: therefore ſhe ſaid, Seeing it is ſo, why am I [h] thus? wherefore ſhe went [i] to aſke the Lord.

h That is, in ſuch diſtreſſe, ſeeing we ſhall be ſtrong together.
i For that is the onely refuge in all our miſeries.

23 And the Lord ſaid to her, Two nations are in thy wombe, and two maner of people ſhall be diuided out of thy bowels, and the one people ſhall be mightier then the other, and the * elder ſhall ſerue the yonger.

*Rom.9.12.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out firſt was red, and

he was all ouer as a rough garment, and they called his name Esau.

26 * And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iaakob. Nowe Izhak was threescore yeere old when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, and † liued in the fields: but Iaakob was a ‖ plaine man, & dwelt in tents.

28 And Izhak loued Esau, for † venison was his meat, but Rebekah loued Iaakob.

29 Now Iaakob sod pottage, and Esau came from the field and was weary.

30 Then Esau said to Iaakob, ‖ Let mee eat, I pray thee, of that pottage so red, for I am weary. Therefore was his name called Edom.

31 And Iaakob said, Sell me euen now thy birthright.

32 And Esau said, Loe, I am almost dead, what is then this [k] birthright to me?

33 Iaakob then said, Sweare to me euen now. And he sware to him, * & [l] sold his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread & pottage of lentiles: and hee did eate and drinke, and rose vp, and went his way: So Esau contemned his birthright.

* Hose. 12. 3. matth. 1, 2.

† Ebr. a man of the field. ‖ Or, simple and innocent. † Ebr. venison in his mouth.

‖ Or, feed me quickly.

k The reprobate esteeme not Gods benefits except they feele them presently, and therefore they preferre present pleasures. * Heb. 12. 16.

l Thus the wicked prefer their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

CHAP. XXVI.

1 *God prouideth for Izhak in the famine.* 3 *He renueth his promise.* 9 *The King blameth him for denying his wife.* 14 *The Philistims hate him for his riches,* 15 *Stop his wels,* 16 *and driue him away.* 24 *God comforteth him.* 31 *He maketh alliance with Abimelech.*

AND there was a famine in the [a] land besides the first famine that was in the daies of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and said, [b] Goe not downe into Egypt, but abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these * countreys: and I will performe the oath which I sware vnto Abraham thy father.

4 Also I will cause thy seed to multiplie as the starres of heauen, and will giue vnto thy seed all these countreys: and in thy seede shall all the nations of the earth be * blessed.

5 Because that Abraham [c] obeyed my voyce and kept mine † Ordinance, my Commandements, my Statutes, and my Lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister: for he [d] feared to say, She is my wife, lest, said he, the men of the place should kill mee, because of Rebekah: for she was beautifull to the eye.

a In the land of Canaan.

b Gods prouidence alwayes watcheth to direct the wayes of his children

* Chap. 13. 15. and 15. 18.

* Chap. 12. 3. and 15. 18. and 18. 18. and 22. 18. and 28. 14.

c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercie, so doth he confirmation thereof proceed of the same fountaine.

† Ebr. my keeping.

d Whereby we see that feare and infirmitie is found in the most faithfull.

8 So after he had bene there long time, Abimelech king of the Philistims looked out at a window, and loe, he saw Izhak [e] sporting with Rebekah his wife.

9 Then Abimelech called Izhak, & saide, Loe, she is of a surety thy wife, and why saidst thou, She is my sister? To whom Izhak answered, Because I thought this, It may bee that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought [f] sinne vpon vs.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that lande, and found in the same yeere an ‖ hundred fold by estimation: and so the Lord blessed him.

13 And the man waxed mightie, and † still increased, till he was exceeding great,

14 For he had flocks of sheepe, and heards of cattell, and a mightie household: therefore the Philistims had [g] enuie at him,

15 Insomuch that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the [h] valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and hee gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of ‖ liuing water.

20 But the heardmen of Gerar did striue with Izhaks heardmen, saying, The water is ours: therefore called he the name of the well ‖ Esek, because they were at strife with him.

21 Afterward they digged another well, and stroue for that also, and he called the name of it ‖ Sitnah.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called he the name of it ‖ Rehoboth, and said, Because the Lord hath now made vs roome, we shall increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God [i] of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiplie thy seed for my seruant Abrahams sake.

e Or, shewing some familiar signe of loue, whereby it might be knowen that she was his wife.

f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.

‖ Or, an hundred measures.

† Ebr. he went forth going and increasing.

g The malicious enuie alwayes the graces of God in others.

h The Ebrew word signifieth a flood, or valley, where water at any time runneth.

‖ Or, springing.

‖ Or, contention, strife.

‖ Or, hatred.

‖ Or, largenesse, roome.

i God assureth Izhak against all feare by declaring the free will mercie to Abraham.

25 ¶

25 Then he built an [k] altar there, and called vpon the Name of the Lord, & there ſpread his tent: where alſo Izhaks ſeruants digged a well.

26 ¶ Then came Abimelch to him from Gerar, and Ahuzzath one of his friendes, and Phichol the captaine of his armie.

27 To whom Izhak ſaide, wherefore come ye to me, ſeeing ye hate me and haue put me away from you?

28 Who anſwered, we ſaw certainly that the Lord was with thee, and we thought thus, Let there be now an oath betweene vs, euen betwene vs and thee, and let vs make a couenant with thee.

29 [l] If thou ſhalt do vs no hurt, as we haue not touched thee, and as wee haue done vnto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lord, doe this.

30 Then he made them a feaſt, and they did eate and drinke.

31 And they roſe vp betimes in the morning, and ſware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that ſame day Izhaks ſeruants came and tolde him of a well, which they had digged, and ſaide vnto him, Wee haue found water.

33 So he called it ‖ Shibah: therfore the name of the citie is called ‖ Beer-sheba vnto this day.

34 ¶ Now when Eſau was fourtie yeere olde, he tooke to wife Judith, the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon an Hittite alſo.

35 And they * were ‖ a griefe of minde to Izhak and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the bleſſing from Eſau by his mothers counſell. 38 Eſau by weeping mooueth his father to pitie him. 41 Eſau hateth Iaakob and threatneth his death. 43 Rebekah ſendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme (ſo that he could not ſee) he called Eſau his eldeſt ſonne, & ſaide vnto him, My ſonne. And he anſwered, † I am here.

2 Then he ſaid, Behold, I am now olde, and know not the day of my death:

3 Wherefore now, I pray thee take thine inſtruments, thy quiuer and thy bowe, and get thee to the field, that thou mayeſt † take mee ſome veniſon.

4 Then make me ſauourie meat, ſuch as I loue, and bring it me that I may eate, and that my [a] ſoule may bleſſe thee before I die.

5 (Now Rebekah heard, when Izhak ſpake to Eſau his ſonne) and Eſau went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iaakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſauourie meate, that I may eate and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I command thee.

9 [b] Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loueth.

10 Then thou ſhalt bring it to thy father, and he ſhal eate, to the intent that he may bleſſe thee before his death.

11 But Iaakob ſaid to Rebekah his mother, Behold, Eſau my brother is rough, and I am ſmoothe.

12 My father may poſſibly feele mee, and I ſhall ſeeme † to him to be a ‖ mocker: ſo ſhal I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſaid vnto him, ‖ [c] Vpon me be thy curſe, my ſonne: onely heare my voice, and goe and bring me them.

14 So he went and fet them, and brought them to his mother: and his mother made pleaſant meat, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her elder ſonne Eſau, which were in her houſe, and clothed Iaakob her yonger ſonne:

16 And ſhe couered his hands & the ſmooth of his necke with the ſkinnes of the kiddes of the goates.

17 Afterward ſhee put the pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Iaakob.

18 ¶ And when he came to his father, he ſaid, My father. Who anſwered, I am here: who art thou, my ſonne?

19 And Iaakob ſaid to his father, [d] I am Eſau thy firſt borne, I haue done as thou badeſt me, ariſe, I pray thee: ſit vp and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Izhak ſaid vnto his ſonne, How haſt thou found it ſo quickly my ſonne? Who ſaid, Becauſe the Lord thy God brought it to mine hand.

21 Againe ſaid Izhak vnto Iaakob, Come neere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him & ſaid, The [e] voice is Iaakobs voice, but the hands are the hands of Eſau.

23 (For he knew him not, becauſe his hands were rough as his brother Eſaus hands: wherefore he bleſſed him)

24 Againe he ſaid, Art thou that my ſonne Eſau? Who anſwered, † Yea.

25 Then ſaid he, Bring it me hither, and I will

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k To ſignifie that he ſhould ſerue none other God, but the God of his father Abraham.

l The Ebrewes in ſwearing begin commonly with If, and vnderſtand the reſt: that is, that God ſhall punish him that breaketh the oath: here the wicked ſhew that they are afraid leſt that come to them which they would doe to other.

‖ Or, oath.
‖ Or, the well of the oath.

* Chap. 27. 46.
‖ Or, diſobedient and rebellious.

† Ebr. loe, I.

† Ebr. hunt.

a The carnall affection, which he bare to his ſonne, made him forget that which God ſpake to his wife. Chap. 25.

b This diſbelife is blame worthy, becauſe ſhee ſhould haue tried till God had performed his promiſe.

† Ebr. before his eyes.
‖ Or, as though I would deceiue him.
‖ Or, I wil take the danger on me.

c The aſſurance of Gods decree made her bold.

d Although Iaakob was aſſured of this bleſſing by faith: yet he did euilles ſeeke it by lies, and the more becauſe he abuſeth Gods name thereunto.

e This declareth that he ſuſpected ſome thing, yet God ſuffered not hime his purpoſe altered.

† Ebr. I am.

will eate of my ſonnes venilon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, & he dranke.

26 Afterward his father Izhak ſayd vnto him, Come neere now, and kiſſe me, my ſonne.

27 And he came neere & kiſſed him. Then hee ſmelled the ſauour of his garments, and bleſſed him, and ſayd, Behold, the ſmell of my ſonne is as the ſmell of a field, which the Lord hath bleſſed.

*Heb. 11.20.

28 *God giue thee therefore of the dewe of heauen, and the fatneſſe of the earth, and plentie of wheate and wine.

29 Let people bee thy ſeruants, and nations bow vnto thee: be lord ouer thy brethren, and let thy mothers children honour thee: curſed bee he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 ¶ And when Izhak had made an end of bleſſing Iaakob, and Iaakob was ſcarce gone out from the preſence of Izhak his father, then came Eſau his brother from his hunting.

31 And hee alſo prepared ſauourie meate, and brought it to his father, and ſayd vnto his father, Let my father ariſe, and eate of his ſonnes venilon, that thy ſoule may bleſſe me.

32 But his father Izhak ſayd vnto him, Who art thou? And hee anſwered, I am thy ſonne, euen thy firſt borne Eſau.

t In perceiuing his errour, by appointing his heire againſt Gods ſentence pronounced before.

33 Then Izhak was t ſtricken with a marueilous great feare, & ſaid, Who and where is he that hunted venilon, and brought it me, and I haue eate ‖ of all before thou cameſt? and I haue bleſſed him, therefore he ſhall be bleſſed.

‖ Or, ſufficiently.

34 When Eſau heard the words of his father, hee cried out with a great crie and bitter out of meaſure, and ſaid vnto his father, Bleſſe me, euen me alſo, my father.

35 Who anſwered, Thy brother came with ſubtiltie, & hath taken away thy bleſſing.

36 Then he ſaid, Was he not iuſtly called g Iaakob? for he hath deceiued mee theſe two times: hee tooke my birthright, and loe now hath he taken my bleſſing. Alſo he ſaid, Haſt thou not reſerued a bleſſing for me?

g In the Chap. 25. he was ſo called, becauſe he held his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower or deceiuer.

37 Then Izhak anſwered, and ſaid vnto Eſau, Behold, I haue made him h thy lord, and all his brethren haue I made his ſeruants: alſo with wheat & wine haue I furniſhed him, and vnto thee now what ſhall I doe, my ſonne?

h For Izhak did this as he was the miniſter and Prophet of God.

38 Then Eſau ſayd vnto his father, Haſt thou but one bleſſing, my father? bleſſe mee, ‖ euen me alſo, my father: and Eſau lifted vp his voice, and *wept.

‖ Or, I am alſo (thy ſonne)

*Heb. 12.17.

39 Then Izhak his father anſwered, and ſaid vnto him, Behold, the fatneſſe of the earth ſhalbe thy dwelling place, and thou ſhalt haue of the dew of heauen from aboue.

i Becauſe thine enemies ſhall be round about thee.

40 And i by thy ſword ſhalt thou liue, and ſhalt be thy brothers k ſeruant. But it ſhal come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy neeke.

k Which was fulfilled in his poſterity the Idumeans: who were tributaries for a time to Iſrael, and after came to liberty.

41 ¶ Therefore Eſau hated Iaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, *The dayes of mourning for my father will come ſhortly, l then will I ſlay my brother Iaakob.

*Obad. 1.10.

l Hypocrites only abſtaine from doing euill for feare of men.

42 And it was tolde to Rebekah of the words of Eſau her elder ſonne, and ſhee ſent and called Iaakob her yonger ſonne, and ſayd vnto him, Behold, thy brother Eſau m is comforted againſt thee, meaning to kill thee:

m He hath good hope to recouer his birthright by killing thee.

43 Nowe therefore my ſonne, heare my voice: ariſe, and flee thou to Haran to my brother Laban.

44 And tary with him a while vntill thy brothers fiercenеſſe be aſwaged,

45 And till thy brothers wrath turne away from thee, and he forget the things, which thou haſt done to him: then will I ſend and take thee from thence: why ſhould I bee n depriued of you both in one day?

n For the wicked ſonne will kill the godly: and the plague of God will afterwards light on the wicked ſonne.

46 Alſo Rebekah ſayd to Izhak, *I am weary of my life, for the o daughters of Heth. If Iaakob take a wife of the daughters of Heth like theſe of the daughters of the land, p what auaileth it me to liue?

*Chap. 26.35.

o Which were Eſaus wiues.

p Hereby ſhee perſwaded Izhak to agree to Iaakobs departing.

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 9 Eſau taketh a wife of the daughters of Iſhmael againſt his fathers will. 12 Iaakob in the way to Haran ſeeth a ladder reaching to heauen. 14 Chriſt is promiſed. 20 Iaakob asketh of God onely meate and clothing.

THen Izhak called Iaakob and a bleſſed him, and charged him, & ſayd vnto him, Take not a wife of the daughters of Canaan.

a This ſecond bleſſing was to confirme Iaakobs faith, leſt he ſhould thinke that his father had giuen it without Gods motion.

2 Ariſe, *get thee to *Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

*Hoſe. 12.12.

*Chap. 24.10.

3 And God ‖ all ſufficient bleſſe thee, and make thee to increaſe, and multiply thee, that thou mayeſt be a multitude of people,

‖ Or, almighty.

4 And giue thee the bleſſing of Abraham, euen to thee & to thy ſeed with thee, that thou mayeſt inherite the lande (wherein thou art a b ſtranger,) which God gaue vnto Abraham.

b The godly fathers were put in mind continually, that they were but ſtrangers in this world: to the intent they ſhould lift vp their eyes to the heauens where they ſhould haue a ſure dwelling.

5 Thus Izhak ſent forth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Eſaus mother.

6 ¶ When Eſau ſawe that Izhak had bleſſed Iaakob, and ſent him to Padan Aram, to fet him a wife thence, & giuen him a charge when hee bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his father and his mother, & was gone to Padan Aram:

8 Alſo Eſau ſeeing that the daughters of

Canaan diſpleaſed Izhak his father,

9 Then went Eſau to Ishmael, and tooke ‖ vnto the wiues which he had, Mahalath the daughter of [c] Ishmael Abrahams ſonne, the ſiſter of Nabaioth to be his wife.

‖ Or, beſides his wiues.

c Thinking hereby to haue reconciled himſelfe to his father, but all in vaine: for he taketh not away the cauſe of the euill.

10 ¶ Now Iaakob departed from Beer-ſheba, and went to Haran,

11 And he came vnto a certaine place, and taried there all night, becauſe the ſunne was downe, and tooke of the ſtones of the place, and layd vnder his head, and ſlept in the ſame place.

12 Then hee dreamed, and beholde, there ſtood a [d] ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

d Chriſt is the ladder whereby God & man are ioyned together, and by whom the Angels miniſter vnto vs: all graces by him are giuen vnto vs, and we by him aſcend into heauen.

13 *And behold, the Lord ſtood aboue it, and ſaid, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou ſleepeſt, [e] will I giue thee and thy ſeed.

* Chap. 35.1. and 48.3.

e He felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land.

14 And thy ſeed ſhall be as the duſt of the earth, & thou ſhalt ſpread abroad *to the Weſt, and to the Eaſt, and to the North, and to the South, and in thee and in thy ſeed ſhall all the *families of the earth be bleſſed.

* Deut. 12.20. and 19.14.

* Chap. 12.3. and 18.18. & 22.18. and 26.4.

15 And lo, I am with thee, and will keepe thee whitherſoeuer thou goeſt, and will bring thee againe into this land: for I will not forſake thee vntill I haue performed that, that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe, and ſayd, Surely the Lord is in this place, and I was not aware.

17 And hee was [f] afraid, and ſayd, How fearefull is this place! this is none other but the houſe of God, & this is the gate of heauen.

f He was touched with a godly feare and reuerence.

18 Then Iaakob roſe vp early in the morning, and tooke the ſtone that he had layd vnder his head, and ſet it vp as *a pillar, and powred oyle vpon the top of it.

g To be a remembrance onely of the viſion ſhewed vnto him.

* Chap. 31.13.

19 And hee called the name of that place ‖ Beth-el: notwithſtanding the name of the citie was at the firſt called Luz.

‖ Or, houſe of God.

20 Then Iaakob vowed a vowe, ſaying, If [h] God will be with me, and will keepe mee in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiſeth to be thankfull.

21 So that I come againe vnto my fathers houſe in ſafetie, then ſhal the Lord be my God.

22 And this ſtone, which I haue ſet vp as a pillar, ſhall bee Gods houſe: and of all that thou ſhalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban, and ſerueth ſeuen yeeres for Rahel. 23 Leah brought to his bed in ſtead of Rahel. 27 Hee ſerueth ſeuen yeers more for Rahel. 32 Leah conceiueth and beareth foure ſonnes.

THen Iaakob [a] lift vp his feete and came into the † Eaſt countrey.

a That is, he went forth on his iourney.

† Ebr. to the land of the children of the Eaſt.

2 And as hee looked about, behold, there was a well in the field, [b] and loe, three flocks of ſheepe lay thereby (for at that wel were the flockes watered) and there was a great ſtone vpon the wels mouth.

b Thus he was directed by the onely prouidence of God, who brought him alſo to Labans houſe.

3 And thither were all the flocks gathered, and they rolled the ſtone from the welles mouth, and watered the ſheepe, and put the ſtone againe vpon the wels mouth in his place.

4 And Iaakob ſaid vnto them, My [c] brethren, whence be ye? And they anſwered, We are of Haran.

c It ſeemeth that in thoſe dayes the cuſtome was to call euen ſtrangers, brethren.

5 Then he ſaid vnto them, Know ye Laban the ſonne of Nahor? Who ſayd, Wee know him.

6 Againe hee ſayd vnto them, Is hee in good health? And they anſwered, Hee is in good health, and behold, his daughter Rahel commeth with the ſheepe.

d Or, is he in peace? by the which word the Ebrewes ſignifie all proſperitie.

7 Then he ſaid, Loe, it is yet hie day, neither is it time that the cattell ſhould be gathered together: water ye the ſheepe, and go feed them.

8 But they ſaid, Wee may not vntill all the flocks bee brought together, and till men roll the ſtone from the welles mouth, that wee may water the ſheepe.

9 ¶ While hee talked with them, Rahel alſo came with her fathers ſheepe, for ſhe kept them.

10 And aſſoone as Iaakob ſaw Rahel the daughter of Laban his mothers brother, and the ſheepe of Laban his mothers brother, then came Iaakob neere, and rolled the ſtone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kiſſed Rahel, and lift vp his voyce and wept.

12 (For Iaakob told Rahel, that hee was her fathers ‖ brother, and that hee was Rebekahs ſonne) then ſhe ran and told her father.

‖ Or, nephew.

13 And when Laban heard tell of Iaakob his ſiſters ſonne, hee ranne to meete him, and imbraced him and kiſſed him, and brought him to his houſe: and hee tolde Laban [e] all theſe things.

e That is, the cauſe why he departed from his fathers houſe, and what he ſaw in the way.

14 To whom Laban ſaid, Well, thou art my [f] bone and my fleſh: and he abode with him the ſpace of a moneth.

f That is, of my blood and kinred.

15 ¶ For Laban ſaide vnto Iaakob, Though thou bee my brother, ſhouldeſt thou therefore ſerue me for nought? tell me, what ſhall be thy wages?

16 Nowe Laban had two daughters, the elder called Leah, & the yonger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

‖ Or, bleare eyed.

18 And Iaakob loued Rahel, and ſaid, I will

will serue thee seuen yeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeres for Rahel, and they seemed vnto him but a [g] fewe dayes, because he loued her.

21 ¶ Then Iaakob said to Laban, Giue me my wife, that I may goe in to her: for my †terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But [h] when the euening was come, he tooke Leah his daughter and brought her to him, and he went in vnto her.

24 And Laban gaue his mayd Zilpah to his daugher Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said hee to Laban, Wherefore hast thou done thus to mee? did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the [i] manner of this place, to giue the younger before the elder.

27 Fulfill seuen yeeres for her, and we wil also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his mayd to be her seruant.

30 So entred hee in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres moe.

31 ¶ When the Lord saw that Leah was despised, he †made her [k] fruitfull: but Rahel was barren.

32 And Leah conceiued and bare a sonne, and she called his name Reuben: for shee said, Because the [l] Lord hath looked vpon my tribulation, nowe therefore mine husband will [m] loue me.

33 And shee conceiued againe, and bare a sonne, and sayd, Because the Lord heard that I was hated, he hath therefore giuen mee this sonne also, and she called his name Simeon.

34 And shee conceiued againe, and bare a sonne, and sayd, Nowe at this time will my husband keepe me company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer shee conceiued againe, and bare a sonne, saying, Now will I ‖praise the Lord: * therefore she called his name Iudah, and †left bearing.

g Meaning, after that the yeres were accomplished.

†Ebr. my dayes are full.

h The cause why Iaakob was deceiued, was, that in old time the wife was couered with a vaile, when she was brought to her husband, in signe of chastity and shamefastnesse.

i He esteemed more the profit that he had of Iaakobs seruice, then either his promise or the maner of the countrey, though he alleaged custome for his excuse.

†Ebr. opened her wombe.

k This declareth that oft times they which are despised of men, are fauoured of God.

l Hereby appeareth, that she had recourse to God in her affliction.

m For children are a great cause of mutuall loue betweene man and wife.

‖Or, confesse.

* Mat. 1. 2.

†Ebr. stoode from bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren, giue their mayds vnto their husband, and they beare him children. 14 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs sake. 43 Iaakob is made very rich.

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and said vnto Iaakob, Giue mee children, or else I die.

2 Then Iaakobs anger was kindled against Rahel, and hee sayd, Am I in [a] Gods stead, which hath withholden from thee the fruit of the wombe?

3 And she said, Behold my mayd Bilhah, goe in to her, and shee shall beare vpon my [b] knees, and † I shal haue children also by her.

4 Then shee gaue him Bilhah her mayd to wife, and Iaakob went in to her.

5 So Bilhah conceiued and bare Iaakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voice, and hath giuen me a sonne: therfore called she his name, Dan.

7 And Bilhah Rahels mayd conceiued againe, and bare Iaakob the second sonne.

8 Then Rahel saide, With †[c] excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.

9 And when Leah saw that shee had left bearing, shee tooke Zilpah her mayd, and gaue her Iaakob to wife.

10 And Zilpah Leahs mayd bare Iaakob a sonne.

11 Then sayd Leah, [d] A company commeth: and she called his name, Gad.

12 Againe Zilpah Leahs mayd bare Iaakob another sonne.

13 Then said Leah, Ah blessed am I, for the daughters will blesse me, and she called his name, Asher.

14 ¶ Now Reuben went in the dayes of the wheate harueste, and found [e] mandrakes in the fielde, and brought them vnto his mother Leah. Then said Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayd Rahel, Therefore her shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the field in the euening, and Leah went out to meet him, and said, Come in to me, for I haue † bought and payd for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and shee conceiued, and bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen mee my reward, because I gaue my [f] mayd to my

a It is only God that maketh barren and fruitfull, and therefore I am not in fault.

b I will receiue her children on my lap, as though they were mine owne.

†Ebr. I shall be builded.

†Ebr. wrestlings of God.

c The arrogancie of mans nature appeareth, in that she contemneth her sister, after she had receiued this benefite of God to beare children.

d That is, God hath increased me with a multitude of children: for so Iaakob hath expounded this name Gad. Chap. 49. 19.

e Which is a kind of herbe whose roote hath a carnine like nesse of the figure of a man.

†Ebr. buying I haue bought.

f In stead of acknowledging her fault, she boasteth as if God had rewarded her according to her merites.

husband, and she called his name Issachar.

19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.

20 Then Leah said, God hath endued me with a good dowrie: now will mine husband dwell with mee, because I haue borne him sixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, & God heard her, ‖ and opened her wombe.

‖ Or, made her fruitfull.

23 So she conceiued and bare a sonne, and said, God hath taken away my g rebuke.

g Because fruitfulnesse came of Gods blessing, who said, Increase and multiplie: barrennesse was counted as a curse.

24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Iaakob said to Laban, Send me away that I may go vnto my place and to my countrey.

26 Giue me my wiues & my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

27 To whome Laban answered, If I haue now found fauour in thy sight, tarie: I haue ‖ perceiued that the Lord hath blessed me for thy sake,

‖ Or, tried by experience.

28 Also he said, Appoint vnto me thy wages, and I will giue it thee.

29 But he said vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy cattell hath beene ‖ vnder me.

‖ Or, with me.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee † by my comming: but now when shall I h trauel for mine own house also?

† Ebr. at my foot.

h The order of nature requireth that euery one prouide for his owne family.

31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue mee nothing at all: if thou wilt doe this thing for me, I will returne, feed, and keepe thy sheepe.

32 I will passe through all thy flocks this day, and ‖ separate from them all the sheepe with little spots and great spots, & all ‖ blacke lambes among the sheepe, and the great spotted, and little spotted among the goates: i and it shalbe my wages.

‖ Or, separate thou.
‖ Or, red.

i That which shal hereafter be thus spotted.

33 So shall my k righteousnesse answere for me hereafter, when it shall come for my reward before thy face, and euery one that hath not little or great spots among the goats, and blacke among the sheep, the same shalbe ‖ theft with me.

k God shall testifie for my righteous dealing, by rewarding my labours.

‖ Or, counted theft.

34 Then Laban said, Goe to, would God it might be according to thy saying.

35 Therefore ‖ he tooke out the same day the hee goats that were party coloured & with great spots, and all the shee goates with little and great spots, and all that had white in them, and all ‖ blacke among the sheep, and put them in the keeping of his sonnes.

‖ Or, Laban.

‖ Or, red, or browne.

36 And he set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob l tooke rods of greene poplar, and of hazell, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

l Iaakob deuised no deceit: for it was Gods commandement, as he declareth in the next chapter verse 9. and 11.

38 Then he put the rods, which he had pilled, in the gutters & watering troughs, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke)

39 And the sheepe ‖ were in heate before the rods, and afterward brought foorth young of partie colour, and with small and great spots.

‖ Or, conceiued.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards these lambes partie coloured and all manner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the m stronger sheepe, Iaakob layde the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

m As they which tooke the ramme about September, and brought foorth about March: so the feebler in March, and lambd in September.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

1 Labans children murmure against Iaakob. 3 God commandeth him to returne to his countrey. 13. 24 The care of God for Iaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOw hee heard the a wordes of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all his honour.

a The children vttered in words that which the father dissembled in heart, for the couetous thinke, that whatsoeuer they cannot snatch, is pluckt from them.

2 Also Iaakob beheld the countenance of Laban, † that it was not towards him as in times past:

† Ebr. and loe, not he with him, as yesterday, and yer yesterday.

3 And the Lord had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke,

5 Then said he vnto them, I see your fathers countenance, that it is not towards mee † as it was woont, and the b God of my father hath bene with me.

† Eb. as yesterday and before yesterday.

6 And ye know that I haue serued your father with all my might.

b The God whom my father worshipped.

7 But your father hath deceiued mee, and changed my wages ‖ ten times: but God suffered him not to hurt me.

‖ Or, many times.

8 If he thus said, The spotted shalbe thy wages,

wages, then all the sheepe bare spotted: and if he said thus, The party coloured shalbe thy reward, then bare all the sheepe party coloured.

9 Thus hath [c] God taken away your fathers ‖ substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes and saw in a dreame, and behold, the hee goates leaped vpon the shee goates that were party coloured with litle and great spots spotted.

11 And the Angel of God said to mee in a dreame, Iaakob. And I answered, Loe, I am here.

12 And hee said, Lift vp now thine eyes, and see all the hee goats leaping vpon the shee goats that are party coloured, spotted with litle and great spots: for I haue seene all that Laban doeth vnto thee.

13 [d] I am the God of Beth-el, where thou * anointedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrie, and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and sayd vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth not hee count vs as strangers? for he hath [e] sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now therfore whatsoeuer God hath said vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And he caried away all his flockes, and all his substance which he had gotten, to wit, his riches which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 ¶ When Laban was gone to sheere his sheepe, then Rahel stole her fathers [f] idoles.

20 Thus Iaakob ‖ stole away the heart of Laban the Aramite: for hee told him not that he fled.

21 So fled he with all that he had, and he rose vp, and passed the ‖ riuer, and set his face toward mount Gilead.

22 And the third day after it was told Laban, that Iaakob fled.

23 Then he tooke his ‖ brethren with him, and followed after him seuen dayes iourney, and ‖ ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, and said vnto him, Take heed that thou speake not to Iaakob † ought saue good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban sayd to Iaakob, What hast thou done? ‖ thou hast euen stollen away mine heart, and caried away my daughters, as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from mee, and diddest not tell mee, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am † able to doe you euill: but the [g] God of your father spake vnto mee yesternight, saying, Take heed that thou speake not to Iaakob ought saue good.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stollen my gods?

31 Then Iaakob answered, and saide to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, ‖ let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stollen them)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maides tents, but found them not. So he went out of Leahs tent, and entred into Rahels tents.

34 (Now Rahel had taken the idoles, and put them in the camels ‖ litter, and sate downe vpon them) and Laban searched all the tent, but found them not.

35 Then saide shee to her father, † My lord, bee not angrie that I cannot rise vp before thee: for the custome of women is vpon mee: so hee searched, but found not the idoles.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered & said to Laban, What haue I trespalled? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentie yeere I haue beene with thee: thine ewes and thy goats haue not ‖ cast their yong, and the rammes of thy flocke haue I not eaten.

39 † Whatsoeuer was torne of beasts, I brought it not vnto thee, but make it good my selfe: * of mine hand diddest thou require it, were it stollen by day or stollen by night.

[c] This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceit.
‖ Or, cattell.
[d] This Angel was Christ, which appeared to Iaakob in Bethel: & hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.
* Chap. 28. 18.
[e] For they were giuen to Iaakob in recompence of his seruice, which was a kind of sale.
[f] For so the word here signifieth, because Laban calleth them gods, vers. 30.
‖ Or, went awry priuily from Laban.
‖ Or, Euphrates.
‖ Or, kinsfolkes, and friends.
‖ Or, ioyned with him.
† Ebr. from good to euill.
‖ Or, conueyed thy selfe away priuily.
† Ebr. power is in mine hand.
[g] He was an idolater, & therefore would not acknowledge the God of Iaakob for his God.
‖ Or, let him die
† Ebr. let not anger be in the eyes of my lord.
‖ Or, draw, or saddle.
‖ Or, beare barren.
† Ebr. the torne, or taken by prey.
* Exod. 22. 12.

40 I was in the day conſumed with heat, and with froſt in the night, and my ‖ ſleepe departed from mine eyes.

‖ Or, I ſlept not.

41 Thus haue I beene twentie yeere in thine houſe, and ſerued thee fourteene yeeres for thy two daughters, and ſixe yeeres for thy ſheepe, and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [h] feare of Izhak had bene with mee, ſurely thou haddeſt ſent mee away now emptie: but God beheld my tribulation, and the labor of mine hands, and rebuked thee yeſternight.

h That is, the God whom Izhak did feare, and reuerence.

43 Then Laban anſwered, and ſayd vnto Iaakob, Theſe daughters are my daughters, and theſe ſonnes are my ſonnes, and theſe ſheepe are my ſheepe, and all that thou ſeeſt, is mine, and what can I doe this day vnto theſe my daughters, or to their ſonnes which they haue borne?

44 Now therefore [i] come and let vs make a couenant, I and thou, which may be a witneſſe betweene me and thee.

i His conſcience remoued him of his miſbehauior toward Iaakob, and therefore moued him to ſeeke peace.

45 Then tooke Iaakob a ſtone, and ſet it vp as a pillar:

46 And Iaakob ſaide vnto his brethren, Gather ſtones: who brought ſtones, and made an heape, and they did eate there vpon the heape.

‖ Or, the heape of witneſſe.

47 And Laban called it ‖ Jegar-ſahadutha, and Iaakob called it [k] Galeed.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

48 For Laban ſaid, This heape is witnes betweene mee and thee this day: therefore he called the name of it Galeed.

49 Alſo he called it ‖ Mizpah, becauſe hee ſaid, The Lord [l] looke betweene me and thee, when we ſhall be ‖ departed one from another.

‖ Or, watch-tower.
l To punith the miſpaſſer.
‖ Or, hid.

50 If thou ſhalt vexe my daughters, or ſhalt take [m] wiues beſide my daughters: there is no man with vs, behold, God is witneſſe betweene me and thee.

m Nature compelleth him to condemne that vice, wherevnto though couetouſneſſe be ſecret Iaakob.

51 Moreouer Laban ſaid to Iaakob, Behold this heape, and behold the pillar which I haue ſet betweene me and thee,

52 This heape ſhall be witneſſe, and the pillar ſhall be witneſſe, that I will not come ouer this heape to thee, and that thou ſhalt not paſſe ouer this heape and this pillar vnto mee for euill.

53 The God of Abraham, and the God of [n] Nahor, and the God of their father be iudge betweene vs: But Iaakob ſware by the [o] feare of his father Izhak.

n Behold, both the idolaters mingle the true God with their feigned gods.
o Meaning, by the true God whom Izhak worſhipped.
‖ Or, meate.

54 Then Iaakob did offer a ſacrifice vpon the mount, and called his brethren to eate ‖ bread, and they did eate bread, and taried all night in the mount.

55 And earely in the morning Laban roſe vp and kiſſed his ſonnes and his daughters, and [p] bleſſed them, and Laban departing, went vnto his place againe.

p We ſee that there is euer ſome ſeed of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 He prayeth vnto God, confeſſing his vnworthineſſe. 13 He ſendeth preſents vnto Eſau. 24. 28 He wreſtled with the Angel, who nameth him Iſrael.

NOw Iaakob went forth on his iourney, and * the Angels of God met him.

* Chap. 28. 12.

2 And when Iaakob ſaw them, hee ſaid, [a] This is Gods hoſte, and called the name of the ſame place ‖ Mahanaim.

a He acknowledgeth Gods benefits: who for the preſeruation of his, ſendeth hoſts of Angels.
‖ Or, tents.

3 Then Iaakob ſent meſſengers before him to Eſau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom hee gaue commaundement, ſaying, Thus ſhall ye ſpeake to my [b] lord Eſau: thy ſeruant Iaakob ſayeth thus, I haue beene a ſtranger with Laban, and taried vnto this time.

b He reuerenceth his brother in worldly things, becauſe he chiefly looked to be preferred to the ſpirituall promiſe.

5 I haue beeues alſo and aſſes, ſheepe, and men ſeruants, and women ſeruants, and haue ſent to ſhew my lord, that I may find grace in thy ſight.

6 ¶ So the meſſengers came againe to Iaakob, ſaying, Wee came vnto thy brother Eſau, and hee alſo commeth againſt thee and foure hundreth men with him.

7 Then Iaakob was [c] greatly afraid, and was ſore troubled, and diuided the people that was with him, and the ſheepe, and the beeues, and the camels into two companies.

c Albeit he was comforted by the Angels, yet the infirmitie of the fleſh doeth appeare.

8 For hee ſaid, If Eſau come to the one company and ſmite it, the other company ſhall eſcape.

9 ¶ Moreouer Iaakob ſayd, O God of my father Abraham, and God of my father Izhak: Lord, which * ſaideſt vnto mee, Returne vnto thy countrey and to thy kinred, and I will doe thee good,

* Chap. 31. 13.

10 I am not † worthy of the leaſt of all the mercies, and all the trueth, which thou haſt ſhewed vnto thy ſeruant: for with my [d] ſtaffe came I ouer this Iorden, and nowe haue I gotten two bands.

† Ebr. I am leſſe then all thy mercies.
d That is, poore and without all proviſion.

11 I pray thee, deliuer me from the hand of my brother, from the hand of Eſau: for I feare him, leſt he will come and ſmite mee, and the [e] mother vpon the children.

e Meaning, he will put all to death: this proverbe commeth of them which kill the dam together with her yong ones.

12 For thou ſaideſt, I will ſurely doe thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbred for multitude.

13 ¶ And hee taried there the ſame night, and tooke of that which came to hand, a [f] preſent for Eſau his brother:

f Not diſtruſting Gods aſſiſtance, but vſing ſuch meanes as God hath giuen him.

14 Two hundred ſhee goates and twentie hee goats, two hundred ewes & twenty rams:

15 Thirtie milch camels with their colts, fortie kine, and ten bullocks, twenty ſhee aſſes and ten foles,

16 So he deliuered them into the hand of his seruants, euery droue by themselues, and said vnto his seruants, Passe before me, and put a space betweene droue and droue.

17 And he commanded the formost, saying, If Esau my brother meet thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and behold, hee himselfe also is behinde vs.

19 So likewise commanded he the second and the third, and all that followed the droues, saying, After this maner, ye shall speake vnto Esau, when ye finde him.

20 And ye shall say moreouer, Behold, thy seruant Iaakob commeth after vs (for hee thought, I [g] will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that hee will † accept me.)

21 So went the present before him: but he taried that night with the company.

22 And he rose vp the same night, & tooke his two wiues, and his two maydes, and his eleuen children, & went ouer the ford Iabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a [h] man with him vnto the breaking of the day.

25 And he saw that he could not [i] preuaile against him: therefore he touched the hollow of his thigh, and the hollow of Iaakobs thigh was loosed, as he wrestled with him.

26 And hee said, Let me goe, for the morning appeareth. Who answered, *I will not let thee goe, except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakob.

28 Then said he, *Thy name shalbe called Iaakob no more, but Israel: because thou hast had [k] power with God, thou shalt also preuaile with men.

29 Then Iaakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? and hee blessed him there.

30 And Iaakob called the name of the place, Peniel: for, sayd he, I haue seene God face to face, and ‖ my life is preserued.

31 And the Sunne rose to him as he passed Peniel, and he [l] halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinew that shranke in the hollow of the thigh, vnto this day: because hee touched the sinew that shranke in the hollow of Iaakobs thigh.

g He thought it no losse to depart with these goods, to the intent hee might follow the vocation whereunto God called him.
† Hebr. receiue my face.

h That is, God in forme of man.

i For God assaileth his with the one hand, and vpholdeth them with the other.

*Hose. 12. 4.

*Chap. 35. 10.

k God gaue Iaakob both power to ouercome, and also the praise of the victorie.

‖ Or, my soule is deliuered.

l The faithfull so ouercome their tentations, that they feele the smart thereof, as the sinew that they should not glory, but in their humilitie.

CHAP. XXXIII.

4 Esau and Iaakob meete and are agreed. 11 Esau receiueth his gifts. 19 Iaakob buyeth a possession, 20 And buildeth an Altar.

AND as Iaakob lift vp his eyes, and looked, behold, Esau came, and with him foure hundreth men: and he [a] diuided the children to Leah, and to Rahel, and to the two maydes.

a That if the one part were assailed, the other might escape.

2 And hee put the maydes, and their children formost, and Leah, and her children after, and Rahel, and Ioseph hindermost.

3 So he went before them, and [b] bowed himselfe to the ground seuen times, vntill hee came neere to his brother.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and saw the women, and the children, and said, Who are these with thee? And hee answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the mayds neere, they and their children, and [c] bowed themselues.

c Iaakob and his family are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

7 Leah also with her children came neere and made obeysance: and after Ioseph and Rahel drew neere, and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I may finde fauour in the sight of my lord.

9 And Esau said, I haue enough my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee: if I haue found grace now in thy sight, then receiue my present at mine hand: for [d] I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

d In that that his brother embraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

11 I pray thee take my ‖ blessing, that is brought thee: for God hath had mercy on me, and therefore I haue all things: so hee [e] compelled him, and he tooke it.

‖ Or, gift.
e By earnest intreatie.

12 And he said, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes and kine with young vnder mine hand: and if they should ouerdriue them one day, all the flocke would die.

14 Let now my lorde goe before his seruant, and I will driue softly, according to the pace of the cattell, which is before me, and as the children be able to endure, vntill [f] I come to my lord vnto Seir.

f He promised that which (as seemeth) his minde was not to performe.

15 Then Esau sayde, I will leaue then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way

way that same day vnto Seir.

17 And Iaakob went forward toward Succoth, and built him an house, and made boothes for his cattell: therefore he called the name of the place ‖ Succoth.

‖ Or, tents.

18 ¶ Afterward Iaakob came safe to Shechem a citie, which is in the land of Canaan, when he came from ‖ Padan Aram, and pitched before the citie.

‖ Or, Mesopotamia.

19 And there he bought a parcel of ground, where hee pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundreth ‖ pieces of money.

‖ Or, lambes, or money so marked.

20 And he set vp there an altar, and called it, The mightie God of Israel.

g He calleth the signe the thing, which it signifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

Dinah is rauished. 8 Hamor asketh her in mariage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the perswasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reprooueth his sonnes.

THen Dinah the daughter of Leah, which shee bare vnto Iaakob, a went out to see the daughters of that countrey.

a This example teacheth, that too much libertie is not to be giuen to youth.

2 Whom when Shechem the sonne of Hamor the Hiuite lord of that countrey saw, hee tooke her, and lay with her, and † defiled her.

† Ebr. humbled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the mayd, and † spake kindly vnto the mayd.

† Ebr. spake to the heart of the maide.

4 Then sayd Shechem to his father Hamor, saying, b Get me this mayd to wife.

b This proueth that the consent of parents is requisite in mariage, seeing the very Infidels did alls obserue it as a thing necessarie.

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the field: therefore Iaakob held his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the sonnes of Iaakob were come out of the field, and heard it, it grieued the men, and they were very angry, because he had wrought ‖ villenie in Israel, in that he had lien with Iaakobs daughter: † which thing ought not to be done.

‖ Or, folly.

† Ebr. and it shal not be so done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make ‖ affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,

‖ Or, mariages.

10 And ye shall dwell with vs, and the land shall be before you: dwell, and doe your businesse in it, and haue your possessions therein.

11 Shechem also sayde vnto her father, and vnto her brethren, ‖ Let me finde fauour in your eyes, and I will giue whatsoeuer yee shall appoint me.

‖ Or, graunt my request.

12 † Aske of me abundantly both dowrie and gifts, and I will giue as ye appoint mee, so that ye giue me the maid to wife.

† Ebr. multiply greatly the dowrie.

13 Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully, because hee had defiled Dinah their sister,

14 And they said vnto them, c We cannot doe this thing, to giue our sister to an vncircumcised man: for that were a d reproofe vnto vs.

c They make the holy ordinance of God a meane to compasse their wicked purpose.

d As it is abomination for them that are baptized to ioyne with Infidels.

15 But in this will we consent vnto you, if ye will be as wee are, that euery man child among you be e circumcised:

e Their fault is the greater, in that they make religion a cloke for their craft.

16 Then will we giue our daughters to you, and wee will take your daughters to vs, and will dwell with you, and be one people.

17 But if yee will not hearken vnto vs to be circumcised, then will wee take our daughter, and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to doe the thing, because he loued Iaakobs daughter: he was also the ‖ most set by of all his fathers house.

‖ Or, most honourable.

20 ¶ Then Hamor and Shechem his sonne went vnto the f gate of their citie, and communed with the men of their citie, saying,

f For the people vsed to assemble there, and iustice was also ministred.

21 These men are g peaceable with vs: and that they may dwell in the lande, and doe their affaires therein (for behold, the land hath roume enough for them) let vs take their daughters to wiues, and giue them our daughters.

g Thus many pretend to speake for a publike profite, when they onely speake for their owne priuate gaine and commoditie.

22 Only herein will the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not h their flocks and their substance, and all their cattell be ours? only let vs consent herein vnto them, and they will dwell with vs.

h Thus they lacke no kind of perswasion, which preferre their owne commodities before the Commonwealth.

24 And vnto Hamor, and Shechem his sonne, hearkened all that went out of the gate of his citie: and all the men children were circumcised, euen all that went out of the gate of his citie.

25 And on the third day (when they were sore) two of the sonnes of Iaakob, i Simeon and Leui, Dinahs brethren, tooke either of them his sword, and went into the citie boldly, and * slue k euery male.

i For they were the chiefe of the company.

* Chap. 49. 6.

k The people are punished with their wicked Princes.

26 They slue also Hamor and Shechem his sonne with the † edge of the sword, and tooke Dinah out of Shechems house, and went their way.

† Ebr. mouth of the sword.

27 Againe the other sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They

28 They tooke their sheepe and their beeues, and their asses, and whatsoeuer was in the citie, and in the fields.

29 Also they caried away captiue and spoiled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iaakob said to Simeon and Leui, Ye haue troubled me, and made me ‖ stinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, and I being fewe in number, they shall gather themselues together against me, and slay me, and so shall I, and my house be destroyed.

‖ Or, to be abhorred.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 *Iaakob at Gods commandement goeth vp to Beth-el, to build an Altar.* 2 *He reformeth his household.* 5 *God maketh the enemies of Iaakob afraid.* 8 *Deborah dieth.* 12 *The land of Canaan is promised him.* 18 *Rahel dieth in labour.* 22 *Reuben lieth with his fathers concubine.* 23 *The sonnes of Iaakob.* 29 *The death of Izhak.*

THen [a] God sayd to Iaakob, Arise, goe vp to Beth-el, and dwell there, and make there an Altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

a God is euer at hand to succour his in their troubles.

* Chap. 28. 13.

2 Then said Iaakob vnto his household, and to all that were with him, Put away the strange gods that are among you, and [b] cleanse your selues, and change your garments:

b That by this outward acte they should shew their inward repentance.

3 For we will rise and go vp to Beth-el, and I will make an Altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their hands, and all their [c] earings which were in their eares, and Iaakob hidde them vnder an oke, which was by Shechem.

c For therein was some signe of superstition, as in tablets and Agnus dei.

5 Then they went on their iourney, and the [d] feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And hee built there an Altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when hee fled from his brother.

* Chap. 28. 19.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el vnder an oke: and hee called the name of it ‖ Allon Bachuth.

‖ Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob: thy name shall bee no more called Iaakob, but * Israel shall be thy name: and he called his name Israel.

* Chap. 32. 28.

11 Againe God said vnto him, I am God ‖ all sufficient, growe, and multiply, a nation and a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

‖ Or, Almighty.

12 Also I will giue the lande, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee will I giue that land.

13 So God [e] ascended from him in the place where he had talked with him.

e As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when the vision is ended.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place, where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was [f] about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing she was in perill.

f The Ebrew word signifieth as much ground as one may go from baite to baite, which is taken for halfe a dayes iourney.

17 And when shee was in paines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as she was about to yeeld vp the ghost (for she died) she called his name Benoni, but his father called him Beniamin.

19 Thus * died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

* Chap. 48. 7.

20 And Iaakob set a [g] pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

g The ancient fathers vsed this ceremonie, to testifie their hope of the resurrection to come, which was not generally reuealed.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, and [h] lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

h This teacheth that the Fathers were not chosen for their merits, but by Gods only mercies, whose election by their faults was not changed.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

* Chap. 49. 4.

25 And the sonnes of Bilhah Rahels maid: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad, and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundred and fourescore yeeres.

29 And Izhak gaue vp the ghost and died, and was * gathered vnto his people, being old and full of dayes: and his sonnes Esau and Iaakob buried him.

* Chap. 25. 8.

CHAP.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

NOw these are the [a] generations of Esau, which is Edom.

2 Esau tooke his wiues of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau, which were borne to him in the land of Canaan.

6 So Esau tooke his wiues and his sonnes, and his daughters, and all the soules of his house, and his flockes, and all his cattell, and all his substance, which hee had gotten in the land of Canaan, and [c] went into an other countrey from his brother Iaakob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receiue them, because of their flocks.

8 *Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 So these are the generations of Esau, father of ‖ Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Bashemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these bee the sonnes of Adah Esaus wife.

13 And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

14 And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for shee bare vnto Esau, Ieush, and Iaalam, and Korah.

15 These were ‖ [d] Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

17 And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah, these are the Dukes that came of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

18 Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam: Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 * These are the sonnes of Seir the Horite, which [e] inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Heman, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found [f] mules in the wildernesse, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 And these are the [g] Kings that reigned in the land of Edom, before there reigned any king ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his city was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer, reigned in his stead.

38 When

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.
b Besides those wiues whereof is spoken, Chap. 26.34.
*1.Chron.1.35.
c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise.
*Iosh.24.4.
‖ Or, the Edomites.
*1.Chro.1.35.
‖ Or, nephewes.
‖ Or, neece.
‖ Or, chiefe men.
d If Gods promise be so sure towards them, which are not of his houshold, how much more will he performe the same to vs?
‖ Or, nephewes.
* 1.Chron.1.38.
e Before that Esau did dwell inhabite.
f Who not contented with these kindes of beasts, which God had created, found out the monstrous generation of mules betweene the asse and the mare.
g The wicked rise by suddenly to honour, and perish as quickely: but the inheritance of the children of God continueth euer. Psal.102.28.
h Which chiefly by the riuer Euphrates.

38 When

38 When Shaul died, Baal-hanan the
sonne of Achbor reigned in his stead.
39 And after the death of Baal-hanan the
sonne of Achbor, Hadad reigned in his stead,
and the name of his citie was Pau: and his
wifes name Mehetabel the daughter of Ma-
tred, the ‖ daughter of Mezahab.
40 Then these are the names of the dukes
of Esau, according to their families, their
places, and by their names: duke Timna,
duke Aluah, duke Jetheth,
41 Duke Aholibamah, duke Elah, duke
Pinon,
42 Duke Kenaz, duke Teman, duke
Mibzar,
43 Duke Magdiel, duke Iram: these be
the dukes of Edom, according to their habita-
tions, in the land of their inheritance. This
Esau is the father of [i] Edom.

‖ Or, neece.

[i] Of Edom came the Idumeans.

CHAP. XXXVII.

a Ioseph accuseth his brethren. 5 Hee dreameth and is hated of his brethren. 28 They sell him to the Ishmeelites. 34 Iaakob bewaileth Ioseph.

IAakob now dwelt in the land, wherein his
father was a stranger, in the land of Ca-
naan.
2 These are the [a] generations of Iaa-
kob: when Ioseph was seuenteene yere old,
he kept sheepe with his brethren, and the child
was with the sonnes of Bilhah, and with the
sons of Zilpah, his fathers wiues. And Ioseph
brought vnto their father their ‖ [b] euill saying.
3 Now Israel loued Ioseph more then
all his sonnes, because he begate him in his old
age, & he made him a coate of many ‖ colours.
4 So when his brethren saw that their
father loued him more then all his brethren,
then they hated him, and could not speake
peaceably vnto him.
5 ¶ And Ioseph [c] dreamed a dreame, and
tolde his brethren, who hated him so much the
more.
6 For hee said vnto them, Heare, I pray
you, this dreame which I haue dreamed.
7 Behold now, we were binding sheaues
in the middes of the field: and loe, my sheafe
arose, and also stood vpright, and behold, your
sheaues compassed round about, and did reue-
rence to my sheafe.
8 Then his brethren said to him, What,
shalt thou reigne ouer vs, and rule vs? or shalt
thou haue altogether dominion ouer vs? And
they [d] hated him so much the more, for his
dreames, and for his wordes.
9 ¶ Againe he dreamed another dreame,
and tolde it his brethren, and said, Behold, I
haue had one dreame more, and behold, the
Sunne, and the Moone and eleuen starres did
reuerence to me.
10 Then he tolde it vnto his father, and to
his brethren, and his father [e] rebuked him, and
said vnto him, What is this dreame, which
thou hast dreamed? shall I, and thy mother,
and thy brethren come in deede, and fall on the
ground before thee?
11 And his brethren enuied him, but his
father ‖ [f] noted the saying.
12 ¶ Then his brethren went to keepe
their fathers sheepe in Shechem.
13 And Israel said vnto Ioseph, Doe not
thy brethren keepe in Shechem? come and I
will send thee to them.
14 And he answered him, I am here. Then
he said vnto him, Goe now, see whether it be
well with thy brethren, and how the flockes
prosper, and bring me word againe. So he sent
him from the vale of Hebron, and hee came to
Shechem.
15 ¶ Then a man found him: for loe, hee
was wandering in the field, and the man asked
him, saying, What seekest thou?
16 And hee answered, I seeke my bre-
thren: tell me, I pray thee, where they keepe
sheepe.
17 And the man said, They are departed
hence: for I heard them say, Let vs goe vnto
Dothan. Then went Ioseph after his bre-
thren, and found them in Dothan.
18 And when they saw him afarre off, euen
before hee came at them, they [g] conspired a-
gainst him for to slay him.
19 For they said one to another, Behold,
this ‖ dreamer commeth.
20 Come now therefore, and let vs slay
him, and cast him into some pit, and we will say,
A wicked beast hath deuoured him: then wee
shall see, what will come of his dreames.
21 * But when Reuben heard that, he de-
liuered him out of their hands, and said, † Let
vs not kill him.
22 Also Reuben said vnto them, Shed not
blood, but cast him into this pit that is in the
wildernesse, and lay no hand vpon him. Thus
he said, that he might deliuer him out of their
hand, and restore him to his father againe.
23 ¶ Now when Ioseph was come vnto
his brethren, they stript Ioseph out of his
coate, his partie coloured coate that was vpon
him.
24 And they tooke him, & cast [h] him into a
pit, & the pit was emptie, without water in it.
25 Then they sate them downe to eate
bread: and they lift vp their eyes and looked,
and behold, there came a company of Ishmee-
lites from Gilead, and their camels laden with
spicerie, and ‖ balme, and myrrhe, and were
going to carry it downe into Egypt.
26 Then Iudah said vnto his brethren,
What auaileth it, if wee slay our brother,
though we keepe his blood secret?

a That is, the story of such things as came to him and his family, as chap. 5.1.

‖ Or, slander.
b He complaineth of the euill words and iniuries which they spake and did against him.
‖ Or, pieces.

c God reuealed to him by a dreame, what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

e Not delighting the euill, but seeking to appease his brethren.

‖ Or, kept diligently.
f He knew that God was author of the dreame, but he vnderstood not the meaning.

g The holy Ghost conceiueth not mens faults, as doe false brethren, which make vices vertue.
‖ Or, master of dreames.

*Chap. 42. 22.
† Ebr. let vs not smite his life.

h Their hypocrisie appeareth in this, that they feared man more then God, and thought it was not murther, if they shed not his blood: or else had an excuse to couer their fault.
‖ Or, rosen, turpentine, or triacle.

27 Come

UMI

27 Come and let vs sell him to the Ishmeelites, and let not our hands be vpon him: for hee is our brother and our flesh: and his brethren obeyed.

28 Then the * Midianites merchant men passed by, and they drew forth, and lift Ioseph out of the pit, and solde Ioseph vnto the [i] Ishmeelites for twentie pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and said, The child is not yonder, and I, whither shall I goe?

31 And they tooke Iosephs coate, and killed a kidde of the goates, and dipped the coate in the blood.

32 So they sent that partie coloured coate, [k] and they brought it vnto their father, and said, This haue we found: see now, whether it be thy sonnes coate, or no.

33 Then hee knewe it, and said, It is my sonnes coate: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorrowed for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but he would not be comforted, but said, ‖ Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar [l] an Eunuch of Pharaohs, and his ‖ chiefe steward.

* Wisd. 10. 13. psal. 105. 17.

i Moses writing or copying to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doth here confound their names: as also appeareth, verse 36. & chap. 39. 1. or else he was first offered to the Midianites, but solde to the Ishmeelites.

k To wit, the messengers which were sent.

* Chap. 44. 28.

‖ Or, I will mourne for him so long as I liue.

l Which word doeth not alway signifie him that is gelded, but also him that is in some high dignitie.

‖ Or, captaine of the gard.

CHAP. XXXVIII.

2 *The mariage of Iudah.* 7 9. *The trespasse of Er and Onan, and the vengeance of God that came thereupon.* 18 *Iudah lyeth with his daughter in law Tamar.* 24 *Tamar is iudged to be burnt for whoredome.* 29. 30 *The birth of Pharez and Zarah.*

AND at that time [a] Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called * Suah a [b] Canaanite: and hee tooke her to wife, and went in vnto her.

3 So she conceiued and bare a sonne, and he called his name Er.

4 * And she conceiued againe, and bare a sonne, and she called his name Onan.

5 Moreouer shee bare yet a sonne, whom she called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne, whose name was Tamar.

7 * Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

a Moses describeth the genealogie of Iudah, because the Messias should come of him.

* 1. Chron. 2. 3.

b Which affinitie notwithstanding was condemned of God.

* Num. 26. 19.

* Numb. 26. 19.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise vp seede vnto thy brother.

c This order was for the preseruation of the flocke, that the estate begotten by the second brother, should haue the name and inheritance of the first: which is in the new Testament abolished.

9 And Onan knew that the seede should not be his: therefore when hee went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which hee did: wherefore he slewe him also.

11 Then said Iudah to Tamar his daughter in law, [d] Remaine a widow in thy fathers house, till Shelah my sonne grow vp (for hee thought thus, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

d For she could not marry in any other family, so long as Iudah would retaine her in his.

12 ¶ And in processe of time also, the daughter of Suah Iudahs wife died. Then Iudah, when he † had left mourning, went vp to his sheepe shearers to Timnah, hee, and his neighbour Hira the Adullamite.

† Ebr. was comforted.

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah, to sheare his sheepe.

14 Then she put her widowes garments off from her, and couered her with a vaile, and wrapped her selfe, and sate downe in ‖ Petahh-enaim, which is by the way to Timnah, because shee saw that Shelah was growen, and she was not giuen vnto him to wife.

‖ Or, in the doores of the fountaines: or, where were two wayes.

15 When Iudah saw her, hee iudged her an whore: for she had couered her face.

16 And he turned to the way towards her, and said, Come, I pray thee, let me lie with thee. (for hee [e] knewe not that shee was his daughter in law.) And shee answered, What wilt thou giue me for to lie with me?

e God had wonderfully blinded him that he could not know her by her talke.

17 Then said he, I will send thee a kid of the goats from the flocke: and she said, Well, if thou wile giue me a pledge till thou send it.

18 Then he said, What is the pledge that I shall giue thee? And shee answered, Thy signet, and thy ‖ cloake, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

‖ Or, tire of thine head.

19 Then shee rose, and went and put her vaile from her, & put on her widowes raiment.

20 Afterward Iudah sent a kidde of the goates by the hand of his [f] neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

f That his owne kinsmanne might not be known to others.

21 Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and said, I cannot finde her: and also the men of the place said, There was no whore there.

23 Then Iudah said, Let her take it to her,

† Ebr in contempt.
g He feareth man more then God.

her, least we be † s shamed: behold, I sent this kidde, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Judah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, she is great with childe. Then Judah sayde, Bring yee her forth, and let her be h burnt.

h The see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no law as yet was giuen.

25 When she was brought forth, shee sent to her father in lawe, saying, By the man, vnto whome these things pertaine, am I with childe: and sayde also, Looke, I pray thee, whose these are, the seale, and the cloake, and the staffe.

26 Then Judah knew them, and sayde, She is i more righteous then I: for she hath done it because I gaue her not to Shelah my sonne. So he lay with her k no more.

i That is, she ought rather to accuse me then I her.
k For the horrour of the sinne condemned him.

27 ¶ Now, when the time was come that shee should bee deliuered, behold, there were twinnes in her wombe.

28 And when she was in trauell, the one put out his hand: and the midwife tooke and bound a redde threed about his hand, saying, This is come out first.

29 But when he l plucked his hand backe againe, loe, his brother came out, and the midwife sayd, How hast m thou broken the breach vpon thee? and his name was called * Perez.

l Their heynous sinne was signified by this monstrous birth.
m Or, the separation betweene thee and thy brother.
* 1. Chro. 2. 3. matth. 1. 3.

30 And afterward came out his brother that had the redde threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13. 20. Hee is accused and cast in prison. 21 God sheweth him fauour.

a Reade Chap. 37. 36.

NOwe Ioseph was brought downe into Egypt: and Potiphar a an Eunuch of Pharohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

b The fauour of God is the fountaine of all prosperitie.

2 And the b Lord was with Ioseph, and he was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord was with him, and that the Lord made all that hee did, to prosper in his hand.

c Because God prospered him: and so he made religion to serue his profite.

4 So Ioseph found fauour in his sight, and serued him, and he made him c ruler of his house, and put all that he had in his hand.

d The wicked are blessed by the company of the godly.
e For he was assured that all things should prosper well: therefore he ate and drank, and made no care.

5 And from that time that hee had made him ruler ouer his house, and ouer all that hee had, the Lord d blessed the Egyptians house for Josephs sake: and the blessing of the Lord was vpon all that hee had in the house, and in the field.

6 Therefore he left all that he had in Josephs hand, e & tooke account of nothing, that was with him, saue only of the bread, which he did eate. And Joseph was a faire person, and well fauoured.

7 ¶ Nowe therefore after these things, his masters wife cast her eyes vpon Joseph, and sayd, f Lie with me.

f In this words he declareth the summe whereunto all her flatteries did tend.

8 But he refused and sayd to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wife: how then can I doe this great wickednes, and so sinne against God?

g The feare of God preserued him against her continuall temptations.

10 And albeit she spake to Joseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her companie.

11 Then on a certaine day Ioseph entred into the house, to doe his businesse: and there was no man of the houshold in the house:

12 Therefore she caught him by his garment, saying, Sleepe with me: but he left his garment in her hand, and fled, and got him out.

13 Now when she saw that hee had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Ebrew vnto vs || to mocke vs: who came in to me for to haue slept with me: but I h cryed with a lowd voyce.

|| Or, to do vs villanie and shame.
h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

15 And when hee heard that I lift vp my voyce and cried, he left his garment with me, and fled away, and got him out.

16 So she layd vp his garment by her, vntill her lord came home.

17 Then she told him || according to these wordes, saying, The Ebrew seruant, which thou hast brought vnto vs, came in to mee, to mocke me.

|| Or, after this maner.

18 But assoone as I lift vp my voice and cried, he left his garment with me, & fled out.

19 Then when his master heard the words of his wife, which shee told him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Josephs master tooke him and put him in † i prison, in the place, where the kings prisoners lay bound: and there he was in prison.

† Ebr. in the prison house.
i His cruell entreatment in the prison may be gathered of the Psal. 105. 18.

21 ¶ But the Lord was with Joseph, and † shewed him mercy, and got him fauour in the sight of the || master of the prison.

† Ebr. inclined mercy vnto him.
|| Or, lord.

22 And the keeper of the prison committed to Josephs hand all the prisoners that were in the prison, and k whatsoeuer they did there, that did he.

k That is, nothing was done without his commandement.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God. 12. 19. Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the Butler.

AND after these things, the Butler of the King of Egypt and his Baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two ‖ officers, against the chiefe Butler, and against the chiefe Baker.

‖ Or, Eunuches: the word signifieth them that were in high estate, or them that were gelded.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where [a] Ioseph was bound.

a God worketh many wonderful meanes to deliuer his.

4 And the chiefe steward gaue Ioseph charge ouer them, and hee serued them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, [b] each one according to the interpretation of his dreame, both the Butler and the Baker of the King of Egypt, which were bound in the prison.

b That is, euery dreame had his interpretation, as the thing afterward declared.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore † looke ye so sadly to day?

† Ebr. why are your faces euil?

8 Who answered him, Wee haue dreamed each one a dreame, and there is none to interprete the same. Then Ioseph said vnto them, [c] Are not interpretations of God? tell them me now.

c Cannot God raise vp such as shall interprete such things?

9 So the chiefe Butler tolde his dreame to Ioseph, and said vnto him, In my dreame, behold, a Vine was before me.

10 And in the Vine were three branches, and as it budded, her flowre came foorth: and the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This [d] is the interpretation of it: The three branches are three dayes.

d He was assured by the spirit of God, that his interpretation was true.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine † office, and thou shalt giue Pharaohs cup into his hand after the old maner, when thou wast his Butler.

† Ebr. place.

14 But haue mee in remembrance with thee, when thou art in good case, and shew mercy, I pray thee, vnto me, and [e] make mention of me to Pharaoh, that thou mayest bring me out of this house.

e He refused not the meanes to be deliuered, which he thought God had appointed.

15 For I was stollen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put mee ‖ in the dungeon.

‖ Or, in the pit.

16 And when the chiefe Baker saw that the interpretation was good, he said vnto Ioseph, Also mee thought in my dreame that I had three [f] white baskets on mine head.

f That is, made of white twigs, or as some reade, baskets full of holes.

17 And in the vppermost basket there was of all maner baken meats for Pharaoh: and the birds did eate them out of the basket vpon mine head.

18 Then Ioseph answered, [g] and said, [s] This is the interpretation thereof: The three baskets are three dayes:

g He sheweth that the ministers of God ought not to conceale that, which God reuealeth vnto them.

19 Within three dayes shal Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate the flesh from off thee.

20 ¶ And so the third day, which was Pharaohs [h] birth day, he made a feast vnto all his seruants: and hee lifted vp the head of the chiefe Butler, and the head of the chiefe Baker among his seruants.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

21 And he restored the chiefe Butler vnto his butlership, who gaue the cup into Pharaohs hand,

22 But hee hanged the chiefe Baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe Butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 He hath two sonnes, Manasseh and Ephraim. 54 The famine beginneth throughout the world.

AND † two yeeres after, Pharaoh also [a] dreamed, and behold, hee stood by a riuer.

† Ebr. at the end of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to prouide for Gods Church.

2 And loe, there came out of the riuer seuen ‖ goodly kine and fat fleshed, and they fed in a ‖ medow:

‖ Or, faire to behold.

‖ Or, flaggie place.

3 And loe, seuen other kine came vp after them out of the riuer, euill fauoured and leane fleshed, and stood by the other kine vpon the brinke of the riuer.

4 And the euill fauoured and leane fleshed kine did eate vp the seuen well fauoured and fat kine: so Pharaoh awoke.

5 Againe hee slept, and dreamed the [b] second time: and behold, seuen eares of corne grewe vpon one stalke, ranke and goodly.

b All these meanes God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

6 And loe, seuen thin eares and blasted with the East winde, sprang vp after them:

7 And the thin eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his spirit was [c] troubled: therefore he sent and called all the Soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreames: but [d] none could interprete them to Pharaoh.

c This feare was enough to teach him, that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reuealed.

9 Then spake the chiefe Butler vnto Pharaoh,

a He confesseth his fault against the king, before he speake of Ioseph.

Pharaoh, saying, I[c] call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me and the chiefe Baker.

11 Then wee dreamed a dreame in one night, both I, and he: we dreamed each man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrewe, seruant vnto the chiefe Steward, whom when we told, he declared our dreames to * vs, to euery one he declared according to his dreame.

* Reade Chap. 40.5.

13 And as hee declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

b Psal. 105.20.
f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

14 * Then sent Pharaoh, and [f] called Ioseph, and they brought him hastily out of prison, and hee shaued him, and changed his rayment, and came to Pharaoh.

15 Then Pharaoh sayde to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

g As though he would say, If I interprete thy dreame, it commeth of God, and not of me.
† Ebr. answere peace.

16 And Ioseph answered Pharaoh, saying, [g] Without me God shall †answere for the wealth of Pharaoh.

17 And Pharaoh sayde vnto Ioseph, In my dreame, beholde, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and well fauoured kine, and they fed in the medow.

† Ebr. naught.

19 Also lo, seuen other kine came vp after them, poore and very †euill fauoured, and leane fleshed: I neuer saw the like in all the land of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eate vp the first seuen fat kine.

† Ebr. were gone into their inward parts.

21 And when they had †eaten them vp, it could not bee knowen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Moreouer, I saw in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the soothsayers, and none can declare it vnto me.

h Both his dreames tend to one end.

25 Then Ioseph answered Pharaoh, [h] Both Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.

26 The seuen good kine are seuen yeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the East wind, are seuen yeeres of famine.

28 This is the thing which I haue sayde vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Beholde, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

‖ Or, abundance and saturitie.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

‖ Or, they shall remember no more the plenty.

31 Neither shall the plentie ‖ be knowen in the land, by reason of [illegible]his famine that shall come after: for it shall be exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is [illegible]shed by God, and God hasteth to perfor[illegible]

i The office of a true Prophet is not only to shew the euils to come, but also the remedies for the same.

33 Nowe therefore let Pharaoh [i] prouide for a man of vnderstanding and wisdome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the lande, and take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 Alls let them gather all the foode, of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe it.

36 So the food shall be for the prouision of the land, against the seuen yeeres of famine, which shall bee in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh, and all his seruants.

k None should be preferred to honor, that haue not gifts of God meet for the same.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the [k] Spirit of God?

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisedome like vnto thee.

* Psal. 105.21. 1.mac.2.53. acts.7.10.
† Ebr. mouth.
‖ Some reade, the people shall kisse thy mouth, that is, shall obey thee in all things.

40 * Thou shalt be ouer mine house, and at thy †[‖] word shall all my people be armed, onely in the Kings throne will I bee aboue thee.

41 Moreouer, Pharaoh saide to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

‖ Or, signet.

42 And Pharaoh tooke off his ‖ ring from his hand, and put it vpon Iosephs hand, and arayed him in garments of fine linen, and put a golden chaine about his necke,

† Ebr. second charet.
m In signe of honour: which word some expound, a crier before the King, or Lords horse.

43 So hee set him vpon the †best charet that hee had, and one [l] and they cryed before him, [m] Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh said vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the land of Egypt.

45 And Pharaoh called Iosephs name ‖Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah ‖prince of On. then went Ioseph abroad in the land of Egypt.

‖Or, the expounder of secrets. ‖ Or, Priest.

u His age is mentioned both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and moe. † Ebr. made for gatherings.

46 ¶ And Ioseph was [u] thirtie yeere olde when he stood before Pharaoh king of Egypt: & Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yeeres the earth † brought foorth store.

48 And hee gathered vp all the food of the seuen plenteous yeeres, which were in the land of Egypt, and layd vp food in the cities: the food of the field, that was round about euery city, layd he vp in the same.

49 So Ioseph gathered wheat, like vnto the sand of the sea, in multitude out of measure, vntill hee left numbring: for it was without number.

50 Now vnto Ioseph were borne *two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

*Chap. 46.20. and 48.5.

51 And Ioseph called the name of the first borne Manasseh: for God, said he, hath made mee forget all my labour, and all my [o] fathers household.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prosperitie caused him to forget it.

52 Also hee called the name of the second, Ephraim: for God, said he, hath made mee fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt, were ended.

54 *Then began the seuen yeeres of famine to come, according as Ioseph had said: and the famine was in all landes, but in all the land of Egypt was ‖bread.

*Psal. 105.16.

‖Or, food.

55 At the length all the land of Egypt was affamished, and the people cryed to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Goe to Ioseph: what hee saith to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened all places, wherein the store was, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

‖ Or, came to Egypt to Ioseph.

57 And all countreys ‖came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 Hee knoweth them, and trieth them. 24 Simeon is put in prison. 26 The other returne to their father to fet Beniamin.

a This story sheweth plainely that all things are gouerned by Gods prouidence for the profit of his Church. ‖ Or, corne.

THen [a] Iaakob saw that there was ‖food in Egypt, and Iaakob said vnto his sonnes, Why [b] gaze ye one vpon another?

b As men destitute of counsell.

2 And he said, Behold, I haue heard that there is food in Egypt, *Get you downe thither, and buy vs food thence, that wee may liue, and not die.

*Act. 7.12.

3 ¶ So went Iosephs tenne brethren downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother would not Iaakob send with his brethren: for hee said, Lest death should † befall him.

† Ebr. should meet him.

5 And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

6 Now Ioseph was gouernour of the land, who solde to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, he knew them, and [c] made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come yee? Who answered, Out of the land of Canaan, to buy vitaile.

c This dissembling is not to be followed, nor any particular facts of the fathers not approued by Gods word.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembred the *dreames which he dreamed of them) and hee said vnto them, Yee are spies, and are come to see the † weakenesse of the land.

*Chap. 37.5.

† Ebr. nakednesse or filthinesse.

10 But they said vnto him, Nay, my lord, but to buy vitaile thy seruants are come.

11 Wee are all one mans sonnes: wee meane truely, and thy seruants are no spies.

12 But he said vnto them, Nay, but ye are come to see the weakenesse of the land.

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yongest is this day with our father, and one ‖is not.

‖Or, is dead.

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Yee are spies.

15 Hereby ye shall be proued, [d] by the life of Pharaoh, ye shall not go hence, except your yongest brother come hither.

d The Egyptians which were Idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

16 Send one of you which may fet your brother, and ye shalbe kept in prison, that your words may be proued, whether there be trueth in you: or else by the life of Pharaoh yee are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue: for I [e] feare God,

e And therefore am true and iust.

19 If ye bee true men, let one of your brethren be bound in your prison house, and goe yee, cary food for the famine of your houses:

20 *But bring your yonger brother vnto me, that your words may be tried, and that ye die not: and they did so.

*Chap. 43.5.

21 ¶ And

21 And they said one to another, [f] We
e Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.
haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, *Sinne not against the child, and ye would not heare? and loe, his [g] blood is now required.

* Chap. 37. 21.

g God will take vengeance vpon vs, and measure vs with our owne measure.

23 (And they were not aware that Ioseph vnderstood them: for he † spake vnto them by an interpreter.)

† Ebr. an interpreter betweene them.

24 Then he turned from them, [h] and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

h Though he shewed himselfe rigorous, yet his brotherly affection remained.

25 So Ioseph commaunded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layd their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, hee espied his money: for loe, it was in his sackes mouth.

28 Then hee sayd vnto his brethren, My money is restored: for lo, it is euen in my sack. And their heart † failed them, and they were [i] astonished, and sayd one to another, What is this, that God hath done vnto vs?

† Ebr. went out.

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

29 And they came vnto Iaakob their father vnto the land of Canaan, and told him all that had befallen them, saying,

30 The man, who is lorde of the lande, spake roughly to vs, and put vs in prison as spies of the countrey.

31 And we sayde vnto him, Wee are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one ‖ is not, and the yongest is this day with our father in the land of Canaan.

‖ Or, cannot be found.

33 Then the Lord of the countrey sayde vnto vs, Hereby shall I know if yee be true men: Leaue one of your brethren with mee, and take food for the famine of your houses, and depart,

34 And bring your yongest brother vnto me, that I may know that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

‖ Or, light vpon me.

35 And as they emptied their sackes, behold, euery mans bundell of money was in his sacke: and when they and their father saw the bundles of their money, they were afraid.

k For they seemed not to be touched with any loue toward their brethren, which increased his sorow: and partly as appeareth, he suspected them for Ioseph.

36 Then Iaakob their father said to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Beniamin: all these things ‖ are against [k] me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he sayde, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which yee goe, then yee shall bring my gray head with sorow vnto the graue.

CHAP. XLIII.

13 Iaakob suffereth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

NOw great * famine was in the land.

a This was a great temptation to Iaakob to suffer so great famine in that land where God had promised to blesse him.

2 And when they had eaten vp the vitaile, which they had brought from Egypt, their father sayde vnto them, Turne againe, and buy vs a little food:

3 And Iudah answered him, saying, The man charged vs by an oath, saying, *Neuer see my face, except your brother be with you.

* Chap. 42. 20.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee food.

5 But if thou wilt not send him, wee will not goe downe: for the man sayd vnto vs, *Looke me not in the face, except your brother be with you.

* Chap. 43. 3.

6 And Israel said, Wherefore dealt ye so euill with me, as to tell the man, whether yee had yet a brother or no?

7 And they answered, The man asked straitly of ‖ our selues, and of our kinred, saying, Is your father yet aliue? haue yee any brother? And we told him † according to these wordes: could wee know certainely that hee would say, Bring your brother downe?

‖ Or, of our estate and condition.

† Ebr. to the mouth of these words: that is, this thing which he asked vs.

8 Then said Iudah to Israel his father, Send the boy with mee, that we may rise and goe, and that wee may liue and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hand shalt thou require him. *If I bring him not to thee, & set him before thee, † then let me beare the blame for euer.

* Chap. 44. 32.

† Ebr. I wil sinne to thee.

10 For except we had made this tarying, doubtlesse by this we had returned the second time.

11 Then their father Israel saide vnto them, If it must needs be so now, doe thus: take of the best fruits of the land in your vessels, and bring the man a present, a little rosen, and a little honie, ‖ spices and myrrhe, nuts, and almonds:

‖ Or, sweet smels.

12 And take [b] double money in your hand, and the money, that was brought againe in your sackes mouth: carry it againe in your hand, lest it were some ouersight.

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

13 Take also your brother and arise, and goe againe to the man.

14 And [c] God Almightie giue you mercy

c Our chiefe trust ought to be in God, and not in worldly meanes.

in the sight of the man, that hee may deliuer you your other brother, and Beniamin: but I shall be [d] robbed of my childe, as I haue beene.

d He speaketh these words not so much of despaire, as to make his sonnes more carefull to bring againe their brother.

15 Thus the men tooke this present, and tooke twise so much money in their hand with Beniamin, and rose vp, and went downe to Egypt, and stood before Ioseph.

16 And when Ioseph saw Beniamin with them, he said ‖ to his steward, Bring these men home and kill meate, and make readie: for the men shall eate with me at noone.

‖ Or, to the ruler of his house.

17 And the man did as Ioseph bade, and brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were [e] afraid, and said, Because of the money that came in our sackes mouthes at the first time, are we brought, that he may † picke a quarell against vs, and † lay some thing to our charge, and bring vs in bondage and our asses.

e So the iudgement of God pressed their conscience.

† Ebr. role himselfe vpon vs.

† Ebr. cast himselfe vpon vs.

19 Therefore came they to Iosephs steward, and communed with him at the doore of the house,

20 And said, Oh sir, * we came in deede downe hither at the first time to buy food,

* Chap. 42. 3.

21 And as we came to an Inne, and opened our sackes, beholde, euery mans money was in his sackes mouth, euen our money in full weight, but wee haue brought it againe in our hands.

22 Also other money haue we brought in our hands to buy food, but wee cannot tell, who put our money in our sackes.

‖ Or, you are well.

23 And he said, ‖ Peace be vnto you, feare not: [f] your God, and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

f Notwithstanding the corruptions of Egypt, yet Ioseph taught his family to feare God.

24 So the man ledde them into Iosephs house, and gaue them water to wash their feet, and gaue their asses prouender.

25 And they made readie their present against Ioseph came at noone, (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed downe to the ground before him.

† Ebr. peace.

27 And he asked them of their † prosperitie, and said, Is your father, the olde man of whom ye tolde mee, in good health: is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: and they bowed downe, and made obeisance.

29 And hee lifting vp his eyes, beheld his brother Beniamin his [g] mothers sonne, and saide, Is this your younger brother, of whom yee tolde me? And hee sayd, God be mercifull

g For they two onely were borne of Rahel.

vnto thee, my sonne.

30 And Ioseph made haste (for his † affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.

† Ebr. bowels.

31 Afterward he washed his face, and came out, and refrained himselfe, and said, Set on † meate.

† Ebr. bread.

32 And they [h] prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eat with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an [i] abomination vnto the Egyptians.

h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselues.

33 So they sate before him: the eldest according vnto his age, and the youngest according vnto his youth: and the men marueiled among themselues.

34 And they tooke meales from before him, and sent to them: but Beniamins meale was fiue times so much as any of theirs: and they dranke, [k] and had of the best drinke with him.

k Sometime this word signifieth to be drunken, but here it is meant, that they had ynough, and dranke of the best wine.

CHAP. XLIIII.

15 Ioseph accuseth his brethren of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward hee commanded his steward, saying, Fill the mens sackes with foode, as much as they can carry, and put euery mans money in his sackes mouth.

2 And [a] put my cuppe, I meane, the siluer cuppe, in the sackes mouth of the youngest, and his corne money. And he did according to the commandement that Ioseph gaue him.

a We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie.

3 And in the † morning the men were sent away, they, and their asses.

† Ebr. the morning shone.

4 And when they went out of the city not farre off, Ioseph sayd to his steward, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not the cup, wherein my Lord drinketh? [b] and in the which hee doeth diuine and prophicie? ye haue done euill in so doing.

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or else he faineth that he consulteth with Southsayers for it: which simulation is worthy to be reproued.

6 ¶ And when hee ouertooke them, hee sayd those words vnto them.

7 And they answered him, Wherefore sayeth my lord such words? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sackes mouthes, wee brought againe to thee out of the land of Canaan: howe then should we steale out of thy lordes house siluer or golde?

9 With whomesoeuer of thy seruants it be found, let him die, and wee also will be my lordes bondmen.

10 And he said, Now then let it be according vnto your words: he vō whō it is found, shalbe my seruant, and ye shalbe † blamelesse.

† Ebr. innocent.

11 Then

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And hee searched, and began at the eldest, and left at the youngest: and the cup was found in Beniamins sacke.

13 Then they [e] rent their clothes, and laded euery man his asse, and went againe into the citie.

[e] To signifie how greatly the thing displeased them, and how sory they were for it.

14 ¶ So Iudah and his brethren came to Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What act is this, which ye haue done? know ye not that such a man as I, can diuine and prophecie?

16 Then sayd Iudah, What shall we say vnto my lord? what shall we speake? and how can we iustifie our selues? [d] God hath found out the wickednesse of thy seruants: beholde, we are seruants to my lord, both wee, and he, with whom the cup is found.

[d] If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should doe so, but the man, with whom the cup is found, he shalbe my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and saide, O my lord, let thy seruant nowe speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen [e] as Pharaoh.

[e] Equall in authoritie: or, next vnto the King.

19 My lord asked his seruants, saying, *Haue ye a father, or a brother?

* Chap.42.13, 16.

20 And we answered my lord, We haue a father that is old, and a yong † childe, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

† Hebr. childe of his olde age.

21 Now thou saydest vnto thy seruants, Bring him vnto me, that I may ‖ set mine eye vpon him.

‖ Or, that I may see him.

22 And we answered my lord, The childe cannot depart from his father: for if he leaue his father, his father would die.

23 Then saydest thou vnto thy seruants, *Except your yonger brother come downe with you, looke in my face no more.

* Chap.43.3.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father saide vnto vs, Goe againe, buy vs a litle food,

26 Then we answered, Wee can not goe downe: but if your yongest brother † go with vs, then will we goe downe: for wee may not see the mans face, except our yongest brother be with vs.

† Hebr. be with vs.

27 Then thy seruãt my father said vnto vs, Ye know that my [f] wife bare me two sonnes,

[f] Rahel bare to Iaakob, Ioseph and Beniamin.

28 And the one went out from mee, and I said, Of a surete he is torne in *pieces, and I saw him not since.

* Chap 37.33.

29 Now ye take this also away from me: if death take him, then ye shal bring my gray head in sorow to the graue.

g Ye shall cause me to die for sorow.

30 Now therefore, when I come to thy seruant my father, and the childe be not with vs (seeing that his † life dependeth on the childes life)

† Ebr. his soule is bound to his soule.

31 Then when hee shall see that the childe is not come, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorow to the graue.

32 Doubtlesse thy seruant became suretie for the child to my father, and said, *If I bring him not vnto thee againe, then I wil beare the blame vnto my father for euer.

* Chap.43.9.

33 Now therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to my lord, and let the childe go vp with his brethren.

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauinesse.

34 For [h] how can I go vp to my father, if the childe be not with me, vnlesse I would see the euill that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh cõmandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reioyceth.

THen Ioseph could not refraine himselfe before all that stood by him, but he cried, [a] Haue foorth euery man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.

2 And he wept, & cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph saide to his brethren, I am Ioseph: doth my father yet liue? But his brethren could not answere him, for they were astonished at his presence.

4 Againe, Ioseph saide to his brethren, Come neere, I pray you, to mee. And they came neere. And he said, *I am Ioseph your brother, whom ye sold into Egypt.

* Act.7.13.

5 Now therefore bee not [b] sad, neither grieued with your selues, that ye solde me hither: *for God did sende mee before you for your preseruation.

b This example teacheth, that we must by all meanes comfort them which are truely humbled and sorowed for their sinnes.

* Chap.50.20.

6 For now two yeeres of famine haue bene through the land, & fiue yeres are behind, wherein neither shalbe earing nor harueft.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you alive by a great deliuerance,

8 Now then you sent not mee hither, but [c] God, who hath made me a father vnto Pharaoh, and lord of all his house, & ruler throughout all the land of Egypt.

c Albeit Gods secret iudgements, for the carnall mans wickednesse is to serue to his glory.

9 Haste you and goe vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheep, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fiue yeeres of famine) lest thou perish through pouertie, thou and thy housholde, and all that thou hast.

12 And beholde, your eyes doe see, and the eies of my brother Beniamin, that [d] my mouth speaketh to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therfore tell my father of all mine honour in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then he fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, he kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

† Ebr. voyce.

16 ¶ And the † tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh wel, and his seruants.

17 Then Pharaoh sayd vnto Ioseph, Say to thy brethren, This doe ye, lade your beasts and depart, goe to the land of Canaan,

18 And take your father, and your households, and come to me, & I will giue you the [e] best of the land of Egypt, and ye shall eate of the [f] fat of the land.

e The most plentifull ground.
f The chiefest fruits and commodities.

19 And I command thee, This do ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

† Ebr. let not your eyes spare your vessels.

20 Also † regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Beniamin he gaue three hundred pieces of siluer, and fiue suits of raiment.

‖ Or, he sent as much, to wit, siluer, as verse 22. and ten asses.

23 And vnto his father ‖ likewise hee sent ten hee asses laden with the best things of Egypt, and ten she asses laden with wheat, and bread and meat for his father by the way.

24 So sent he his brethren away, and they departed: and hee saide vnto them, [g] Fall not out by the way.

g Seeing he had remitted the fault done towards him, he would not that they should accuse one another.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father,

26 And tolde him, saying, Ioseph is yet aliue, and he is also gouernour ouer all the land of Egypt, and Iaakobs heart [h] failed: for hee beleeued them not.

h As one betweene hope and feare.

27 And they told them all the words of Ioseph, which he had said vnto them: but when he saw the charets, which Ioseph had sent to carry him, then the spirit of Iaakob their father reuiued.

28 And Israel saide, I haue ynough: Ioseph my sonne is yet aliue: I will goe and see him yer I die.

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his family when hee went into Egypt. 29 Ioseph meeteth his father. 34 Hee teacheth his brethren what to answere to Pharaoh.

THen Israel tooke his iourney with all that he had, and came to Beer-sheba, and [a] offered sacrifice vnto the God of his father Izhak.

a Whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession of that land, frō whence present necessitie drone him.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then he saide, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thee a great nation.

4 I will [b] goe downe with thee into Egypt, & I will also [c] bring thee vp againe, and Ioseph shall [d] put his hand vpon thine eyes.

b Conducting thee by my power.
c In thy posteritie.
d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinred.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets which Pharaoh had sent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the lande of Canaan, and came into Egypt, both *Iaakob and all his seed with him,

* Iosh. 24.4. psal. 105.23. isa. 52.4.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, euen Iaakob and his sonnes: *Reuben, Iaakobs first borne.

* Exod. 1. 2. & 6. 14 num. 26.5. 1.chron 5.1.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of *Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

* Exod. 6. 15. 1.chron. 4.24.

11 ¶ Also the sonnes of *Leui: Gershon, Kohath and Merari.

* 1.Chron. 6.1.

12 ¶ Also the sonnes of *Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) and the sonnes of Pharez were Hezron and Hamul.

* 1.Chron. 2.3. and 4.21. chap. 38.3.

13 ¶ Also the sonnes of *Issachar: Tola, and Phuuah, and Iob, and Shimron.

* 1.Chron. 7.1.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the names of Leah, which she

she bare vnto Iaakob in Padan Aram, with
‖ Or, persons. his daughter Dinah. All the ‖ soules of his sonnes & his daughters were thirtie and three.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

* 1. Chro. 7. 30. 17 ¶ Also the sonnes of *Asher: Imnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Iaakob, euen sixteene soules.

19 The sonnes of Rahel, Iaakobs wife, were Ioseph and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim,
* Chap. 41. 50. which *Asenath the daughter of Poti-pherah prince of On bare vnto him.

* 1. Chron 7. 6. and 8. 1. 21 ¶ Also the sonnes of *Beniamin: Bela, and Becher, Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, & Huppim, and Ard.

22 These are the sons of Rahel, which were borne vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali; Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and she bare these to Iaakob, in all, seuen soules.

* Deut. 10. 22. † Ebr. thighs. 26 All the *soules, that came with Iaakob into Egypt, which came out of his † loynes, (besides Iaakobs sonnes wiues) were in the whole, threescore and sixe soules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to ‖ direct his way vnto Goshen, ‖ Or, to prepare him a place. and they came into the land of Goshen.

† Ebr. bound his charet. 29 Then Ioseph † made ready his charet and went vp to Goshen to meete Israel his father, and presented himselfe vnto him and fell on his necke, & wept vpon his necke a † good while. † Ebr. yet, or still.

30 And Israel said vnto Ioseph, Now let me die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will goe vp and shewe Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

a He was not ashamed of his father & kinred, though they were of base condition. 32 And the men are *shepheards, and because they are shepheards, they haue brought their sheepe and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then yee shall say, Thy seruants are men occupied about cattell, from our childehood euen vnto this time, both we and our fathers: that yee may dwell in the land of Goshen: for euery sheepe keeper is an [f] abomination vnto the Egyptians.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the King. 28 Iaakobs age when he dieth. 30 Ioseph sweareth to bury him with his fathers.

THen came Ioseph and told Pharaoh, and said, My father, and my brethren, & their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, & beholde, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, euen [a] fiue men, and presented them vnto Pharaoh.

a That the king might be assured they were come, & see what maner of people they were.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepheards, both we and our fathers.

4 They said moreouer vnto Pharaoh, For to sojourne in the land are wee come: for thy seruants haue no pasture for their sheepe, so sore is the famine in the land of Canaan. Now therefore, we pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father & thy brethren are come vnto thee.

6 The [b] land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there bee men of actiuitie among them, make them rulers ouer my cattell.

b Iosephs great modestie appeareth, in that he would enterprise nothing without the Kings commandement.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob † saluted Pharaoh. † Ebr. blessed.

8 Then Pharaoh sayde vnto Iaakob, † How old art thou?

† Ebr. how many dayes are the yeeres of thy life?

9 And Iaakob saide vnto Pharaoh, The whole time of my *pilgrimage is an hundred and thirtie yeeres: few & euill haue the dayes of my life bene, and I haue not attained vnto the yeres of the life of my fathers, in the dayes of their pilgrimages.

* Hebr. 11. 9. and 13.

10 And Iaakob † tooke leaue of Pharaoh, and departed from the presence of Pharaoh. † Ebr. blessed.

11 ¶ And Ioseph placed his father, & his brethren, & gaue them possession in the land of Egypt, in the best of the land, euen in the land of [c] Rameses, as Pharaoh had commanded.

c (Which was a citie in the countrey of Goshen, Exod. 1. 11.

12 ¶ And Ioseph nourished his father, and his brethren, and all his fathers household with bread, [d] euen to the yong children.

d Some reade, that before them as little babes, because they could not prouide for themselues against that famine.

13 ¶ Now there was no bread in all the land: for the famine was exceeding sore: so that

that the land of Egypt, and the land of Canaan were † famiſhed by reaſon of the famine.

† Ebr. brought to an extremity, or at their wits end.

14 And Joſeph gathered all the money, that was found in the land of Egypt, and in the lande of Canaan, for the corne which they bought, and [c] Joſeph layed vp the money in Pharaohs houſe.

e Wherein he both declareth his fidelitie toward the King, and his mind free from couetouſneſſe.

15 So when money failed in the lande of Egypt, and in the land of Canaan, then all the Egptians came vnto Joſeph, and ſaide, Giue vs bread: for why ſhould we die before thee? for our money is ſpent.

16 Then ſaid Joſeph, Bring your cattel, and I wil giue you for your cattel, if your money be ſpent.

17 So they brought their cattell vnto Joſeph, & Joſeph gaue them bread for the horſes, and for the flockes of ſheepe, and for the herds of cattel, and for the aſſes: ſo he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, & ſaid vnto him, We will not hide from my lord, that ſince our money is ſpent, and my lord hath the heards of the cattell, there is nothing left in the ſight of my lord, but our bodies and our ground.

19 Why ſhall wee periſh in thy ſight, both we, and our [f] land? buy vs & our land for bread, and we and our land wil be bond to Pharaoh: therefore giue vs ſeed, that we may liue & not die, and that the land goe not to waſte.

f For except the ground be tilled and ſowen, it periſheth, and is as it were dead.

20 So Joſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſolde euery man his ground becauſe the famine was ſore vpon them: ſo the land became Pharaohs.

g By this changing they ſignified that they had nothing of their owne, but receiued all of the Kings liberalitie.

21 And he [g] remooued the people vnto the cities, † from one ſide of Egypt euen to the other.

† Ebr. end of the border.

22 Onely the land of the Prieſts bought he not: for the Prieſts had an ordinary of Pharaoh, and they did eate their ordinary, which Pharaoh gaue them: wherefore they ſold not their ground.

23 Then Joſeph ſaid vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, here is ſeede for you: ſow therefore the ground.

24 And of the increaſe ye ſhall giue the fift part vnto Pharaoh, and foure parts ſhall bee yours for the ſeed of the field, & for your meat, and for them of your houſholdes, and for your children to eate.

25 Then they anſwered, Thou haſt ſaued our liues: let vs find grace in the ſight of my lord, and we will be Pharaohs ſeruants.

h Pharaoh in prouidence for idolatrous prieſts, ſhall be a condemnation to all them which neglect the true miniſters of Gods word.

26 Then Joſeph made it a lawe ouer the lande of Egypt vnto this day, that Pharaoh ſhould haue the fift part, [h] except the land of the prieſts onely, which was not Pharaohs.

27 ¶ And Iſrael dwelt in the land of Egypt, in the countrey of Goſhen: and they had their poſſeſſions therein, and grew and multiplied exceedingly.

28 Moreouer, Jaakob liued in the land of Egypt ſeuenteene yeeres, ſo that the whole age of Jaakob was an hundred fourtie and ſeuen yeere.

29 Now when the time drewe neere that Iſrael muſt die, hee called his ſonne Joſeph, and ſaid vnto him, If I haue now found grace in thy ſight, *put thine hande now vnder my thigh, and deale mercifully and truly with me: burie me not, I pray thee, in Egypt.

* Chap. 24.2.

30 But when I ſhall [i] ſleepe with my fathers, thou ſhalt carie me out of Egypt, and bury me in their burtall. And he anſwered, I will doe as thou haſt ſaid.

i Hereby he proteſteth that he died in the faith of his fathers, teaching his children to hope for the promiſed land.

31 Then he ſaid, Sweare vnto mee. And hee ſware vnto him. And Iſrael [k] worſhipped towards the beds head.

k He reioyced that Joſeph had promiſed him, and ſetting himſelfe vp vpon his pillow, praiſed God, Reade 1. Chro. 29.10.

CHAP. XLVIII.

1 Joſeph with his two ſonnes viſiteth his ſicke father. 3 Iaakob rehearſeth Gods promiſe. 5 Hee receiueth Iosephs ſonnes as his. 19 He preferreth the yonger. 21 He propheſieth their returne to Canaan.

AGaine after this, one ſaid to Joſeph, Lo, thy father is ſicke: then hee tooke with him his [a] two ſonnes, Manaſſeh and Ephraim.

a Joſeph more eſteemeth that his children ſhould be receiued into Iaakobs family, which was the Church of God, then to enioy all the treaſures of Egypt.

2 Alſo one told Jaakob, and ſaide, Beholde, thy ſonne Joſeph is come to thee, and Iſrael tooke his ſtrength vnto him and ſate vpon the bed.

3 Then Jaakob ſaide vnto Joſeph, God || Almighty appeared vnto me at *Luz in the land of Canaan, and bleſſed me.

|| Or, all ſufficient.

* Chap. 28.13.

4 And he ſaide vnto me, Beholde, I will make thee fruitfull, and wil multiply thee, and will make a great number of people of thee, and will giue this land vnto thy ſeed after thee for an [b] euerlaſting poſſeſſion.

b Which is true in the carnall Iſrael vnto the comming of Chriſt, and in the ſpirituall for euer.

5 ¶ And now thy *two ſonnes, Manaſſeh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, ſhall be mine, as Reuben and Simeon are mine.

* Chap. 41.50.

6 But the linage, which thou haſt begotten after them, ſhall be thine: they ſhall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel *died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: the ſame is Beth-lehem.

* Chap. 35.19.

8 Then Iſrael beheld Joſephs ſonnes and ſaid, Who are theſe?

9 And Joſeph ſaid vnto his father, They are my ſonnes which [c] God hath giuen mee here. Then he ſaid, I pray thee, bring them to me,

c The faithfull acknowledge all benefits to come of Gods free mercies.

me, that I may blesse them:

10 (For the eyes of Israel were dimme for age, so that he could not well see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israel said vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy seed.

12 And Ioseph tooke them away from † Hebr. his face to the ground. his knees, and did reuerence † downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and laid it on [d] Ephraims head, which was the yonger, and his left hande vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

d Gods iudgements oft times contrary to mans, and he preferreth that which man despiseth.

15 ¶ *Also he blessed Ioseph and said, The God, before whom my fathers Abraham and Izhak did walke, the God, which hath fedde me all my life long vnto this day, blesse thee.

* Heb. 11.21.

e This Angel must be vnderstood of Christ, as Chap. 31.13. and 32.1.

16 The [e] Angel which hath deliuered mee from all euill, blesse the children, and let my [f] name be named vpon them, and the name of my fathers Abraham & Izhak, that they may grow as fish into a multitude in the middes of the earth.

f Let them be taken as my children.

17 But when Ioseph sawe that his father laid his right hand vpon the head of Ephraim, it [g] displeased him: and he stayed his fathers hand to remoue it from Ephraims head to Manassehs head.

g Ioseph faileth in binding Gods grace to the order of nature.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, & said, I know well, my sonne, I know well: he shall be also a people, and he shalbe great likewise: but his yonger brother shalbe greater then he, and his seed shall be full of nations.

20 So he blessed them that day, and said, In thee Israel shall blesse, and say, God make thee as [h] Ephraim and as Manasseh, and hee set Ephraim before Manasseh.

h In whom Gods graces should manifestly appeare.

21 Then Israel said vnto Ioseph, Behold, I die, and God shalbe with you, and bring you againe vnto the land of [i] your fathers.

i Which they had by faith in the promise.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [k] I gate out of the hand of the Amorite by my * sword and by my bow.

k By my children whom God spared for my sake.

* Chap. 34.25.

CHAP. XLIX.

1 *Iaakob blesseth all his sonnes by name, & sheweth them what is to come.* 10 *He telleth them that Christ shall come out of Iudah.* 29 *He will be buried with his fathers.* 33 *He dieth.*

THen Iaakob called his sonnes, and said, Gather your selues together, that I may tell you what shall come to you in the [a] last dayes.

a When God shall bring you out of Egypt: And because that he speaketh of the Messias, he nameth it the last dayes.

2 Gather your selues together, & heare, ye sonnes of Iaakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my [b] might, & the beginning of my strength, [c] the excellencie of dignitie, and the excellencie of power:

b Begotten in my youth.

c If thou hast not lost thy birthright by thine offence.

4 Thou wast light as water: thou shalt not bee excellent, because thou * wentest vp to thy fathers bed: ‖ then diddest thou defile my bed, thy dignitie is gone.

* Chap. 35.22. 1. Chron. 5.1.

‖ Or, it ceased to be my bed.

5 ¶ Simeon and Leui, brethren in euil, the ‖ instruments of crueltie are in their habitations.

‖ Or, their swords were instruments of violence.

6 Into their secret let not my soule come: my [d] glory, be not thou ioyned with their assebly: for in their wrath they slew a [e] man, and in their selfe-will they digged downe a wall.

d Or, tongue: meaning that he neither consented to them in word nor thought.

e The Shechemites. Chap. 34.26.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruel: I wil [f] diuide them in Iaakob, and scatter them in Israel.

f For Leui had no part, and Simeon was vnder Iudah, Iosh. 19.1. till God gaue them the place of the Amalekites, 1. Chron. 4.43.

8 ¶ Thou Iudah, thy brethren shal praise thee: thine hand shal be in the necke of thine enemies: thy fathers sonnes shal [g] bow downe vnto thee.

g As was verified in Dauid and Christ.

9 Iudah, as a Lions whelpe shalt thou come vp from the spoile, my sonne. He shal lie downe and couch as a Lion, and as a Lioneesse: [h] Who shall stirre him vp?

h His enemies shall so feare him.

10 The ‖ scepter shall not depart from Iudah, nor a Lawgiuer from betweene his feete, vntill [i] Shiloh come, and the people shall bee gathered vnto him.

‖ Or, kingdome.

i Which is Christ the Messias, the guide of all prosperitie: who shall call the Gentiles to saluation.

11 Hee shall binde his Asse foale vnto the [k] vine, and his asses colt vnto the best vine, he shall wash his garment in wine, and his cloake in the blood of grapes.

k A country most abundant with vines and pastures is promised him.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, and he shalbe an hauen for ships: and his border shalbe vnto Zidon.

14 ¶ Issachar shalbe † [l] a strong asse, couching downe betweene two burdens:

† Hebr. an asse of great bones.

l His force shall be great, but he shall want courage to resist his enemies.

15 And he shall see that rest is good, and that the land is pleasant, and he shall bow his shoulder to beare, and shall bee subiect vnto tribute.

16 ¶ Dan [m] shall iudge his people as one of the tribes of Israel.

m Shall haue the honour of a Tribe.

17 Dan shall be a [n] serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backward.

n That is, full of subtiltie.

18 [o] O Lord, I haue waited for thy saluation.

o Seeing the miseries that his posteritie should fall into, he breaketh out into prayer to God to remedie it.

19 ¶ Gad, an hoste of men shal ouercome him,

him, but he ſhall ouercome at the laſt.

p He ſhal abound in come and pleaſant fruits.

20 ¶ Concerning Aſher, his p breed ſhall be fat, and he ſhall giue pleaſures for a King.

21 ¶ Naphtali ſhall be a hinde let go, giuing q goodly words.

q Ouercomming more by faire words then by force.

22 ¶ Ioſeph ſhall be † a fruitfull bough, euen a fruitfull bough by the well ſide: the † ſmall boughs ſhall runne vpon the wall.

† Heb. a ſonne of increaſe.

† Heb. daughters.

23 r And the archers grieued him, and ſhot againſt him, and hated him.

r As his brethren, when they were his enemies, Potiphar, and others.

24 But his bowe abode ſtrong, and the hands of his armes were ſtrengthened, by the hands of the mighty God of Iaakob, of whom was the feeder appointed by the ſ ſtone of Iſrael,

ſ That is, God.

25 Euen by the God of thy father, who ſhall helpe thee, and by the Almighty, who ſhall bleſſe thee with heauenly bleſſings from aboue, with bleſſings of the deepe, that lieth beneath, with bleſſings of the breaſts, and of the wombe.

26 The bleſſings of thy father ſhall bee t ſtronger then the bleſſings of mine elders: vnto the end of the hils of the world they ſhall be on the head of Ioſeph, and on the top of the head of him that was u ſeparate from his brethren.

t In as much as he was more neere to the accompliſhment of the promiſe, and it had bene more often confirmed.

u Either in dignitie, or when he was ſold from his brethren.

27 ¶ Beniamin ſhall rauine as a wolfe: in the morning he ſhall deuoure the pray, and at night he ſhall diuide the ſpoile.

28 ¶ All theſe are the twelue tribes of Iſrael, and thus their father ſpake vnto them, and bleſſed them: euery one of them bleſſed he with a ſeuerall bleſſing.

29 And hee charged them and ſayd vnto them, I am ready to be gathered vnto my people: * bury me with my fathers in the caue, that is in the field of Ephron the Hittite,

*Chap. 47. 30.

30 In the caue that is in the field of Machpelah beſides Mamre in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a poſſeſſion to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchaſe of the field and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his ſonnes, and y plucked vp his feet into the bed and gaue vp the ghoſt, and was gathered to his people.

x Whereby is ſignified how quietly he died.

CHAP. L.

12 *Iaakob is buried.* 19 *Ioſeph forgiueth his brethren.* *He ſeeth his childrens children.* 25 *He dieth.*

THen Ioſeph fel vpon his fathers face and wept vpon him and kiſſed him.

a He meaneth them that embalmed the dead & buried them.

2 And Ioſeph commanded his ſeruants the a phyſitians, to enbalme his father, and the phyſitians enbalmed Iſrael.

3 So fourtie dayes were accompliſhed (for ſo long did the dayes of them that were enbalmed laſt) and the Egyptians bewailed him b ſeuentie dayes.

b They were more exceſſiue in lamenting then the faithfull.

4 And when the dayes of his mourning were paſt, Ioſeph ſpake to the houſe of Pharaoh, ſaying, If I haue now found fauour in your eyes, ſpeake, I pray you, in the eares of Pharaoh, and ſay,

5 My father made me * ſweare, ſaying, Lo, I die, bury me in my graue, which I haue made me in the lande of Canaan: now therefore let mee goe, I pray thee, and bury my father, and I will come againe.

* Chap. 47. 29.

6 Then Pharaoh ſayd, Goe vp and bury thy father, c as he made thee to ſweare.

c The very infidels would haue oathes performed.

7 ¶ So Ioſeph went vp to bury his father, and with him went all the ſeruants of Pharaoh, both the elders of his houſe, and all the elders of the land of Egypt.

8 Likewiſe all the houſe of Ioſeph, and his brethren, and his fathers houſe: onely their children, and their cheepe, and their cattell left they in the land of Goſhen.

9 And there went vp with him both charets and horſemen: and they were an exceeding great company.

10 And they came to ‖ Gozen Atad, which is beyond Iordan, and there they made a great and exceeding ſore lamentation: and he mourned for his father ſeuen dayes.

‖ Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the land ſaw the mourning in Gozen Atad, they ſayd, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iordan.

‖ Or, the lamentation of the Egyptians.

12 So his ſonnes did vnto him, according as he had commanded them:

13 * For his ſonnes carried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue * Abraham bought with the field, to be ‖ a place to bury in, of Ephron the Hittite beſides Mamre.

* Acts 7. 16.

* Chap. 23. 16.

‖ Or, a poſſeſſion.

14 ¶ Then Ioſeph returned into Egypt, he and his brethren, and all that went vp with him to bury his father, after that he had buried his father.

15 And when Ioſephs brethren ſawe that their father was dead, they ſaid, d It may bee that Ioſeph will hate vs, and will pay vs againe all the euill, which we did vnto him.

d An euill conſcience is neuer fully at reſt.

16 Therefore they ſent vnto Ioſeph, ſaying, Thy father commanded before his death, ſaying,

17 Thus ſh[redacted] ſay vnto Ioſeph, Forgiue now, I pray thee, the treſpaſſe of thy brethren, and their ſinne: for they rewarded thee euill. And now, we pray thee, forgiue the treſpaſſe of the ſeruants of thy fathers * God. And

e Meaning, that they which haue one God, ſhould be louing in moſt ſure bonde.

Ioſeph

Ioseph wept, when ‖ they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and sayd, Behold, we be thy seruants.

19 To whom Ioseph sayd, * Feare not: for ‖ am not I vnder [f] God?

20 When ye thought euil against me, God disposed it to good, † he might bring to passe, as it is this day, and saue much people alive.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake † kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an [g] hundred and ten yeere.

23 * And Ioseph saw Ephraims children, euen vnto the third generation: also the sons of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph said vnto his brethren, * I am ready to die, and God will surely visit you, and bring you out of this land, vnto the land which hee sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an oath of the children of Israel, saying, * [h] God will surely visite you, and ye shall carry my bones hence.

26 So Ioseph died, when he was an hundred and ten yeere old: and they embalmed him and put him in a chest in Egypt.

‖ Or, the messengers.
* Chap. 45. 5.
‖ Or, am I in Gods stead? meaning, to take vengeance.
† Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.
† Hebr. to their heart.
[g] Who, notwithstanding he dare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.
* Numb. 32. 39.
* Hebr. 11. 22.
* Exod. 13. 19.
[h] He speaketh this by the spirit of prophecy, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

¶ The second booke of Moses, called Exodus.

THE ARGVMENT.

After that Iaakob by Gods commandement, Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundred yeeres, and of seuenty persons grew to an infinite number, so that the king and the country grudged, and endeuored both by tyranny and cruel slauerie to suppresse them: the Lord according to his promise, Gene. 15. 14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements increase against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so they immediatly forget Gods wonderfull benefites: and albeit he had giuen them the Passeouer to bee a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime mooued with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatrie, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer laboured with new benfites to ouercome their malice: for he still gouerned them and gaue them his word and Law, both concerning the manner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The Kings commaundement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

* Gen. 46. 8.
[a] Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15. 14

NOw * [a] these are the names of the children of Israel, which came into Egypt, (euery man and his household came thither with Iaakob)

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

‖ Or, persons.
* Gen. 46. 27. deut. 10. 22.

5 So all the ‖ soules that came out of the loynes of Iaakob, were * seuenty soules: Ioseph was in Egypt alr[ady]

6 Now Ioseph die[d], and all his brethren, and that whole generation.

* Actes 7. 17.
‖ Or, did grow.

7 ¶ And the * children of Israel ‖ brought foorth fruit and increased in abundance, and were multiplied, and were exceeding mighty, so that the [b] land was full of them.

8 Then there arose vp a new King in Egypt, who [c] knew not Ioseph.

9 And hee said vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and [d] ‖ get them out of the land.

11 Therefore did they set taskemasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore * they were more grieued against the children of Israel.

13 Wherefore the Egyptians by cruelitie caused the children of Israel to serue,

14 Thus they made them weary of their

[b] He meaneth the countrey of Gothen.
[c] He considereth not how God had preserued Egypt for Iosephs sake.
[d] Into Canaan, and so we shall lose our commoditie.
‖ Or, goe vp out of the land.
‖ Or, corne and prouision.
* The more that God blesseth his, the more doth the wicked enuie them.

liues by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage, † which they laid vpō them most cruelly.

† Ebr. where with they serued themselues of them by cruelty.

15 ¶ Moreouer the king of Egypt commanded the midwiues of the Ebrew women, (of which the ones name was [f] Shiphrah, and the name of the other Puah)

f These seeme to haue beene the chiefe of the rest. * Wisd. 18. 5.

16 And said, * When ye doe the office of a midwife to the women of the Ebrewes, and see them on their ‖ stooles, if it be a sonne, then yee shall kill him: but if it be a daughter, then let her liue.

‖ Or, seats whereupon they sate in trauell.

17 Notwithstanding the midwiues feared God, and did not as the king of Egypt commaunded them, but preserued aliue the men children.

18 Then the king of Egypt called for the midwiues, and said vnto them, Why haue ye done thus, and haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew [g] women are not as the women of Egypt: for they are liuely, and are deliuered per the midwife come at them.

g Their disobedience herein was lawfull, but their dissembling euill.

20 God therefore prospered the midwiues, and the people multiplied & were very mighty.

21 And because the midwiues feared God, therefore he [h] made them houses.

h That is, God increased the families of the Israelites by their meanes.

22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, [i] cast ye into the riuer, but reserue euery maid child aliue.

i When tyrants cannot preuaile by craft, they breake forth into open rage.

CHAP. II.

2 Moses is borne and cast into the flagges. 5 He is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites cry vnto the Lord.

THen there went a [a] man of the house of Leui, and tooke to wife a daughter of Leui,

a This Leuite was called Amram, who married Iochabed, Chap. 6. 20.

2 And the woman conceiued and bare a sonne: and when shee saw that hee was faire, * she hid him three moneths.

* Num. 26. 59. 2. chro. 23. 13. acts 7. 20. heb. 11. 23.

3 But when she could no longer hide him, shee tooke for him an arke made of reed, and dawbed it with slime and with pitch, and [b] laid the childe therein, and put it among the bulrushes by the riuers brinke.

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she saw the arke among the bulrushes, she sent her maid to fet it.

6 Then shee opened it, and saw it was a childe: and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe & call vnto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Goe. So the maid went, and called the [c] childs mother.

c Mans counsels cannot hinder that which God hath determined shall come to passe.

9 To whom Pharaohs daughter said, Take this child away, and nurse it for me, and I will reward thee. Then the woman tooke the child and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and hee was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 ¶ And in those daies, when Moses was [d] growen, he went foorth vnto his brethren, and looked on their burthens: also hee saw an Egyptian smiting an Ebrew one of his brethrē.

d That is, two forty yeere old, Acts 7. 23.

12 And he looked † round about, and when he saw no man, he [e] slew the Egyptian, and hid him in the sand.

† Ebr. thus and thus.

e Being assured that God had appointed him to deliuer the Israelites, Acts 7. 25.

13 Againe, he came foorth the second day, and behold, two Ebrewes stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And hee answered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses [f] feared and said, Certainly this thing is knowen.

f Though by his feare he shewed his infirmitie, yet faith couered it, Heb. 11. 27.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fledde from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the ‖ Priest of Midian had seuen daughters, which came and drew water, and filled the troughes, for to water their fathers sheepe.

‖ Or, prince.

17 Then the shepheards came and droue them away: but Moses rose vp, and † defended them, and watered their sheepe.

† Ebr. saued them.

18 And when they came to Reuel their ‖ father, he said, How are ye come so soone to day?

‖ Or, grandfather.

19 And they said, A man of Egypt deliuered vs from the hands of the shepheards, & also drew vs water enough, & watered the sheepe.

20 Then he said vnto his daughters, And where is hee? why haue yee so left the man? call him that he may eat bread.

g Wherein he declared a thankfull mind, which would recompense the benefit done vnto him.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And she bare a sonne, * whose name he called Gershom: for hee said, I haue bene a stranger in a strange land.

* Chap. 18. 3.

23 ¶ Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage, and [h] cried: and their cry for their bondage came vp vnto God.

h God humbleth his children, that they should cry vnto him, and receiue the truth of his promise.

24 Then God heard their mone, and God remembred

remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Iſrael, and God [i] had reſpect vnto them.

i He iudged their cauſe: or, acknowledged them to be his.

CHAP. III.

1 Moſes keepeth ſheepe, and God appeareth vnto him in a buſh. 10 He ſendeth him to deliuer the children of Iſrael. 14 The Name of God. 16 God teacheth him what to doe.

WHen Moſes kept the ſheep of Iethro his father in law, Prieſt of Midian, and droue the flocke to the ‖ backe ſide of the deſert, and came to the [a] mountaine of God, [b] Horeb,

‖ Or, farre within the deſert.
a It was ſo called after the law was giuen.
b Called alſo Sinai.
* Act. 7.30.

2 Then the Angel of the Lord appeared vnto him in * a flame of fire, out of the mids of a [c] buſh: and he looked, & behold, the buſh burned with fire, and the buſh was not conſumed.

c This ſignifieth that the Church is not conſumed by the fire of afflictions, becauſe God is in the midſt thereof.

3 Therefore Moſes ſaid, I will turne aſide now, and ſee this great ſight, why the buſh burneth not.

4 And when the [d] Lord ſaw that hee turned aſide to ſee, God called vnto him out of the midſt of the buſh, and ſayd, Moſes, Moſes. And he anſwered, I am here.

d Whom he calleth the Angel, Verſe 2.

5 Then he ſayd, Come not hither, [e] put thy ſhooes off thy feet: for the place whereon thou ſtandeſt, is [f] holy ground.

e Reſigne thy ſelfe vp to me, Ruth. 4.7. Ioſh. 5.15.
f Becauſe of my preſence.

6 Moreouer he ſaid, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moſes hid his face: for he was [g] afraid to looke vpon God.

* Mat. 22.32. acts 7.32.
g For ſinne cauſeth man to feare Gods iuſtice.

7 ¶ Then the Lord ſayd, I haue ſurely ſeene the trouble of my people, which are in Egypt, & haue heard their cry, becauſe of their [h] taſkemaſters: for I know their ſorowes.

h Whoſe cruelty was intolerable.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that [i] floweth with milke and honie, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites.

i Moſt plentifull of all things.

9 [k] And now loe, the crie of the children of Iſrael is come vnto mee, and I haue alſo ſeene the oppreſſion, wherewith the Egyptians oppreſſe them.

k He heard before, but now he would reuenge it.

10 Come now therefore, and I will ſend thee vnto Pharaoh, that thou maieſt bring my people the children of Iſrael out of Egypt.

11 ¶ But Moſes ſayd vnto God, Who am [l] I that I ſhould goe vnto Pharaoh, and that I ſhould bring the children of Iſrael out of Egypt?

l He doeth not fully diſobey God, but acknowledgeth his owne weakneſſe.

12 And he anſwered, [m] Certainely I will be with thee: and this ſhall bee a token vnto thee, that I haue ſent thee, After that thou haſt brought the people out of Egypt, ye ſhal ſerue God vpon this mountaine.

m Neither feare thine owne weakneſſe, nor Pharaohs tyrannie.

13 Then Moſes ſayd vnto God, Behold, when I ſhall come vnto the children of Iſrael, and ſhall ſay vnto them, The God of your fathers hath ſent me vnto you: if they ſay vnto me, What is his Name? what ſhall I ſay vnto them?

14 And God anſwered Moſes, I [n] AM THAT I AM. Alſo he ſaid, Thus ſhalt thou ſay vnto the children of Iſrael, I AM hath ſent me vnto you.

n The God which haue euer beene, am, and ſhalbe: the God Almighty, by whom all things haue their being, and the God of mercie mindfull of my promiſe, Reuel. 1.4.

15 And God ſpake further vnto Moſes, Thus ſhalt thou ſay vnto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath ſent mee vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Iſrael together, and thou ſhalt ſay vnto them, The Lord God of your fathers, the God of Abraham, Izhak and Iaakob appeared vnto mee, and ſaid, † I haue ſurely remembred you, and that which is done vnto you in Egypt.

† Ebr. in viſiting haue viſited.

17 Therefore did I ſay, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites, vnto a land that floweth with milke and hony.

18 Then ſhall they obey thy voyce, & thou and the Elders of Iſrael ſhal go vnto the king of Egypt, and ſay vnto him, The Lord God of the Ebrewes hath ‖ met with vs: wee pray thee now therefore, let vs goe three dayes iourney in the wilderneſſe, that we may [o] ſacrifice vnto the Lord our God.

‖ Or, appeared vnto vs.
o Becauſe Egypt was full of idolatrie, God would appoint them a place where they ſhould ſerue him purely.

19 ¶ But I know, that the king of Egypt will not let you goe, but by ſtrong hand.

20 Therefore wil I ſtretch out mine hand and ſmite Egypt with all my wonders, which I will doe in the mids thereof: and after that ſhall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: ſo that when ye go, ye ſhall not goe emptie.

22 [p] * For euery woman ſhall aſke of her neighbour, and of her ‖ that ſoiourneth in her houſe, iewels of ſiluer, and iewels of golde and raiment, and ye ſhall put them on your ſonnes and on your daughters, and ſhall ſpoile the Egyptians.

p This example may not be followed generally: though at Gods commandement they did it iuſtly, receiuing ſome recompence of their labours.
* Chap. 11.2. and 12.35.
‖ Or, in whoſe houſe ſhe ſoiourneth.

CHAP. IIII.

3 Moſes rod is turned into a ſerpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moſes. 21 God hardeneth Pharaoh. 25 Moſes wife circumciſeth her ſonne. 27 Aaron meeteth with Moſes, and they come to the Iſraelites, and are beleeued.

THen Moſes anſwered and ſaid, [a] But lo, they will not beleeue me, nor hearken vnto my voyce: for they will ſay, The Lord hath

a God beareth with Moſes infirmitie, but ſhall he not?

not appeared vnto thee.

2 And the Lord ſayd vnto him, What is that in thine hand? And he anſwered, A rod.

3 Then ſayd hee, Caſt it on the ground. So he caſt it on the ground, and it was turned into a ſerpent: and Moſes fled from it.

4 Againe the Lord ſaid vnto Moſes, Put forth thine hand, and take it by the taile. Then he put forth his hand, and caught it, and it was turned into a rod in his hand.

b This power to worke miracles was to confirme his doctrine, and to aſſure him of his vocation.

5 Doe this [b] that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord ſaid furthermore vnto him, Thruſt now thine hand into thy boſome. And hee thruſt his hand into his boſome, and when he tooke it out againe, behold, his hand was ‖ leprous as ſnow.

‖ Or, white as ſnowe.

7 Moreouer he ſaid, Put thine hand into thy boſome againe. So hee put his hand into his boſome againe, and pluckt it out of his boſome, and behold, it was turned againe as his other fleſh.

8 So ſhall it bee, if they will not beleeue thee, neither obey ‖ the voice of the firſt ſigne, yet ſhal they beleeue for the voice of the ſecond ſigne.

‖ Or, the wordes confirmed by the firſt ſigne.

9 But if they will not yet beleeue theſe two ſignes, neither obey vnto thy voice, then ſhalt thou take of the [c] water of the riuer, and powre it vpon the dry land: ſo the water which thou ſhalt take out of the riuer, ſhal be turned to blood vpon the dry land.

c Becauſe theſe three ſignes ſhould be ſufficient witneſſes to proone that Moſes ſhould deliuer Gods people.

10 ¶ But Moſes ſaid vnto the Lord, Oh my Lord, I am not eloquent, † neither at any time haue bene, nor yet ſince thou haſt ſpoken vnto thy ſeruant: but I am † ſlowe of ſpeach and ſlowe of tongue.

† Ebr. from yeſterday, and yer yeſterday.
† Ebr. heauie of mouth.

11 Then the Lord ſaid vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that ſeeth, or the blinde? haue not I the Lord?

12 Therefore goe now, and * I will bee with thy mouth, and will teach thee what thou ſhalt ſay.

* Mat. 10.19. and 13.22.

13 But he ſaid, Oh my Lord, ſend, I pray thee, by the ‖ hand of him whom thou [d] ſhouldeſt ſend.

‖ Or, miniſterie.
d That is, of the Meſſias: or ſome other? is more meete then I.

14 Then the Lord was * very angry with Moſes, and ſaid, Doe not I know Aaron thy brother the Leuite, that hee himſelfe ſhall ſpeake? for loe, he commeth alſo forth to meet thee, and when he ſeeth thee, he will bee glad in his heart.

e Though we prouoke God ſuftly to anger, yet he wil neuer reiect his.

15 Therefore thou ſhalt ſpeake vnto him, and [f] put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

f Thou ſhalt inſtruct him what he ſay.

16 And he ſhalbe thy ſpokeſman vnto the people: and he ſhall be, euen he ſhall be as thy mouth, and thou ſhalt be to him as * [g] God.

* Chap. 7.1.
g Meaning, as a wiſe counſellour and ful of Gods Spirit.

17 Moreouer thou ſhalt take this rodde in thine hand, wherewith thou ſhalt do miracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in law, and ſaid vnto him, I pray thee, let me goe, and returne to my ‖ brethren which are in Egypt, and ſee whether they be yet aliue. Then Iethro ſaide to Moſes, Goe in peace.

‖ Or, kinſfolke, and linage.

19 (For the Lord had ſaid vnto Moſes in Midian, Goe, returne to Egypt: for they are all dead which † went about to kill thee)

† Ebr. ſought thy ſoule.

20 Then Moſes tooke his wife, and his ſonnes, and † put them on an aſſe, and returned toward the land of Egypt, and Moſes tooke the [h] rod of God in his hand.

† Ebr. cauſed them to ride.
h Whereby he wrought the miracles.

21 And the Lord ſaid vnto Moſes, When thou art entred and come into Egypt againe, ſee that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will [i] harden his heart, and hee ſhall not let the people goe.

i By retaining my ſpirit, and deliuering him vnto Satan to increaſe his malice.

22 Then thou ſhalt ſay to Pharaoh, Thus ſaith the Lord, Iſrael is my ſonne, euen my [k] firſt borne.

k Meaning, moſt deare vnto him.

23 Wherefore I ſay to thee, Let my ſonne goe, that he may ſerue me: if thou refuſe to let him goe, behold, I wil ſlay thy ſonne, euen thy firſt borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and [l] would haue killed him.

l God puniſhed him with ſickneſſe for neglecting his Sacrament.

25 Then Zipporah tooke a sharpe knife, and [m] cut away the foreſkin of her ſonne, and caſt it at his feete, and ſaid, Thou art indeed a bloodie husband vnto me.

m This act was extraordinarie: for Moſes was ſore ſicke, and God euen then required it.

26 So ‖ he departed from him. Then ſhee ſaide, O bloodie husband (becauſe of the circumciſion.)

‖ Or, the Angel.

27 ¶ Then the Lord ſaid vnto Aaron, Goe meet Moſes in the wildernes. And he went & met him in the ‖ Mount of God, and kiſſed him.

‖ Or, Horeb.

28 Then Moſes told Aaron all the words of the Lord, who had ſent him, & all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aaron, and gathered all the Elders of the children of Iſrael.

30 And Aaron tolde all the words, which the Lord had ſpoken vnto Moſes, and hee did the miracles in the ſight of the people.

31 And the [n] people beleeued, & when they heard that the Lord had viſited the children of Iſrael, and had looked vpon their tribulation, they bowed downe and worſhipped.

n So that Moſes had now experience of Gods promiſe that he ſhould haue good ſucceſſe.

CHAP. V.

1 *Moſes and Aaron doe their meſſage to Pharaoh, who letteth not the people of Iſrael depart, but oppreſſeth them more and more.* 20 *They cry out vpon Moſes and Aaron therefore, and Moſes complaineth to God.*

Then

THen afterward Moses and Aaron went and saide to [a]Pharaoh, Thus sayeth the Lord God of Israel, Let my people goe, that they may [b]celebrate a feast vnto mee in the wildernesse.

a Faith ouercommeth feare, and maketh men bold in their vocation. b And offer sacrifice.

2 And Pharaoh sayd, Who is the Lord, that I should heare his voyce, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they sayd, ‖ We worship the God of the Ebrewes: we pray thee, let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest † he bring vpon vs the pestilence or sword.

‖ Or, God hath met vs.

† Ebr. lest hee smite vs with pestilence.

4 Then sayd the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes? get you to your burthens.

5 Pharaoh sayd furthermore, Behold, much people is now in the land, and ye [c]make them leaue their burthens.

c As though they would rebell.

6 Therefore Pharaoh gaue commandement the same day vnto the taskemasters of the people, and to their [d]officers, saying,

d Which were of the Israelites and had charge to see them doe their worke.

7 Ye shall giue the people no more straw, to make bricke (†as in time past) but let them goe and gather them straw themselues:

† Ebr. yesterday and yer yesterday.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crie, saying, Let vs goe to offer sacrifice vnto our God.

9 [e]Lay more worke vpon the men, and cause them to doe it, and let them not regard [f]vaine words.

e The more cruelly that tyrants rage, the neerer is Gods helpe. f Of Moses and Aaron.

10 ¶ Then went the taskemasters of the people and their officers out, and told the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

13 And the taskemakers hasted them, saying, Finish your dayes worke † euery dayes taske, as ye did when ye had straw.

† Ebr. the worke of a day in his day.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten and demanded, Wherefore haue yee not fulfilled your taske in making bricke yesterday and to day as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and ‖ thy people is blamed.

‖ Or, thy people the Egyptians are in the fault.

17 But hee sayd, † Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

† Ebr. idle, ye are idle.

18 Goe therefore now and worke: for there shall no straw be giuen you, yet shal ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ‖ saw themselues in an euill case, because it was said, Ye shall diminish nothing of your bricke, nor of euery dayes taske.

‖ Or, looked sad on them, which said.

20 ¶ And they met Moses and Aaron, which stoode in their way as they came out from Pharaoh.

21 To whom they said, The Lord looke vpon you and iudge: for ye haue made our sauour to [*]stinke before Pharaoh and before his seruants, in that ye haue [g]put a sword in their hand to slay vs.

* Reade Gen. 34. 30. g It is a grieuous thing to the seruants of God, to be accused of euill, specially of their brethren, when they doe as their duetie requireth.

22 Wherefore Moses returned to the Lord, ‖ said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, hee hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent again to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

THen the Lord sayd vnto Moses, Now shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall hee let them goe, and euen † be constrained to driue them out of his land.

† Ebr. in a strong hand.

2 Moreouer, God spake vnto Moses, and sayd, I am the Lord.

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the name of ‖ Almightie God: but by my Name [a]Iehouah was I not knowen vnto them.

‖ Or, all sufficient. a Whereby he signified that he will performe in deed that, which he promised to their fathers: for this name declareth that he is constant, and will performe his promise.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burthens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

‖ Or, plagues.

7 Also I will [b]take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burthens of the Egyptians.

b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.

8 And I will bring you into the lande

which I † ſware that I would giue to Abraham, and to Izhak, & to Iaakob, & I will giue it vnto you for a poſſeſſion: I am the Lord.

† Ebr. lift vp mine hand.

9 ¶ So Moſes told the children of Iſrael thus: but they hearkened [c] not vnto Moſes, for anguiſh of ſpirit and for cruell bondage.

c So hard a thing it is to ſhew true obedience vnder the croſſe.

10 Then [y] the Lord ſpake vnto Moſes, ſaying,

11 Go ſpeake to Pharaoh king of Egypt, that he let the children of Iſrael goe out of his land.

12 But Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael hearken not vnto mee, how then ſhall Pharaoh heare me, which am of [d] vncircumciſed lips?

d Or, barbarous and rude in ſpeach: and by this word (vncircumciſed) is ſignified the whole corruption of mans nature.

13 Then the Lord ſpake vnto Moſes and vnto Aaron, & charged them to goe to the children of Iſrael, and to Pharaoh King of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ [e] Theſe be the [f] heads of their fathers houſes: the ſ ſonnes of Reuben the firſt borne of Iſrael are Hanoch and Pallu, Hezron and Carmi: theſe are the families of Reuben.

e This genealogie ſheweth of whom Moſes and Aaron came.

ſ Gen. 46.9. num. 26.5. 1. chron. 5.3.

15 *Alſo the ſonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

*1. Chro. 4.24.

16 ¶ * Theſe alſo are the names of the ſonnes of Leui in their generations: Gerſhon and Kohath and Merari (and the yeeres of the life of Leui were an hundred [f] thirtie and ſeuen yeere)

* Num. 3.17. 1. chron. 6.1. and 23.6.

f For he was 42. yeere old, when he came into Egypt, and there liued 94.

17 The ſonnes of Gerſhon were Libni and Shimi by their families.

18 *And the ſonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel, (and Kohath liued an hundred thirtie and three yeere)

* Num. 26.57. 1. chro. 6.1. and 23.6.

19 Alſo the ſonnes of Merari were Mahali and Mushi: theſe are the families of Leui by their kinreds.

20 *And Amram tooke Iocheued his [g] fathers ſiſter to his wife, and ſhe bare him Aaron and Moſes (and Amram liued an hundred thirtie and ſeuen yeere)

* Chap. 2.2. num. 26.59.

g Which kinde of marriage was after in the Law forbidden, Leu. 18.12.

21 ¶ Alſo the ſonnes of Izhar: [h] Korah, and Nepheg, and Zichri.

h Moſes and he were brothers children, whoſe rebellion was puniſhed, Num. 16.1.

22 And the ſonnes of Vzziel: Mihael, and Elzaphan, and Sithri.

23 And Aaron tooke Eliſheba daughter of [i] Amminadab, ſiſter of Nahaſhon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

i Who was a prince of Iudah, Num. 2.3.

24 Alſo the ſonnes of Korah: Aſſir, and Elkanah and Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him one of the daughters of Putiel to his wife, which bare him *Phinehas: theſe are the principall fathers of the Leuites throughout their families.

* Num. 25.11.

26 Theſe are Aaron and Moſes to whom the Lord ſayde, Bring the children of Iſrael out of the land of Egypt, according to their [k] armies.

k For their families were ſo great, that they might be compared to armies.

27 Theſe are that Moſes and Aaron, which ſpake to Pharaoh King of Egypt, that they might bring the children of Iſrael out of Egypt.

28 ¶ And at that time when the Lord ſpake vnto Moſes in the land of Egypt,

29 When the Lord, I ſay, ſpake vnto Moſes, ſaying, I am the Lord, ſpeake thou vnto Pharaoh the king of Egypt, all that I ſay vnto thee,

30 Then Moſes ſaid before the Lord, Behold, I am of [l] vncircumciſed lips, and how ſhall Pharaoh heare me?

l The diſobedience both of Moſes and of the people ſheweth that their deliuerance came only of Gods free mercie.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moſes and Aaron do the miracles of the ſerpent and the blood: and Pharaohs ſorcerers doe the like.

THen the Lord ſayd to Moſes, Behold, I haue made thee ‖ Pharaohs [a] God, and Aaron thy brother ſhall ‖ be thy Prophet.

‖ Or, a God to Pharaoh.

a I haue giuen thee power and authoritie to ſpeake in my name, and to execute my iudgements vpon him.

2 Thou ſhalt ſpeake all that I commanded thee: and Aaron thy brother ſhall ſpeake vnto Pharaoh, that hee ſuffer the children of Iſrael to goe out of his land.

‖ Or, ſhall ſpeake for thee (before Pharaoh.)

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh ſhall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, the children of Iſrael out of the land of Egypt, by great [b] iudgements.

b To ſtrengthen Moſes faith, God promiſeth againe to puniſh moſt sharpely the oppreſſion of his Church.

5 Then the Egyptians ſhall know that I am the Lorde, when I ſtretch forth mine hand vpon Egypt, and bring out the children of Iſrael from among them.

6 So Moſes and Aaron did as the Lord commanded them, euen ſo did they.

7 (Now Moſes was [c] foureſcore yeere olde, and Aaron foureſcore and three, when they ſpake vnto Pharaoh)

c Moſes liued in affliction and baniſhment forty yeere before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord had ſpoken vnto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeake vnto you, ſaying, Shewe a miracle for you, then thou ſhalt ſay vnto Aaron, Take thy rod, and caſt it before Pharaoh, and it ſhalbe turned into a ‖ ſerpent.

‖ Or, dragon.

10 ¶ Then went Moſes and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron caſt forth his rod before Pharaoh and before his ſeruants, and it was turned into a ſerpent.

d Ieſtemeth that theſe were Iannes and Iambres, reade 2. Tim. 3.8. ſo euer the wicked maliciouſly reſiſt the truth of God.

11 Then Pharaoh alſo called for the wiſe men and [d] ſorcerers: and thoſe charmers alſo of Egypt did in like manner with their enchantments.

12 For

12 For they cast downe euery man his rod and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

14 ¶ The Lord then saide vnto Moses, Pharaohs heart is ‖ obstinate, hee refuseth to let the people goe.

‖ Or, heauie and dull.

15 Go vnto Pharaoh in the morning, (lo, hee will come forth vnto the water) and thou shalt stand † meete him by [c] the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

c To wit, the riuer Nilus.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent mee vnto thee, saying, Let my people go, that they may serue mee in the wildernesse: and beholde, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt knowe that I am the Lord: beholde, I will smite with the rod that is in mine hande vpon the water that is in the riuer, and it shal be turned to blood.

18 And the fish that is in the riuer shal die, and the riuer shall stinke, † it shall ‖ grieue the Egyptians to drinke of the water of the riuer.

‖ Or, they shall be wearie, and abhorre to drinke.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, † ouer their ponds, and ouer all pooles of their waters, and they shall bee ‖ blood, and there shall bee blood thoughout all the land of Egypt, both in vessels of wood and of stone.

‖ The first plague.

20 So Moses and Aaron did euen as the Lord commanded: [a] and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and [b] all the water that was in the riuer, was turned into blood.

a Chap. 17. 5.

b Psal. 78. 44.

21 And the [f] fish that was in the riuer died, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood thoughout all the land of Egypt.

f To signifie that it was a true miracle, and that God plagued them in that, which was most necessarie for the preseruation of life.

22 [a] And the Enchanters of Egypt did † likewise with their sorceries: and the heart of Pharaoh was † hardened: so that he did not hearken vnto them, as the Lord had said.

a Wisd. 17. 7.

† In outward appearance, and after that the seuen dayes were ended.

23 Then Pharaoh returned, and went againe into his house, † neither did this pet enter into his heart.

† Ebr. was made strong.

† Ebr. he set not his heart at all thereunto.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this ‖ continued fully seuen dayes after the Lord had smitten the riuer.

‖ Or, seuen dayes were accomplished.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, & they die. 17 Lice are sent, whereby the Sorcerers acknowledge Gods power. 24 Egypt is plagued with noisome flies: 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lord sayde vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue mee:

2 And if thou wilt not let them go, beholde, I will smite all thy countrey with [a] frogs:

a There is nothing so weake, that God cannot cause to ouercome the greatest power of man.

3 And the riuer shall scrall full of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, † into the house of thy seruants, and vpon thy people, and into thine ouens, and ‖ into thy kneading troughs.

‖ Or, vpon thy dough, or into thine ambries.

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 Also the Lord sayd vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rodde vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the ‖ frogs came vp, and couered the land of [b] Egypt.

‖ The seconde plague.

b But Gothen, where Gods people dwelt, was excepted.

7 *And the Sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

* Wis. 17. 7.

8 Then Pharaoh called for Moses, and Aaron, and sayd, [c] Pray ye vnto the Lord, that he may take away the frogs from me, and frō my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

c Not loue, but feare causeth the very infidels to seeke vnto God.

9 And Moses said vnto Pharaoh, † Concerning mee, euen ‖ command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee, and frō thine houses, that they may remaine in the riuer onely.

† Ebr. haue this honour ouer me.

‖ Or, speake plain vnto me.

10 Then he said, To morrow. And he answered, Be it † as thou hast said, that thou maiest know, that there is none like vnto the Lord our God.

† Ebr. according to thy word.

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses and Aaron went out frō Pharaoh: and Moses cryed vnto the Lord concerning the frogs, which he had ‖ sent vnto Pharaoh.

‖ Or, layd vpon.

13 And the Lord did according to the saying of Moses: so the frogs [d] died in the houses, in the townes, and in the fields.

d In things of this life God alwaies heareth the prayers of the iust for the vngodly.

14 And they gathered them together by heapes, and the land stanke of them.

15 But when Pharaoh saw that hee had rest giuen him, hee ‖ hardened his heart, and hearkened not vnto them, as the Lord had said.

‖ Or, made his heart heauie.

16 ¶ Againe

16 ¶ Againe the Lord sayd vnto Moses, Say vnto Aaron, Streteh out thy rodde, and smite the dust of the earth, that it may be turned to ‖ Lyce throughout all the land of Egypt.

‖ The third plague.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and Lyce came vpon man and vpon beast: all the dust of the earth was Lyce throughout all the land of Egypt.

18 Now the Enchanters assayed likewise with their enchantments to bring forth Lyce: but they [c] could not. So the Lyce were vpon man and vpon beast.

c God confounded their wisedome and authoritie in a thing most vile.

19 Then said the Enchanters vnto Pharaoh, This is [f] the finger of God. But Pharaohs heart remained obstinate, and he harkened not vnto them, as the Lord had said.

f They acknowledged that this was done by Gods power, and not by sorcerie, Luke 11.20.

20 ¶ Moreouer the Lorde said to Moses, Rise vp earely in the morning, and stand before Pharaoh (loe, hee will come forth vnto the water) and say vnto him, Thus sayth the Lord, Let my people goe, that they may serue mee.

21 Else, if thou wilt not let my people go, beholde, I will send ‖ swarmes of flyes both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

‖ Or, a multitude of venemous beasts, as serpents, &c.

22 But the land of Goshen, where my people are, will I cause to be ‖ wonderfull in that day, so that no swarmes of flies shall be there, that thou mayest know that I am the Lord in the middes of the ‖ earth.

‖ Or, I will separate.

‖ Or, land of Egypt.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

24 And the Lord did so: * for there came ‖ great swarmes of flyes into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

* Wisd. 16.9.

‖ The fourth plague.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to doe so: for then wee should offer vnto the Lorde our God that, which is an [g] abomination vnto the Egyptians. Loe, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

g For the Egyptians worshipped diuers beasts, as the oxe, the sheep, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

27 Let vs goe three dayes iourney in the desert, and sacrifice vnto the Lorde our God, * as he hath commanded vs.

* Chap 3.18.

28 And Pharaoh sayd, I will let you goe, that ye may sacrifice vnto the Lord your God in the wildernesse: but [h] goe not farre away, pray for me.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

29 And Moses sayde, Behold, I will goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from henceforth [i] deceiue no more, in not suffering the people to sacrifice vnto the Lord.

i He could not iudge his heart, but yet he charged him to doe this vnfainedly.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time also, and did not let the people goe.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The murraine of beasts. 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen ouer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him. 35 Yet is he obstinate.

THen the Lord sayd vnto Moses, Goe to Pharaoh, and tell him, Thus sayeth the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the fielde: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a ‖ mightie great murraine.

‖ The fift plague.

4 And the Lord shall doe [a] wonderfully betweene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.

a He shall declare his hand in iudgement against his enemies, and his fauour toward his children.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattel of the children of Israel died not one

7 Then Pharaoh [b] sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

b Into the land of Goshen, where the Israelites dwelled.

8 ¶ And the Lord sayd to Moses, and to Aaron, Take your handfull of ‖ ashes of the fornace, and Moses shal sprinkle them toward the heauen in the sight of Pharaoh,

‖ Or, imbers.

9 And they shall bee turned to dust in all the land of Egypt: and it shall be as a scabbe breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came ‖ a scabbe breaking out into blisters vpon man, and vpon beast.

‖ The sixt plague.

11 And the sorcerers could not stand before Moses, because of the scab: for the scabbe was

was vpon the Enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them, *as the Lord had said vnto Moses.

*Chap.4.21.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

14 For I will at this time send all my plagues vpon [c] thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like mee in all the earth.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, *for this cause haue ‖ I appointed thee, to ‖ shewe my power in thee, and to declare my [d] Name throughout all the world.

*Rom.9.17.

‖ Or, set thee vp. ‖ Or, to shewe thee.

d That is, that all the world may magnifie my power in ouercomming thee.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morrow this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was laide, vnto this time.

19 Send therefore now, and [e] gather thy cattell, and all that thou hast in the field: for vpon all the men, and the beasts, which are found in the field, and not brought home, the haile shall fall vpon them, and they shall die.

e Here we see, though Gods iustice be kindled, yet there is a certaine mercie shewed euen to his enemies.

20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattel flee into the houses:

21 But such as †regarded not the [f] word of the Lord, left his seruants, and his cattell in the field.

†Ebr. set not his heart to. f The word of the minister is called the word of God.

22 ¶ And the Lord said to Moses, Stretch foorth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbs of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and ‖ haile, and †lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

‖ The seuenth plague. †Ebr. fire walked.

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since ‖ it was a nation.

‖ Or, since it was inhabited.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I [g] haue now sinned: the Lord is righteous, but I and my people are wicked.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission.

28 Pray ye vnto the Lord (for it is enough) that there be no more †mightie thunders and haile, and I will let you goe, and ye shall tarry no longer.

†Ebr. voices of God.

29 Then Moses said vnto him, Assoone as I am out of the citie, I will spread mine handes vnto the Lord, and the thunder shall cease, neither shall there be any more haile, that thou mayest know that *the earth is the Lords.

*Psal.24.1.

30 As for thee and thy seruants, I know [h] afore I pray, ye will feare before the face of the Lord God.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

‖ Or, late sowen.

32 But the wheate and the rie were not smitten, for they were ‖ hid in the ground)

33 Then Moses went out of the city from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile, and the thunder were ceased, he sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would hee let the children of Israel goe, as the Lord had said † by Moses.

†Ebr. by the hand of Moses.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

AGaine the Lord said vnto Moses, Goe to Pharaoh: for *I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles ‖ in the mids of his Realme,

*Chap.4.21.

‖ Or, in his presence, or among them.

2 And that thou mayest declare in the [a] eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may know that I am the Lord.

a The miracles should be so great, that they should be spoken of for euer, where also we see the duety of parents toward their children.

3 * Then came Moses and Aaron vnto Pharaoh, and they said vnto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse [b] to humble thy selfe before mee? Let my people goe, that they may serue me.

b The rod of afflictions is to humble our hearts to true repentance before the hand of God.

4 But if thou refuse to let my people go, behold, to morrow will I bring ‖ * grashoppers into thy coasts.

‖ Or, locusts. *Wisd.16.9.

5 And they shal couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you,

you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants saide vnto him, How long shall hee be ‖ an [c] offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and hee saide vnto them, Goe, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We wil go with our yong, and with our olde, with our sonnes and with our daughters, with our sheepe and with our cattell wil we goe: for we must celebrate a feast vnto the Lord.

10 And he saide vnto them, Let [d] the Lord so be with you, as I will let you goe and your children: behold, for [e] euil is before your face.

11 It shall not be so: now goe ye that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord sayde vnto Moses, Stretch out thine hande vpon the land of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbs of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning the East winde brought the ‖ grashoppers.

14 So the grashoppers went vp vpon all the land of Egypt, and ‖ remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shall be such.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbs of the land, & all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbs of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for [f] Moses and Aaron in haste, and saide, I haue sinned against the Lord your God, and against you.

17 And nowe forgiue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from mee this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grashoppers, and violently cast them into the [g] red sea, so that there remained not one grashopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and hee did not let the children of Israel goe.

21 ¶ Againe the Lord saide vnto Moses, Stretch out thine hande toward heauen, that there may bee vpon the land of Egypt darkenesse, euen darkenesse that may be [h] felt.

22 Then Moses stretched forth his hand towarde heauen, and there was a ‖ blacke * darkenesse in all the lande of Egypt three dayes.

23 No man sawe another, neither rose vp from the place where he was for three dayes: *but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and saide, Goe, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses saide, Thou must giue vs also sacrifices, & burnt offrings, that we may do sacrifice vnto the Lord our God.

26 Therefore our cattell also shal go with vs: there shall not an [i] hooke be left, for thereof must we take to serue the Lord our God: neither doe wee knowe [k] how wee shall serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe)

28 And Pharaoh saide vnto him, Get thee from mee: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt [l] die.

29 Then Moses sayde, Thou hast sayde well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promiseth their departure. 2 Hee willeth them to borrow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 Hee signifieth the death of the first borne.

NOw the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, hee wil let you goe hence: when he letteth you go, he shall [a] at once chase you hence.

2 Speake thou nowe to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour * iewels of siluer, and iewels of golde.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

4 Also

[c] Or, snare. [c] Meaning the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

[d] That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

[e] Punishment is prepared for you. Some reade, Ye intend some mischiefe.

‖ The eight plague.

‖ Or, he caused them to remaine.

[f] The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

[g] The water seemeth red, because the sand or gruel is red: the Ebrewes call it the Sea of bulrushes.

[h] Because it was so thicke.

‖ The ninth plague. *Wisd. 17. 2.

*Wisd. 18. 1.

[i] The ministers of God ought not to yeeld one iote to the wicked as touching their charge.

[k] That is, with what beastes or how many.

[l] Though before he confesseth Moses iust, yet against his owne conscience hee threatneth to put him to death.

[a] Without any condition, but with haste and violence.

‖ Or, borrow. * Chap. 3. 22. and 12. 35.

*Eccl. 45. 1.

4 Also Moses said, Thus saith the Lord, *About midnight will I goe into the middes of Egypt.

*Chap.12.29.

5 *And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the mayd seruant, that is at [b] the mill, and all the first borne of beastes.

*Wisd.18.11.

b From the highest to the lowest.

6 Then there shalbe a great cry throughout all the lande of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge mooue his tongue, neither against man nor beast, that yee may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fal before me, saying, Get thee out, and all the people that are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

c That is, vnder thy power and gouernment.

9 And the Lord saide vnto Moses, Pharaoh shall not heare you, [d] that my wonders may be multiplied in the land of Egypt.

d God hardeneth the hearts of the reprobate that his glory thereby might be the more set foorth, Rom.9.17.

10 So Moses & Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 *The Lord instituteth the Passeouer.* 26 *The fathers must teach their children the mysterie thereof.* 29 *The first borne are slaine.* 31 *The Israelites are driuen out of the land.* 35 *The Egyptians are spoyled.* 37 *The number that departeth out of Egypt.* 40 *How long they were in Egypt.*

THen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This [a] moneth shall be vnto you the beginning of moneths: it shall be to you the first [b] moneth of the yeere.

a Called Nisan, conteining part of March, and part of Aprill.
b As touching the obseruation of feastes as for other policies they reckoned from September.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the [c] fathers, a lambe for an house.

c As the fathers of the household had great or small families.

4 And if the household be too little for the lambe, hee shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his [d] eating shall make your compt for the lambe.

d Ye shall take so many as are sufficient to eate the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: yee shall take it of the lambes, or of the kids.

e Euery one in his house.

6 And yee shall keepe it vntill the foureteenth day of this moneth: then all the multitude of the Congregation of Israel shall kill it † at euen.

†Ebr. betweene the two euenings or twilight.

7 After, they shall take of the blood, and strike it on the two posts, and on the vpper doore poste of the houses where they shall eate it.

8 And they shall eate the flesh the same night, rosted with fire, and vnleauened bread: with sowre herbes they shall eate it.

9 Eate not thereof raw, nor sodden in water, but rost with fire, both his [f] head, his feete, and his purtenance.

f That is, all that may be eaten.

10 And yee shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morrow, shall ye burne with fire.

11 ¶ And thus shal ye eate it, Your loines girded, your shooes on your feete, and your staues in your handes, and yee shall eate it in haste: for it is the Lords Passeouer.

g The lambe was not the Passeouer, but signified it: as Sacraments are not the thing it selfe, which they doe represent, but signifie it.

12 For I will passe through the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the ‖ gods of Egypt. I am the Lord.

‖ Or, princes, or idoles.

13 And the blood shall bee a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, & the plague shall not bee vpon you to destruction, when I smite the land of Egypt.

14 And this day shall bee vnto you a [h] remembrance: and ye shall keepe it an holy feast vnto the Lord, throughout your generations: yee shall keepe it holy by an ordinance [i] for euer.

h Of the benefite receiued, of your deliuerance.
i That is, vntill Christs comming: for then ceremonies had an ende.

15 Seuen dayes shal yee eate vnleauened bread, and in any case ye shal put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day vntill the seuenth day, that person shalbe cut off from Israel.

16 And in the first day shall be an holy ‖ assembly: also in the seuenth day shall bee an holy assembly vnto you: no worke shall bee done in them, saue about that which euery man must eate: that onely may ye doe.

‖ Or, calling together of the people to serue God.

17 Yee shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ *In the first moneth, and the foureteenth day of the moneth at [k] euen, ye shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

*Leuit.23.5. num.28.16.
k Fat in olde time so they counted, beginning the day at Euen or Sonne set till the next day at the same time.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shalbe cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauened bread: but in all your habitations shall yee eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and saide vnto them, Choose you and take

take you for euery of your houſholds a lambe, and kill the Paſſeouer.

* Ebr. 11.28.

22 And take * a bunch of hyſſop, and dippe it in the blood that is in the baſen, and ſtrike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the baſen, and let none of you goe out at the dooꝛe of his houſe vntil the moꝛning.

‖ Or, tranſome, or vpper dooꝛe poſt.

‖ Or, two ſide poſtes.

23 Foꝛ the Lord will paſſe by to ſmite the Egyptians: and when hee ſeeth the blood vpon the lintel, and on the two dooꝛe cheekes, the Lord wil paſſe ouer the dooꝛe, and wil not ſuffer the [l] deſtroyer co come into your houſes to plague you.

l The Angel ſent of God to kill the firſt borne.

24 Therefoꝛe ſhall yee obſerue this thing as an oꝛdinance both foꝛ thee and thy ſonnes foꝛ euer.

25 And when ye ſhall come into the [m] land, which the Lord will giue you, as hee hath pꝛomiſed, then ye ſhall keepe this ‖ ſeruice.

m The land of Canaan.

‖ Or, ceremonie.

26 * And when your children aſke you, What ſeruice is this ye keepe?

* Ioſh. 4.6.

27 Then yee ſhal ſay, It is the ſacrifice of the Lords Paſſeouer, which paſſed ouer the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and pꝛeſerued our houſes. Then the people [n] bowed themſelues, and woꝛſhipped.

n They gaue God thankes foꝛ ſo great a benefite.

28 So the children of Iſrael went, and did as the Lord had commanded Moſes and Aaron: ſo did they.

29 ¶ Nowe at * midnight the Lord ‖ ſmote all the firſt boꝛne in the land of Egypt, from the firſt boꝛne of Pharaoh that ſate on his thꝛone, vnto the * firſt boꝛne of the captiue that was in pꝛiſon, and all the firſt boꝛne of beaſtes.

* Chap. 11.4.

‖ The tenth plague.

* Wiſd. 18.5.

30 And Pharaoh roſe vp in the night, hee, and all his ſeruants, and all the Egyptians: and there was a great cry in Egypt: foꝛ there was [o] no houſe where there was not one dead.

o Of thoſe houſes wherein any firſt borne was, either of men oꝛ beaſts.

31 And hee called to Moſes and to Aaron by night, and ſaid, Riſe vp, get you out from among my people, both yee, and the children of Iſrael, and goe ſerue the Lord as yee haue ſaide.

32 Take alſo your ſheepe and your cattell, as yee haue ſayde, and depart, and [p] bleſſe me alſo.

p Pꝛay foꝛ me.

33 And the Egyptians did foꝛce the people, becauſe they would ſende them out of the land in haſte: foꝛ they ſaid, We die all.

34 Therefoꝛe the people tooke their dough befoꝛe it was leauened, euen their dough bound in clothes vpon their ſhoulders.

35 And the children of Iſrael did accoꝛding to the ſaying of Moſes, and they aſked of the Egyptians * iewels of ſiluer and iewels of gold, and raiment.

* Chap. 3.22. and 11.2.

36 And the Lord gaue the people fauour in the ſight of the Egyptians: and they ‖ granted their requeſt: ſo they ſpoyled the Egyptians.

‖ Or, lent them.

37 Then the * children of Iſrael tooke their iourney from [q] Rameſes to Succoth about ſixe hundꝛeth thouſand men of foote beſide children.

* Numb. 33.3. ioſh. 24.6.

q Which was a citie in Goſhen, Gen. 47.11.

38 And [r] a great multitude of ſundꝛy ſoꝛts of people went out with them, and ſheepe, and beeues, and cattell in great abundance.

r Which were ſtrangers, and not borne of the Iſraelites.

39 And they baked the dough which they bꝛought out of Egypt, and made vnleauened cakes: foꝛ it was not leauened, becauſe they were thꝛuſt out of Egypt, neither could they tarꝛy, noꝛ yet pꝛepare themſelues vitailes.

40 ¶ So the dwelling of the children of Iſrael, while they dwelled in Egypt, was * foure hundꝛeth and thirtie yeeres.

* Gen. 15.13. actes 7.6. galat. 3.17.

41 And when the [s] foure hundꝛeth and thirtie yeres were expired, euen the ſelfe ſame day departed all the hoſtes of the Lord out of the land of Egypt.

s From Abrahams departing from Ur in Chalde, vnto the departing of the children of Iſrael from Egypt are 430. yeres.

42 It is a night to be kept holy to the Lord, becauſe he bꝛought them out of the land of Egypt: this is that night of the Lord, which all the children of Iſrael muſt keepe thꝛoughout their generations.

43 Alſo the Lord ſayd vnto Moſes and Aaron, This is the Law of the Paſſeouer: [t] no ſtranger ſhall eate thereof.

t Except he be circumciſed and one of your religion.

44 But euery ſeruant that is bought foꝛ money, when thou haſt circumciſed him, then ſhall he eate thereof.

45 A ſtranger oꝛ an hired ſeruant ſhall not eate thereof.

46 * In one houſe ſhall it be eaten: thou ſhalt carry none of the fleſh out of the houſe, * neither ſhall ye bꝛeake a bone thereof.

* Numb. 9.12.

* Ioh. 19.36.

47 All the Congregation of Iſrael ſhall obſerue it.

48 But if a ſtranger dwell with thee, and will obſerue the Paſſeouer of the Lord, let him circumciſe all the males, that belong vnto him, and then let him come and obſerue it, and he ſhall be as one that is boꝛne in the land: foꝛ none vncircumciſed perſon ſhall eate thereof.

49 One [u] law ſhall be to him that is boꝛne in the land, and to the ſtranger that dwelleth among you.

u They that are of the houſhold of God, muſt be all ioyned in one faith and religion.

50 Then all the children of Iſrael did as the Lord commanded Moſes and Aaron: ſo did they.

51 And the ſelfe ſame day did the Lord bꝛing the children of Iſrael out of the land of Egypt by their armies.

CHAP. XIII.

1 The firſt borne are offered to God. 3 The memoriall of their deliuerance. 6 The inſtitution of the Paſſeouer.

8.14 *An exhortation to teach their children to remember this deliuerance.* 17 *Why they are led by the wildernesse.* 19 *The bones of Ioseph.* 21 *The pillar of the cloud and of the fire.*

AND the Lord spake vnto Moses, saying,
2 *Sanctifie vnto mee all the first borne: that is, euery one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses said vnto the people, *Remember this day in the which yee came out of Egypt, out of the †house of a bondage: for by a mighty hand the Lord brought you out from thence: therefore no leauened bread shall be b eaten.

4 This day come ye out in the moneth of c Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which he sware vnto thy fathers, that he would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the d seuenth day shall be the feast of the Lord.

7 ¶ Vnleauened bread shalbe eaten seuen dayes, and there shall no leauened bread bee seene with thee, nor yet leauen bee seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne e in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee f vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may bee in thy mouth: for by a strong hand the Lord brought thee out of Egypt,

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as hee sware vnto thee and to thy fathers, and shall giue it thee,

12 *Then shalt thou set apart vnto the Lord all that first openeth the wombe: also euery thing that first cometh open the wombe, and commeth foorth of thy beast: the males shall be the Lords.

13 But euery †first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou g buy out.

14 ¶ And when thy sonne shall aske thee ‖ to morrow, saying, What is this? thou shalt then say vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, ‖ though it were neerer: (for God said, Least the people repent when they see i warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wildernesse of the red Sea: and the children of Israel went vp k armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, *God will surely visite you, and ye shall take my bones away hence with you)

20 ¶ *So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernesse.

21 *And the Lord went before them by day in a pillar of a l cloude to leade them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 *Hee tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4.8 *Pharaohs heart is hardened, and pursueth the Israelites.* 11 *The Israelites striken with fear murmure against Moses.* 13 *Moses doeth encourage them.* 21 *He deuideth the Sea.* 23. 27 *The Egyptians follow, and are drowned.*

THen the Lord spake vnto Moses, saying,
2 Speake to the children of Israel, that they a returne and campe before b Pi-hahiroth, betweene Migdol and the Sea, ouer against *Baal-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernesse hath shut them in.

4 And I wil harden Pharaohs heart that he shall follow after you: so I will c get mee honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh

* Chap. 22.29. and 34.19. leuit. 27.26. num. 3.13. and 8.16. luke 2.23.

* Exod. 23.15.

† Ebr. house of seruants.
a Where they were in most cruel slauerie.
b To signifie that they had not leasure to leauen their bread.
c Conteyning part of March and part of Aprill when corne began to ripe in that countrey.

d Both the seuenth and the first day were holy, as chap. 12. 16.

e When thou dost celebrate the feast of vnleauened bread.

f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand, or before thine eyes.

* Chap. 22, 29. and 34.19. ezek. 44.30.

† Ebr. that first commeth forth.
g This is also vnderstood of the horse and other beasts, which were not offered in sacrifice.
h By offering a cleane beast in sacrifice, Leuit. 12.6.
‖ Or, hereafterwards.

‖ Or, signes of remembrance.

‖ Or, because.

i Which the Philistims would haue made against them, by stopping them the passage.
k That is, not priuily, but openly, and as the word doeth signifie, set in order by fiue and fiue.
* Gen. 50.22. iosh. 24.30.

* Numb. 33.6.

* Num. 14.14. deut. 1.33. psal 78.14. 1. cor. 10.1.
l To defend them from the heat of the Sunne.
* Nehem. 9.19.

a From toward the country of the Philistims.
b So the Sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God, and were deliuered.
* Numb. 33.7.
c By punishing his obstinate rebellion.

and of his seruants was turned against the people, and they said, Why haue we this done, and haue let Israel goe out of our seruice?

6 And hee made ready his Charets, and tooke his people with him.

7 And tooke fiue hundreth chosen Charets, and [d] all the charets of Egypt, and Captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an [e] high hand).

9 * And the Egyptians pursued after them, and all the horses and Charets of Pharaoh, and his horsemen and his host ouertooke them camping by the Sea, beside Pihahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and behold the Egyptians marched after them, and they were sore [f] afraid: wherefore the children of Israel cried vnto the Lord.

In this figure foure chiefe points are to be considered. First, that the Church of God is euer subiect in this world to the crosse, and to be afflicted after one sort or other. The second, that the ministers of God following their vocatiõ, shall be euil spoken of, & murmured against, euen of them that pretend the same cause and religion that they doe. The third, that God deliuereth not his Church incontinently out of dangers, but to exercise their faith and patience continueth their troubles, yea and oftentimes augmenteth them: as the Israelites were now in lesse hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most ready to succour: for the Israelites had on either side them, huge rocks and mountaines, before them the Sea, behinde them most cruell enemies, so that there was no way left to escape to mans iudgement.

11 And they saide vnto Moses, Hast thou brought vs to die in the wildernesse, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? for it had bene better for vs to serue the Egyptians, then that wee should die in the wildernesse.

13 Then Moses said to the people, Feare ye not, stand still, and behold ‖ the saluation of the Lord which hee will shew to you this day. For the Egyptians whom ye haue seene this day, ye shall neuer see them againe.

14 The Lord shall fight for you: therefore [h] hold you your peace.

15 ¶ And the Lord saide vnto Moses, Wherefore [i] criest thou vnto me? speake vnto the children of Israel that they go forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea and deuide it, and let the children of Israel goe on drie ground thorow the middes of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, and vpon all his host, vpon his Charets, and vpon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I haue gotten mee honour vpon Pharaoh, vpon his Charets, and vpon his horsemen.

19 (And the Angel of God, which went before the host of Israel, remoued and went behinde them: also the pillar of the cloud went from before them, and stood behinde them,

20 And came betweene the campe of the Egyptians, and the campe of Israel: it was both a cloud and darkenes, yet gaue it [k] light by night, so that all the night long the one came not at the other)

21 And Moses stretched foorth his hand vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the sea drie land: for the waters were * deuided.

22 Then the * children of Israel went through the middes of the Sea vpon the drie ground, & the waters were a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the middes of the Sea, euen all Pharaohs horses, his Charets, and his horsemen.

24 Now in the morning [l] watch, when the Lord looked vnto the host of the Egyptians, out of the fierie and cloudy pillar, he stroke the host of the Egyptians with feare.

25 For hee tooke off their charet wheeles, and they drawe them with ‖ much adoe: so that the Egyptians euery one said, I wil flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord sayd to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their Charets, and vpon their horsemen.

27 Then Moses stretched foorth his hand vpon the sea, and the sea returned to his force earely in the morning, and the Egyptians fled against it: but the Lord [m] ouerthrew the Egyptians in the middes of the Sea.

28 So the water returned and couered the Charets and the horsemen, euen all the host of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon drie land thorow the middes of the sea, and the

[d] Iosephus writeth, that besides these charets, there were 50000. horsemen, & 200000. footmen.

[e] With great ioy and boldnes. [f] Iosh. 24. 6. 1. mac. 4. 9.

[f] They, which a little before in their deliuerance reioyced, being now in danger are afraid, and murmute.

[g] Such is the impacience of the flesh, that it cannot abide Gods appointed time.

‖ Or, deliuerance.

[h] Onely put your trust in God without grudging or doubting.

[i] Thus in tentations faith fighteth against the flesh, and crieth with inward groanings to the Lord.

[k] The cloud shewed light to the Israelites, but to the Egyptians it was darkenesse, so that their two hosts could not ioyne together.

* Iosh. 4. 23. psal. 114. 3. * Psal. 78. 13. 1. cor. 10. 1. hebr. 11. 29.

[l] Which was about the three last houres of the night.

‖ Or, heauily.

[m] So the Lord by the water ouerthrew his, and by the water drowned his enemies.

the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, & Israel saw the Egyptians dead vpon the sea banke.

† Ebr. hand.

31 And Israel saw the mightie † power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, and beleeued the Lord, and his [n] seruant Moses.

n That is, the doctrine which he taught them in the Name of the Lord.

CHAP. XV.

1. 10 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweet. 26 God teacheth the people obedience.

a Praising God for the ouerthrow of his enemies and their deliuerance.

THen [a] sang * Moses and the children of Israel this song vnto the Lord, and said in this maner, I will sing vnto the Lord: for hee hath triumphed gloriously, the horse and him that rode vpon him hath he ouerthrowen in the Sea.

* Wisd. 10. 20.

‖ Or, the occasion of my song of praise.

2 The Lord is my strength and ‖ praise, and he is become my saluation. He is my God, and I will [b] prepare him a Tabernacle, he is my fathers God, and I will exalt him.

b To worship him therein.

c In battell he ouercommeth euer.

d Euer constant in his promise.

3 The Lord is a [c] man of warre, his [d] Name is Iehouah.

4 Pharaohs charets and his hoste hath he cast into the Sea: his chosen captaines also were drowned in the Red sea.

5 The depths haue couered them, they sanke to the bottome as a stone.

‖ Or, power.

6 Thy ‖ right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemie.

c Those that are enemies to Gods people, are his enemies.

7 And in thy great glory thou hast ouerthrowen them that rose against [c] thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as an heape, the depthes congealed together in the

‖ Or, in the depth of the sea.

‖ heart of the Sea.

† Ebr. my soule shall be filled.

9 The enemie said, I will pursue, I will ouertake them, I will diuide the spoile, † my lust shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

10 Thou blewest with thy winde, the Sea couered them, they sanke as leade in the mightie waters.

f For so, oftentimes the Scripture calleth the mightie men of the world.

g Which ought to be praised with all feare and reuerence.

11 Who is like vnto thee, O Lord, among the [f] gods! who is like thee so glorious in holinesse, [g] fearefull in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy cary this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy [h] habitation.

h That is, into the land of Canaan: or into mount Zion.

14 The people shall heare and be afraid: sorrow shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall bee amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 * Feare and dread shall fall vpon them: because of the ‖ greatnesse of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

* Deut. 2. 25. iosh. 2. 9.

‖ Or, for the great power.

17 Thou shalt bring them in, and plant them in the mountaine of thine [i] inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the Sanctuarie, O Lord, which thine hands shall establish.

i Which was mount Zion, where afterward the Temple was built.

18 The Lord shall reigne for euer & euer.

19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on drie land in the middes of the Sea.

20 ¶ And Miriam the Prophetesse, sister of Aaron tooke a Timbrel in her hand, and all the women came out after her with Timbrels and [k] daunces.

k Signifying their great ioy, which customs the Iewes obserued in certaine solemnities, Iudges 11. 34. and 21. 21. but it ought not to be a cloake to couer our wanton daunces.

21 And Miriam [l] answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath hee ouerthrowen in the Sea.

l By singing the like song of thankesgiuing.

22 Then Moses brought Israel from the Red sea, and they went out into the wildernes of [m] Shur: and they went three dayes in the wildernesse, and found no waters.

m Which was called Etham, Num. 33. 8.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

‖ Or, bitternesse.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cried vnto the Lord, and the Lord shewed him a * tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a Law, and there [n] he proued them,

* Ecclus. 38. 5.

n That is, God or Moses in Gods name.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that, which is [o] right in his sight, and wilt giue eare vnto his Commandements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

o Which is, to doe that onely that God commandeth.

27 ¶ * And they came to Elim, where were twelue fountaines of water, and seuentie ‖ palme trees, and they camped there by the waters.

* Num. 33. 9.

‖ Or, date trees.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses & Aaron. 13 The Lord sendeth quailes

and Manna. 23 *The Sabbath is sanctified vnto the Lord.* 27 *The seuenth day Manna could not be found.* 32 *It is kept for a remembrance to the posteritie.*

AFterward all the Congregation of the childzen of Israel departed from Elim, and came to the wilderneſſe of [a] Sin, (which is betweene Elim and Sinai) the fifteenth day of the ſecond moneth after their departing out of the land of Egypt.

a This is the eight place wherin they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is alſo called Kadeth, Num. 33. 36.

2 And the whole Congregation of the childzen of Israel murmured againſt Moſes and againſt Aaron in the wilderneſſe.

3 For the childzen of Israel ſaid to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when wee ſate by the fleſh [b] pots, when wee ate bread our bellies full: for ye haue brought vs out into this wilderneſſe, to kill this whole company with famine.

b So hard a thing it is to the fleſh not to murmure againſt God when the belly is pinched.

4 ¶ Then ſaid the Lord vnto Moſes, Behold, I will cauſe bread to raine from heauen to you, and the people ſhall go out, and gather † that that is ſufficient for euery [c] day, that I may proue them, whether they will walke in my Law or no.

† Ebr. the portion of a day in his day.

c To ſignifie that they ſhould patiently depend vpon Gods prouidence from day to day.

5 But the firſt day they ſhall prepare that, which they ſhall bring home, and it ſhall bee twiſe as much as they gather daily.

6 Then Moſes and Aaron ſaid vnto all the childzen of Israel, At euen ye ſhall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye ſhal ſee the glory of the Lord: [d] for he hath heard your grudgings againſt the Lord: and what are we that ye haue murmured againſt vs?

d He gaue them not Manna, becauſe they murmured, but for his promiſe ſake.

8 Againe Moſes ſaid, At euen ſhall the Lord giue you fleſh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure againſt him: for what are we? your murmurings are not againſt vs, but againſt the [e] Lord.

e He that contemneth Gods miniſters, contemneth God himſelfe.

9 ¶ And Moſes ſaid vnto Aaron, Say vnto all the Congregation of the childzen of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron ſpake vnto the whole Congregation of the childzen of Israel, they looked toward the wilderneſſe, and beholde, the glory of the Lord appeared * in a cloud.

* Chap. 13. 21.

11 (For the Lord had ſpoken vnto Moſes, ſaying,

12 * I haue heard the murmurings of the childzen of Israel: tell them therefore, and ſay, ‖ At euen ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread, and yee ſhall know that I am the Lord your God)

* Ecclus. 45. 4.

‖ Or, in the twilight.

13 And ſo at euen the * Quailes came and couered the campe: and in the morning the dew lay round about the hoſte.

* Num. 11. 31.

14 * And when the dew that was fallen was aſcended, behold, a ſmall round thing was vpon the face of the wilderneſſe, ſmall as the hoare froſt on the earth.

* Numb. 11. 7. pſal. 78. 24. wiſd. 16. 20.

15 And when the childzen of Israel ſaw it, they ſaid one to another, It is [f] MAN, for they wiſt not what it was. And Moſes ſaid vnto them, * This is the bread which the Lord hath giuen you to eate.

f Which ſignifieth a part, portion, or gift of meat prepared.

* Iohn 6. 31. 1. Cor. 10. 3.

16 ¶ This is the thing which the Lord hath commanded: gather of it euery man according to his eating, [g] an Omer for † a man according to the number of your perſons: euery man ſhall take for them which are in his tent.

g Which containeth about a pottle of our meaſure.

† Ebr. for an head.

17 And the childzen of Israel did ſo, and gathered, ſome more, ſome leſſe.

18 And when they did meaſure it with an Omer, * he that had gathered much, had nothing ouer, and he that had gathered little, had no [h] lacke: ſo euery man gathered according to his eating.

* 2. Cor. 8. 15.

h God is a rich keeper of all, and none can iuſtly complaine.

19 Moſes then ſaide vnto them, Let no man reſerue thereof till morning.

20 Notwithſtanding they obeyed not Moſes: but ſome of them reſerued of it till morning, and it was full of wormes, and [i] ſtanke: therefore Moſes was angry with them.

i No creature is ſo pure, but being abuſed, it turneth to our deſtruction.

21 And they gathered it euery morning, euery man according to his eating: for when the heat of the Sunne came, it was melted.

22 ¶ And the ſixt day they gathered [k] twiſe ſo much bread, two Omers for one man: then all the rulers of the Congregation came and told Moſes.

k Which portion ſhould ſerue for the Sabbath and the day before.

23 And he anſwered them, This is that, which the Lord hath ſaide, To morrow is the reſt of the holy Sabbath vnto the Lord: bake that to day which ye will bake, and ſeeth that which yee will ſeethe, and all that remayneth, lay it vp to bee kept till the morning for you.

24 And they layd it vp till the morning, as Moſes bade, and it ſtanke not, neither was there any worme therein.

25 Then Moſes ſaid, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye ſhall not [l] finde it in the field.

l God tooke away the occaſion from their labour, to ſignifie how holy hee would haue the Sabbath kept.

26 Sixe dayes ſhall ye gather it, but in the ſeuenth day is the Sabbath: in it there ſhall be none.

27 ¶ Notwithſtanding, there [m] went out ſome of the people in the ſeuenth day for to gather, and they found none.

m Their inſolentie was ſo great, that they did openly againſt Gods Commandement.

28 And the Lord ſaid vnto Moſes, How long refuſe ye to keep my Commandements, and my Lawes?

29 Beholde, how the Lord hath giuen you the Sabbath: therefore he giueth you the ſixt day bread for two dayes: tarrie there-

fore

fore euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it, MAN. and it was like [n] to Coriander seed, but white: and the taste of it was like vnto wafers made with hony.

n In forme and figure, but not in colour, Numb. 11.7.

32 And Moses saide, This is that which the Lord hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue feede you in wildernesse, when I brought you out of the land of Egypt.

o Of this vessell made. Exo. 9.4.

33 Moses also said to Aaron, Take a [o] pot and put an Omer full of MAN therein, and set it before the Lord to bee kept for your posteritie.

34 As the Lord commaunded Moses, so Aaron layde it vp before the [p] Testimonie to be kept.

p That is, the Arke of the couenant: to wit, after that the Arke was made. *Iosh.5.12. nehe.9.15.

35 And the children of Israel did eate MAN *fourtie yeeres, vntil they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the lande of Canaan.

q Which measure conteined about ten pottels.

36 The Omer is the tenth part of the [q] Ephah.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an Altar to the Lord.

AND all the Congregation of the children of Israel departed from the wildernes of Sin, by their iourneies at the † commaundement of the Lord, and camped in [a] Rephidim, where was no water for the people to drinke.

† Ebr. at the mouth.

a Moses here noteth not euery place, where they camped, as Numb. 33. but onely those places where some notable thing was done. *Numb.20.4.

2 * Wherefore the people contended with Moses, and said, Giue vs water that we may drinke. And Moses said vnto them, Why contend ye with me? wherefore do ye [b] tempt the Lord?

b Why distrust you God? why looke you not for succour of him without murmuring against vs?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kill vs, and our children, and our cattell with thirst?

4 And Moses cried to the Lord, saying, What shall I doe to this people? for they bee almost ready to [c] stone me.

c How ready the people are for their owne matters to slay the true Prophets, and how sloth they are to reuenge Gods cause against his enemies and false prophets. *Chap.7.20. *Numb.20.9. wisd.11.4. psal 78.15. and 105.41. 2.cor.10.4.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rodde, wherewith thou *smotest the riuer, take in thine hand, and goe:

6 * Behold, I wil stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place, ‖ Massah and ‖ Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the [d] Lord among vs, or no?

‖ Or, Tentation. ‖ Or, Strife.

d When in aduersitie wee thinke God to be absent, then we neglect his promise, and make him a liar. *Deut.23.17. wisd.11.3.

8 ¶ * Then came [e] Amalek and fought with Israel in Rephidim.

e Who came of Eliphaz, soune of Esau, Gene. 36.12.

9 And Moses said to Ioshua, Chuse vs out men, and goe fight with Amalek: to morrow I will stand on the toppe of the [f] hill with the rod of God in mine hand.

f That is, Horeb, which is also called Sinai.

10 So Ioshua did as Moses had him, and fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when hee let his hand [g] downe, Amalek preuailed.

g So that we see how dangerous a thing it is to faint in prayer.

12 Now Moses hands were heauy: therefore they tooke a stone and put it vnder him, and he sate vpon it: and Aaron and Hur stayed vp his handes, the one on the one side, and the other on the other side: so his handes were steady vntil the going downe of the Sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance [h] in the Booke, and † rehearse it to Ioshua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

h In the books of the Law. † Ebr. put it in the eares of Ioshua. * Numb.24.20. 1.sam.15.3.

15 (And Moses built an Altar, and called the Name of it, [i] Iehouah-nissi)

i That is, the Lord is my banner: as he declareth by holding vp his rod and his hands.

16 Also he said, † The Lord hath sworne, that he wil haue warre with Amalek from generation to generation.

† Ebr. the hand of the Lord vpon the Throne.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifices to God. 21 What maner of men Officers and Iudges ought to be. 24 Moses obeyeth Iethroes counsell in appointing officers.

WHen Iethro the *Priest of Midian Moses father in law, heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt,

* Chap.2.16.

2 Then Iethro the father in law of Moses, tooke Zipporah Moses wife, (after he had [a] sent her away)

a It may seeme that he sent her backe for a time to her father for her impatiencie, lest she should be a let to his vocation, which was so dangerous, chap.4.25. * Chap.2.22.

3 And her two sonnes (whereof the one was called *Gershom: for he said, I haue bene an aliant in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was mine helpe, and deliuered mee from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife into Moses into the wildernesse, where he camped by

b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy Mount: for, by Christes presence it was holy for a time. 2. Pet. 1. 18.

the b Mount of God.

6 And he c said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

c That is, he sent messengers to say vnto him.

7 ¶ And Moses went out to meet his father in law, and did obeysance, and kissed him, and each asked other of his † welfare: and they came into the tent.

† Ebr. of peace.

8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnes which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.

10 Therefore Iethro said, d Blessed bee the Lord, who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then al the gods: * for as they haue dealt proudly with them, so are they e recompensed.

* Chap. 1. 10, 16, 22, and 5. 7. and 14. 8.

e For they that drowned the children of the Israelites perished themselues by water.

12 Then Iethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in law f before God.

f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

13 ¶ Now on the morrow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law saw all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in law, Because the people come vnto mee to seeke g God.

g That is, to know Gods will, and to haue iustice executed.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the Ordinances of God, and his Lawes.

17 But Moses father in lawe saide vnto him, The thing which thou doest, is not well.

† Ebr. thou wilt faint and fall.

18 Thou both † weariest thy selfe greatly, and this people that is with thee: for the thing is too heauy for thee: * thou art not able to doe it thy selfe alone.

* Deut. 1. 9.

19 Heare now my ‖ voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to h Godward, and report thou the causes vnto God,

‖ Or, counsell.

h Iudge thou in hard causes, which cannot be decided, but by consulting with God.

20 And admonish them of the ordinances, and of the Lawes, and shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among all the people i men of courage, fearing God, men dealing truely, hating couetousnesse: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

i What manner of men ought to be chosen to beare office.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moses k obeyed the voyce of his father in law, and did all that he had said:

k Godly counsel ought euer to be obeyed, though it come of our meetours: for to such God oftentimes giueth wisedome to humble them that are exalted, and to declare that one member hath need of another.

25 And Moses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters themselues.

27 Afterward Moses l let his father in law depart, and he went into his country.

l Reade the occasion, Num. 10. 29.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 Hee that toucheth the hill dieth. 16 God appeareth vnto Moses vpon the Mount in thunder and lightning.

IN the a thirde moneth, after the children of Israel were gone out of the land of Egypt, the same b day came they into the wildernesse of Sinai.

a Which was in the beginning of the moneth Siuan, containing part of May, and part of Iune.

b That they departed from Rephidim.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wildernesse: euen there Israel camped before the Mount.

3 * But Moses went vp vnto God, for the Lord had called out of the Mount vnto him, saying, Thus shalt thou say to the house of c Iaakob, and tell the children of Israel,

* Act. 7. 38.

c God called Iaakob Israel therefore the house of Iaakob and the people of Israel signifie onely Gods people.

4 * Yee haue seene what I did vnto the Egyptians, and how I caried you vpon d eagles wings, and haue brought you vnto me.

* Deut. 29. 2.

d For the Eagle by flying high, is out of danger, and in carying her birdes rather on her wings, then in her talents, declareth her loue.

5 Now therefore * if yee will heare my voyce indeed, and keepe my Couenant, then ye shalbe my chiefe treasure aboue all people, * though all the earth be mine.

* Deut. 5. 2.

* Deut. 10. 14. psal. 24. 1.

6 Ye shall be vnto me also a kingdome of * Priests, and an holy Nation. These are the wordes which thou shalt speake vnto the children of Israel.

* 1. Pet. 2. 9. reuel. 1. 6.

7 ¶ Moses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commaunded him.

8 And

8 And the people answered all together, and said, * All that the Lord hath commanded, we will doe. And Moses reported the wordes of the people vnto the Lord.

* Chap.24.3. deut.5.27. & 26.17. iosh.24.16.

9 And the Lord said vnto Moses, Loe, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, and that they may also beleeue thee for euer. (for Moses had told the wordes of the people vnto the Lord)

10 Moreouer, the Lord said vnto Moses, Goe to the people, and [c] sanctifie them to day, and to morow, and let them wash their clothes.

c Teach them to be pure in heart, as they shew themselues outwardly cleane by washing.

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that yee goe not vp to the mount, nor touch the border of it: whosoeuer toucheth the * mount, shall surely die.

* Heb.12.20.

13 No hand shall touch it, but he shall bee stoned to death, or striken through with darts: whether it be beast or man, hee shall not liue: when the ‖ horne bloweth long, they shal come vp ‖ into the mountaine.

‖ Or, trumpet.

‖ Or, toward.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be readie on the third day, & come not at your [f] wiues.

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7.5.

16 And the third day when it was morning, there was thunders & lightnings, and a thicke cloud vpon the mount, and the sound of the trumpet exceeding loud, so that all the people, that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meet with God, and they stood in the nether part of the mount.

18 * And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount [g] trembled exceedingly.

* Deut.4.11.

g God vses these fearefull signes that his Law should be had in greater reuerence, and his maiestie the more feared.

19 And when the sound of the trumpet ble w long, and waxed louder and louder, Moses spake, and God answered him by [h] voyce.

h He gaue authoritie to Moses by plaine words, that the people might vnderstand him.

20 (For the Lord came down vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the toppe of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Goe downe, charge the people, that they breake not their bounds, to goe vp to the Lord to gaze, lest many of them perish.

‖ Or, rulers.

22 And let the ‖ Priests also which come to the Lord bee sanctified, lest the Lord ‖ destroy them.

‖ Or, breake out vpon them.

23 And Moses said vnto the Lord, The people cannot come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Priests and the people breake their bounds to come vp vnto the Lord, lest he destroy them.

i Neither dignitie nor multitude haue authoritie to passe the bounds that Gods word prescribeth.

25 So Moses went downe vnto the people, and told them.

CHAP. XX.

1 The commandements of the first table. 12 The commandements of the second. 18 The people afraide are comforted by Moses. 23 Gods of siluer and gold are againe forbidden. 24 Of what sort the altar ought to be.

THen God [a] spake all these wordes, saying,

a When Moses and Aaron were gone vp, or had passed the bounds of the people, God spake thus out of the mount Horeb, that all the people heard.

2 * I am the Lord thy God, which haue brought thee out of the lande of Egypt, out of the house of ‖ bondage.

* Deut.5.6. psal.81.10.

‖ Or, seruants.

3 Thou shalt haue none other gods [b] before me.

b To whose eyes all things are open. * Leuit.26.1 psal.97.7.

4 * Thou shalt make thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not [c] bowe downe to them, neither serue them: for I am the Lord thy God, a [d] ielous God, visiting the iniquity of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me.

c By this outward gesture all kinde of seruice and worship to idols is forbidden.

d And will be reuenged of the contemners of mine honour.

6 And shewing mercie vnto [e] thousands to them that loue me, and keepe my commandements.

e So ready is he rather to shew mercy, then to punish.

7 * Thou shalt not take the Name of the Lord thy God in [f] vaine: for the Lorde will not hold him guiltlesse that taketh his Name in vaine.

* Leuit. 19.12. deut.5.11. matt.5.33.

f Either by swearing falsly or rashly by his Name, or by contemning it.

8 Remember the Sabbath day, [g] to keepe it holy.

g Which is by meditating the spirituall rest, by hearing Gods word, and resting from worldly trauailes.

9 * Sixe dayes shalt thou labour, and doe all thy worke,

* Chap.23.12. ezek.20.12.

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor the stranger that is within thy ‖ gates.

‖ Or, citie.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it.

* Gen.2.2. * Deut.5.16. mat.15.4. ephe.6.2.

12 ¶ * Honor thy [h] father and thy mother, that thy dayes may bee prolonged vpon the land, which the Lord thy God giueth thee.

h By the parents also is meant all that haue authoritie ouer vs. * Mat.5.21.

13 * Thou shalt not [i] kill.

i But loue and preserue thy brothers life.

14 Thou shalt not [k] commit adultery.

k But be pure in heart, word and deed.

15 Thou shalt not [l] steale.

l But study to saue his goods.

16 Thou shalt not beare false [m] witnesse against thy neighbour,

m But hurt not his good name, nor speake truely.

17 * Thou

17 *Thou ſhalt not [n] couet thy neighbors houſe, neither ſhalt thou couet thy neighbours wife, nor his man ſeruant, nor his maid, nor his oxe, nor his aſſe, neither any thing that is thy neighbours.

18 ¶ And all the people ‖ ſawe the thunders, and the †lightnings, and the ſound of the trumpet, and the mountaine ſmoking, and when the people ſawe it, they fled and ſtood a farre off,

19 And ſaid vnto Moſes, *Talke thou with vs, and we will heare: but let not God talke with vs, leſt we die.

20 Then Moſes ſaide vnto the people, Feare not: for God is come to [o] prooue you, and that his feare may be before you, that yee ſinne not.

21 So the people ſtood afarre off, but Moſes drew neere vnto the darkneſſe where God was.

22 ¶ And the Lord ſaide vnto Moſes, Thus thou ſhalt ſay vnto the children of Iſrael, Ye haue ſeene that I haue talked with you from heauen.

23 Ye ſhall not make therefore with mee gods of ſiluer, nor gods of golde: you ſhall make you none.

24 *An altar of earth thou ſhalt make vnto mee, and thereon ſhalt offer thy burnt offerings, and thy *peace offrings, thy ſheepe, and thine oxen: in all places, where I ſhall put the remembrance of my Name, I will come vnto thee, and bleſſe thee.

25 *But if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewen ſtones: for if thou lift vp thy toole vpon them, thou ſhall polluted † them.

26 Neither ſhalt thou goe vp by ſteps vnto mine altar, that thy [p] filthineſſe be not diſcouered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching ſeruitude, murthers, and wrongs: the obſeruation whereof doth not iuſtifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all miſchiefe and crueltie.

NOw theſe are the lawes, which thou ſhalt ſet before them:

2 *If thou buy an Ebrew ſeruant, he ſhal ſerue ſixe yeeres, and in the ſeuenth he ſhall go out free, [a] for nothing.

3 If he came [b] himſelfe alone, he ſhall go out himſelfe alone: if hee were married, then his wife ſhall goe out with him.

4 If his maſter haue giuen him a wife, and ſhe hath borne him ſonnes, and daughters, the wife and her children ſhalbe her [c] maſters, but he ſhall goe out himſelfe alone.

5 But if the ſeruant ſay thus, I loue my maſter, my wife and my children, I will not go out free,

6 Then his maſter ſhall bring him vnto the †Iudges, and ſet him to the [d] doore, or to the poſte, and his maſter ſhal bore his eare thorow with an awle, and he ſhall ſerue him for [e] euer.

7 Likewiſe if a man [f] ſell his daughter to be a ſeruant, ſhe ſhal not go out as the men ſeruants doe.

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelfe, then ſhall [g] he cauſe to buy her: he ſhall haue no power to ſell her to a ſtrange people, ſeeing he ‖ deſpiſed her.

9 But if he haue betrothed her vnto his ſonne, he ſhal deale with her [h] according to the cuſtome of the daughters.

10 If he take [i] him another wife, he ſhall not diminiſh her food, her raiment, and recompence of her virginitie.

11 And if he doe not theſe [k] three vnto her, then ſhall ſhe goe out free, paying no money.

12 ¶ *He that ſmiteth a man, and he die, ſhall die the death.

13 And if a man hath not layed wait, but [l] God hath offered him into his hand, *then I will appoint thee a place whither he ſhall flee.

14 But if a man come preſumptuouſly vpon his neighbour to ſlay him with guile, thou ſhalt take him from mine [m] altar, that he may die.

15 ¶ Alſo he that ſmiteth his father or his mother, ſhall die the death.

16 ¶ And he that ſtealeth a man, and ſelleth him, if it be found with him, ſhall die the death.

17 ¶ *And hee that curſeth his father or his mother, ſhall die the death.

18 ¶ When men alſo ſtriue together, and one ſmite another with a [n] ſtone, or with the fiſt, and he die not, but lieth in bed,

19 If he riſe againe and walke without vpon his ſtaffe, then ſhall hee that ſmote him go [o] quit, ſaue onely he ſhall beare his charges ‖ for his reſting, and ſhall pay for his healing.

20 ¶ And if a man ſmite his ſeruant, or his maid with a rod, and he die vnder his hand, he ſhalbe ſurely puniſhed.

21 But if he continue a day, or two dayes, he ſhall not be [p] puniſhed: for he is his money.

22 ¶ Alſo if men ſtriue and hurt a woman with childe, ſo that her childe depart from her, and [q] death follow not, he ſhall be ſurely puniſhed according as the womans huſband ſhall appoint him, or hee ſhall pay as the ‖ Iudges determine.

23 But if death follow, then thou ſhalt pay life for life,

24 *[r] Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, ſtripe for ſtripe,

26 ¶ And

*Rom.7.7. n Thou mayeſt not ſo much as luſt after his inheritance in any thing.

‖ Or, heard.

†Ebr. firebrands.

*Deut.5.24. and 18.16. heb.12.18

o Whether you will obey his precepts as you promiſed, chap.19.8.

*Chap 27.8. and 38.7.

*Leuit.3.1.

*Deut.27.5. ioſh.8.31.

† Ebr. it, that is, the ſtone.

p Which might be by his ſtouping, or ſtying abroad of his clothes.

*Leuit.25.39. deut.15.12. iere.34.14.

a Paying no money for his libertie.

b Not hauing wife nor children.

c Till her time of ſeruitude was expired, which might be the ſeuenth yeere or the fiftieth.

† Ebr. gods.

d Where the iudges ſate.

e That is, to the yeere of Iubile, which was euery fiftieth yeere.

f Conſtreined either by pouertie or els to the intent that the maſter ſhould marrie her.

g By giuing an other money to buy her of him.

‖ Or, deflowred her.

h That is, he ſhall giue her dowrie.

i For his ſonne.

k Neither marry her ſelfe, nor giue another mony to buy her, nor beſtow her vpon his ſonne.

*Leuit.24.17.

l Though a man be killed at vnwares, yet it is Gods prouidence that it ſhould ſo be.

*Deut.19.3.

m The holines of the place ought not to defend the murther.

*Leuit.20.9. prou.20.20. mat.15.4. mar.7.10.

n Either ſtarke off him or nere.

o By the ciuill iuſtice.

‖ Or, loſing of his time.

p By the ciuill magiſtrate, but before God he is a murtherer.

q Of the mother or childe.

‖ Or, arbiters.

*Leuit.24.20. deut.19.21. mat.5.38.

r The execution of this law onely belonged to the magiſtrate, mat.5.38.

26 ¶ And if a man smite his seruant in the eye, or his maid in the eye, and hath perished it, he shall let him goe free for his eye.

f So God recompenceth cruelitie in most least things.

27 Also if he smite f out his seruants tooth, or his maids tooth, he shal let him goe out free for his tooth.

28 ¶ If an oxe gore a man or a woman, that he die, the * oxe shall be c stoned to death, and his flesh shall not be eaten, but the owner of the oxe shall goe quit.

* Gene. 9.5.
c If the beast be punished, much more shall the murtherer.

29 If the oxe were wont to push in times past, and it hath bene ‖ tolde his master, and he hath not kept him, and after he killeth a man or a woman, the oxe shalbe stoned, and his owner shall die also.

‖ Or, testified to his.

30 If there be set to him a u summe of money, then he shall pay the ransome of his life, whatsoeuer shall be laid vpon him.

u By the next of the kinred of him that is slaine.

31 Whether he hath gored a sonne or gored a daughter, he shalbe iudged after the same maner.

32 If the oxe gore a seruant or a maid, he shall giue vnto their master thirtie x shekels of siluer, and the oxe shall be stoned.

x Reade Gene. 23.15.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an oxe or an asse fall therein,

y This law forbiddeth not onely not to hurt, but to beware lest any be hurt.

34 The owner of the pit shall y make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shall diuide.

36 Or if it be knowen that the oxe hath vsed to push in times past, and his master hath not kept him, he shall pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 *Of theft.* 5 *Damage.* 7 *Lending.* 14 *Borowing.* 16 *Intising of maids.* 18 *Witchcraft.* 20 *Idolatry.* 21 *Support of strangers, widowes, and fatherlesse.* 25 *Vsurie.* 28 *Reuerence to Magistrates.*

a Either great beast of the heard, or small beast of the flocke.

IF a man steale an a oxe or a sheepe, and kil it or sell it, hee shall restore fiue oxen for the oxe, * and foure sheepe for the sheepe.

* 2. Sam. 12.6.

b Breaking an house to enter in, or vndermining.

2 ¶ If a thiefe bee found b breaking vp, & be smitten that he die, no blood shall be shed for him.

† Ebr. when the sonne riseth vpon him.

c He shalbe put to death that killeth him.

3 But if it bee † in the day light, c blood shall be shed for him: for he should make full restitution: if hee had not wherewith, then should he be sold for his theft.

† Ebr. in his hand.

4 If the theft be found † with him, aliue, (whether it be oxe, asse, or sheepe) he shall restore the double.

5 ¶ If a man doe hurt field or vineyard, and put in his beast to feede in an other mans field, he shal recompence of the best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stackes of corne, or the standing corne, or the field be consumed, hee that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shal pay the double.

8 If the thiefe be not found, then the master of the house shalbe brought vnto the † Iudges to sweare, whether he hath d put his hand vnto his neighbours good, or no.

† Ebr gods.
d That is, whether he hath stollen.

9 In all maner of trespasse, whether it be for oxen, for asse, for sheepe, for raiment, or for any maner of lost thing, which another chalengeth to be his, the cause of both parties shal come before the Iudges, and whom the Iudges condemne, he shal pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or be † hurt, or taken away by enemies, and no man see it,

† Ebr. broken.

11 e An oath of the Lord shalbe betweene them twaine, that he hath not put his hande vnto his neighbours good, and the owner of it shall take the oath, and he shall not make it good:

e They should sweare by the Name of the Lord.

12 * But if it be stollen from him, he shall make restitution vnto the owner thereof.

* Gene. 31.39.

13 If it be torne in pieces, he shall bring f record, and shall not make that good, which is deuoured.

f He shall shew some part of the beast, or bring in witnesses.

14 ¶ And if a man borowe ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, hee shall surely make it good.

15 If the owner thereof be by, he shall not make it good: for if it bee an hired thing, it g came for his hire.

g He that hired it shall be free by paying the hire.

16 ¶ * And if a man entise a maid that is not betrothed, and lie with her, he shall endow her, and take her to his wife.

* Deut. 22.28.

17 If her father refuse to giue her to him, he shall pay money, according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * He that offereth vnto any gods, saue vnto the Lord onely, shall be slaine.

* Deut. 13.13, 14.15. 1. Mac. 2.24.

21 ¶ * Moreouer, thou shalt not do iniurie to a stranger, neither oppresse him: for yee were strangers in the land of Egypt.

* Lemt. 19.33.

22 ¶ * Ye shall not trouble any widow, nor fatherlesse childe.

* Zech. 7.10.

23 If thou vexe or trouble such, and so he call & cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your h wiues shall

h The like plague of God vpon the aduersaries.

ſhalbe widowes, and your children fatherleſſe.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou ſhalt not be as an vſurer vnto him: yee ſhall not oppreſſe him with vſurie.

26 If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe:

27 For that is his couering onely, & this is his garment for his ſkin: wherein ſhall hee ſleepe: therefore when he [i] crieth vnto me, I will heare him: for I am mercifull.

28 ¶ * Thou ſhalt not raile vpon the Iudges, neither ſpeake euil of the ruler of thy people.

29 ¶ Thine [k] abundance and thy licour ſhalt thou not keepe backe. * The firſt borne of thy ſonnes ſhalt thou giue me.

30 Likewiſe thou ſhalt doe with thine oxen and with thy ſheepe: ſeuen dayes ſhall it be with his damme, and the eight day thou ſhalt giue it me.

31 ¶ Ye ſhall be an holy people vnto me, * neither ſhall ye eate any fleſh that is torne of beaſts in the fielde: yee ſhall caſt it [l] to the dogge.

i For cold and neceſſitie.

* Exod. 23.5.

k Thine abundance of thy corne, ople, and wine.

* Exod. 13.12. and 34.19.

* Leuit. 22.8. ezek. 44.31.

l And ſo haue nothing to doe with it.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the ſtrange gods. 14 The three ſolemne feaſts. 20. 23 The Angel is promiſed to leade the people. 25 What God promiſeth, if they obey him. 29 God will caſt out the Canaanites by litle and litle, and why.

THou ſhalt not ‖ receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a ‖ falſe witneſſe.

‖ Or, report a falſe tale.

‖ Or, cruell.

2 ¶ Thou ſhalt not follow a multitude to doe euill, neither † agree in controuerſie [a] to decline after many and ouerthrowe the trueth.

† Ebr. anſwere.

a Do that which is godly though few do fauour it.

3 ¶ Thou ſhalt not eſteeme a poore man in his cauſe.

4 ¶ If thou meete thine enemies oxe, or his aſſe going aſtray, thou ſhalt [b] bring him to him againe.

b If we be bound to do good to our enemies beaſt, much more to our enemie himſelfe. Mat. 5.44.

5 If thou ſee thine enemies [c] aſſe lying vnder his burthen, wilt thou ceaſe to helpe him? thou ſhalt helpe him vp againe with it.

c If God commaund to helpe vp our enemies aſſe vnder his burden, will he ſuffer vs to caſt downe our brethren with heauy burdens? * Suſan. 53.

6 ¶ Thou ſhalt not ouerthrow the right of thy poore in his ſuit.

7 Thou ſhalt keepe thee far from a falſe matter, * and ſhalt not ſlay the innocent and the righteous: for I will not iuſtifie a wicked man.

d Whether thou be magiſtrate or art commanded by the magiſtrate * Deut. 16.19. eccle. 20.28.

8 ¶ * Thou ſhalt take no gift: for the gift blindeth the † wiſe, and peruerteth the words of the righteous.

† Ebr. ſeeing.

9 ¶ Thou ſhalt not oppreſſe a ſtranger: for ye know the [e] heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

e For in that that he is a ſtranger, his heart is ſorrowfull enough. * Leuit. 25.3. and 26.43. deut. 15.1.

10 * Moreouer, ſixe yeeres thou ſhalt ſow thy land, and gather the fruits thereof.

11 But the ſeuenth yeere thou ſhalt let it reſt and lie ſtill, that the poore of thy people may eat, and what they leaue, the beaſts of the field ſhall eate. In like maner thou ſhalt doe with thy vineyard, and with thine oliue trees.

12 * Sixe dayes thou ſhalt doe thy worke, and in the ſeuenth day thou ſhalt reſt, that thine oxe and thine aſſe may reſt, and the ſonne of thy maid and the ſtranger may be refreſhed.

* Chap. 20.8. deut. 5.13.

13 And ye ſhall take heed to all things that I haue ſaid vnto you: and yee ſhall make [f] no mention of the name of other gods, neither ſhall it be heard out of thy mouth.

f Neither by ſwearing by them, nor ſpeaking of them, Pſal. 16.4. ephe. 5.3.

14 ¶ Three times thou ſhalt keepe a feaſt vnto me in the yeere.

15 Thou * ſhalt keepe the feaſt of [g] vnleauened bread: thou ſhalt eate vnleauened bread ſeuen dayes, as I commanded thee, in the ſeaſon of the moneth of Abib: for in it thou cameſt out of Egypt: and * none ſhall appeare before me emptie:

* Chap. 13.3. and 34.18.

g That is, Enter in remembrance that the Angel paſſed ouer and ſpared the Iſraelites, when he ſlew the firſt borne of the Egyptians. * Deut. 16.16. ecclus. 35.4.

16 The [h] feaſt alſo of the harueſt of the firſt fruits of thy labours, which thou haſt ſowen in the field: and the [i] feaſt of gathering fruits in the end of the yeere, when thou haſt gathered in thy labours out of the field.

h Which is, Whitſuntide, in token that the Law was giuen 50. dayes after they departed from Egypt.

17 Theſe three times in the yeere ſhall all thy men children appeare before the Lord Iehouah.

i That is, the feaſt of tabernacles, ſignifying that they dwelled 40. yeere vnder the tents or the tabernacles in wildernes.

18 Thou ſhalt not offer the blood of my ſacrifice with [k] leauened bread: neither ſhall the fat of my ſacrifice remaine vntill the morning.

k No leauened bread ſhalbe then in thine houſe.

19 * The firſt of the firſt fruits of thy land thou ſhalt bring into the houſe of the Lord thy God: yet ſhalt thou not ſeethe a kid in his [l] mothers milke.

* Chap. 34.26. deut. 14.22.

l Meaning, that no fruits ſhould be taken before iuſt time: and hereby are bridled are cruell and wanton appetites.

20 ¶ * Beholde, I ſend an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

* Chap. 33.2. deut. 7.21.

21 Beware of him, and heare his voice, & prouoke him not: for hee will not ſpare your miſdeeds, becauſe my [m] name is in him.

m I will giue him mine authoritie, and he ſhall gouerne you in my name.

22 But if thou hearken vnto his voice, and doe all that I ſpeake, then will I be an enemy vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * ſhal goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebuſites, and I will deſtroy them.

* Chap. 33.2. deut. 7.21. ioſh. 24.11.

24 Thou ſhalt not bowe downe to their gods, neither ſerue them, nor doe after the works of them: but * [n] vtterly ouerthrowe them, and breake in pieces their images.

* Deut. 7.25.

n God commaundeth his not only not to worſhip idoles, but to deſtroy them.

25 For ye ſhall ſerue the Lord your God, and hee ſhall bleſſe thy [o] bread and thy water, and

o That is, all things neceſſary for this preſent life.

and I will take all sickenesse away from the middes of thee.

o Deut. 7. 14.

26 ¶ * There shall none cast their fruite nor be barren in the land: the number of thy dayes will I fulfill.

p I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap. 33. 2.

27 I will send my p feare before thee, and will destroy all the people among whom thou shalt goe: and I will make all thine enemies turne their backs vnto thee:

* Iosh. 24. 12.

28 And I will send * hornets before thee, which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yere, lest the land grow to a wildernes: and the beastes of the field multiplie against thee.

30 By litle and litle I will driue them out from thy face, vntill thou increase, and inherit the land.

q Called the sea of Syria.
r Of Arabia called deserta.
s To wit, Euphrates.

31 And I will make thy coasts frō the red sea vnto the sea q of the Philistims, and from the r desert vnto the s Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

t Chap. 34. 15. deut. 7. 2.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy lande, lest they make thee sinne against mee: for if thou serue their gods, surely it shalbe thy †* destruction.

† Ebr. offence, or snare.
* Deut. 7. 16. and Iosh. 23. 13.

CHAP. XXIIII.

3 *The people promise to obey God.* 4 *Moses writeth the ciuill lawes.* 9. 13 *Moses returneth into the mountaine.* 14 *Aaron and Hur haue the charge of the people.* 18 *Moses was fortie dayes and fortie nights in the mountaine.*

a When he calls him vp to the mountaine, to giue him the lawes, beginning at the 20. chapter hitherto.

NOw he had a said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship a farre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come nere, neither shall the people go vp with him.

b When he had receiued these lawes in mount Sinai.
† Eb. iudgements.
* Chap. 19. 8.

3 ¶ b Afterward Moses came and tolde the people all the words of the Lord, and all the † lawes: and all the people answered with one voyce, and said, * All the things which the Lord hath said, will we doe.

* Chap. 20. 24.
‖ Or, at the foot of the mountaine.
c For as yet the Priesthood was not giuen to Leui.

4 And Moses wrote all the words of the Lord, and rose vp early, and set vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent yong c men of the children of Israel, which offered burnt offrings of beeues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood he sprinckled on the altar.

‖ Or, the booke of the Law.

7 After he tooke the ‖ booke of the couenant, and read it in the audience of the people: who said, All that the Lord hath said, we will doe, and be obedient.

d 1. Pet. 1. 2. heb. 9. 20.

8 Then Moses tooke the * blood, and sprinckled it on the people & said, Behold, the d blood of the couenant, which the Lord hath made with you concerning all these things.

d Which blood signifieth that the couenant broken cannot be satisfied without bloodshedding.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

e As perfectly as their infirmities could behold his maiestie.
† Ebr. bricke worke.

10 And they e saw the God of Israel, & vnder his feet was as it were a † worke of a saphir stone, and as the very heauen when it is clere.

f He made them not afraid, for punished them.
g That is, reioyced.

11 And vpon the nobles of the children of Israel he f laide not his hand: also they sawe God, and g did eat and drinke.

h The second time.
i Signifying the hardnesse of our hearts, except God do write his lawes therein by his Spirit, Ierem. 31. 33. ezek. 11. 19. 2. cor. 3. 3. heb. 8. 10. and 10. 16.
k To wit, the people.

12 ¶ And the Lord h saide vnto Moses, Come vp to me into the mountaine, & be there, and I will giue thee i tables of stone, and the lawe and the commaundement, which I haue written, for to teach k them.

13 Then Moses rose vp, and his minister Ioshua, and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tarie vs here, vntill we come againe vnto you: and behold, Aaron and Hur are with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine,

‖ Or, him.

16 And the glory of the Lord abode vpon mount Sinai, and the cloud couered ‖ it sixe dayes: and the seuenth day he called vnto Moses out of the mids of the cloud.

l The Lord appeareth like deuouring fire to carnall men: but to them that he quickeneth with his spirit, he is like pleasant Saphir.
* Chap. 34. 28. deut. 9. 9.

17 And the sight of the glory of the Lord was like l consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the midst of the cloud, and went vp to the mountaine: and Moses was in the * mount fortie dayes and fortie nights.

CHAP. XXV.

2 *The voluntarie gifts for the making of the Tabernacle.* 10 *The forme of the Arke.* 17 *The Mercie seat.* 23 *The Table.* 31 *The Candlestick.* 40 *All must bee done according to the patterne.*

THen the Lord spake vnto Moses, saying,

a After the moral and iudiciall law he giueth them the ceremoniall law, that nothing should be left to mans inuention.
* Chap. 35. 5.

2 a Speake vnto the children of Israel, that they may receiue an offering for me: of * euery man, whose heart giueth it freely, ye shall take the offering for me.

b For y building and vse of the Tabernacle.
‖ Or, yelow.

3 And this is the offering which ye shall b take of them, golde, and siluer, and brasse,

4 ‖ And blew silke, and purple, and skarlet, and fine linnen, and goats haire,

c Which is thought to be a kinde of Cedar, which will not rot.

5 And rammes skinnes coloured red, and the skinnes of badgers, & the wood c Shittim,

d Ointments for the Priests.
* Chap. 28. 4.

6 Oile for the light, spices for d anointing oile, and for the perfume of sweet sauour.

* Chap. 28. 15.

7 Onix stones, and stones to be set in the * Ephod, and in the * breast plate.

8 Also

c A place both to offer sacrifice, and to heare the Law.

8 Also they shall make me a c Sanctuarie, that I may dwell among them.

9 According to all that I shew thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

* Chap.37.1.

10 ¶ They shall make also an * Arke of Shittim wood, two cubits and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high.

11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlay it, and shalt make vpon it a ‖ crowne of gold round about.

‖ Or, a circle and a border.

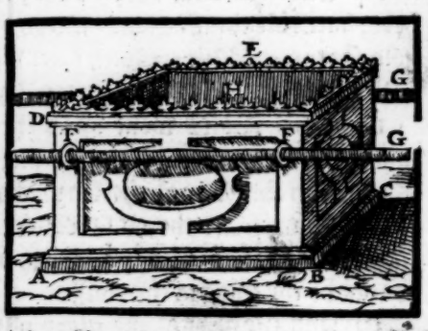
12 And thou shalt cast foure rings of gold for it, and put them in the foure ‖ corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

‖ Or, feet.

13 And thou shalt make barres of Shittim wood, and couer them with golde.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

The Arke Of The Testimonie.



A B The length two cubits and an halfe. *B C* The breadth a cubite and an halfe. *A D* The height a cubit & an halfe. *E* The golden Crowne aboue the Arke. *F* The foure rings of gold in the foure corners. *G* The barres couered with golde to put thorow the rings to carie the Arke. *H* The inner part of the Arke where the Testimonie was put.

f The stone tables, the rod of Aaron & Manna, which were a testimonie of Gods presence.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the f Testimonie which I shall giue thee.

‖ Or, couering: or propitiatorie.

17 Also thou shalt make a ‖ g Mercie seat of pure golde, two cubites and an halfe long, and a cubite and an halfe broad.

g There God appeared mercifull vnto them: and this was a figure of Christ.

The Propitiatorie, Or Mercie-seat.

I

I The propitiatorie which is the couering of the Arke of the Testimonie, set apart in this edition for plainnes. *K* The place whence issued the oracle and answere, from aboue the Propitiatorie, and from betweene the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercie seat.

19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the matter of the Mercie seat shall ye make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, couering the Mercie seat with their wings, and their faces one to another: to the Mercie seat ward shall the faces of the Cherubims be.

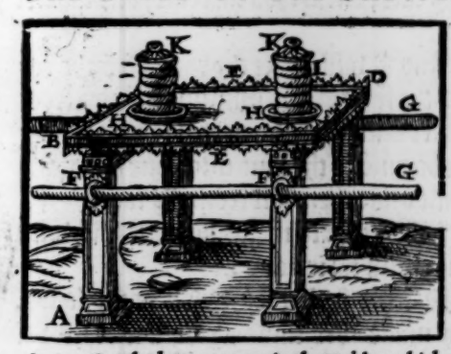
21 And thou shalt put the Mercie seate aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee,

22 And there I will ‖ declare my selfe vnto thee, and from aboue the Mercie seat * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

‖ Or, wil appoint with thee.

* Numb.7.89.

The Table Of The Shewbread.



A B The height a cubite and an halfe. *B C* The length two cubites. *C D* The breadth a cubit. *E* A crown of gold aboue and beneath separated the one from the other by a border of an hande bredth thicke, which declareth that the Table was an hande bredth thicke. *F* The foure rings. *G* The barres to carie the Table, which were put thorow the rings. *H* Dishes wherein the Shewbread was put. *I* The twelue cakes or loaues called the Shewbread. *K* The goblets or couerings, The incense cups.

23 ¶ * Thou shalt also make a Table of Shittim wood, of two cubits long, and one cubit broad, and a cubit and an halfe hie:

* Chap.37.10.

24 And thou shalt couer it with pure gold, and make thereto a crowne of golde round about.

25 Thou shalt also make vnto it a border of ‖ foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

‖ Or, an hand broad.

26 After, thou shalt make for it foure rings of golde, and shalt put the rings in the foure corners that are in the foure feet thereof:

27 Euer against the border shall the rings be for places for barres, to beare the Table.

The Candlesticke.

Because the fashion of the Candlesticke is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Onely whereas it is said in the 34. verse, that there shall bee foure boules, or cuppes in the Candlestick, it must bee vnderstood of the shaft or shanke: for there are but three for euery one of the other branches.

Also the knoppes of the Candlestick are those which are vnder the branches as they issue out of the shaft on either side.

28 And

28 And thou shalt make the bars of Shittim wood, and shalt ouerlay them with golde, that the Table may be borne with them.

29 Thou shalt make also [b] dishes for it, and incense cuppes for it, and couerings for it, and goblets, wherewith it shall bee couered, euen of fine gold shalt thou make them.

[b] To set the bread vpon.

30 And thou shalt set vpon the Table Shew bread before me continually.

31 ¶ [*] Also thou shalt make a Candlesticke of pure golde: of [i] worke beaten out with the hammer shall the Candlesticke be made, his shaft, and his branches, his boules, his knops: and his floures shalbe of the same.

[*] Chap. 37.17.
[i] It shall not be molten, but beaten out of the lumpe of golde with the hammer.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the shaft of the Candlesticke shall be foure boules like vnto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shalbe thereof, all this shall be one beaten worke of pure golde.

37 And thou shalt make the seuen lampes thereof: and the lamps thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffedishes thereof: shall be of pure golde.

[k] This was the talent weight of the temple, and weighed 120. pound.

39 Of a [k] talent of fine golde shalt thou make it with all these instruments.

[*] Hebr. 8. 5. Actes 7. 44.

40 [*] Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 The fourme of the Tabernacle and the appertinances. 33 The place of the Arke of the Mercie seate, of the Table, and of the Candlesticke.

AFterward thou shalt make the Tabernacle with ten curtaines of fine twined linnen, and blue silke, and purple, and scarlet: and in them thou shalt make Cherubims of

[a] That is, of most cunning or fine worke.

[a] broidered worke.

2 The length of one curtaine shall be eight and twenty cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure.

3 Fiue curtaines shall be coupled one to another: and the other fiue curtaines shall be coupled one to another,

THE FIRST COVERING OF the Tabernacle.

A B C D The ten Curtaines, which were 28. cubites long of Cherubim worke.
A E The bredth of a curtaine was foure cubites: and so the tenne were fortie cubites broad.
F G Two curtaines and an halfe: so that the whole laide together declareth that the Tabernacle was thirtie cubites long, and twelue broad.
F H Taches or hookes to tie the curtaines together.

4 And thou shalt make strings of blue silke vpon the edge of the one curtaine, which is in the seluedge [b] of the coupling: and likewise shalt thou make in the edge of the other curtain in the seluedge, in the second coupling.

[b] On the side that the curtaines might be tied together.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the [c] second coupling: the strings shalbe one right against another.

[c] In tying together both the sides.

6 Thou shalt make also fiftie ‖ taches of golde, and couple the curtaines one to another with the taches, and it shalbe one ‖ tabernacle.

‖ Or, hookes.

‖ Or, partition.

THE CVRTAINES OF Goats haire.

These eleuen curtaines of goates haire were put aboue the other ten, A. and the eleuenth hanged before the entry of the Tabernacle, looke B. These also were thirtie cubites long, and the other but eight and twentie, and therefore on the South side they were a cubite longer then the other, looke C. And also another on the North side, that the boards might be couered, F.

7 ¶ Also thou shalt make curtaines of goates haire, to be a [d] couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

[d] Least raine and weather should marre it.

8 The length of a curtaine shall be thirty cubits, & the breadth of a curtaine foure cubits: the eleuen curtaines shall be of one measure.

9 And thou shalt couple fiue curtaines by themselues, and the sixe curtaines by themselues: but thou shalt double the [e] sixt curtaine vpon the forefront of the couering.

[e] That is, set them one and another, and the other by themselues, and the sixt in the front of the Tabernacle.

10 And

10 And thou shalt make fiftie strings in the edge of one curtaine, in the selvedge of the coupling, and fifty strings in the edge of the other curtaine in the second coupling.

‖Or, hookes.

11 Likewise thou shalt make fiftie ‖taches of brasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.

f For these curtaines were two cubites longer then the curtains of the Tabernacle: so that they were sider by a cubit on both sides.

12 And the f remnant that resteth in the curtaine of the couering, euen the halfe curtaine that resteth, shalbe left at the backeside of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

g To be put vpon the couering that was made of goats haire. h This was the third couering for the Tabernacle.

14 Moreouer, for that couering thou shalt make a g couering of rams skinnes died red, and a couering h of badgers skinnes aboue.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vp.

16 Tenne cubits shall bee the length of a board, and a cubit and an halfe cubit the bredth of one board.

17 Two tenons shalbe in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

THE TABERNACLE.
NORTH.

I H K
L
M
E E
D D D

n This hanging or baile was betweene the holy place, and there where the people were.

36 Also thou shalt make an [n] hanging for the doore of the Tabernacle of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads shall bee of gold, and thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offring. 9 The court of the Tabernacle. 20 The lamps continually burning.

a For the burnt offring.

MOreouer, thou shalt make the [a] altar of Shittim wood, fiue cubits long and fiue cubits broad (the altar shall bee foure square) and the height thereof three cubits.

THE ALTAR OF BVRNT OFFERING.

A B The length conteining fiue cubites. *B C* The bredth as much. *A D* The height three cubites. *E* The foure hornes or foure corners. *F* The grate, which was put within the Altar, and whereupon the sacrifice wus burnt. *G* Foure rings to lift vp the grate by, when they auoyded the ashes. *H* The barres to carrie the altar. *I* The rings thorow the which the barres were put. *HHH* Ashpannes, besoms, fleshhookes, basins and such instruments appertaining to the altar.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it [b] selfe, and thou shalt couer it with brasse.

b Of the same wood and matter not fastened vnto it.

3 Also thou shalt make his ashpannes for his ashes and his besoms, and his basens, and his fleshhookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

‖ Or, fire pannes.

4 And thou shalt make vnto it a grate like net worke of brasse: also vpon that † grate shalt thou make foure brasen rings vpon the foure corners thereof.

† Ebr. net.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall bee put in the rings, the which barres shall bee vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betweene the boards: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the [c] court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linnen, of an hundred cubites long for one side,

c This was the first entrie into the Tabernacle, where the people abode.

10 And it shall haue twentie pillars, with their twentie sockets of brasse: the heads of the pillars, and their [d] filets shalbe siluer.

d They were certaine hoops or circles for to beautifie the pillar.

11 Likewise on the North side in length there shalbe hangings of an hundred cubites long, and the twenty pillars thereof with their twentie sockets of brasse: the heads of the pillars and the filets shalbe siluer.

12 ¶ And the bredth of the court on the West side shal haue curtaines of fiftie cubits, with their ten pillars and their ten sockets.

13 And the bredth of the court Eastward full East, shall haue [e] fiftie cubits.

e Hauing curtaines of fiftie cubits.

14 Also hangings of fifteene cubits shalbe on the one [f] side with their three pillars and their three sockets.

f Of the doore of the court.

15 Likewise on the other side shalbe hangings of fifteene cubites, with their three pillars and their three sockets.

16 ¶ And in the gate of the court shalbe a baile of twentie cubites, of blue silke, and purple, and scarlet, and fine twined linen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, with their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court shall be an hundred cubits, and the bredth fiftie † at either end, and the height fiue cubits, and the hangings of fine twined linnen, and their sockets of brasse.

† Ebr. fiftie in fiftie.

19 All the vessels of the Tabernacle for all manner seruice thereof, and all the [g] pinnes thereof, and all the pinnes of the court shall be brasse.

g Or stakes, wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt commaund the children of Israel, that they bring vnto thee pure oyle oliue [h] beaten, for the light, that the lamps may alway ‖ burne.

h Such as commeth from the olive, when it is first pressed or beaten.

21 In the Tabernacle of the Congregation without the baile, which is before the Testimonie, shall Aaron and his sons dresse them from euening to morning before the Lord, for a statute for euer vnto their generations to be obserued by the children of Israel.

‖ Or, ascend vp.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sons to the Priesthood. 4 Their garments. 12. 29 Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offerings.

AND cause thou thy brother Aaron to come vnto thee and his sons with him, from among the children of Israel, that hee may serue mee in the Priests office: I meane

Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons ſonnes.

2 Alſo thou ſhalt make holy garments for Aaron thy brother, [a] glorious and beautiful.

3 Therefore thou ſhalt ſpeake vnto all † cunning men, whome I haue filled with the ſpirit of wiſdome, that they make Aarons garments to [b] conſecrate him, that hee may ſerue me in the Prieſts office.

a Whereby his office may be knowen to be glorious and excellent.
† Ebr. wiſe in heart.
b Which is, to ſeparate him from the reſt.

The Garments Of The High Priest.

A The Ephod, or vpmoſt coate, which was like cloth of golde, and was girded vnto him, wherin was the breaſtplate with the twelue ſtones, which was tied aboue with two chaines to two Onyx ſtones, and beneath with two laces.

B The robe which was next vnder the Ephod, whereunto were ioyned the pomegranates and belles of gold.

C The tunicle or broydered coate, which was vnder the robe and longer then it, and was alſo without ſleeues.

4 Now theſe ſhalbe the garments, which they ſhall make, a breſtplate, and an [c] Ephod, and a robe, and a broydered coat, a miter, and a girdle. ſo theſe holy garments ſhall they make for Aaron thy brother, and for his ſonnes, that he may ſerue me in the Prieſts office.

c A ſhort and ſtraite coate without ſleeues put vpmoſt vpon his garments to keepe them cloſe vnto him.

5 Therefore they ſhall take golde, and blew ſilke, and purple, and ſcarlet, and fine linnen,

6 ¶ And they ſhall make the Ephod of golde, blue ſilke, and purple, ſcarlet, and fine twined linnen of broydered worke.

7 The two ſhoulders thereof ſhall be ioyned together by their two edges: ſo ſhall it be cloſed.

8 And the [d] embroydered garde of the ſame Ephod, which ſhall bee vpon him, ſhall be of the ſelfe ſame worke and ſtuffe, euen of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen.

d Which went about his vpmoſt coate.

9 And thou ſhalt take two Onyx ſtones, and graue vpon them the names of the children of Iſrael:

10 Six names of them vpon the one ſtone, and the ſixe names that remaine, vpon the ſecond ſtone, according to [e] their generations.

e As they were in age, ſo ſhould they be grauen in order.

11 Thou ſhalt cauſe to graue the two ſtones according to the names of the children of Iſrael by a grauer of ſignets, that worketh and graueth in ſtone, and ſhalt make them to be ſet and embolled in gold.

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, as ſtones of [f] remembrance of the children of Iſrael: for Aaron ſhall beare their names before the Lord vpon his two ſhoulders for a remembrance.

f That Aaron might remember the Iſraelites to God ward.

13 So thou ſhalt make bolles of gold,

14 ¶ And two chaines of fine golde ſ at the end, of wrethed worke ſhalt thou make them, and ſhalt faſten the wrethed chaines vpon the bolles.

g Of the bolles.

15 ¶ Alſo thou ſhalt make the breſtplate of [h] iudgement with broydred worke: like the worke of the Ephod ſhalt thou make it: of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen ſhalt thou make it.

h It was ſo called, becauſe the hie Prieſt could not giue ſentence in iudgement without that on his breaſt.

16 [i] Foure ſquare it ſhalbe and double, an hand breadth long and an hand breadth broad.

i The deſcription of the breaſtplate.

17 Then thou ſhalt ſet it full of places for ſtones, euen foure rowes of ſtones: the order ſhalbe this, a ‖ rubie, a topaze, and a ‖ carbuncle in the firſt rowe.

‖ Or, Sardoine.
‖ Or, Emeraud.

18 And in the ſecond rowe thou ſhalt ſet an ‖ emeraud, a ſaphir, and a ‖ diamond.

‖ Or, Carbuncle.
‖ Or, Iaſper.

19 And in the third rowe a turkeis, an achate, and an hematite.

20 And in the fourth rowe a † chryſolite, an onix, and a iaſper: and they ſhall bee ſet in gold in their embolſements.

† Ebr. Tarſhiſh.

21 And the ſtones ſhall be according to the names of the children of Iſrael, twelue, according to their names, grauen as ſignets, euery one after his name, and they ſhall bee for the twelue tribes.

22 ¶ Then thou ſhalt make vpon the breſtplate two chaines at the ends of wrethen worke of pure gold.

23 Thou ſhalt make alſo vpon the breaſtplate two rings of gold, and put the two rings on [k] the two ends of the breſtplate.

k Which are vpmoſt toward the ſhoulder.

24 And thou ſhalt put the two wrethen chaines of gold in the two rings in the ends of the breſtplate.

25 And the other two ends of the two wrethen chaines, thou ſhalt faſten in the two embolſments, and ſhalt put them vpon the ſhoulders of the Ephod on the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of golde, which thou ſhalt put in the [l] two other ends of the breſtplate, vpon the border thereof, toward the inſide of the Ephod.

l Which are beneath.

27 And two other rings of gold thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it ouer againſt the coupling of it vpon the broydered gard of the Ephod.

28 Thus they ſhall binde the breſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it may bee faſt vpon the broydered gard of the Ephod, and that the breſtplate bee not looſed from the Ephod.

m Aaron ſhall not enter into the holy place in his owne name, but in the name of all the children of Iſrael.

29 So Aaron ſhall [m] beare the names of the children of Iſrael in the breſtplate of iudgment vpon his heart, when hee goeth into the

the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the brestplate of iudgement the [n] Urim and the Thummim, which shal be vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall be in the midst of it, hauing an edge of wouen worke round about the collar of it: so it shalbe as the collar of an habergion that it rent it not.

33 ¶ And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and scarlet, round about the skirts thereof, and belles of gold betweene them round about:

34 That is, *a golden bell and a pomegranate, a golden bell and a pomegranate, round about vpon the skirts of the robe.

35 So it shall be vpon Aaron, when he ministreth, and his sound shall bee heard, when hee goeth into the holy place before the Lord, and when hee commeth out, and hee shall not die.

36 ¶ Also thou shalt make a plate of pure gold, and graue theron, as signets are grauen, [o] HOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the miter: euen vpon the forefront of the miter shall it be.

38 So shall it bee vpon Aarons forehead, that Aaron may [p] beare the iniquitie of the offrings, which the children of Israel shall offer in all their holy offrings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonets shalt thou make them for glory and comelinesse.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and [q] fill their hands, and sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle ‖ of the Congregation, or when they come vnto the altar to minister in the holy place, that they [r] commit not iniquitie, and so die. This shall be a law for euer vnto him and to his seed after him.

n Urim signifieth light, and Thummim perfection: declaring that the stones of the brestplate were most cleare, and of perfect beautie: by Urim also is meant knowledge, and Thummim holinesse, shewing what vertues are required in the Priests.

* Eccles. 45. 9.

o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.

p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare and pacifies God.

q That is, consecrate them by giuing them things to offer, and thereby admit them to their office.

‖ Or, of witnesse.

r In not hiding their nakednes.

CHAP. XXIX.

1 *The maner of consecrating the Priests.* 38 *The continuall sacrifice.* 45 *The Lord promiseth to dwell among the children of Israel.*

THis thing also shalt thou doe vnto them when thou consecratest them to bee my Priests, *Take a yong calfe, and two rammes without blemish, * Leuit. 9. 2.

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anoynted with oyle: (of fine wheate floure shalt thou make them)

3 Then thou shalt put them in one basket, and [a] present them in the basket with the calfe and the two rammes, a To offer them in sacrifice.

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the [b] Ephod, and the Ephod, and the brestplate, and shalt close them to him with the broidered gard of the Ephod. b Which is next vnder the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy * crowne vpon the miter. * Chap. 28. 36.

7 And thou shalt take the annoynting * oyle, and shalt powre vpon his head, and anoynt him, * Chap. 30. 25.

8 And thou shalt bring his sonnes, and put coats vpon them,

9 And shalt gird them with girdles both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall bee theirs for a perpetuall lawe: thou * shalt also ‖ fill the hands of Aaron, and the hands of his sonnes. * Chap. 28. 41. ‖ Or, consecrate them.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall [c] put their handes vpon the head of the calfe. * Leuit. 1. 4. c Signifying, that the sacrifice was also offered for them, & that they did approue it.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the foot of the altar.

13 *Also thou shalt take all the fat that coūereth the inwards, and the kall, that is on the liuer, and the two kidnies, and the fat that is vpon them, and shalt burne them vpon the altar. * Leuit. 3. 3.

14 But the flesh of the calfe, and his skin, and his doung shalt thou burne with fire without the hoste: it is a † sinne offering. † Ebr. sinne, 2. cor. 5. 21.

15 ¶ Thou shalt also take one ramme,

and Aaron and his sonnes shal put their hands vpon the head of the ramme.

16 Then thou shalt kill the ram, and take his blood, and sprinkle it round about vpon the altar,

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legs, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the altar: for it is a burnt offering vnto the Lord [d] for a sweet sauour: it is an offering made by fire vnto the Lord.

d Or a sauour of rest, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ramme, and Aaron and his sonnes shal put their hands vpon the head of the ramme,

20 Then shalt thou kill the ram, and take of his blood and put it [e] vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, & vpon the great toe of their right foot, and shalt sprinkle the blood vpon the altar round about.

e Meaning, the soft and nether part of the eare.

21 And thou shalt take of the blood that is [f] vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shalbe hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

f Wherewith the altar must be sprinkled.

22 Also thou shalt take of the rammes the fat and the rumpe, euen the fat that coureth the inwards, and the kall of the liuer, and the two kidnies, and the fat that is vpon them, and the right shoulder, (for it is the [g] ramme of consecration)

g Which is offred for the consecration of the high Priest.

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offring for a sweet sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to [h] and fro before the Lord, and it shalbe thy part.

h This sacrifice the Priest did moue toward the East, West, North, & South.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the [i] heaue offring, which was shaken to and fro, & which was heaued vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

i So called, because it was not onely shaken to and fro, but also lifted vp.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offring of the children of Israel, of their [k] peace offerings, euen their heaue offering to the Lord.

k Which were offerings of thanksgiuing to God for his benefits.

29 ¶ And the holy garments, which appertaine to Aaron, shall bee his sonnes after him, to bee anointed therein, and to bee consecrate therein.

30 That sonne that shall bee Priest in his stead, shall put them on seuen dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

* Leuit. 8. 31. and 24. 9. mat. 12. 4.

33 So shall they eat these things, [l] wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

l That is, by the sacrifices.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sons, according to all things, which I haue commaunded thee: seuen dayes shalt thou † consecrate them,

† Ebr. fill their hands.

36 And shalt offer euery day a calfe for a sinne offering, for [m] reconciliation: and thou shalt cleanse the altar, when thou hast offered vpon it for reconciliation, and shalt anoynt it, to sanctifie it.

m To appease Gods wrath, that sinne may be pardoned.

37 Seuen dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall bee most holy: and whatsoeuer toucheth the altar shall be holy.

38 ¶ * Now this is that which thou shalt present vpon the altar: euen two lambes of one yeere old, day by day continually.

* Numb. 28. 3.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth part of an Hin of wine for a drinke offering.

n That is, an Omer, reade chap. 16. 16.

o Which is about a pinte.

41 And the other lambe thou shalt present at euen: thou shalt do thereto according to the offring of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweet sauour vnto the Lord.

42 This shalbe a continuall burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lord, where

where I will ‖ make appointment with you, to speake there vnto thee.

‖Or, declare my selfe to you.

43 There I will appoint with the children of Israel, and the place shall be sanctified by [p] my glory.

p Because of my glorious presence.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my priests,

45 And I will [*] dwell among the children of Israel, and will be their God.

*Leuit. 26.12. 2.cor.6.16.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: [q] I am the Lord their God.

q It is I the Lord, that am their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brasen Laver. 33 The anointing oyle. 34 The making of the perfume.

FUrthermore, thou shalt make an altar [a] for sweete perfume, of Shittim wood thou shalt make it.

a Upon the which the sweet perfume was burnt, verse 34.

2 The length thereof a cubite, and the breedth thereof a cubite (it shalbe foure square) and the height thereof two cubits: the hornes thereof shall be [b] of the same.

b Of the same wood and matter.

3 And thou shalt overlay it with fine gold, both the top thereof and the sides therof round about, and his hornes: also thou shalt make vnto it ‖ a crowne of golde round about.

‖Or, a circle and border.

4 Besides this, thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, & shalt couer them with gold.

THE ALTAR OF SVVEETE PERFVME.

This altar was one cubite long, and one cubite broad, and in height was two cubits: the rest may be vnderstand by the former figures.

c That is, in the Sanctuary, and not in the Holiest of all.

6 After thou shalt set it [c] before the vaile, that is neere the Arke of Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoint with thee.

d Meaning, when he trimmeth them, and refresheth the oyle.

7 And Aaron shall burne thereon sweete incense euery morning: when hee [d] dresseth the lampes thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shall burne incense: this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no [e] strange incense thereon, nor burne sacrifice, nor offering, neither powre any drinke offering [f] thereon.

e Otherwise made then this, which is described.

f But it must onely serue to burne perfume.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood of the sinne offering in the day of reconciliation: once in the yere shall he make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shal giue euery man [g] a redemption of his life vnto the Lord, when thou tellest them, that there bee no plague among them when thou countest them.

*Numb.1.2,3.

g Whereby he testified that he redeemed his life which he had forfeit, as is declared by David, 2.Sam.24.1.

13 Thus shall euery man giue, that goeth into the number, halfe a shekel, after the [h] shekel of the Sanctuarie: (* a shekel is twentie gerahs) the halfe shekel shall be an offering to the Lord.

h This shekel valued two common shekels: and the gerah valued about 12. pence, after 5. shillings sterling the ounce of siluer.

14 All that are numbred from twenty yere olde and aboue, shall giue an offering to the Lord.

*Leuit.27.25. numb.3.47. ezek.45.12.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when ye shall giue an offering vnto the Lord, [i] for the redemption of your liues.

i That God should be merciful vnto you.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lord for the redemption of your liues.

THE LAVER OF BRASSE.

Because the manner of this Figure is not particularly described, we haue put it in this forme: aswell for that it agreeth with the text, as also it is after this fashion in other copies of sundry languages.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

k Signifying that he that commeth to God must be washed from all sinne and corruption.

19 For Aaron and his sonnes shall [k] wash their hands and their feete thereat.

20 When

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister, and to make the perfume of the burnt offring to the Lord, they shal wash themselues with water, lest they die.

21 So they shall wash their handes and their feet that they die not: and this shall be to them an ordinance [l] for euer, both vnto him and to his seed throughout their generations.

l So long as the Priesthood shall last.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices, of the most pure myrrhe fiue hundreth [m] shekels, of sweete Cinamom halfe so much, that is, two hundreth and fiftie, and of sweete [n] Calamus, two hundreth and fiftie:

m Weighing so much.

n It is a kinde of reede of a very sweete sauour within, and is vsed in powders and odours.

24 Also of Cassia fiue hundreth, after the shekel of the Sanctuarie, and of oyle oliue an * hin.

* Chap. 29.40.

25 So thou shalt make of it the oile of holy oyntment, euen a most precious oyntment after the arte of the Apothecarie: this shall be the oyle of holy oinment.

26 And thou shalt anoint the [o] Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

o All things which appertein to the Tabernacle.

27 Also the Table, and all the instruments thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offring with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall bee most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer, thou shalt speake vnto the children of Israel, saying, This shall be an holy oynting oyle vnto me, throughout your generations.

p Neither at their burials, nor otherwise.

32 None shall anoint [p] mans flesh therewith, neither shall yee make any composition like vnto it: for it is holy, and shall be holy vnto you.

33 Whosoeuer shall make the like oyntment, or whosoeuer shall put any of it vpon [q] a stranger, euen he shall be cut off from his people.

q Either a stranger, or an Israelite, saue only the priests.

34 And the Lord said vnto Moses, Take vnto thee these spices, pure myrrhe & [r] cleare gumme, and galbanum, these odours with pure frankincense, of each like weight:

r In Ebrew, Shehelelth: which is a sweete kinde of gumme and shineth as the naile.

35 Then thou shalt make of them perfume composed after the arte of the Apothecarie, mingled together, pure and holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall bee vnto you most holy.

37 And yee shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the [s] Lord.

s Only dedicate to the vse of the Tabernacle.

38 Whosoeuer shall make like vnto that to smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meet for his worke.
13 The Sabbath day is the signe of our sanctification.
18 The Tables written by the finger of God.

AND the Lord spake vnto Moses, saying,

2 Behold, I [a] haue called by name, Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Judah,

a I haue chosen and made meete, chap. 35.30.

3 Whom I haue filled with the Spirit of God, in wisedome, and in vnderstanding, and in knowledge, and in all [b] workemanship:

b This sheweth that handycrafts are the gifts of Gods spirit, and therefore ought to be esteemed.

4 To finde out curious workes to worke in golde, in siluer, and in brasse,

5 Also in the arte to set stones, and to carue in timber, and to worke in all manner of workemanship.

6 And behold, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are [c] wise hearted, haue I put wisedome to make all that I haue commanded thee:

c I haue instructed them, and increased their knowledge.

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercy seate that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the [d] pure Candlesticke with all his instruments, and the Altar of perfume:

d So called, because of the cunning and arte vsed therein, or because the whole was beaten out of one piece.

9 Likewise the Altar of burnt offering with all his instruments, and the Lauer with his foote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the [e] anointing oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

e Which onely was to anoint the Priests and the instruments of the Tabernacle, and not to burne.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, [f] Notwithstanding keepe yee my Sabbaths: for it is a signe betweene me and you in your generations, that yee may know that I the Lord doe sanctifie you.

f Though I command these workes to be done, yet will I not that you breake my Sabbath dayes.

14 * Ye shall therefore keepe the [g] Sabbath: for it is holy vnto you: hee that defileth it, shall die the death: therefore whosoeuer worketh therein, the same person shall be euen cut off from among his people.

* Chap. 20.8. ezek. 20.12.

g God repeateth this point, because the whole keeping of the Law standeth in the true vse of the Sabbath, which is to cease from our workes, and to obey the will of God.

15 Sixe dayes shall men worke, but in the seuenth day is the Sabbath of the holy rest to the

the Lord: whosoeuer doeth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the ‖rest throughout their generations for an euerlasting couenant.

‖ Or, Sabbath.

17 It is a signe betweene me and the children of Israel for euer: * for in sixe dayes the Lord made the heauen and the earth, and in the seuenth day [h] he ceased, and rested.

* Gen. 1. 31. and 2. 2.

h From creating his creatures, but not from gouerning and preserning them.

18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) * he gaue him two Tables [i] of the Testimonie, euen Tables of stone, written with the finger of God.

* Deut. 9. 10.

i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BUt when the people saw, that Moses tarried long or he came downe from the mountaine, the people gathered themselues together against Aaron, and said vnto him, Vp, [a] make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

a The roote of Idolatrie is, when men thinke that God is not at hand, except they see him carnally.

2 And Aaron said vnto them, [b] Plucke off the golden earerings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

b Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels.

3 Then all the people pluckt from them [c] selues the golden earerings, which were in their eares, & they brought them vnto Aaron.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

4 * Who receiued them at their handes, and fashioned it with the grauing toole, and made of it a [d] molten calfe: then they said, * These be thy gods, O Israel, which brought thee out of the land of Egypt.

* Psal. 106. 19.

d They smelled of their leauen of Egypt, where they saw calues, oxen, and serpents worshipped.

5 When Aaron saw that, he made an Altar before it: and Aaron proclaimed, saying, To morrow shal be the holy day of the Lord.

* 1. King. 12. 28.

6 So they rose vp the next day in the morning, and offered burnt offrings, and brought peace offerings: also * the people sate them downe to eate and drinke, and rose vp to play.

* 1. Cor. 10. 7.

7 ¶ Then the Lord sayd vnto Moses, * Goe, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

Deut. 9. 12.

8 They [e] are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides.

* 1. King. 12. 28. * Chap. 33. 3. deut. 9. 13.

9 Againe the Lord said vnto Moses, * I haue seene this people, and behold, it is a stiffenecked people.

10 Now [f] therefore let me alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mightie people.

f God sheweth that the prayers of the godly stay his punishment.

11 * But Moses prayed vnto the Lord his God, and said, O Lord, why doeth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

* Psal. 106. 23.

12 * Wherefore shall the Egyptians ‖speake, and say, He hath brought them out maliciously for to slay them in the mountains, and to consume them from the earth? turne from thy fierce wrath, and ‖change thy minde from this euill toward thy people.

* Num. 14. 13.

‖ Or, blaspheme.

‖ Or, repent.

13 Remember [g] Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saidest vnto them, * I wil multiply your seede, as the starres of the heauen, and all this land, that I haue spoken of, will I giue vnto your seede, and they shall inherite it for euer.

g That is, thy promise made to Abraham.

* Gen. 12. 7. and 15. 7. and 48. 16.

14 Then the Lord changed his mind from the euill, which hee threatned to doe vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

h All these repetitions shew how excellent a thing they estranded themselues of by their idolatrie.

17 And when Joshua heard the noise of the people, as they shouted, hee said vnto Moses, There is a noise of warre in the hoste.

18 Who answered, Is it not the noise of them that haue the victorie, nor the noyse of them that are ouercome: but I doe heare the noyse of singing.

19 Now, as soone as he came neere vnto the hoste, hee saw the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, hee tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel [i] drinke of it.

* Deut. 9. 21.

i Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe fierce: Thou knowest this people, that they are euen set on mischiefe.

23 And they said vnto me, Make vs gods to goe before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then

24 Then I sayde to them, Yee that haue golde, plucke it off: and they brought it mee, and I did cast it into the fire, and thereof came this calfe.

25 Moses therefore sawe that the people were [k] naked (for Aaron had made them naked vnto their shame among their enemies)

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

26 And Moses stood in the gate of the campe, and said, Who pertaineth to the Lord: let him come to mee. And all the sonnes of Leui gathered themselues vnto him.

27 Then hee said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: goe to and fro, from gate to gate, through the hoste, and [l] slay euery man his brother, and euery man his companion, and euery man his neighbour.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut. 33.9.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his [m] sonne, and vpon his brother, that there may be giuen you a blessing this day)

m In reuenging Gods glory, we must haue no respect to person, but put off all carnall affection.

30 And when the morning came, Moses sayde vnto the people, Yee haue committed a grieuous crime: but now I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, raise mee [n] out of thy booke, which thou hast written.

n So much he esteemed the glorie of God, that he preferred it euen to his owne saluation.

33 Then the Lord sayd to Moses, Whosoeuer hath sinned against me, I will put him out of my [o] booke.

o I will make it knowen that he was neuer predestinate in mine eternall counsell to life euerlasting.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will [p] visite their sinne vpon them.

p This declareth how grieuous a sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to go vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lord sayd vnto Moses, Depart, [a] goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak, and to Iaakob, saying, * Vnto thy seede will I giue it.

a The land of Canaan was compassed with hils: so they, that entred into it, must passe by by the hilles.

* Gen. 12.7. * Chap. 23.27. Iosh. 24.11. deut 7.22.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and honie: for I will not goe vp with thee, * because thou art a stiffenecked people, lest I consume thee in the way.

* Chap. 32.9. deut. 9.13.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiffenecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly raiment from thee, that I may know [b] what to doe vnto thee)

b That either I may shew mercy, if thou repent, or else punish thy rebellion.

6 So the children of Israel layde their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his Tabernacle, and pitched it without the hoste farre off from the host, and called it [c] Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill hee was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudie pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose vp, and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses, [d] face to face, as a man speaketh vnto his friend. After he turned againe into the hoste, but his seruant Iosh ua the sonne of Nun a young man, departed not out of the Tabernacle.

d Most plainely and familiarly of all others, Num. 12.7,8. deut. 34.10.

12 ¶ Then Moses said vnto the Lord, See, thou sayest vnto me, Leade this people forth, and thou hast not shewed me whom thou wilt send with me: thou hast said moreouer, I know thee by [e] name, and thou hast also found grace in my sight.

e I care for thee and will preserue thee in this thy vocation.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe me now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My † [f] presence shall goe with thee, and I will giue thee rest.

† Ebr. face. f Signifying that the Israelites should excell through Gods fauour all other people, verse 16.

15 Then he said vnto him, If thy presence goe not with vs, carry vs not hence.

16 And wherein now shall it be knowen, that I and thy people haue found fauour in thy sight?

ſight: ſhall it not be when thou goeſt with vs? ſo I, and thy people ſhal haue preeminence beſore all the people that are vpon the earth.

17 And the Lord ſaid vnto Moſes, I will doe this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I know thee by name.

18 Againe he ſaid, I beſeech thee, ſhewe me thy [g] glory.

g Thy face, thy ſubſtance, and thy maieſtie.

19 And he anſwered, I will make all my [h] good goe before thee, and I will [i] proclaime the Name of the Lord before thee: [*] for I wil ſhewe [k] mercy to whom I will ſhew mercy, and will haue compaſſion on whome I will haue compaſſion.

h My mercie, and fatherly care.

i Reade Chap. 34 verſe 6,7.

* Rom. 9. 15.

k For finding nothing in man that can deſerue mercy, he will freely ſaue his.

20 Furthermore he ſayd, Thou canſt not ſee my face, for there ſhall no man ſee me, and [l] liue.

l For Moſes ſaw not his face in full maieſtie, but as mans weakenes could beare.

21 Alſo the Lord ſaid, Behold, there is a place by [m] me, and thou ſhalt ſtand vpon the rocke:

m In mount Horeb.

22 And while my glory paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my [n] backe parts: but my face ſhall not be ſeene.

n So much of my glory as in this mortall life thou art able to ſee.

CHAP. XXXIIII.

1 *The Tables are renued.* 6 *The deſcription of God.* 12 *All fellowſhip with Idolaters is forbidden.* 18 *The three feaſts.* 28 *Moſes is fortie dayes in the mount.* 30 *His face ſhineth, and he toureth it with a vaile.*

* Deut. 10. 1. AND the Lord ſaid vnto Moſes, [*] Hewe thee two Tables of ſtone, like vnto the firſt, and I will write vpon the Tables the wordes that were in the firſt Tables, which thou brakeſt in pieces.

2 And be ready in the morning, that thou mayeſt come vp early vnto the mount of Sinai, and † waite there for me in the top of the mount.

† Ebr. ſtand to me.

3 But let no man come vp with thee, neither let any man be ſeene throughout all the mount, neither let the ſheepe nor cattell feede ‖ before this mount.

‖ Or, about.

‖ Or, poliſhed.

4 ¶ Then Moſes ‖ hewed two Tables of ſtone like vnto the firſt, and roſe vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand the two Tables of ſtone.

5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the Name of the Lord.

a This ought to be referred to the Lord, and not to Moſes proclaiming: as chap. 33. verſe 19.

† Ebr. not making innocent.

* Deut. 5. 9. Ier. 32. 18.

6 So the Lord paſſed before his face, and [a] cryed, The Lord, the Lord, ſtrong, mercifull, and gracious, ſlow to anger, and abundant in goodneſſe and trueth,

7 Reſeruing mercie for thouſands, forgiuing iniquitie, and tranſgreſſion and ſinne, and not † making the wicked innocent, * viſiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moſes made haſte and bowed himſelfe to the earth, and worſhipped,

9 And ſaid, O Lord, I pray thee, if I haue found grace in thy ſight, that the Lord would now goe with vs ([b] for it is a ſtiffenecked people) and pardon our iniquitie and our ſinne, and take vs for thine inheritance.

b Seeing the people are thus of nature, the rulers haue needs to call vpon God that he would alwayes be preſent with his ſpirit.

10 And hee anſwered, Behold, [*] I will make a couenant before all thy people, and will do marueiles, ſuch as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, ſhall ſee the worke of the Lord: for it is a terrible thing that I will doe with thee.

* Deut. 5. 2.

11 Keepe diligently that which I command thee this day: Behold, I will caſt out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebuſites.

12 * Take heede to thy ſelfe, that thou make no compact with the Inhabitants of the land whither thou goeſt, leſt they be the cauſe of [c] ruine among you.

* Deut. 7. 2.

c If thou follow their wickednes, and pollute thy ſelfe with their idolatrie.

13 But yee ſhall ouerthrow their altars, and breake their images in pieces, and cut downe their [d] groues,

d Which pleaſant places they chuſed for their idoles.

14 (For thou ſhalt bow downe to none other God, becauſe the Lord, whoſe Name is [*] Ielous, is a ielous God)

* Chap. 20. 5.

15 Leſt thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe ſacrifice vnto their gods, ſome man call thee, and thou * eate of his ſacrifice:

* Chap. 23. 32. deut. 7. 2.

* 1. Cor. 8. 10.

16 And leſt thou take of their * daughters vnto thy ſonnes, and their daughters goe a whoring after their gods, and make thy ſonnes goe a whoring after their gods.

* 1. King. 11. 2.

17 Thou ſhalt make thee no gods of [e] mettall.

e As gold, ſilver, braſſe, or any thing that is molten: And herein is condemned all maner of idoles, whatſoeuer they be made of.

18 ¶ The feaſt of * vnleauened bread ſhalt thou keepe: ſeuen dayes ſhalt thou eate vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou cameſt out of Egypt.

* Chap. 23. 15.

* Chap. 13. 4.

19 * Euery male, that firſt openeth the wombe, ſhall be mine: alſo all the firſt borne of thy flocke ſhall be reckoned mine, both of beeues and ſheepe.

* Chap. 13. 2. and 22. 29. ezek. 44. 30.

20 But the firſt of the aſſe thou ſhalt buy out with a lambe: and if thou redeeme him not, then thou ſhalt breake his necke: all the firſt borne of thy ſonnes ſhalt thou redeeme, and none ſhall appeare before me * [f] emptie.

* Chap. 23. 15. eccluſ. 35. 4.

f Without offering ſomething.

21 ¶ * Sixe dayes ſhalt thou worke, and in the ſeuenth day thou ſhalt reſt: both in eating time, and in the harueſt thou ſhalt reſt.

* Chap. 23. 12.

22 * ¶ Thou

*Chap.23.16.

22 ¶ * Thou shalt also obserue the feast of weekes in the time of the first fruites of wheate haruest, and the feast of gathering fruites in s the end of the yeere.

g Which was in September, when the sunne declined, which in the count of politicall things they called the end of the yere.

23 ¶ * Thrise in a yeere shall all your men children appeare before the Lord Iehouah God of Israel.

*Deut.16.16.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall h desire thy land, when thou shalt come vp to appeare before the Lord thy God thrise in the yeere.

chap.23.14,17.

h God promiseth to defend them and theirs, which obey his commandement.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

*Chap.23.18.

26 The first ripe fruites of thy land thou shalt bring vnto the house of the Lorde thy God: yet shalt thou not i seethe a kidde in his mothers milke.

i Reade Chap. 23.19. deut.14.21.

27 And the Lord said vnto Moses, Write thou these wordes: for after the tenour of * these wordes I haue made a couenant with thee and with Israel.

*Chap.24.18. deut.9.9.

28 So he was there with the Lord k forty dayes and fortie nights, and did neither eate bread nor drinke water: and hee wrote in the Tables * the words of the couenant, euen the ten ‖ commandements.

k This miracle hath to confirme the authoritie of the law, and ought no more to be followed then other miracles.

*Deut.4.13.

‖ Or, words.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hand, as he descended from the mount: (now Moses wist not that the skinne of his face shone bright, after that God had talked with him.

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skin of his face shone bright, and they were l afraid to come neere him)

l Reade 2.Cor. 3.7.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

*2.Cor 3.13.

34 But, when Moses came m before the Lord to speake with him, hee tooke off the couering vntill hee came out: then he came out, and spake vnto the children of Israel that which he was commanded.

m Which was in the Tabernacle of the Congregation.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therfore Moses put the couering vpon his face, vntill he went to speake with God.

CHAP. XXXV.

2 *The Sabbath.* 5 *The free gifts are required.* 21 *The readinesse of the people to offer.* 30 *Bezaleel and Aholiab are praised of Moses.*

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded, that ye should doe them:

2 * Sixe dayes thou shalt worke, but the seuenth day shall be vnto you the holy a Sabbath of rest vnto the Lord: whosoeuer doeth any worke therein, shall die.

*Chap.20.9.

a Wherein ye shall rest from all bodily worke.

3 Yee shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offring vnto the Lord: whosoeuer is of a * willing heart, let him bring this offring to the Lord, namely golde, and siluer, and brasse:

*Chap.25.2.

6 And blue silke, and purple, and scarlet, and fine linnen, and goats haire,

7 And rammes skinnes died redde, and badgers skinnes, with Shittim wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And Onix stones, and stones to be set in the Ephod, and in the brestplate.

10 And all the wise b hearted among you, shall come and make all that the Lord hath commanded:

b Reade Chap. 28.3.

11 That is, the * Tabernacle, the pauilion thereof, and his couering, and his taches, and his boards, his barres, his pillars and his sockets,

*Chap.26.31.

12 The Arke, and the barres thereof: the Mercie seate, and the vaile that c coureth it,

c Which hangeth before the Mercie seate, that it could not be seene.

13 The Table, and the barres of it, and all the instruments thereof, and the shewbread:

14 Also the Candlesticke of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume, and his barres, & the anointing oile, and the sweete incense, and the vaile of the doore at the entring in of the Tabernacle,

*Chap.30.1.

16 The * Altar of burnt offring with his brasen grate, his barres and all his instruments, the lauer and his foote,

*Chap.27.1.

17 The hangings of the court, his pillars, and his sockets, and the vaile of the gate of the Court,

18 The pinnes of the Tabernacle, and the pinnes of the Court with their cordes,

19 The d ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

d Such as appertaine to the seruice of the Tabernacle.

20 ¶ Then all the Congregation of the children

dren of Iſrael departed from the preſence of Moſes.

† Ebr. lifted him vp. 21 And euery one, whoſe heart † encouraged him, and euery one, whoſe ſpirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vſes, and for the holy garments.

‖ Or, hookes. 22 Both men and women, as many as were free hearted, came and brought ‖ taches and earings, and rings, and bracelets, all were iewels of gold: and euery one that offered an offering of gold vnto the Lord:

23 Euery man alſo, which had blew ſilke, and purple, and ſcarlet, and fine linnen, and goats haire, and rammes ſkinnes died red, and badgers ſkinnes, brought them.

† Ebr. with whom was found. 24 All that offered an oblation of ſiluer and of braſſe, brought the offering vnto the Lord: and euery one, that † had Shittim wood of any manner worke of the miniſtration, brought it.

c Which were wittie and expert. 25 And all the women that were c wiſe hearted, did ſpin with their handes, & brought the ſpun worke, euen the blew ſilke, and the purple, the ſcarlet, and the fine linnen.

f That is, which were good ſpinners. 26 Likewiſe all the women, f whoſe hearts were mooued with knowledge, ſpunne goates haire.

27 And the rulers brought Onix ſtones, and ſtones to bee ſet in the Ephod, and in the breaſtplate:

* Chap. 30. 23. 28 Alſo ſpice, and oile for light, and for the * anoynting oile, and for the ſweet perfume.

g Vſing Moſes as a miniſter therof. 29 Euery man and woman of the children of Iſrael, whoſe hearts mooued them willingly to bring for all the worke which the Lord had commanded them to make g by the hand of Moſes, brought a free offering to the Lord.

* Chap. 31. 2. 30 ¶ Then Moſes ſaid vnto the children of Iſrael, Beholde, * the Lord hath called by name Bezaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Iudah,

‖ Or, with the Spirit of God. 31 And hath filled him ‖ with an excellent ſpirit of wiſedome, of vnderſtanding, and of knowledge, and in all maner worke,

32 To finde out curious workes, to worke in gold, and in ſiluer, and in braſſe,

33 And in grauing ſtones to ſet them, and in caruing of wood, euen to make any maner of fine worke.

34 And hee hath put in his heart that hee may teach other: both hee, and Aholiab the ſonne of Ahiſamach of the tribe of Dan:

h Pertaining to graning, or karning, or ſuch like. * Chap. 26. 1. 35 Them hath he filled with wiſedome of heart to worke all manner of h cunning * and broydered, and needle worke: in blewe ſilke, and in purple, in ſcarlet, and in fine linnen and weauing, euen to doe all maner of worke and ſubtill inuentions.

CHAP. XXXVI.

5 The great readineſſe of the people, in ſo much that hee commaunded them to ceaſe. 8 The curtaines made. 19 The couerings. 20 The boardes. 31 The barres. 35 and the vaile.

† Ebr. wiſe in heart. THen wrought Bezaleel, and Aholiab, and all † cunning men, to whom the Lord gaue wiſedome, and vnderſtanding, to know how to worke all maner worke for the ſeruice of the a Sanctuary, according to all that the Lord had commanded.

a By the Sanctuary he meaneth here all the Tabernacle. 2 For Moſes had called Bezaleel, and Aholiab, and all the wiſe hearted men, in whoſe hearts the Lord had giuen wiſedome, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moſes all the offering which the children of Iſrael had brought for the worke of the ſeruice of the Sanctuary, to make it: alſo b they brought ſtill vnto him free gifts euery morning.

b Meaning, the Iſraelites. 4 So all the wiſe men that wrought all the holy worke, came euery man from his worke which they wrought,

5 And ſpake to Moſes, ſaying, The people bring too c much, and more then ynough for the vſe of the worke, which the Lord hath commanded to be made.

c A rare example and not able to ſee the people ſo ready to ſerue God with their goods. 6 Then Moſes gaue a commandement, and they cauſed it to be proclaimed throughout the hoſte, ſaying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were ſtayed from offering.

7 For the ſtuffe they had, was ſufficient for all the worke to make it, and too much.

* Chap. 26. 31. 8 *All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linnen, and of blew ſilke, and purple, and ſkarlet: d Cherubims of broydered worke made they vpon them.

d Which were little pictures with wings, in the fourme of children. 9 The length of one curtaine was twentie and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one ſile.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And hee made ſtrings of blew ſilke by the edge of one curtaine, in the ſelnedge of the coupling: likewiſe hee made on the ſide of the other curtaine in the ſelnedge in the ſecond coupling.

* Chap. 26. 10. 12 *Fiftie ſtrings made he in the one curtaine, and fiftie ſtrings made hee in the edge of the other curtaine, which was in the ſecond coupling; the ſtrings were ſet one againſt another,

‖ Or, hookes. 13 After, he made fiftie ‖ taches of golde, and coupled the curtaines one to another with the taches: ſo was it one Tabernacle.

14 ¶ Also hee made curtaines of Goates haire for the ‖ couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.

‖ Or, pauilion.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one size.

16 And he coupled fiue curtaines by themselues, and sixe curtaines by themselues:

17 Also hee made fiftie strings vpon the edge of one curtaine in the selvedge in the coupling, and fiftie strings made he vpon the edge of the other curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made a [e] couering vpon the pauilion of Rammes skinnes died red, and a couering of Badgers skinnes aboue.

e These two were aboue the couering of goats haire.

20 ¶ Likewise he made the boards for the Tabernacle, of Shittim wood to [f] stand vp.

f Ans to beare by the curtaines of the Tabernacle.

21 The length of a board was ten cubits, and the breadth of a board was a cubite, and an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twentie boardes for the South side of the Tabernacle, euen full south.

24 And forty sockets of siluer made he vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twenty boards,

26 And their fortie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward [g] the West side of the Tabernacle he made sixe boards,

g Or, toward the sea, which was the sea called Mediterraneum Westward from Hierusalem.

28 And two boards made hee in the corners of the Tabernacle, for either side,

29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: thus he did to both in both corners.

* Chap. 26. 24.

30 So there were eight boards, and their sixteene sockets of siluer, vnder euery board two sockets.

31 ¶ After, he made * barres of Shittim wood, fiue for the boards in the one side of the Tabernacle,

* Chap. 26. 28. and 30. 4, 5.

32 And fiue barres for the boardes in the other side of the Tabernacle, and fiue barres for the boards of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoot through the boards, from the one end to the other.

34 He ouer layd also the boards with gold, and made their rings of gold for places for the barres, and couered the barres with gold.

35 ¶ Moreouer he made a [h] vaile of blew silke, and purple, and of scarlet, and of fine twined linen: with Cherubims of broidred worke made he it:

h Which was betweene the Sanctuary and the Holiest of all.

36 And made thereunto foure pillars of Shittim, and ouerlaid them with gold: whose ‖ hookes were also of golde, and hee cast for them foure sockets of siluer.

‖ Or, heads.

37 And he made an [i] hanging for the Tabernacle doore, of blew silke, and purple, and scarlet, and fine twined linnen, and needle worke,

i Which was betweene the Court and the Sanctuary.

38 And the fiue pillars of it with their hookes, and ouerlaid their chapiters and their ‖ filets with golde, but their fiue sockets were of brasse.

‖ Or, grauen borders.

CHAP. XXXVII.

1 *The Arke.* 6 *The Mercie seate.* 10 *The Table* 17 *The Candlestick.* 25 *The Altar of incense.*

AFter this, Bezaleel made the * Arke of Shittim wood, two cubits and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high:

* Chap. 25. 10.

2 And ouerlaid it with fine golde within and without, and made a [a] crowne of gold to it round about,

a Like battlements.

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And hee made the * Mercie seate of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

* Chap. 25. 17.

7 And he made two Cherubims of gold, vpon the two ends of the Mercie seate: euen of worke beaten with the hammer made hee them.

8 One Cherub on the one ende, and another Cherub on the other end: [b] of the Mercie seate made he the Cherubims, at the two ends thereof.

b Of the selfe same matter that the Mercie seat was.

9 And the Cherubims spread out their wings on high, and couered the Mercie seate with their wings, and their faces were one towards another: toward the Mercie seat were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubits was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the hight of it.

11 And he ouer laid it with fine golde, and made thereto a crowne of gold round about.

12 Also hee made thereto a border of an ‖ hand breadth round about, and made vpon the

‖ Or, foure fingers.

the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and couered them with golde to beare the Table.

16 * Also he made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and couerings for it, wherewith it should be couered. * Chap.25.29.

17 ¶ Likewise he made the Candlestick of pure golde: of worke beaten out with the hammer made he the Candlestick: and his shaft, and his branch, his bolles, his knops, and his flowres were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bolles made like almonds, a knoppe and a floure: and in another branch three bolles made like almonds, a knop and a floure: and so throughout the sixe branches that proceeded out of the Candlestick.

20 And vpon the Candlestick were foure bolles after the fashion of almonds, the knops thereof, and the floures thereof:

21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches comming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure gold. * Chap.25.31.

23 And hee made for it seuen lampes with the snuffers, & snuffdishes thereof of pure gold.

24 Of a [c] talent of pure gold made hee it with all the instruments thereof. c Reade Chap. 25.39.

25 ¶ Furthermore he made the * perfume Altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites high, and the hornes thereof were of the same. * Chap.30.1,2, 3.

26 And hee couered it with pure gold, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And hee made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and ouerlayd them with gold.

29 And he made the holy * anointing oile, * Chap. 30,23, 25.

and the sweet pure incense after the Apothecaries art.

CHAP. XXXVIII.

1 *The Altar of burnt offrings.* 8 *The brasen Lauer.* 9 *The Court.* 24 *The summe of that the people offered.*

ALso hee made the Altar of the burnt offering * of Shittim wood: fiue cubites was the length thereof, and fiue cubites the breadth thereof: it was square and three cubites high. * Chap.27.1.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlayd it with brasse.

3 Also he made all the instruments of the Altar: the * ashpans, and the besoms, and the basins, the fleshhookes, and the ‖ censers: all the instruments thereof made he of brasse. * Chap.27.3. ‖ Or, firepannes.

4 Moreouer, hee made a brasen grate wrought like a net to the altar, vnder the compasse of it beneath in the [a] midses of it,

5 And cast foure rings of brasse for the foure ends of the grate to put barres in. a Or that the gridyron or grate was halfe so high as the Altar, and stood within it.

6 And hee made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on the sides of the Altar to beare it withall, and made it * hollow within the boards. * Chap.27.8.

8 ¶ Also he made the Lauer of brasse, and the foote of it of brasse of the [b] glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation. b R. Kimhi saith, that the women brought their looking glasses, which were of brasse of fine mettall, and offered them freely vnto the vse of the Tabernacle which was a bright thing, and of great maiestie.

9 ¶ Finally, hee made the Court on the South side full South: the hangings of the Court were of fine twined linnen, hauing an hundreth cubits.

10 Their pillars were twentie, and their brasen sockets twentie: the hookes of the pillars, and their filets were of siluer.

11 And on the Northside the hangings were an hundreth cubits: their pillars twentie, & their sockets of brasse twenty, the hooks of the pillars, and their filets of siluer.

12 On the West side also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars, and their filets of siluer.

13 And toward the East side, full East were hangings of fiftie cubites.

14 The hangings of the one side were fifteene cubites, their three pillars, and their three sockets: * Chap.27.14.

15 * And of the other side of the Court gate on both sides were hangings of fifteene cubites, with their three pillars, and their three sockets.

16 All the hangings of the Court round about were of fine twined linnen:

17 But the sockets of the pillars were of brasse: the hookes of the pillars and their fil-

lets of siluer, and the couering of their chapiters of siluer: and all the pillars of the Court were hooped about with siluer.

18 He made also the hanging of the gate of the Court of needle worke, blew silke, and purple, and scarlet, and fine twined linnen euen twentie cubites long, and fiue cubites in height and breadth, † like the hangings of the Court.

† Ebr. ouer against.

19 And their pillars were foure with their foure sockets of brasse: their hookes of siluer, and the couering of their chapiters, and their filets of siluer.

20 But all the *pinnes of the Tabernacle and of the Court round about were of brasse.

* Chap. 27. 19.

21 ¶ These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the [c] Leuites, by the hand of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3. 4.

22 So Bezaleel the sonne of Uri the sonne of Hur, of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a [d] cunning workeman, and an Embroiderer, and a worker of needle worke in blew silke, and in purple, and in scarlet, and in fine linnen.

d As a grauer, or carpenter, Chap. 31. 4.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offring) was nine and twentie talents, and seuen hundred and thirty shekels, according to the shekel of the Sanctuarie.

25 But the siluer of them that were numbred in the Congregation, was an hundreth talents, and a thousand seuen hundreth seuentie and fiue shekels, after the shekel of the Sanctuarie.

‖ Or, halfe a shekel.

26 A ‖ portion for a man, that is, halfe a shekell after the shekel of the Sanctuary, for al them that were numbred from twenty yere old and aboue, among sixe hundreth thousand, and three thousand, and fiue hundreth and fifty men.

27 Moreouer there were an hundreth talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the valle: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundreth and seuentie and fiue shekels, and ouerlaid their chapiters, and made filets about them.

29 Also the brasse of the offring was seuentie [e] talents, and two thousand, and foure hundreth shekels.

e Reade the weight of a talent, Chap. 25. 39.

30 Whereof hee made the sockets to the doore of the tabernacle of the Congregation, and the brasen altar, & the brasen grate which was for it, with al the instruments of the altar,

31 And the sockets of the Court round about, and the sockets for the Court gate, and all the *pinnes of the Tabernacle, and all the pinnes of the Court round about.

* Chap. 27. 19.

CHAP. XXXIX.

1 The apparell of Aaron and his sonnes. 32 All that the Lord commanded, was made, and finished. 43 Moses blesseth the people.

MOreouer, they made [a] garments of ministration to minister in the Sanctuary of blew silke, and purple, and scarlet: they *made also the holy garments for Aaron, as the Lord had commanded Moses.

a As couerings for the Arke, the Candlesticke, the Altars, and such like.

* Chap. 31. 10. and 35. 19.

2 So he made the Ephod of golde, blewe silke, and purple, and scarlet, and fine twined linnen.

3 And they did beate the golde into thinne plates and cut it into wyers, to worke it in the blew silke, and in the purple, and in the scarlet, & in the fine linen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broydered gard of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of gold, of blewe silke, and purple, and scarlet, and fine twined linnen, as the Lord had commanded Moses.

6 ¶ And they wrought *two Onix stones closed in ouches of gold, and grauen, as [b] signets are grauen, with the names of the children of Israel,

* Chap. 28. 9.

b That is, of very fine and curious workemanship.

7 And put them on the shoulders of the Ephod, as stones for a *remembrance of the children of Israel, as the Lord had commanded Moses.

* Chap. 28. 12.

8 ¶ Also he made the brestplate of broydred worke like the worke of the Ephod: to wit, of gold, blew silke, and purple, and scarlet, and fine twined linnen.

9 They made the brestplate double, and it was square, an handbreadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the second row, an Emerand, a Saphir, and a diamond:

12 Also in the third rowe, [c] a Turkeis, an Achate, and an Hematite.

c Or, a ligure, which stone, authors write, that it commeth of the vrine of the beast called Lynx.

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Iasper: closed and set in ouches of golde.

14 So the stones were according vnto the names of the children of Israel, euen twelue [d] after their names, grauen like signets euery one after his name, according to the twelue Tribes.

d That is, euery tribe had his name written in a stone.

15 After, they made vpon the brestplae chaines

chaines at the endes, of wrethen worke and pure golde.

16 They made alſo two boſſes of golde, and two golde rings, and put the two rings in the two corners of the breſtplate.

17 And they put the two wrethen chaines of golde in the two rings, in the corners of the breſtplate.

18 Alſo the two other endes of the two wrethen chaines, they faſtened in the two boſſes, and put them vpon the ſhoulders of the Ephod vpon the forefront of it.

19 Likewiſe they made two rings of golde, and put them in the two other corners of the breaſtplate vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and ouer againſt his coupling aboue the broidered gard of the Ephod.

21 Then they faſtened the breaſtplate by his rings vnto the rings of the Ephod, with a lace of blewe ſilke, that it might bee faſt vpon the broydered gard of the Ephod, and that the breaſtplate ſhould not bee looſed from the Ephod, as the Lord had commanded Moſes.

22 ¶ Moreouer, hee made the robe of the [e] Ephod of wouen worke, altogether of blew ſilke,

e Which was next vnder the Ephod.

23 And [f] the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

f Where he ſhould put thorow his head.

24 And they made vpon the ſkirtes of the robe pomegranates of blew ſilke, and purple, and ſcarlet, and fine linnen twined.

25 They made alſo * belles of pure golde, and put the belles betweene the pomegranats vpon the ſkirtes of the robe round about betweene the pomegranates.

* Chap.28.33.

26 A bell and a pomegranate, a bell and a pomegranate round about the ſkirtes of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coates of fine linnen, of wouen worke for Aaron and for his ſonnes,

28 And the miter of fine linen, and goodly bonets of fine linnen, and linnen * breeches of fine twined linnen,

* Chap.28.42.

29 ¶ And the girdle of fine twined linen, and of blew ſilke, and of purple, and ſcarlet, euen of needle worke, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine golde, and wrote vpon it a ſuperſcription like to the grauing of a ſignet,

* Chap.28.36.

* HOLINES TO THE LORD.

31 And they tyed vnto it a lace of blewe ſilke to faſten it on high vpon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, euen of the * Tabernacle of the congregation finiſhed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

* Chap.27.21.

33 ¶ Afterward they brought the Tabernacle vnto Moſes, the Tabernacle and all the inſtruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the couering of Rammes ſkinnes died red, and the couerings of Badgers ſkins, and the [g] couering vaile,

g So called, becauſe it hanged before the Mercie ſeate, and couered it from light, Chap.35.12.

35 The Arke of the Teſtimonie, and the barres thereof, and the Mercie ſeat,

36 The Table, with all the inſtruments thereof, and the Shewbread,

37 The pure Candleſticke, the lampes thereof, euen the lampes [h] ſet in order, and all the inſtruments thereof, and the oile for light:

h Or, which Aaron dreſſed and refreſhed with oyle euery morning, Chap.30.7.

38 Alſo the golden Altar, and the anoynting oyle, and the ſweete incenſe, and the hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres, and all his inſtruments, the Lauer and his foote.

40 The curtaines of the Court with his pillars, and his ſockets, and the hanging to the Court gate, and his cords, and his pinnes, and all the inſtruments of the ſeruice of the Tabernacle, called the Tabernacle of the congregation.

41 Finally, the miniſtring garments to ſerue in the Sanctuary, and the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

42 According to euery point that the Lord had [i] commaunded Moſes, ſo the children of Iſrael made all the worke.

i Signifying, that in Gods matters man may neither adde nor diminiſh.

42 And Moſes beheld all the worke, and behold, they had done it as the Lord had commanded: ſo had they done: and Moſes [k] bleſſed them.

k Praiſed God for the peoples diligence, and prayed for them.

CHAP. XL.

1 *The Tabernacle with the appertinances is reared vp.*
34 *The glory of the Lord appeareth in the cloud couering the Tabernacle.*

THen the Lord ſpake vnto Moſes, ſaying,

2 In the [a] firſt day of the firſt moneth, in the very firſt of the ſame moneth ſhalt thou ſet vp the Tabernacle, called the Tabernacle of the Congregation:

a After that Moſes had bene 40. dayes and fortie nights in the mount, that is, from the beginning of Auguſt to the tenth of September, he came downe, and cauſed this worke to be done: which being finiſhed, was ſet vp in April, which moneth contained halfe Marche and halfe Aprill.

3 And thou ſhalt put therein the Arke of the Teſtimonie, and couer the Arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in order as it doth require: thou ſhalt alſo bring in the Candleſticke, and light his lampes,

* Reade Chap. 26.35.

5 And thou shalt set the incense Altar [b] of golde before the Arke of the Testimonie, and put the [c] hanging at the doore of the Tabernacle.

6 Moreouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation,

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water there in.

8 Then thou shalt appoint the Court round about, and hang vp the hanging at the Court gate.

9 After, thou shalt take the annoynting oyle, and annoint the Tabernacle, [g] all that is therein, and hallow it with al the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an Altar most holy.

11 Also thou shalt anoynt the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpō Aaron the holy garments, and shalt annoint him, and sanctifie him, that hee may minister vnto mee in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt annoint them as thou diddest anoynt their father, that they may minister vnto me in the Priests office: for their anointing shall bee a signe, that the Priesthood [d] shall be euerlasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ *Thus was the Tabernacle reared vp the first day of the first moneth, in [e] the second yeere.

18 Then Moses reared vp the Tabernacle, and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And he spread the couering ouer the Tabernacle, and put the couering of that couering on high aboue it, as the Lord had commanded Moses.

20 ¶ And hee tooke and put the [f] Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Mercie seate on high vpon the Arke.

21 He brought also the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northside of the tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the congregation, euer against the Table toward the Southside of the Tabernacle,

25 And he ‖ lighted the lampes before the Lord, as the lord had commanded Moses.

26 ¶ Moreouer, he set the golden Altar in the Tabernacle of the Congregation, before the vaile,

27 And burnt sweet incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the [g] doore of the Tabernacle.

29 After, hee set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offring and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, he reared vp the Court round about the Tabernacle and the Altar, and hanged vp the vaile at the Court gate: so Moses finished the worke.

34 ¶ *Then the cloude couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

38 For [h] cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneys.

[b] That is, the altar of perfume, or to burne incense on.

[c] This hanging or vaile was betweene the sanctuarie and the Court.

[d] Till both the Priesthood and the ceremonies should end, which was at Christs comming.

[e] After they came out of Egypt, Num. 7. 1.

[f] That is, the Tables of the Law, Chap. 31. 18. and 34. 29.

* Chap. 35. 12.

‖ Or, set vp.

[g] Betweene the Sanctuary and the Court.

* Numb. 9. 15. 1. king. 8. 10.

[h] Thus the presence of God preserued and guided them night and day, till they came to the land promised.

* Numb. 7. 1.

¶ The

¶ The third Booke of Moſes, called *Leuiticus.

* Becauſe in this booke is chiefly intreated of the Leuites, and of things perteining to their office.

THE ARGVMENT.

AS God dayly by moſt ſingular benefits declared himſelfe to bee mindfull of his Church: ſo he would not that they ſhould haue any occaſion to truſt either in themſelues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine ſeruice and Religion. Therefore he ordeined diuers kindes of oblations and ſacrifices, to aſſure them of forgiuenes of their offences (if they offered them in true faith and obedience.) Alſo he appoynted their Prieſts and Leuites, their apparell, offices, converſation and portion: he ſhewed what feaſts they ſhould obſerue, and in what times. Moreouer, he declared by theſe ſacrifices and ceremonies that the reward of ſinne is death, and that without the blood of Chriſt the innocent Lambe there can be no forgiuenes of ſinnes. And becauſe they ſhould giue no place to their owne inuentions (which thing God moſt deteſteth, as appeareth by the terrible example of Nadab & Abihu) he preſcribed euen to the leaſt things, what they ſhould doe, as what beaſts they ſhould offer & eat: what diſeaſes were contagious and to be auoyded: what order they ſhould take for all maner of filthineſſe and pollution to purge it: whoſe company they ſhould flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promiſed fauour & bleſſing to them that kept his lawes, and threatned his curſe to them that tranſgreſſed them.

CHAP. I.

2 Of burnt offerings for particular perſons. 3. 10 and 14 The maner to offer burnt offerings aſwell of bullocks, as of ſheepe and birds.

a Whereby Moſes declareth that he taught nothing to the people, but that which he receiued of God.

NOw the [a]Lord called Moſes, and ſpake vnto him out of the Tabernacle of the Congregation, ſaying,

2 Speake vnto the children of Iſrael, & thou ſhalt ſay vnto them, If any of you offer a ſacrifice vnto the Lord, yee ſhall offer your ſacrifice of

b So they could offer of none other ſort, but of thoſe which were commanded. * Exod. 29.10.

[b]cattell, as of beeues and of the sheepe.

3 *If his ſacrifice be a burnt offering of the heard, he ſhal offer a male without blemiſh preſenting him of his owne voluntary will at the doore of the [c]Tabernacle of the Congregation before the Lord.

c Meaning, within the court of the Tabernacle.

4 And he ſhal put his hand vpon the head of the burnt offring, and it ſhalbe accepted † to the Lord, to be his atonement.

† Ebr. to him.

5 And [d]hee ſhall kill the bullocke before the Lord, and the Prieſts Aarons ſonnes ſhall offer the blood, and ſhall ſprinckle it round about vpon the [e]Altar, that is by the doore of the Tabernacle of the Congregation.

d The Prieſt or Leuite.

e Of the burnt offering, Exod. 27.1.

6 Then ſhall hee flay the burnt offering, and cut it in pieces.

7 So the ſonnes of Aaron the Prieſt ſhal put fire vpon the Altar, and lay the wood in order vpon the fire.

8 Then the Prieſtes Aarons ſonnes ſhall lay the parts in order, the head and the ‖kall vpon the wood that is in the fire which is vpon the Altar.

‖ Or, the body of the beaſt, or the fat.

9 But the inwards thereof, and the legs thereof he ſhall waſh in water, and the Prieſt ſhall burne all on the Altar: for it is a burnt offering, an oblation made by fire, for a ſweet ſauour [f]vnto the Lord.

f Or a ſauour of reſt, which pacifieth the anger of the Lord.

10 ¶ And if his ſacrifice for the burnt offring be of the flocks (as of the ſheepe, or of the goats) he ſhall offer a male without blemiſh,

11 [g]And he ſhall kil it on the Northſide of the Altar [h]before the Lord, and the Prieſtes Aarons ſonnes ſhall ſprinckle the blood thereof round about vpon the Altar.

g Reade Leuit. 1.

h Before the Altar of the Lord.

12 And hee ſhall cut it in † pieces, ſeparating his head and his ‖kall, and the Prieſt ſhall lay them in order vpon the wood that lieth in the fire which is on the Altar:

† Ebr. into his pieces. ‖ Or, fat.

13 But he ſhall waſh the inwards, and the legges with water, and the Prieſt ſhall offer the whole and burne it vpon the Altar: for it is a burnt offring, an oblation made by fire for a ſweet ſauour vnto the Lord.

14 ¶ And if his ſacrifice bee a burnt offering to the Lord of the fowles, then hee ſhall offer his ſacrifice of the turtle doues, or of the yong pigeons.

15 And the Prieſt ſhall bring it vnto the Altar, and [i]wring the necke of it aſunder, and burne it on the Altar: and the blood thereof ſhall be ‖ ſhed vpon the ſide of the Altar.

i The Ebrew word ſignifieth to pinch off with the naile. ‖ Or, ſtrained, or preſſed.

16 And hee ſhall plucke out his maw with his fethers, and caſt them beſide the Altar on the [k]Eaſt part in the place of the aſhes.

k On the ſide of the court gate in the paſſage which ſtood with aſhes, Exod. 27.3.

17 And hee ſhall cleaue it with his wings, but not diuide it aſunder: and the Prieſt ſhall burne it vpon the Altar vpon the wood that is in the fire: for it is a burnt offring, an oblation made by fire for a ſweet ſauour vnto the Lord.

CHAP. II.

1 The meat offering is after three ſorts: of fine floure vnbaken, 4 Of bread baken, 14 And of corne in the eare.

AND when any will offer a [a]meate offring vnto the Lord, his offering ſhall be fine floure, and he ſhall powre oyle vpon it, and put incenſe thereon,

a Becauſe the burnt offering could not bee without the meat offering.

2 And ſhall bring it vnto Aarons ſonnes the Prieſts, and [b]he ſhal take thence his handfull of the floure, and of the oyle with all the incenſe,

b The Prieſt.

incense, and the Priest shall burne it for a [c] memoriall vpon the Altar: for it is an offering made by fire for a sweet sauour vnto the Lord.

3 *But the remnant of the meat offering shalbe Aarons and his sonnes: for it is [d] most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the ouen, it shall bee an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy [e] meat offering be an oblation of the frying pan, it shalbe of fine floure vnleauened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meate offring.

7 ¶ And if thy meat offering be an oblation made in the caldron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meat offring (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shal bring it to the Altar,

9 And the Priest shall take from the meat offering a *memoriall of it, and shall burne it vpon the Altar: for it is an oblation *made by fire for a sweet sauour vnto the Lord.

10 But that which is left of the meate offering, shalbe Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate offerings which yee shall offer vnto the Lord, shall be made without leauen: for ye shal neither burne leauen nor hony in any offering of the Lord made by fire.

12 In the oblation of the first fruits ye shal offer [f] them vnto the Lord, but they shal not be burnt [g] vpon the Altar for a sweet sauour.

13 (All the meate offerings also shalt thou season with *salt, neither shalt thou suffer the salt of the [h] couenant of thy God to be lacking from thy meat offering, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meat offring of thy first fruits vnto the Lord, thou shalt offer for thy meate offering of thy first fruits *eares of corne dried by the fire, and wheate beaten out of ‖ the greene eares.

15 After, thou shalt put oile vpon it, and lay incense thereon: for it is a meat offering.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offerings, and beasts for the same. 17 The Israelites may neither eat fat, nor blood.

ALso if his oblation be a [a] peace offering, if he wil offer of the droue (whether it be male or female) hee shall offer such as is without blemish, before the Lord,

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood vpon the Altar round about.

3 So he shall offer [b] part of the peace offerings as a sacrifice made by fire vnto the Lord, euen the *fat that coūereth the inwards, and all the fat that is vpon the inwards.

4 Yee shall also take away the two kidnies, and the fat that is on them, and vpon ‖ the flanks, and the kall on the liuer with the kidnies.

5 And Aarons sonnes shall burne it on the Altar, with the burnt offering, which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweete sauour vnto the Lord.

6 ¶ Also if this oblation be a peace offering vnto the Lord out of the flocke, whether it be [c] male or female, hee shall offer it without blemish.

7 If he offer a Lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shall kill it before the tabernacle of the Congregation, and Aarons sonnes shal sprinckle the blood thereof round about vpon the Altar.

9 After, of the peace offerings he shall offer [d] an offring made by fire vnto the Lord: he shall take away the fat thereof, and the rumpe altogether, hard by the backe bone, and the fat that coūereth the inwards, and all the fat that is vpon the inwards.

10 Also hee shall take away the two kidnies, with the fat that is vpon them, and vpon the *flankes, and the call vpon the liuer with the kidnies.

11 Then the Priest shall burne it vpon the Alter, as the meate of an offring made by fire vnto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before [e] the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinckle the blood thereof vpon the Altar round about.

14 Then he shall offer thereof his offring, euen an offering made by fire vnto the Lord, the fatte that coūereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidnies, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidnies.

16 So the Priest shall burne them vpon the Altar, as the meate of an offering made by

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c To signifie that God remembreth him that offereth.

*Eccles 7.31.

d Therefore none could eate of it but the Priests.

e Which is a gift offered to God to pacifie him.

*Verse 3.

*Exod. 29.18.

f That is, fruits, which are sweet as hony, ye may offer.

g But reserued for the Priests.

*Mar. 9.49.

h Which they were bound (as by a couenant) to vse in all sacrifices, Num. 18. 19. 2. Chron. 13. 5. Ezek. 43.24. or it meaneth a sure and pure couenant.

*Chap. 23.14.

‖ Or, full eares: for the word signifieth a fruitfull field. Reade 2 Chro. 26.10. in the note g.

a A sacrifice of thanksgiuing offered for peace & prosperity, either generally or particularly.

b One part was burnt, another was to the Priests, and the third to him that offered.

*Exod. 29.22.

‖ Or, the which kidnies are neere the flanks.

c In the peace offering it was indifferent to offer either male or female, but in the burnt offring onely the male: so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offring but a part.

d The burnt offring was wholly consumed, and of the offering made by fire only the inwards, &c. were burnt: the shoulder and brall, with the two chawes and the maw were the Priests, and the rest his that offered.

*Verse 4.

e Meaning at the Northside of the Altar, Chap. 1.1.

fire for a sweete sauour: *all the fatte is the Lords.

17 This shal be a perpetuall ordinance for your generations, throughout all your dwellings, so that ye shall eate neither [f]fatte nor *blood.

CHAP. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the private man.

MOreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If [†]any shal sinne through [a]ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shal do contrary to any of them,

3 If the [b]‖Priest that is anointed do sinne (according to the sinne of the people) then shal hee offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shal put his hand vpon the bullocks head, and [c] kil the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, and sprinckle of the blood seuen times before the Lord, before the vaile of the [d]Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the [e]Tabernacle of the Congregation, then shall hee powre * all the rest of the blood of the bullock at the foot of the Altar of burnt offring, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that couereth the inwards, and all the fat that is about the inwards,

9 He shal take away also the two kidnies, and the fat that is vpon them, [f]vpō the flanks, and the kall vpon the liuer with the kidnies,

10 As it was taken away from the bullock of the peace offrings, and the Priest shal burne them vpon the Altar of burnt offering.

11 *But the skinne of the bullocke, and all his flesh, with his head, and his legs, and his inwards, and his doung shall he beare out,

12 So he shall cary the whole bullocke out of the *host vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the [g]whole Congregation of Israel shall sinne through ignorance, and the thing be *hid from the eyes of the multitude, and haue done against any of the Commandements of the Lord which should not bee done, and haue offended:

14 When the sinne which they haue committed shall be knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the [g]Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and ‖ he shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shal dip his finger in the blood, and sprinckle it seuen times before the Lord, euen before the vaile.

18 Also he shall put some of the blood vpon the hornes of the Altar, which is before the Lord, that is in the tabernacle of the Congregation: then shall hee powre all the rest of the blood at the foote of the Altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fat from him, and ‖ burne it vpon the Altar.

20 And the Priest shall doe with this bullocke, as he did with the bullocke for his sinne: so shall hee doe with this: so the Priest shall make an atonement for them, and it shalbe forgiuen them.

21 For he shall cary the bullocke without the hoste, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the Commaundements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which he hath committed, then shall he bring for his offering an ‖ hee goat without blemish,

24 And shall lay his hand vpon the head of the hee goat, and kill it in [h] the place where he should kil the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering Altar, and shall powre the rest of his blood at the foot of the burnt offering Altar,

26 And shall burne all his fatte vpon the Altar, as the fatte of the peace offering: so the Priest shall make an [i]atonement for him, concerning his sinne, and it shall be forgiuen him.

[a] That is, of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, Numb. 15.22.

[b] Meaning, the high Priest.

[c] Hereby confessing that he deserued the same punishment which the beast suffered.

[d] Which was betweene the Holiest of all, and the Sanctuary.

[e] Which was in the court: meaning by the Tabernacle the Sanctuary: and in the ende of this verse it is taken for the court.

[f] Chap 4.9.

[g] The multitude erreth not the sinne: but if all haue sinned, they must all be punished.

* Chap. 5.2, 3, 4.

[h] For all the people could not lay on their hands: therefore it was sufficient that the ancients of the people did it in the name of all the Congregation.

‖ Or, the Priest.

‖ Or, make a perfume with it.

‖ Or, the male goat of the folde.

[h] That is, the Priest shall slay it: for it was not lawfull for any out of that office to kill the beast.

[i] Wherein he represented Iesus Christ.

† Heb. a soule.

* Chap. 7.25.

[f] By eating fat, was meant to be carnall, and by blood eating, was signified cruelty.

[a] Gene. 9.4. chap. 17.14.

* Exod. 29.14. Numb. 19.5.

* Hebr. 13.11.

‖ Or, priuate person.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing against any of the Cõmandements of the Lord, which should not be done, and shall offend,

28 If one shewe him his sinne which hee hath committed, then he shall bring for his offering, ‖ a shee goat without blemish for his sinne which he hath committed,

‖ Or, the female of the goats.

29 [k] And hee shall lay his hand vpon the head of the sinne offering, and slay the sinne offring in the place of burnt offering.

k Reade verse 34.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering Altar, and powre all the rest of the blood thereof at the foote of the Altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the Altar for a *sweet sauour vnto the Lord, and the Priest shall make an atonement for him, and it shalbe forgiuen him.

*Exod. 29. 18.

32 And if hee bring a lambe for his sinne offering, hee shall bring a female without blemish,

33 And shall lay his [l] hande vpon the head of the sin offring, and he shall slay it for a sinne offering in the place where he should kill the burnt offering.

l Meaning, that the punishment of his sin should be laid vpon that beast, or, that he had receiued all things of God, and offered this willingly.

34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the rest of the blood therof at the foot of the Altar.

35 And he shall take away all the fat thereof as the fat of the lambe of the peace offrings is taken away: then the Priest shall burne it vpon the altar [m] with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that hee hath committed, and it shall be forgiuen him.

m Or, besides the burnt offerings, which were dayly offred to the Lord.

CHAP. V.

1 Of him that testifieth not the trueth, if he heare another sweare falsly. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

† Ebr. a soule. ‖ Or, if the Iudge hath taken an othe of any other. a Whereby it is commanded to beare witnesse to the truth, and disclose the iniquitie of the vngodly.

ALso if † any haue sinned, that is, ‖ if hee haue heard the voyce of an othe, and he can be a witnesse, whether hee hath seene or [a] knowen of it, if he doe not vtter it, hee shall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it bee a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if he touch any vncleanneſſe of man (whatsoeuer vncleanneſſe it be, that he is defiled with) and is not ware of it, & after commeth to the knowledge of it, hee hath sinned:

4 Either if any [b] sweare and pronounce with his lips to doe euill, or to do good (whatsoeuer it be that a man shall pronounce with an othe) and it be hid from him, & after knoweth that he hath offended in one of these points,

b Or, doth rashly without full examination of the circumstances, and not knowing what shall be the issue of the same.

5 When hee hath sinned in any of these [c] things, then he shall confesse that he hath sinned therein.

c Which haue bene mentioned before in this Chapter.

6 Therefore shall he bring his trespasse offering vnto the Lord for his sinne which hee hath committed, euen a female from the flock, be it a lambe or a shee goat for a sinne offring, and the Priest shall make an atonement for him concerning his sinne.

7 But † if he be not able to bring a sheep, hee shall bring for his trespasse which he hath committed, two turtle doues, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

† Ebr. if his hand cannot touch, meaning for his pouertie.

8 So he shall bring them vnto the Priest, who shall offer the sinne offering first, and *wring the necke of it asunder, but not plucke it cleane off.

*Chap. 1. 15.

9 After hee shall sprinckle of the blood of the sinne offring vpon the side of the Altar, and the rest of the blood shalbe ‖ shed at the foot of the Altar: for it is a sinne offering.

‖ Or, powred.

10 Also he shall offer the second for a burnt offering ‖ as the maner is: so shall the Priest [d] make an atonement for him (for his sinne which hee hath committed) and it shall be forgiuen him.

‖ Or, according to the Law. d Or, declare him to be purged of that sinne.

11 ¶ But if he * be not able to bring two turtle doues, or two yong pigeons, then hee that hath sinned, shal bring for his offering, the tenth part of an [e] Ephah of fine floure for a sinne offering, he shall put none [f] oyle thereto, neither put any incense thereon: for it is a sinne offering.

*Verse 7.

e Which is about a pottle. f As in the meat offering, Chap. 2. 1.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it for the *remembrance thereof, and burne it vpon the Altar * with the offrings of the Lord made by fire: for it is a sinne offering.

*Chap. 2. 2. *Chap. 4. 35.

13 So the Priest shall make an atonement for him, as touching his sinne, that hee hath committed in one of these points, and it shalbe forgiuen him: and the remnant shall bee the Priests, as the meat offering.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance [g] by taking away things consecrated vnto the Lord, he shall then bring for his trespasse offering vnto the Lord a ram without blemish out of the flocke, woorth two shekels of siluer [h] by thy estimation after the shekel of the Sanctuary, for a trespasse offering.

g As touching the first fruits, & tithes, due to the Priests and Leuites.

h By the estimation of the Priest, Chap. 27. 12.

16 So he shall restore that wherein he hath offended,

offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offring, and it shalbe forgiuen him.

17 ¶ Also if any sinne, and * doe against any of the Cõmandements of the Lord, which ought not to be done, and know not it, i sinne, and beare his iniquitie,

18 Then shall he bring a ram without blemish out of the flocke, in thy estimation worth * two shekels for a trespasse offering vnto the Priest: & the priest shal make an atonement for him concerning his k ignorance wherein he erred, & was not ware: so it shalbe forgiuen him.

19 This is the trespasse offering for the trespasse committed against the Lord.

* Chap.4.2.

i That is, afterwards remembreth that he hath sinned when his conscience doeth accuse him.

* Exod.30.13.

k Els if his sin against God come of malice, he must die, Num.15.30.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The law of the burnt offrings. 13 The fire must abide euermore vpon the Altar. 14 The law of the meat offring. 20 The offering of Aaron, and his sonnes.

AND the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespasse against the Lord, and deny vnto his neighbour that, which was taken him to keepe, or that which was put to him a of trust, or doth by b robberie, or by violence oppresse his neighbour,

3 Or hath found that which was lost, and denieth it, & sweareth falsly, * for any of these things that a man doth, c wherein he sinneth:

4 When, I say, he thus sinneth & trespasseth, he shall then restore the robbery that hee robbed, or the thing taken by violẽce which he took by force, or ẏ thing which was deliuered him to keepe, or the lost thing which he found,

5 Or for whatsoeuer he hath sworne falsly, he shal both restore it in the whole * summe, and shal adde the fift part more therto, & giue it vnto him to whome it perteineth, the same day that he offereth for his trespasse.

6 Also he shall bring for his trespasse vnto the Lord, a ramme without blemish out of the * flocke in thy estimation worth two shekels for a trespasse offering vnto the Priest.

7 And the Priest shal make an atonement for him before the Lord, and it shalbe forgiuen him, whatsoeuer thing hee hath done and trespalled therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the d law of the burnt offering, (it is the burnt offering because it burneth vpon the Altar all the night vnto the morning, and the fire burneth on the Altar)

10 And the Priest shall put on his linnen garment, and shal put on his linen breeches vpon e his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, & he shall put them beside the f altar.

11 After, he shal put off his garments, and put on other raiment, and cary the ashes forth without the host vnto a cleane place.

12 But the fire vpon the Altar shall burne thereon and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offring in order vpon it, & he shal burne theron the fat of the peace offrings.

13 The fire shall euer burne vpon the Altar, and neuer goe out.

14 ¶ * Also this is the law of the meat offering, which Aarons sonnes shall offer in the presence of the Lord, before the Altar.

15 He shall euen take thence his handful of fine floure of the meat offring & of the oile, and all the incense which is vpon the meat offring, and shall burne it vpon the altar for a sweet sauour, as a * memorial thereof vnto the Lord:

16 But the rest thereof shall Aaron and his sonnes eat: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not bee g baken with leauen: I haue giuen it for their portion of mine offrings made by fire: for it is as the sinne offering and as the trespalle offering.

18 All the males among the children of Aaron shall eate of it: It shalbe a statute for euer in your generations concerning the offrings of the Lord, made by fire: * whatsoeuer toucheth them shalbe holy.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when he is anointed: the tenth part of an * Ephah of fine floure for a meate offering h perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shalbe made with oile: thou shalt bring it fried, and shalt offer the || baken pieces of the meate offering for a sweet sauour vnto the Lord.

22 And ẏ priest that is i anointed in his stead, among his sonnes shall offer it: it is the Lords ordinance for euer, it shalbe burnt altogether.

23 For euery meate offering of the Priest shalbe burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Law of the sinne offering. In the place where the burnt offring is killed, shall the sinne offring be killed before the Lord, for it is most holy.

26 The Priest that offreth this sin offring, shall eate it: in the holy place shal it be eaten in the court of the tabernacle of the congregation.

27 Whatsoeuer shal touch the flesh thereof shall

a To bestowe and occupie for the vse of him that gaue it.

b By any guile or vnlawfull meanes.

* Numb.5.6.

c Wherein he can not but sin: or, wherein a man accustometh to sinne by perturie, or such like thing.

* Numb.5.7.

* Chap.5.15.

d That is, the Ceremonies which ought to be obserued therein.

e Vpon his secret parts, Exo. 28.43.

f In the ashpannes appointed for that vse.

* Chap.2.2. numb.15.4.

* Chap.2.3.

g Or, sinne with leauen and after baken.

* Exod.29.37.

* Exod.16.36.

h So oft as the hie Priest shall be elected and anointed.

|| Or, fried.

i His sonne that shall succeed him.

shall be holy: and when there droppeth of the blood therof vpon a [k] garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with [l] water.

29 All the males among the Priestes shall eate thereof, for it is most holy.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliatiō in the holy place, shalbe eaten, but shall be burnt in the [m] fire.

CHAP. VII.

1 *The law of the treſpaſſe offring:* 11 *Also of the peace offerings.* 23 *The fat and the blood may not be eaten.*

LIkewise this is the law of the [a] treſpaſſe offering, it is most holy.

2 In the place [b] where they kil the burnt offering, shall they kill the treſpaſſe offering, and the blood thereof shall bee sprinckle round about vpon the Altar.

3 All the fat thereof also shall [c] he offer, the rumpe, and the fatte that coureth the inwards.

4 After he shall take away the two kidnies, with the fat that is on them and vpon the flankes, & the kal on the liuer with the kidnies.

5 Then the Priest shall burne them vpon the Altar, for an offering made by fire vnto the Lord: this is a treſpaſſe offering.

6 All the males among the Priests shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the treſpaſſe offring, one [d] law serueth for both: [e] that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skin of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the ouen, & that is dressed in the pan, and in the frying pan, shalbe the priests that offreth it.

10 And euery meat offring mingled with oyle, and that is [f] drie, shal perteine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the law of the peace offrings, which he shall offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he shall offer for his thankes offering, vnleauened cake mingled with oyle, and vnleauened wafers anoynted with oyle, and fine floure fried with the cakes mingled with oyle.

13 Hee shall offer also his offering with cakes of leauened bread, for his peace offrings, to giue thankes.

14 And of all the sacrifice he shall offer one cake for an heaue offering vnto the Lord, and it shalbe the Priests that sprinckleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thankesgiuing, shalbe eaten the same day that it is offered: he shall leaue nothing therof vntill the morning.

16 But if the sacrifice of his offering be a [h] vow, or a free offring, it shalbe eaten y same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offred flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shal it be reckoned vnto him, but shall be an abomination: therfore the person that eateth of it shal [i] beare his iniquitie.

19 The flesh also that toucheth an vncleane [k] thing, shall not be eaten, but burnt with fire: but [l] of this flesh all that bee cleane shall eate thereof.

20 But if any eate of the flesh of the peace offerings that perteineth to the Lord, hauing his * vncleannes vpon him, euen the same person shall be cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which perteineth vnto the Lord, euen that person shalbe cut off from his people.

22 ¶ Againe the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeues, nor of sheepe, nor of goats:

24 Yet the fat of the dead beast, and the fat of that, which is torne with beasts, shalbe occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fatte of the beast, of the which he shal offer an offring made by fire to the Lord, euen the person that eateth, shalbe cut off from his people.

26 Neither * shal ye eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euē the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His [m] hands shall bring the offrings of the Lord made by fire: euen the fat with the breast shall he bring, that the breast may bee * shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar, and the breast shalbe Aarons and his sonnes.

32 And

k Meaning, the garment of the Priest.

l Which was in the lauer, Exod. 30.18.

* Chap.4.5. Hebr.13.11.

m Out of the campe, Chap. 4.12.

a Which is for the smaller sinnes and such as are committed by ignorance.

b At the court gate.

c The high Priest.

d The same ceremonies: notwithstanding that this word Treſpaſſe signifieth lesse then sinne.

e Meaning, the rest which is left and not burnt.

f Because it hath no oyle nor leuen.

g Peace offerings conteine a confession and thankesgiuing for a benefit receiued, and also a vow, and free offering to receiue a benefite.

h If he make a vow to offer sacrifice the flesh of the peace offerings must be eaten the same day.

i The sinne, wherefore he offered shall remaine.

k After it be sacrificed.

l Of the peace offering, that is cleane.

* Chap.15.3.

32 And the right shoulder shal ye giue vnto the Priest for an heaue offring, of your peace offerings.

33 The same that offereth the blood of the peace offrings, & the fat, among the sonnes of Aaron, shal haue the right shoulder for his part.

34 For the brest shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

n That is, his priuilege, reward & portion.

35 ¶ This is the [n] anoynting of Aaron, and the anointing of his sons, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that hee annointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meat offering, and of the sinne offering, and of the trespasse offering, and of the [o] consecrations, and the of peace offerings,

o Which sacrifice was offered when the priests were consecrated, Exod.29.22.

38 Which the Lord commaunded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 *The anointing of Aaron and his sonnes, with the sacrifice concerning the same.*

AFterward the Lord spake vnto Moses, saying,

2 *Take Aaron and his sonnes with him, and the garments, and the *annointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vnleauened bread,

*Exod.28.1,4. *Exod.30.24.

3 And assemble all the company at the doore of the tabernacle of the Congregation.

4 So Moses did as the Lord had cõmanded him, & the company was assembled at the doore of the tabernacle of the Congregation.

5 Then Moses said vnto the company, *This is the thing which the Lord hath commanded to doe.

*Exod.29.4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydred gard of the Ephod, and bound it vnto him therewith.

8 And he put the brestplate thereon, & put in the brestplate *the Urim & the Thummim.

*Exod.28.30.

9 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the [a] holy crowne, as the Lord had commanded Moses.

a So called, because this superscription, Holinesse to the Lord, was grauen in it.

10 (Now Moses had taken the anointing oyle, and annointed the [b] Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuary and the court.

11 And sprinckled thereof vpon the altar seuen times, and anointed the altar and all his instruments, and the lauer, and his foote, to sanctifie them)

12 *And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

*Ecclus.45.15. psal.133.2.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 *Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

*Exod.29.1, chap.9.2.

15 And Moses slew him, and tooke the blood, which hee put vpon the hornes of the [c] Altar round about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so he sanctified [d] it, to make reconciliation vpon it.

c Of the burnt offering.

d To offer for the sinnes of the people.

16 Then he tooke all the fat that was vpon the inwards, and the kall of the liuer and the two kidnies, with their fat, which Moses burned vpon the altar.

17 But the bullocke and his [e] hide, and his flesh, & his dung, he burnt with fire without the hoste as the Lord had commanded Moses.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skinne, Chap.7.8.

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about.

20 And Moses cut the ram in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legs in water: so Moses burnt the ram euery whit vpon the altar: for it was a burnt offering for a sweet sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ *After, hee brought the other ram, the ramme of consecrations, and Aaron and his sonnes layde their hands vpon the head of the ramme,

*Exod.29.31.

23 Which Moses [f] slew, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

f Moses did this because that the Priests were not yet established in their office.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, & vpon the thumbs of their right hands, and vpon the great toes of their right feet, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And hee tooke the fatte and the rumpe, and all the fatte that was vpon the inwards, and the kall of the liuer, and the two kidneys with their fat, and the right shoulder.

26 Also hee tooke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

*Exod.29.24. 27 So he put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses *portion, as the Lord had commanded Moses.

*Exod.29.26.

30 Also Moses tooke of the anointing oile, and of the blood which was vpon the altar, and sprinckled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so hee sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the ‖ Tabernacle of the Congregation, and there *eat it with the bread that is in the basket of consecrations, as I commaunded, saying, Aaron and his sonnes shall eate it,

‖ At the doore of the court.
*Exod.29.32. chap.24.9.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire,

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations be at an end: *for seuen dayes, said the Lord, shall he † consecrate you,

*Exod.29.35.
† Hebr. fill your hands.

34 As ‖ he hath done this day: so the Lord hath commanded to do, to make an atonement for you.

‖ Or, as I haue done.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shall keepe the watch of the Lord, that ye die not: for so am I commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the [h] hand of Moses.

h By commission giuen to Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moses called Aaron and his sonnes, and the Elders of Israel:

a After their consecration: for the seuen dayes before, the Priests were consecrate.
*Exod.29.1.

2 *Then hee said vnto Aaron, Take thee a young calfe for a [b] sinne offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

b Aaron entreth into the possession of the Priesthood, and offereth the foure principall sacrifices: the burnt offring, the sinne offring, the peace offrings, and the meat offring.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goat for a sinne offring, and a calfe, and a lambe, both of a yeere old, without blemish for a burnt offring:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded, before the Tabernacle of the congregation, and all the assembly drew neere and stood before the [c] Lord.

c Before the altar, where his glory appeared.

6 (For Moses had saide, This is the thing, which the Lord commaunded that yee should doe, and the glory of the Lord shall appeare vnto you)

7 Then Moses said vnto Aaron, Draw neere to the altar, and offer thy sinne offering, and thy burnt offring, and make an atonement for [d] thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

d Meant for the vnderstanding of this place, Heb.5.3.&7.27.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and hee dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foot of the altar.

10 But the fatte and the kidnies and the kall of the liuer of the sinne offering, he [e] burnt vpon the altar, as the Lord had commaunded Moses.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slewe the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise he did wash the inwards and the legs, and [f] burnt them vpon the burnt offering on the altar.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

15 ¶ Then he offered the peoples offring, and tooke a goate, which was the sinne offering for the people, and slew it: and offered it for sinne, as the first:

16 So hee offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meat offring, and filled his hand thereof, and * beside the burnt sacrifice of the morning, hee burnt this vpon the altar.

*Exod.29.38.

18 He slew also the bullocke, and the ram for the peace offrings, that was for the people, and Aarons sons brought vnto him the blood, which he sprinkled vpon the altar round about,

with

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inwards and the kidneys, and the kall of the liuer.

20 So they layd the fat vpon the breasts, and he burnt the fat vpon the altar.

g Of the bullock and the ramme.

21 But the breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and [h] came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

h Because the altar was neere the Sanctuary which was the vpper end, therefore he is said to come downe.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and [i] blessed the people, * and the glory of the Lord appeared to all the people.

i Or, prayed for the people.

* 2.Mac.2.8.

24 * And there came a fire out from the Lord, and consumed vpon the altar the burnt offering and the fat: which when all the people saw, they ‖ gaue thankes, & fell on their faces.

‖ Or, gaue a shout for ioy.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

* Num 3.4. and 26.61. 1.chro.24.2.

BVt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censour, and put fire therein, and put incense thereupon, and offered [a] strange fire before the Lord, which he had not commanded them.

a Not taken of the altar, which was sent from heauen, and endured vntill the captiuity of Babylon.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses sayd vnto Aaron, This is it that the Lord spake, saying, I will bee [b] sanctified in them that come neere mee, and before all the people I will be glorified: but Aaron held his peace.

b I will punish them that serue me otherwise then I haue cõmanded, not sparing the chiefe, that the people may feare and praise my iudgements.

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and sayd vnto them, Come neere, cary your ‖ brethren from before the Sanctuary out of the hoste.

‖ Or, cousins.

5 Then they went, and caried them in their coats out of the host, as Moses had commanded.

6 After, Moses sayd vnto Aaron and vnto Eleazar and Ithamar his sonnes, [c] Vncouer not your heads, neither rent your clothes, lest yee die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath [d] kindled.

c As though ye lamented for them, preferring your carnal affection to Gods iust iudgement, Chap.19.28. deut.14.1. and 33.9.

d In destroying Nadab and Abihu the chiefe, and menacing the rest except they repent.

7 And goe not yee out from the doore of the Tabernacle of the Congregation, lest ye die: for the anoynting oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest yee die: this is an ordinance for euer throughout your generations,

‖ Or, drinke that maketh drunke.

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that yee may teach the children of Israel all the statutes which the Lord hath commaunded them by the ‖ hand of Moses.

‖ Or, commission

12 ¶ Then Moses sayd vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offring that remaineth of the offrings of the Lord made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And yee shall eate it in the holy place, because it is thy duety, and thy sonnes duety of the offrings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the heaue shoulder shall ye eate in ‖ a cleane place: thou, and thy sonnes, and thy * daughters with thee: for they are giuen as thy ‖ duety and thy sons duety, of the peace offerings of the children of Israel.

* Exod.29.24.

‖ Or, where is no vncleanesse.

e For the brest and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruits, the first borne, & the Easter lambe, Reade Chap. 22,12,13.

15 The heaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shall be thine and thy sonnes with thee by a Law for euer, as the Lord hath commanded.

‖ Or right, or portion.

16 ¶ * And Moses sought the goate, that was offered for sinne, and loe, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were [f] left aliue, saying,

* 2.Mac.2.11.

f And not consumed as Nadab and Abihu.

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy: and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold, the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commanded.

*Chap.6.26.

19 And Aaron sayd vnto Moses, Behold, this day shaue they offered their sinne offring, and their burnt offring before the Lord, & such things as thou knowest are come vnto me: If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

g That is, Nadab and Abihu.

h Moses bare with his infirmitie, considering his great sorow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

20 So when Moses heard it, he was [h] content.

CHAP. XI.

1 Of beasts, fishes and birds, which be cleane, and which be vncleane.

AFter, the Lord spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and

say, * These are the beasts which ye [a] shal eat, among all the beasts that are on the earth.

3 Whatsoeuer parteth the [b] hoofe, and is clouen footed, and cheweth the cud, among the beasts, that shall ye eat:

4 But of them that chew the cud, or diuide the hoofe onely, of them ye shall not eate: as the camell, because he cheweth the cud, and diuideth not the hoofe, he shall be vncleane vnto you.

5 Likewise the cony, because he cheweth the cud and diuideth not the hoofe, he shall bee vncleane to you.

6 Also the hare, because he cheweth the cud, and diuideth not the hoofe, he shall be vncleane to you.

7 *And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shall be vncleane to you.

8 Of their [c] flesh shall ye not eate, & their carkeis shall ye not touch: for they shall be vncleane to you.

9 ¶ These shall ye eate, of all that are in the waters: whatsoeuer hath finnes & scales in the waters, in the seas, or in the riuers, them shall ye eat.

10 But all that haue not finnes nor scales in the seas, or in the riuers, of all that [d] moueth in the waters, and of all [e] liuing things that are in the waters, they shalbe an abomination vnto you.

11 They, I say, shalbe an abomination to you: ye shall not eat of their flesh, but shal abhorre their carkeis.

12 Whatsoeuer hath not fins nor scales in the waters, that shalbe abomination vnto you.

13 ¶ These shall yee haue also in abomination among the foules, they shall not be eaten: for they are an abomination, the egle, and the ‖ goshawke, and the ospray:

14 Also the vulture, and the kite after his kind,

15 And all rauens after their kind:

16 The ostrich also, and the nightcrowe, and the ‖ seameaw, and the hawke after his kind:

17 The little owle also, and the cormorant, and the great owle.

18 Also the ‖ redshanke and the pelicane, and the swanne:

19 The stozke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall ye eate: of euery fowle that creepeth and goeth vpon all foure, which ‖ haue their feet and legges all of one to leape withall vpon the earth,

22 Of them shall yee eat these, the grashopper after his kind, and the [f] solean after his kind, the hargol after his kind, and the hagab after his kind.

23 But all other fowles that creepe and haue foure feete, they shall be abomination vnto you.

24 For by such ye shall be polluted: whosoeuer toucheth their carkeis, shalbe vncleane vnto the euening.

25 Whosoeuer also beareth of their carkeis, shall wash his clothes, and bee vncleane vntill euen.

26 Euery beast that hath cleawes diuided, and is not ‖ clouen footed, nor cheweth the cud, such shalbe vncleane vnto you: euery one that toucheth them, shalbe vncleane.

27 And whatsoeuer goeth vpon his pawes among all manner of beastes that goeth on all foure, such shall be vncleane vnto you: whoso doeth touch their carkeis, shalbe vncleane vntill the euen.

28 And he that beareth their carkeis, shall wash his clothes, and bee vncleane vntill the euen: for such shalbe vncleane vnto you.

29 ¶ Also these shall be vncleane to you among the things that creepe and moue vpon the earth, the weasell, and the mouse, and the [h] ‖ frog, after his kind:

30 Also the rat, and the lizard, and the chamelion, and the stellio, and the molle.

31 These shalbe vncleane to you among all that creepe: whosoeuer doth touch them when they be dead, shalbe vncleane vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doeth fall vpon, shall be vncleane, whether it be vessell of wood, or raiment, or [i] skinne, or sacke: whatsoeuer vessell it be that is occupied, it shall bee put in the water as vncleane vntill the euen, and so be purified.

33 But euery earthen vessell, whereinto any of them falleth, whatsoeuer is within it shalbe vncleane, and *ye shall breake it.

34 All meat also that shall be eaten, if any such water come vpon it, shall be vncleane: and all drinke that shall be drunke in all such vessels, shalbe vncleane.

35 And euery thing that their carkeis fall vpon, shall be vncleane: the furnace or the pot shalbe broken: for they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines & wels where there is plenty of water shalbe cleane: but that which [k] toucheth their carkeises, shalbe vncleane.

37 And if there fall of their dead carkeis vpon any seed, which vseth to be sowen, it shall be vncleane.

38 But if any [l] water be powred vpon the seed, and there fall of their dead carkeis thereon, it shalbe vncleane vnto you.

39 If also any beast, whereof ye may eat, die,

[a] Genes. 7.2. deut. 14.4. acts 10.14.

[a] Or, whereof ye may eate.

[b] He noteth foure sorts of beasts: some chew the cud only, and some haue onely the foote cleft: others neither chew the cud nor haue the hoofe cleft: the fourth both chew the cud and haue the hoofe diuided, which may be eaten.

2. Mac. 6. 18.

[c] God would that hereby for a time they should be discerned as his people from the Gentiles.

[d] As little fish ingendred of the slime.

[e] As they which come of generation.

‖ Or, gryphin, as is in the Greeke.

‖ Or, cuckow.

‖ Or, porphyrie.

‖ Or, haue no bowings on their feet.

[f] These were certaine kinds of grashoppers, which are not now properly knowen.

[g] Out of the campe.

‖ Or, hath not his foot clouen in two.

[h] The greene frog that sitteth on the bushes. ‖ Or, crocodile.

[i] As a bottell or bagge.

* Chap. 6. 28.

[k] So much of the water as toucheth it.

[l] Hee speaketh of seed, that is layd to steepe before it be sowen.

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die, he that toucheth the carkeis thereof, shalbe vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes and bee vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and bee vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shall be an abomination and not be eaten.

42 Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shall not eat of them, for they shalbe abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be [m] holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

m Be sheweth why God did chuse them to be his people, 1. Pet. 1, 15.

CHAP. XII.

2 *A law how women should be purged after their deliuerance.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seed, and borne a man child, she shalbe vncleane [a] seuen dayes, like as shee is vncleane when she is put apart for her ‖ * disease.

3 (*And in the eight day, the foreskin of the childes flesh shalbe circumcised)

4 And shee shall continue in the blood of her purifying three [b] and thirtie dayes: shee shall touch no [c] hallowed thing, nor come into the [d] Sanctuarie, vntill the time of her purifying be out.

5 But if shee beare a mayd childe, then shee shall be vncleane two [e] weekes, as when she hath her disease: and shee shall continue in the blood of her purifying threescore and sixe dayes.

6 Now when the dayes of her purifying are out, (whether it bee for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a young pigeon or a turtle doue for a sinne offering, vnto the doore of the [f] Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so she shalbe purged of the issue of her blood: this is the lawe for her that hath borne a male or female.

8 But if shee † bee not able to bring a lambe, shee shall bring two * turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offring: and the Priest shall make an atonement for her: so shee shall be cleane.

a So that her husband for that time could not resort to her.
‖ Or, floures.
* Chap. 15. 19.
* Luke 2. 22. Iohn 7. 22.
b Besides the first seuen dayes.
c As sacrifice or such like.
d That is, into the court gate, till after fortie dayes.
e Twise so long as if she bare a manchilde.
f Where the burnt offerings were woont to be offered.
† Ebr. if her hand finde not the worth of a lambe.
* Luke 2. 24.

CHAP. XIII.

2 *What consideration the Priest ought to obserue in iudging the leprosie,* 29 *The blacke spot or scabbe,* 47 *and the leprie of the garment.*

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh [a] it bee like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to be [b] lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and † pronounce him vncleane.

4 But if the white spot bee in the skin of his flesh, and seeme not to bee lower then the skinne, nor the haire thereof to be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme † to him to abide still, and the plague growe not in the skin, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] bee darke, and the sore growe not in the skin, then the Priest shall † pronounce him cleane, for it is a scab: therefore hee shall wash his clothes and be cleane.

7 But if the scabbe growe more in the skinne, after that he is seene of the Priest for to be purged, hee shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab ‖ grow in the skin, then the Priest shal pronounce him [d] vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skin, and haue made the haire white, and there be rawe flesh in the swelling,

a That it may be suspected to be the leprie.
b That is, shrunke in, and be lower then the rest of the skinne.
† Ebr. shall pollute him.
† Ebr. in his eyes.
c As hauing the skinne drawen together, or blackish.
† Ebr. shall cleanse him.
‖ Or, be spread abroad.
d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

11 It is an olde leprosie in the skinne of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for hee is vncleane.

‖ Or, budde.

12 Also if the leprosie ‖ breake out in the skinne, and the leprosie couer all the skin of the plague, from his head euen to his feet, wheresoeuer the Priest looketh,

13 Then the Priest shall consider, and if the leprosie couer all his flesh, hee shall pronounce the plague to be [e] cleane, because it is all turned into whitenesse: so he shalbe cleane.

e For it is not that contagious leprie that infecteth, but a kinde of scurfe, which hath not the flesh raw as the leprosie.

14 But if there be raw flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vncleane: for the rawe flesh is [f] vncleane, therefore it is the leprosie.

f That is, declareth that the flesh is not sound, but is in danger to be leprous.

16 Or if the raw flesh change & be turned into white, then he shall come to the Priest,

17 And the Priest shall beholde him: and if the sore bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is

‖ Or, impostume.

‖ a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skin, and the haire thereof be changed into white, the Priest then shall pronounce him [g] vncleane: for it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people, as appeareth by Mary the prophetesse, Num. 12.14. and by king Vzziah, 2. Chro. 26. 20.

21 But if the Priest looke on it, and there be no white haires therein, & if it be not lower then the skinne, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skinne there is an hote burning, and the quicke flesh of the burning haue a [h] white spot, somewhat reddish or pale,

h If he haue a white spot in the place where the burning was, and was after healed.

25 Then the Priest shall looke vpon it: and if the haire in that spot bee changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and bee no lower then the other skinne, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it bee growen abroad in the skin, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a ‖ rising of the burning: the Priest shall therefore declare him cleane, for it is the dying vp of the burning.

‖ Or, swelling.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a small yellow [i] haire, then the Priest shal pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

i Which was not woont to be there, or else smaller then in any other part of the body.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him, that hath the sore of the blacke spot, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there bee in it no yellow haire, and the blacke spot seeme not lower then the skinne,

33 Then he shall be shauen, but the place of the blacke spot shall he not shaue: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot growe not in the skinne, nor seeme lower then the other skinne, then the Priest shall cleanse him, and hee shall wash his clothes, and bee cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot grow in the skinne, the Priest shall not [k] seeke for the yellow haire: for hee is vncleane.

k He shall not care whether the yellow haire be there, or no.

37 But if the blacke spot seeme to him to abide, and that blacke haire grow therein, the blacke spot is healed, he is cleane, & the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skin of the flesh of man or woman,

39 Then the Priest shal consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is bald, is cleane.

41 And if his head lose the [l] haire on the forepart, and be bald before, he is cleane.

l By sickenesse, or any other inconuenience.

42 But if there be in the bald head, or in the bald forehead a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his bald head, or in his bald forehead, appearing

ring like leprosie in the skinne of the flesh,

44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whom the plague is, shal haue his clothes [m] rent, and his head bare, and shall put a couering vpon his [n] lippes, and shall cry, I am vncleane, I am vncleane.

46 As long as the disease shall bee vpon him, he shall be polluted, for he is vncleane: he shal dwell alone, *without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warpe or in the woofe of linnen or of woollen, either in a skin or in any thing made of skinne,

49 And if the sore be greene or somewhat reddish in the garment or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of [o] skinne, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shal see the plague, and shut vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skin, or in any thing that is made of skinne, that plague is a fretting leprosie and vncleane.

52 And he shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague [p] growe not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his [q] colour, though the plague haue spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fret inward, [r] whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague be departed therefrom, then shall it be washed [s] the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

m In signe of sorrow and lamentation.
n Either in token of mourning, or for feare of infecting others.
*Numb. 5.2. 2.king.15.5.
o Whether it be garment, vessell, or instrument.
p But abide still in one place, as verse 37.
q But remaine as it did before.
r Or, whether it be in any bare place before, or behinde.
s To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

CHAP. XIIII.

3 *The clensing of the Leper,* 34 *And of the house that hee is in.*

AND the Lord spake vnto Moses, saying,

2 *This is the [a] law of the leper in the day of his clensing: that is, hee shall bee brought vnto the Priest,

3 And the Priest shall go out of the campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for him that is clensed, two ‖ sparrowes aliue and [b] cleane, and Cedar wood, and a skarlet lace, and hyssope.

5 And the Priest shal cõmand to kil one of the birds ouer [c] pure water in an earthē vessel.

6 After, he shall take the liue sparow with the Cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine, ouer the pure water,

7 And hee shall sprinkle vpon him that must be clensed of his leprosie, seuen times, and clense him, and shall [d] let goe the liue sparrow into the broad field.

8 Then he that shalbe clensed, shall wash his clothes, and shaue off al his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day he shall shaue off all his haire, both his head, and his beard, and his eye browes: euen all his haire shall hee shaue, and shal wash his clothes, and shall wash his flesh in water: so he shalbe cleane.

10 Then in the eight day he shall take two hee lambes without [e] blemish, and an ewe lambe of a peere olde without blemish, and three tenth deales of fine flower for a meat offring, mingled with oyle, [f] and a pinte of oile.

11 And the Priest that maketh him cleane shal bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offering, and the pinte of oyle, and *shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offring and the burnt offring are slaine, euen in the Holy place: for as the *sinne offering is the Priests, so is the trespasse offering: for it is most holy.

14 So the Priest shall take of the blood of the

*Matth.8.2. marke 1.40. luke 5.12.
a Or, the ceremony which shall be vsed in his purgation.
‖Or, little birds.
b Of birdes which were permitted to be eaten.
c Running water, or of the fountaines.
d Signifying that he that was made cleane, was set at liberty, and restored to the company of others.
e Which hath no imperfection in any member.
f This measure in Ebrew is called, Log, and conteineth sixe egges in measure.
*Exod.29.24.
*Chap.7.1,7.

the tresspasse offering, and put it vpon the lap of the right eare of him that shalbe clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oile, & powre it into the palme of his left hand,

† Ebr. the finger of his right hand.

16 And the Priest shall dippe his † right finger in the oyle that is in his left hand, and sprinkle of the oile with his finger seuen times before the Lord.

17 And of the rest of the oile that is in his hand, shall the Priest put vpon the lappe of the right eare of him that is to be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the tresspasse offering was put.

† Ebr. vpon the blood of the tresspasse offring.

18 But the remnant of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be clensed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleannesse: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering, and the meat offring vpon the Altar, and the Priest shal make an atonement for him: so he shall be cleane.

† Ebr. his hand cannot take it.

21 But if he be poore, and † not able, then he shall bring one lambe for a tresspasse offring to be shaken, for his reconciliation, & a g tenth deale of fine floure mingled with oyle, for a meate offering, with a pinte of oyle.

g Which is an Omer, Reade Exod. 16. 16.

22 Also two Turtle doues, or two young pigeons, as he is able, where of the one shall be a sinne offring, and the other a burnt offring,

23 And he shal bring them the eight day for his clensing vnto the Priest at the doore of the tabernacle of the cõgregation before the Lord.

24 Then the Priest shall take the lambe of the tresspasse offring, and the pinte of oyle, and the Priest shall h shake them to and fro before the Lord.

h Or, shall offer them as the offering that is shaken to and fro.

25 And he shall kill the lambe of the tresspasse offering, and the Priest shall take of the blood of the tresspasse offering, and put it vpon the lap of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oyle into the palme of his owne † left hand.

† Ebr. into the palme of the Priests left hand.

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the tresspasse offering.

‖ Or, where the blood of the tresspasse offring was put, as verse 17.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be clensed, to make an atonement for him before the Lord.

30 Also he shall present one of the Turtle doues, or of the yong pigeons, i as he is able:

i Whether of them he can get.

31 Such, I say, as he is able, the one for a sinne offring, and the other for a burnt offring ‖ with the meate offering: so the Priest shall make an atonement for him that is to be clensed before the Lord.

‖ Or, besides the meat offring.

32 This is the k lawe of him which hath the plague of leprosie, who is not able in his clensing to offer the whole.

k This ordre is appointed for the poore man.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan, which I giue you in possession, if l I send the plague of leprosie in an house of the land of your possession,

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

35 Then hee that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to emptie the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house.

37 And he shall marke the plague: and if the plague be in the walles of the house, and that there be ‖ deepe spots, greenish or reddish, which seeme to be lower then the wall,

‖ Or, blacknesse, or hollow strakes.

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if hee see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a ‖ foule place without the city.

‖ Or, polluted.

41 Also hee shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the city in m an vncleane place.

m Where carions were cast, and other filth, that the people might not be there with infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other moztar, to plaister the house with.

43 But if the plague come againe, and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosie in the house: it is therefore vncleane.

45 And he shall n breake downe the house, with the stones of it, & the timber thereof, and all the ‖ moztar of the house, and he shall cary them

n That is, hee shall command it to be pulled downe, as verse 40.

‖ Or, dust.

them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into the house all the while that it is shut vp, hee shall bee vncleane vntill the euen.

47 Hee also that sleepeth in the house, shal wash his clothes: hee likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistered: the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparrowes, and Cedar wood, and ° scarlet lace, and hyssope.

50 And he shal kill one sparrow ouer pure water in an earthen vessell,

51 And shal take the Cedar wood, and the hyssope, and the scarlet lace with the liue sparrow, and dippe them in the blood of the slaine sparrow, and in the pure water, & sprinkle the house seuen times:

52 So shal hee cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the Cedar wood, and with the hyssope, and with the scarlet lace.

53 Afterward hee shall let go the liue sparrow out of the † towne into † broad fieldes: so shall hee make atonement for the house, and it shall be cleane.

54 This is the law for euery plague of leprosie and * blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the ‖ swelling, and of the scab, and of the white spot.

57 This is the law of the leprosie to teach † when a thing is vncleane, and when it is cleane.

o It seemeth that this was a lace or string to binde the hyssope to the wood, and so was made a sprinkle: the Apostle to the Ebrewes calleth it scarlet wooll, Ebr. 9. 19.

† Ebr. citie.
† Ebr on the face of the field.

* Chap. 13. 30.

‖ Or, rising.

† Ebr. in the day of the vncleane, and in the day of the cleane.

CHAP. XV.

2. 19 The maner of purging the vncleane issues both of men and women. 31 The children of Israel must bee separate from all vncleannesse.

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his a flesh, is vncleane, because of his issue.

3 And this shal be his vncleannesse in his issue: when his flesh auoydeth his issue, or if his flesh be stopped from his issue, this is his b vncleannesse.

4 Euery bed whereon he lieth that hath the issue, shall be vncleane, and euery thing whereon he sitteth shalbe vncleane.

5 Whosoeuer also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen.

6 And he that sitteth on any thing, where-on hee sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall bee vncleane vntill the euen.

8 If he also, that hath the issue, spit vpon him that is cleane, c he shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

9 And what d saddle soeuer he rideth vpon, that hath the issue, shalbe vncleane,

10 And whosoeuer toucheth any thing that was vnder him, shall be vncleane vnto the euen: and hee that beareth those things, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

11 Like wise whomsoeuer he toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shall bee vncleane vntill the euen.

12 * And the vessell of earth that he toucheth, which hath the issue, shall be broken: and euery vessell of wood shalbe rinsed in water.

13 But if he that hath an issue, be e clensed of his issue, then shal he count him seuen dayes for his clensing, and wash his clothes, and wash his flesh in pure water: so shall he bee cleane.

14 Then the eight day hee shall take vnto him two Turtle doues, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offring: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his f flesh in water, and be vncleane vntil the euen.

17 And euery garment, and euery skinne whereupon shall be issue of seed, shall be euen washed with water, and be vncleane vnto the euen.

18 If hee that hath an issue of seed, doe lie with a woman, they both shall wash themselues with water, and be vncleane vntill the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her ‖ flesh shall be blood, she shall bee put apart seuen dayes: and whosoeuer toucheth her, shall be vncleane vnto the euen.

20 And whatsoeuer she lieth vpon in g her separation, shall be vncleane, and euery thing that she sitteth vpon, shalbe vncleane.

21 Whosoeuer also toucheth her bed, shall wash

a Whose seede either in sleeping, or else of weakenesse of nature issueth at his secret part.
b Or, the thing wherefore he shal be vncleane.

c Of whom the vncleane man did spit.

d The word signifieth euery thing wherevpon a man rideth.

* Chap. 6. 28.

e That is, be restored to his old state, and be permitted thereof.

‖ Or, secret part.

f Meaning all his body.

g That is, when shee hath her flowres, whereby she is separate from her husband, from the Tabernacle, and from touching of any holy thing.

waſh his clothes, and waſh himſelfe with water, and ſhalbe vncleane vnto the euen.

22 And whoſoeuer toucheth any thing that ſhe ſate vpon, ſhall waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vnto the euen:

23 So that whether he touched her bed, or any thing whereon ſhe hath ſit, he ſhall be vncleane vnto the euen.

24 And if a man lie with her, and the flowers of her ſeparation [h] touch him, he ſhall be vncleane ſeuen dayes, and all the whole bed whereon he lieth, ſhall be vncleane.

25 Alſo when a womans iſſue of blood runneth long time beſides the time of her † floures, or when ſhee hath an iſſue, longer then her floures, all the dayes of the iſſue of her vncleanneſſe ſhe ſhalbe vncleane, as in the time of her floures.

26 Euery bed whereon ſhe lieth (as long as her iſſue laſteth) ſhall be to her as her [i] bed of her ſeparation: and whatſoeuer ſhe ſitteth vpon, ſhall be vncleane, as her vncleanneſſe when ſhe is put apart.

27 And whoſoeuer toucheth theſe things, ſhall be vncleane, and ſhall waſh his clothes, and waſh himſelfe in water, and ſhall be vncleane vnto the euen.

28 But if ſhee be cleanſed of her iſſue, then ſhe ſhall [k] count her ſeuen dayes, and after, ſhe ſhall be cleane.

29 And in the eight day ſhe ſhall take vnto her two Turtles, or two young pigeons, and bring them vnto the Prieſt at the dooze of the Tabernacle of the Congregation.

30 And the Prieſt ſhall make of the one a ſinne offring, and of the other a burnt offring, and the Prieſt ſhall make an atonement for her before the Lord, for the iſſue of her vncleanneſſe.

31 Thus ſhall ye [l] ſeparate the children of Iſrael from their vncleanneſſe, that they die not in their vncleanneſſe, if they defile my Tabernacle that is among them.

32 This is the law of him that hath an iſſue, and of him from whom goeth an iſſue of ſeede whereby he is defiled:

33 Alſo of her that is ſicke of her floures, and of him that hath a running iſſue, whether it be man or woman, and of him that lieth with her which is vncleane.

h If any of her vncleanneſſe did onely touch him in the bed: for elſe the man that companied with ſuch a woman ſhould die, Chap. 20, 18.

† Ebr. ſeparation.

i Shall be vncleane as the bed whereon ſhe lay when ſhe had her naturall vſeale.

k After the time that ſhe is recouered.

l Seeing that God requireth of his, puritie and cleanneſſe: wee cannot be his, except our filth and ſinnes be purged with the blood of Jeſus Chriſt, and ſo we learne to deteſt all ſinne.

CHAP. XVI.

2 *The Prieſt might not at all times come into the moſt holy place.* 8 *The Scape goate.* 14 *The purging of the Sanctuarie.* 17 *The cleanſing of the Tabernacle.* 21 *The Prieſt confeſſeth the ſinnes of the people.* 29 *The feaſt of cleanſing ſinnes.*

FVrthermore the Lord ſpake vnto Moſes, * after the death of the two ſonnes of Aaron, when they came to offer before the Lord, and died:

* Chap. 10. 1, 2.

2 And the Lord ſaid vnto Moſes, Speake vnto Aaron thy brother, * that he come not at [a] all times into the holy place within the vaile, before the Mercieſeate, which is vpon the Arke, that he die not: for I will appeare in the cloude vpon the Mercie ſeate.

* Exod. 30. 10. hebr. 9. 7.

a The high Prieſt entred into the Holieſt of all but once a yeere, euen in the moneth of September.

3 After this ſort ſhal Aaron come into the Holy place: euen with a yong bullocke for a ſinne offring, and a ramme for a burnt offring.

4 He ſhall put on the holy linnen coat, and ſhall haue linnen breeches vpon his || fleſh, and ſhall be girded with a linnen girdle, and ſhall couer his head with a linnen miter: theſe are the holy garments: therefore ſhal he waſh his fleſh in water, when he doeth put them on.

|| Or, priuities.

5 And he ſhall take of the Congregation of the children of Iſrael, two hee goates for a ſinne offering, and a ramme for a burnt offering.

6 Then Aaron ſhall offer the bullocke for his ſinne offring, * and make an atonement for himſelfe, and for his houſe.

* Hebr. 9. 7.

7 And he ſhall take the two hee goates, and preſent them before the Lord at the dooze of the Tabernacle of the Congregation.

8 Then Aaron ſhall caſt lottes ouer the two hee goats: one lot for the Lord, and the other for the [b] Scape goate.

b In Ebrew it is called Azazel, which ſome ſay is a mountaine neere Sinai, whither this goate was ſent: but rather it is called the Scape goate, becauſe he was not offered, but ſent into the deſert, as verſe 21.

9 And Aaron ſhall offer the goate, vpon which the Lords lot ſhall fall, and make him a ſinne offering.

10 But the goat, on which the lot ſhall fall to be the Scape goate, ſhall be preſented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wilderneſſe.

11 Thus Aaron ſhall offer the bullocke for his ſinne offering, and make a reconciliation for himſelfe, and for his houſe, and ſhall kill the bullocke for his ſinne offering.

12 And hee ſhall take a cenſer full of burning coles from off the Altar before the Lord, and his handful of ſweet incenſe beaten ſmall, and bring it within the [c] vaile,

c The Holieſt of all.

13 And ſhall put the incenſe vpon the fire before the Lord, that the || cloud of the incenſe may couer the Mercie ſeate that is vpon || the Teſtimonie: ſo he ſhall not die.

|| Or, the ſmoke.

|| Or, Arke.

14 And he ſhall * take of the blood of the bullocke, * and ſprinkle it with his finger vpon the Mercie ſeate [d] Eaſtward: and before the Mercie ſeat ſhall he ſprinkle of the blood with his finger, ſeuen times.

* Hebr. 9. 13. and 10. 4.

* Chap. 4. 6.

d That is, on the ſide which was toward the people: for the head of the Sanctuarie ſtood Weſtward.

15 ¶ Then ſhall hee kill the goat that is the peoples ſinne offring, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and ſprinkle it vpon the Mercie ſeate, and before the Mercie ſeate.

16 So he ſhall purge the Holy place from the

the vncleannesse of the children of Israel, and from their trespasses of all their sinnes: so shall he doe also for the Tabernacle of the Congregation [e] placed with them, in the mids of their vncleannesse.

e Placed among them which are vncleane. * Luke 1.10.

17 * And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

f Whereupon the sweete incense and perfume was offred.

18 After, hee shall goe out vnto the [f] Altar that is before the Lord, and make a reconciliation vpon it, & shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar round about:

19 So shall he sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and hallow it from the vncleannesse of the children of Israel.

20 ¶ When he hath made an ende of purging the Holy place, and the Tabernacle of the Congregation, and the Altar, then he shall bring the liue goate:

21 And Aaron shal put both his hands vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them [g] vpon the head of the goat, and shall send him away (by the hand of a man appointed) into the wildernesse.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa 53.4.

† Ebr. the land of separation,

22 So the goate shall beare vpon him all their iniquities into † the land that is not inhabited, and he shall let the goate goe into the wildernesse.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

h In the Court where was the Lauer, Exod. 30.18.

24 He shall wash also his flesh with water in [h] the Holy place, & put on his owne raiment, and come out, and make his burnt offring, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall he burne vpon the Altar.

26 And hee that caried forth the goat, called the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the burnt offring, and the goat for the sinne offring (whose blood was brought to make a reconciliation in the Holy place) shall one * carry out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their doung.

* Chap. 6.30. hebr. 13.11.

28 And hee that burneth them, shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 ¶ So this shall be an ordinance for euer vnto you: the tenth day of the [i] seuenth moneth, ye shall [k] humble your soules, and doe no worke at all, whether it be one of y same countrey, or a stranger that sojourneth among you.

i Which was Tisri, and containeth to parte of September, and part of October.

k Meaning, by abstinence and fasting. Numb. 29.7.

30 For that * day shall the Priest make an atonement for you to cleanse you: yee shall be cleane from all your sinnes before the Lord.

* Chap. 23.7.

31 This shall be a [l] Sabboth of rest vnto you, and ye shall humble your soules by an ordinance for euer.

l Or a rest which ye shall keepe most diligently.

32 And the Priest [m] whom he shall anoint, & whom he shall consecrate (to minister in his fathers stead) shall make the atonement, & shall put on the linnen clothes and Holy vestments,

m Whom the Priest shall annoint by Gods commandement to succeed in his fathers rooms.

33 And shall purge the Holy Sanctuary, and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priests, and for all the people of the Congregation.

34 And this shalbe an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes * once a yere: and as the Lord commanded Moses, he did.

* Exod. 30.10. hebr. 9.7.

CHAP. XVII.

4 All sacrifices must bee brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to al the children of Israel, and say vnto them, This is the thing which the Lord hath [a] commanded, saying,

a Lest they should practise that idolatrie, which they had learned among the Egyptians.

3 Whosoeuer he be of the house of Israel that [b] killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

b To make a sacrifice or offering thereof.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation, to offer an offring vnto the Lord before the tabernacle of the Lord, [c] blood shalbe imputed vnto that man: hee hath shed blood, wherefore that man shall be cut off from among his people:

c If doe as much abhorre it, as though he had killed a man, as Isa 66.3.

5 Therefore the children of Israel shall bring their offerings, which they would offer [d] abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

d Whereas now they were moued with foolish deuotion to offer it.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, & burne the fat for a * sweete sauour vnto the Lord.

* Exod. 29.18. chap. 4.31.

7 And they shall no more offer their offerings vnto [e] deuils, after whom they haue gone a [f] whoring: this shall be an ordinance for euer vnto them in their generations.

e Meaning, whatsoeuer is not the true God, 1. Cor. 10. 20. psal. 95.5.

f For idolatrie is spirituall whoredome, because such reuolt from God is hyden.

8 ¶ Also thou shalt say vnto them, Whosoeuer he be of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the

the Tabernacle of the Congregation, to offer it vnto the Lord, euen that man shall be cut off from his people.

10 ¶ Likewise whosoeuer hee be of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I wil euen set my face against that person that eateth blood, and will cut him off from among his people:

e I will declare my wrath by taking vengeance on him, as chap. 20.3.

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shal make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer, whosoeuer hee be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be [b] eaten, hee shall powre out the blood thereof, and couer it with dust:

h Which the Law permitted to be eaten.

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, *Ye shall eate the blood of no ‖ flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

15 And euery person that eateth it which dieth alone, or that which is torne with beasts, whether it be one of the same countrey, or a stranger, hee shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall be ‖ cleane.

‖ Or, counted cleane.

16 But if he wash them not, nor wash his ‖ flesh, then he shall beare ‖ his iniquitie.

‖ Or, himselfe.
‖ Or, the punishment of his sinne.

CHAP. XVIII.

3 *The Israelites ought not to follow the maners of the Egyptians and Canaanites.* 6 *The marriages that are vnlawfull.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, I am the Lord your God.

3 After the [a] doings of the land of Egypt, wherein yee dwelt, shall ye not doe: and after the maner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances,

a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.

4 But doe after my Iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

Ezek. 20.11. rom. 10.5. gal. 3.12.

5 Yee shall keepe therefore my statutes, and my iudgements, * which if a man doe, hee shall then liue in them: [b] I am the Lord.

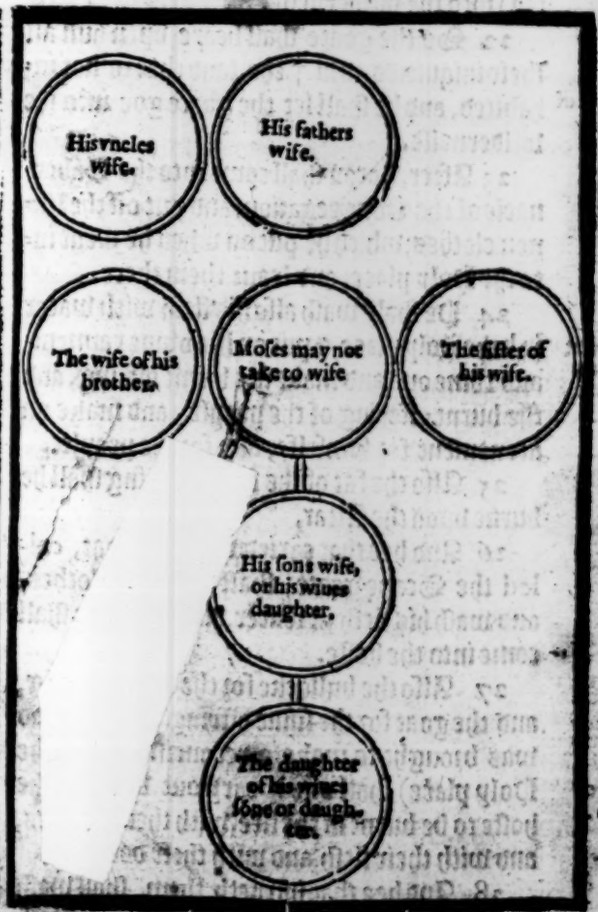
b And therefore ye ought to serue me alone, as my people.

6 ¶ None shall come neere to any of the kinred of his flesh to [c] vncouer her shame: I am the Lord.

c That is, to lie with her, though it be vnder title of mariage.

¶ Consanguinitie hindering mariage.

¶ Affinitie hindering mariage.



As Moses cannot contract matrimonie with the women that are of kinne to him, as is aboue specified, so also cannot Mary his sister marry with the most that are in the degree. Note also, that besides the persons here named, there are also all those that ascend or descend of the same line, be it of blood or kinred.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 *The shame of thy fathers [d] wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy [e] sister the daughter of thy father, or the daughter of thy mother, whether shee be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy [f] shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discouer her shame.

12 *Thou shalt not vncouer the ‖ shame of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 *Thou shalt not vncouer the shame of thy [g] fathers brother: that is, thou shalt not go in to his wife, for she is thine † aunt.

15 *Thou shalt not discouer the shame of thy daughter in law: for shee is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 *Thou shalt not discouer the shame of thy [h] brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsfolkes, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to [i] vexe her, in vncouering her shame vpon her.

19 *Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put [k] apart for her disease.

20 Moreouer, thou shalt not giue thy seede to thy neighbours wife by carnall copulation to be defiled with her.

21 *Also thou shalt not giue thy † children to ‖ offer them vnto [l] Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is ‖ abomination.

24 Ye shall not defile your selues in any of these things: for in all these the Nations are defiled, which I will cast out before you:

25 And the lande is defiled: therefore I will [m] visit the wickednes thereof vpon it, and the land [n] shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, aswell hee that is of the same countrey, as the stranger that soiourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the lande spue you out if ye defile it, as it [o] spued out the people that were before you:)

29 For whosoeuer shall commit any of these abominations, the persons that doe so, shall [p] be cut off from among their people.

30 Therefore shall yee keepe mine ordinances that ye doe not any of the abominable customes, which haue bene done before you, and that yee defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, & say vnto them, *Ye shall be *holy, for I the Lord your God am holy.

3 ¶ Ye shall feare euery man his mother and his father, and shall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shall offer a peace offering vnto the Lord, ye shall offer it [b] freely,

6 *It shall be eaten the day ye offer it, or on the morow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shalbe vncleane, it shall not be [c] accepted,

8 Therefore [illegible] it, shall beare his iniquity, because he hath [illegible] the hallowed thing of the Lord, and that person shall be cut off from his people.

9 ¶ *When ye reape the haruest of your land, yee shall not reape euery corner of your field, neither shalt thou gather the ‖ gleanings of thy haruest.

10 Thou shalt not gather the grapes of the vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Yee shall not steale, neither [d] deale falsely, neither lie one to another.

12 ¶ *[illegible] shall not sweare by my name falsly, neither [illegible] thou defile the name of thy God: I am the Lord.

13 ¶ Thou

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*Chap.20.21.
d Which is thy stepmother.
e Either by father or mother, borne in marriage, or otherwise.
f They are her children whose shame thou hast discouered.
*Chap.20.19.
‖ Or, secrets.
*Chap.20.20.
g Which thine vncle doeth discouer.
† Ebr. thy fathers brothers wife.
*Chap.20.12.
*Chap.20.21.
h Because the idolaters, among whom Gods people had dwelt and should dwel, were giuen to these horrible incests, God chargeth his to beware of the same.
i By seeing thine affection more bent to her sister then to her.
*Chap.20.18.
k Or, whiles she hath her flowres.
*Chap.20.2. 2.king.23.10.
† Ebr. of thy seed.
‖ Or, to make them passe.
l Which was an idol of the Ammonites, vnto whom they burnes and sacrificed their children, 2. King. 23.10. This seemeth to be the chiefe and principall of all Idoles, and as the Iewes write, was of a great stature, and hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: another Turtle doues: the third a sheepe: the fourth a ram: the fift a calfe: the sixt an oxe: the seuenth a childe. This Idoles face was like a calfe, his hands were euer stretched out to receiue gifts: his priestes were called Chemarim Reade 2. King. 23.5. Idoles 10.5. Zepha. 1.4.
*Chap.20.15.
‖ Or, conclusion.
m I will punish the land where such incestuous marriages and pollutions are suffered.
n He compareth the wicked to euil humors and sicknes, which corrupt the stomache and especiall nature, and therefore must be cast out by vomit.
o Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations.
p Either by the ciuill sword, or by some plague that God will send vpon such.
*Chap.11.44. and 20.7. 1.pet.1.16.
a That is, boyes of all pollution, idolatry, and superstition both of soule and body.
b Of your owne accord.
*Chap.7.16.
c To wit, of God.
*Chap.23.22.
‖ Or, gatherings and leanings.
d In these words is forbidden all deceit and falshood.

13 ¶ Thou shalt not doe thy neighbour ‖ wrong, neither rob him. * The workemans hire shal not abide with thee vntill ỹ morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

15 ¶ Yee shall not doe vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not [c] walke about with tales among thy people. Thou shalt not [f] stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but rebuke thy neighbour, † and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Yee shall keepe mine ordinances. Thou shalt not let thy cattell gender with sothers of diuers kindes. Thou shalt not sowe thy fielde with mingled seede, neither shall a garment of diuers things, as of linnen & woollen come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman that is a bond maide affianced to a husband, and not redeemed, nor freedome giuen her, † she shall be scourged, but they shal not die, because she is not made free.

21 And he shall bring for his trespasse offring vnto the Lord at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offring before the Lord, concerning his sinne which he hath done, and pardon shall bee giuen him for his sinne which he hath comitted.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meate, ye [h] shall count the fruite thereof as vncircumcised: three yeere shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruite thereof shall be holy to the praise of the Lord,

25 And in the fifth yeere shall ye eat of the fruite of it that it may ‖ yeelde to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eate the flesh with the ‖ blood, yee shall not vse witchcraft, nor [i] obserue times.

27 *Ye shall not [k] cut round the corners of your heads, neither shalt thou ‖ marre the tufts of thy beard.

28 *Yee shall not cut your flesh for the † dead, nor make any print of a [l] marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a [m] whore, least the land also fall to whoredome, and the land bee full of wickednesse.

30 ¶ Ye shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Ye shall not regard them that worke with spirits, * neither Soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt [n] rise vp before the hoare head, and honour the person of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourne with thee in your land ye shall not ‖ vexe him.

34 *But the stranger that dwelleth with you, shall bee as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the lande of Egypt: I am the Lord your God.

35 ¶ Yee shall not doe vniustly in iudgement, in [o] line, in weight, or in measure.

36 *You shall haue iust ballances, true weights, a true [p] Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgments, and do them: I am the Lord.

CHAP. XX.

2 They that giue of their seede to Molech, must die. 6 They that haue recourse to Sorcerers. 10 The man that committeth adultery, 11 Incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, *Whosoeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto [a] Molech he shall die the death, the people of the land shall stone him to death.

3 And I [b] will set my face against that man, and cut him off from among his people, because hee hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the [c] people of the land hide their eyes and winke at that man when he giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits and after Soothsayers, to go a [d] whoring after them, then wil I set my face against that person, and will cut him off from among his people.

7 ¶ Sanc-

‖ Or, oppresse him by violence.
m Deut. 24. 14, 15. tob. 4 14.
* Deut. 27. 18.

* Exod 23. 3. deut. 1 17. and 16 19. prou. 24. 23. iam 2. 2.
e As a slanderer, backbiter or quarell picker.
f By consenting to his death, or conspiring with the wicked.

† Ebr. suffer not sinne vpon him.

* Matth. 5. 43. rom. 1 3. 9. gal. 5. 14. iam. 2. 8.

g As a horse to leape an asse, or a mule a mare.

† Ebr. a beating shall be. Some reade, they shall be beaten.

h It shall be vncleane as that thing, which is not circumcised.

‖ Or, that God may multiply.
‖ Whether it be strangled, or otherwise.
i To measure luckie or vnlucky dayes.
* Chap. 21. 5.
k As did the Gentiles in signe of mourning.
‖ Or, cut or teare.
* Deut. 14. 1.
† Ebr. soule, or person.
l By whipping your bodies, or burning markes therein.

m As did the Cyprians, and Locrenses.

* 1. Sam. 28. 3.

n In token of reuerence.

‖ Or, doe him wrong.
* Exod. 22. 21.

o As in measuring the ground.
* Prou. 11. 1 and 16. 11, and 20. 10.
p By these two measures he meaneth all other. Of Ephah reade Exod 16. 36. and of Hin, Exod. 29. 40.

a By Molech, he meaneth any kinde of Idole, Chap. 18. 21.

* Chap. 18. 21.

b Reade Chap. 17. 10. & 18. 22.

c Though the people be negligent to do their duety, and defend Gods right, yet he will not suffer wickednes to goe vnpunished.

d To obserue sorcerers or coniurers is spirituall whoredome, or idolatry.

7 ¶ Sanctifie your ſelues therefore, *and be holy, for I am the Lord your God.

* Chap. 11. 44. 1. pet. 1. 16.

8 Keepe ye therfore mine ordinances, and doe them. I am the Lord which doeth ſanctifie you.

9 ¶ * If there be any that curſeth his father or his mother, he ſhall die the death: ſeeing hee hath curſed his father and his mother, [e] his blood ſhall be vpon him.

* Exod. 21. 17. prou. 20. 20. matt. 15. 4.

e He is worthy to die.

10 ¶ * And the man that committeth adulterie with another mans wife, becauſe hee hath committed adultery with his neighbours wife, the adulterer and the adultereſſe ſhall die the death.

* Deut. 22. 22. ioh. 8. 4, 5.

11 And the man that lieth with his fathers wife, becauſe he hath vncouered his fathers * ſhame, they ſhall both die: their blood ſhall be vpon them.

* Chap. 18. 8. deut. 22. 30.

12 Alſo the man that lieth with his daughter in law, they both ſhall die the death, they haue wrought ||abomination, their blood ſhall be vpon them.

||Or, confuſion.

13 ¶ * The man alſo that lyeth with the male, as one lieth with a woman, they haue both committed abomination: they ſhall die the death, their blood ſhall be vpon them.

* Chap. 18. 22.

14 Likewiſe he that taketh a wife and her mother, [f] committeth wickedneſſe: they ſhall burne him and them with fire, that there be no wickedneſſe among you.

f It is an execrable and deteſtable thing.

15 * Alſo the man that lieth with a beaſt, ſhall die the death, and ye ſhall ſlay the beaſt.

* Chap. 18. 23.

16 And if a woman come to any beaſt, and lie therewith, then thou ſhalt kill the woman and the beaſt: they ſhall die the death, their blood ſhall be vpon them.

17 Alſo the man that taketh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeth her ſhame, and ſhe ſeeth his ſhame, it is villenie: therefore they ſhall be cut off in the ſight † of their people, becauſe hee hath vncouered his ſiſters ſhame, he ſhall beare his iniquitie.

† Ebr. in the eyes of the children of their people.

18 * The man alſo that lieth with a woman hauing her ||diſeaſe, and vncouereth her ſhame, and openeth her fountaine, and ſhe open the fountaine of her blood, they ſhall be euen both cut off from among their people.

* Chap. 18. 19. ||Or, floures.

19 Moreouer, thou ſhalt not vncouer the ſhame of thy * mothers ſiſter, nor of thy fathers ſiſter: becauſe hee hath vncouered his † kinne, they ſhall beare their iniquitie.

* Chap. 18. 12, 13. † Ebr. fleſh.

20 Likewiſe the man that lieth with his fathers brothers wife, and vncouereth his vncles ſhame: they ſhall beare their iniquitie, and ſhall die [g] childleſſe.

g They ſhall be cut off from their people, and their children ſhall be taken as baſtards, and not counted among the Iſraelites.

21 So the man that taketh his brothers wife, committeth filthineſſe, becauſe hee hath vncouered his brothers [h] ſhame: they ſhall be childleſſe.

h Heaue Chap. 18. 16.

22 ¶ Ye ſhall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwel therein, * ſpue you not out.

* Chap. 18. 26.

* Chap. 18. 25.

23 Wherefore yee ſhall not walke in the maners of this nation which I caſt out before you: for they haue committed all theſe things, * therefore I abhorred them.

* Deut. 9. 5.

24 But I haue ſaid vnto you, ye ſhall inherite their lande, and I will giue it vnto you to poſſeſſe it, euen a land that [i] floweth with milk and honie: I am the Lord your God, which haue ſeparated you from other people.

i Full of abundance of all things.

25 * Therefore ye ſhall put difference betweene cleane beaſtes and vncleane, and betweene vncleane foules and cleane: neither ſhall yee [k] defile your ſelues with beaſtes and foules, nor with any creeping thing, that the ground bringeth foorth, which I haue ſeparated from you as vncleane.

* Chap. 11. 2, 3. deut. 14. 4.

k By eating them contrary to my commandement.

26 Therefore ſhall ye be * holy vnto mee: for I the Lord am holie, and I haue ſeparated you from other people, that ye ſhould be mine.

* Verſe 7.

27 ¶ * And if a man or woman haue a ſpirite of diuination, or ſoothſaying in them, they ſhall die the death: they ſhall ſtone them to death, their blood ſhall be vpon them.

* Deut. 18. 11. 1. ſam. 28. 7.

CHAP. XXI.

2 For whome the Prieſtes may lament. 9 Howe pure the Prieſtes ought to be, both in themſelues, and in their familie.

AND the Lord ſaid vnto Moſes, Speake vnto the Prieſtes the ſonnes of Aaron, and ſay vnto them, Let none be [a] defiled by the dead among his people,

a By touching the dead, lamenting, or being at their buriall.

2 But his kinſman that is neere vnto him: to wit, by his mother, or by his father, or by his ſonne, or by his daughter, or by his brother,

3 Or by his ſiſter a [b] maide, that is neere vnto him, which hath not had a husband: for her [†] he may lament.

b For being married, ſhe ſeemed to be cut off from his family.

† Ebr. he may be defiled.

4 He ſhall not lament for the [c] Prince among his people, to pollute himſelfe.

c The Prieſt was permitted to mourne for his next kinred onely.

5 They ſhall not make * balde parts vpon their head, nor ſhaue off the lockes of their beard, nor make any cuttings in their fleſh.

* Chap. 19. 27.

6 They ſhall be holy vnto their God and not pollute the name of their God: for the ſacrifices of the Lord made by fire, and the bread of their God they do offer: therefore they ſhall be holy.

7 They ſhall not take to wife an whore, or [d] one polluted, neither ſhall they marry a woman diuorced from her husband: for ſuch one is holy vnto his God.

d Which doth an euill name, or is defamed.

8 Thou ſhalt [e] ſanctifie him therefore, for he offereth the [f] bread of thy God: he ſhall bee holy vnto thee: for I the Lord which ſanctifie you, am holy.

e Thou ſhalt count them holy, and reuerence them.

f The Ebrew bread.

9 ¶ If a Priestes daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 ¶ Also the high Priest among his brethren, (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not s vncouer his head, nor rent his clothes,

g He shall vse no such ceremonies as the mourners obserue.

11 Neither shall hee goe to any ‖ dead bodie, nor make himselfe vncleane by his father or by his mother,

‖ Or, to the houses of the dead.

12 Neither shall he go out of the h Sanctuary, nor pollute the holy place of his God: for the i crowne of the anointing oyle of his God is vpon him: I am the Lord.

h To goe to the dead.

13 Also he shall take a maid vnto his wife:

14 But a widowe, or a diuorced woman, or a polluted, or an harlot, these shall he not marrie, but shall take a maide of his owne k people to wife:

i For by his anointing he was preferred to the other Priestes, and therefore could not lament the dead, least he should haue polluted his holy anointing.

k Not onely of his tribe, but of all Israel.

15 Neither shall he defile his l seed among his people: for I am the Lord which sanctifie him.

l By marrying any bachelor or defamed woman.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations hath any blemishes, shall not presse to offer the bread of his God:

18 For whosoeuer hath any blemish, shall not come neere: as a man blinde or lame, or that hath a m flat nose, or that hath any n misshapen member,

m Which is deformed or bruised.

n As not of equall proportion, or hauing in number more or lesse.

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed o or hath a blemish in his eye, or be skiruie, or scabbed, or haue his stones broken.

o Or that hath a web, or pearle.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: he shall not presse to offer the p bread of his God.

p As the shewbread, and meate offerings.

22 The bread of his God, euen of the q most holy, and r of the holy shall he eate:

q As of sacrifice for sinne.

r As of the tenths and first fruits.

23 But he shall not goe in vnto the s vaile, nor come neere the altar, because he hath a blemish least he pollute my Sanctuaries: for I am the Lord that sanctifie them.

s Into the Sanctuary.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should be offered.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be a separated from the holy things of the children of Israel, and that they pollute not mine holy name, in those things, which they hallow vnto me: I am the Lord.

a Seeming, that the Priests abstaine from eating, so long as they are polluted.

3 Say vnto them, Whosoeuer he be of all your seede among your generations after you, that b toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his vncleannes vpon him, euen that person shall be cut off frō my sight: I am the Lord.

b To eate them of.

4 *Whosoeuer also of the seede of Aaron is a Leper, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is c vncleane, by reason of the dead, or a man whose issue of seede runneth from him,

*Chap. 15.2.

c By touching any dead thing, or being at buriall of the dead.

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man, by whome hee may take vncleannesse, † whatsoeuer vncleannesse he hath,

† Hebr. according to all his vncleannesse.

6 The person that hath touched such, shal therefore be vncleane vntill the euen, and shall not eate of the holy things, ‖ except hee haue washed his flesh with water.

‖ Or, vntill.

7 But when the Sun is downe, hee shall be cleane, and shall afterward eate of the holy things: for it is his ‖ foode.

‖ Or, bread.

8 *Of a beast that dieth, or is rent with beastes, whereby he may be defiled, he shall not eate: I am the Lord.

*Exod. 22.31. ezek. 44.31.

9 Let them keep therefore mine ordinance, least they beare their sinne for it and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no d stranger also eate of the holy thing, neither e the ghest of the Priest, neither shall an hired seruant eate of the holy thing:

d Which be not of the tribe of Leui.

e Some read, the seruant which hath his eare bored, and would not goe free, Exod. 21.6.

11 But if the Priest buy any with money he shall eate of it, also he that is borne in his house: they shall eate of his meate.

12 If the Priestes daughter also be married vnto a f stranger, shee may not eate of the holy offrings.

f Who is not of the Priests kinred.

13 Notwithstanding if the Priests daughter be a widow or diuorced, and haue no child, but is returned vnto her fathers house, she shal eate of her fathers bread, as shee did in her *youth: but there shal no stranger eate therof.

*Chap. 10.14.

14 ¶ If a man eate of the holy thing vnwittingly, he shall put the g fift part thereunto, and giue it vnto the Priest with the hallowed thing.

g He shall giue that and a fifth part ouer.

15 So they shall not defile the holy things of the children of Israel which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of their h trespasse, while they eate their holy thing: for I the Lord doe hallow them.

h For if they did not offer for their errour, the people by their example might commit the like offence.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron and to his sonnes, & to all the children of Israel, & say vnto them, Whosoeuer he be of the house of Israel, or of the

the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto ỳ Lord for a burnt offering.

19 Ye shal offer of your free minde a male without blemish of the beeues, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not bee acceptable for you.

*Deut. 15.21. ecclus. 35.12.

21 *And whosoeuer bringeth a peace offring vnto the Lord to accomplish his vowe, or for a free offering, of the beeues, or of the sheepe, his free offring shall be perfect, no blemish shall be in it.

‖ Or, wart.

22 Blind, or broken, or maimed, or hauing a ‖ wenne, or skiruie, or skabbed: these shall ye not offer vnto the Lord, nor make an offring by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath a- *Chap.21.18. ny *member superfluous, or lacking, such maiest thou present for a free offring, but for a vowe it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offring thereof in your land,

g Ye shal not receiue any imperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.

25 Neither [i] of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shall be brought forth, it shall bee euen seuen dayes vnder his damme: and from the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, yee shall not *Deut. 22.6. * kill her, and her yong both in one day.

29 So when ye will offer a thanke offring vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten ye shall *Chap.7.15. leaue *none of it vntill the morowe: I am the Lord.

31 Therefore shall ye keepe my commandements and doe them: for I am the Lord.

k For whosoeuer doeth otherwise then God commandeth, polluteth his name.

32 Neither shall yee [k] pollute mine holy Name, but I will be hallowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to be your God: I am ỳ Lord.

CHAP. XXIII.

The feastes of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call the holy ‖ assemblies, euen these are my feastes.

‖ Or, conuocation.

3 * Sixe dayes ‖ shall worke be done, but in the seuenth day shalbe the Sabbath of rest, an holy ‖ conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

* Exod. 20.9, 10. ‖ Or, ye may worke. ‖ Or, assembly.

4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their [a] seasons.

a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.

5 In the first moneth, and in the fourteenth day of the moneth at euening shall be the ‖Passeouer of the Lord.

6 And on the fifteenth day of this moneth shall be the feast * of vnleauened bread vnto the Lord: seuen dayes yee shall eate vnleauened bread.

* Exod. 12.15. num. 28.17.

7 In the first day yee shall haue an holy conuocation: yee shall doe no [b] seruile worke therein.

b Or bodily labour, saue about that which one must eate, Exod. 12.16.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, and in the [c] seuenth day shalbe an holy conuocation: yee shall doe no seruile worke therein.

c The first day of the feast, and the seuenth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fifteenth day and the feast of theaues the fifteenth day.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, & reape the haruest thereof, then ye shall bring ‖ a sheafe of the first fruits of your haruest vnto the Priest,

‖ Or, an Omer: reade Deut. 24.19. ruth. 2.15. psal. 129.7.

11 And he shall shake the sheafe before the Lord, that it may be acceptable for you: the morow after the [d] Sabbath, the Priest shall shake it.

d That is, the second Sabbath of the Passeouer.

12 And that day when ye shake the sheafe, shall ye prepare a Lambe without blemish of a yeere old, for a burnt offering vnto the Lord:

13 And the meat offering thereof shall be two [e] tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offering thereof the fourth part [f] of an hin of wine.

e Which is the fifth part of an Ephah, or two Omers: Reade Exod. 16.16.

f Reade Exod. 29.40.

14 And ye shall eate neither bread nor parched corne, nor ‖ greene eares, vntill the selfe same day that ye haue brought an offring vnto your God: this shalbe a Law for euer in your generations, and in all your dwellings.

‖ Or, full eares.

15 ¶ Yee shall count also to you from the morow after the [g] Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seuen ‖ Sabbaths, they shall be complete.

g That is, the seuenth day after the first Sabbath of the Passeouer.

‖ Or, weekes.

16 Vnto the morow after the seuenth Sabbath shall ye number fiftie dayes: then ye shall bring a newe meate offering vnto the Lord.

17 Ye shall bring out of your habitations bread for the shake offering: they shall be two

loaues of two tenth deales of fine floure, which shall bee baken with [h] leauen for first fruites vnto the Lord.

18 Also ye shall offer with the bread seuen lambes without blemish of one yeere old, and a yong bullocke and two rams: they shal be for a burnt offring vnto the Lord, with their meate offrings & their drinke offerings, for a sacrifice made by fire of a sweet sauour vnto the Lord.

19 Then ye shall prepare an hee goate for a sinne offring, and two lambes of one yeere olde for peace offrings.

20 And the Priest shall shake them to and fro with the bread of the first fruites before the Lord, and with the two lambes: they shall be holy to the Lord, for the [i] Priest.

21 So yee shall proclaime the same day, that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shall be an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ [*] And when you reape the haruest of your land, thou shalt not rid cleane the corners of thy fielde when thou reapest, neither shalt thou make any aftergathering of thy haruest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And [ỳ] Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, and in the first day of the moneth, shall ye [l] haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

25 Ye shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And [ỳ] Lord spake vnto Moses, saying,

27 The [*] tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and yee shall [n] humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before [ỳ] Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen bee cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall do no maner worke therefore: this shall be a lawe for euer in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and yee shall humble your soules: in the ninth day of the moneth at euen, from [o] euen to euen shall ye † celebrate your Sabbath.

33 ¶ And [ỳ] Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, [*] In the fifteenth day of this seuenth moneth shall be for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: ye shall doe no seruile worke therein.

36 Seuen dayes ye shall offer * sacrifice made by fire vnto the Lord, and in the eight day shall be an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the [p] solemne assemblie, ye shall do no seruile worke therein.

37 These are the feastes of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offering, and meate offering, [q] sacrifice, and drinke offrings euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which ye shal giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruite of the land, yee shall keepe an holy feast vnto the Lord seuen dayes: in the first day shall be a [r] Sabbath: likewise in the eight day shal be a Sabbath.

40 And ye shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of || thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So yee shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetuall ordinance throughout your generations: in the seuenth moneth shall you keepe it.

42 Ye shal dwel in boothes seuen dayes: all that are Israelites borne shal dwel in boothes,

43 That your posterity may know that I haue made the children of Israel to dwell in [r] booths, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

2 The oyle for the lamps. 5 The shewbread. 14 The blasphemer shal be stoned. 17 He that killeth shal be killed.

AND the Lord spake vnto Moses, saying,

2 [a] Command [ỳ] children of Israel that they bring vnto thee pure oile oliue beaten, for the light, to cause [ỳ] lamps to burne cõtinually.

3 Without the vaile [b] of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: this shall be a law for euer through your generations.

4 He shal dresse the lamps vpon the * pure Candlesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two [c] tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, fiue in

h Because the Priest should eate them, as Chap. 7. 13. and they should not be offered to the Lord vpon the Altar.

i That is, offred to the Lord, and the rest should be for the Priests.

* Chap. 19. 9. deut. 24. 19.

k That is, about the end of September.
l Or an holy day to the Lord.
m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Jubile.
* Chap. 16. 29, 30. num. 29. 7.
n By fasting, and prayer.

o Which containeth a night and a day: yet they tooke it but for their naturall day.
† Ebr. rest your Sabbath.
* Numb. 29. 12. Iohn 7. 2, 37.

p Or a day wherein the people are stayed from all worke.

q Or, peace offring.

r Or, a solemne feast.

|| Or, of boughes thicke with leaues.

r In the wildernesse, for asmuch as they would not credit Iosua and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27. 20.

b Which vaile separated the holiest of all, where was the Arke of the Testimony, from the Sanctuary.

* Exod. 31. 8.

* Exod. 25. 30.
c That is, two Omers: reade Exod. 16. 16.

in

in a row vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that [d] in stead of the bread it may be for a remembrance, and an offring made by fire to the Lord.

d For it was burnt euery Sabbath, when the bread was taken away.

8 Euery Sabbath he shall put them in rowes before the Lord euermore, receiuing them of the children of Israel for an euerlasting couenant.

9 *And the bread shalbe Aarons and his sonnes, & they shall eat it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

*Exod.29.33. chap.8.31. mat.12.4,5.

e Meaning, out of his tent.

10 ¶ And there went [e] out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and the sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

11 So the Israelitish womans sonne [f] blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

f By swearing, or despiting God.

*Numb.15.34.

12 And they *put him in ward, till he told them the mind of the Lord.

13 Then ỹ Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, & let all that heard him, *put their hands vpon his head & let all the Congregation stone him.

*Deut 13.9. and 17.7.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, [g] shall beare his sinne.

g Shall be punished.

16 And he that blasphemeth the name of the Lord, shalbe put to death: all the Congregation shal stone him to death: as wel the stranger, as he that is borne in the land: when he blasphemeth ỹ name of the Lord, let him be slaine.

*Exod.21.12. deut.19.4,11. † Eb. smiteth the soule of any man † Ebr. soule for soule.

17 ¶ *He also that † killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, † beast for beast.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him:

*Exod.21.24. deut.19.21. mat.5.38.

20 *Breach for breach, eye, for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repaied to him.

21 And he that killeth a beast, shall restore it: but he that killeth a man shall be slaine.

*Exod 12.49. h Because the punishment was not yet appointed by the law, for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

22 Ye shal haue *one law: it shalbe as wel for the stranger, as for one borne in the countrey: for I am the Lord your God.

23 ¶ Then [h] Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seuenth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale and redeeming of lands, houses and persons.

AND the Lord spake vnto Moses in mount Sinai, saying,

*Exod.23.10. † Ebr. shall rest a rest.

2 Speake vnto the children of Israel, and say vnto them, When ye shall come into the land which I giue you, the *lande shall † keepe Sabbath vnto the Lord.

a The Iewes began the count of this yeere in September: for then all the fruits were gathered.

3 [a] Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seuenth yeere shalbe a Sabbath of rest vnto the land: it shall bee the Lords Sabbath: thou shalt neither sow thy field, nor cut thy vineyard.

5 That which groweth of it [b] owne accord of thy harueft, thou shalt not reape, neither gather the grapes that thou hast [c] left vnlaboured: for it shall be a yeere of rest vnto the land.

b By reason of the corne that fell out of the eares the yeere past.

c Or, which thou hast separated from thy self, and consecrated to God for the poore.

6 And the [d] rest of the land shall be meat for you, euen for thee, and for thy seruant, and for thy maid, and for thy hired seruant, and for the stranger that soiourneth with thee:

d That which the land bringeth foorth in her rest.

7 And for thy cattel, & for the beasts that are in thy land shall all the increase therof be meat.

8 ¶ Also thou shalt number seuen ‖ Sabbaths of yeeres vnto thee, euen seuen times seuen yeere, & the space of the seuen Sabbaths of yeeres will be vnto thee nine & fortie yeere.

‖ Or, weekes.

9 *Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seuenth moneth: euen in the day of the reconciliation shall yee make the trumpet blowe, throughout all your land.

e In the beginning of the 50. yeere was the Iubile, so called, because the ioyfull tidings of liberty was publikely proclaimed by the sound of a cornet.

10 And ye shall halow that yeere, euen the fiftieth yeere, & proclaime libertie in the land to all the [f] inhabitants thereof: it shall bee the Iubile vnto you, & ye shall returne euery man vnto his [g] possession, and euery man shall returne vnto his familie.

f Which were in bondage.

g Because the tribes should neither haue their possessions or families diminished nor confounded.

11 This fiftieth yere shalbe a yeere of Iubile vnto you: ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you: ye shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, ye shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, ye shall [h] not oppresse one another:

h By deceit or otherwise.

15 But according to the number of [i] yeres after the Iubile thou shalt buy of thy neighbour: also according to the number of the yeeres of the reuenues, he shall sell vnto thee.

i If the Iubile to come be neere, thou shalt sel better cheape: if it be farre off, dearer.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres, thou shalt abate the price of it: for the number of [k] fruits doth he sell vnto thee.

k And not the full possession of the land.

17 Op-

17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and ye shall dwell in the land ‖in safetie.

‖Or, boldly without feare.

19 And the land shall giue her fruite, and yee shall eate your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eate the seuenth yeere, for we shall not sow, nor gather in our increase?

†Ebr. I wil command.

21 I will † send my blessing vpon you in the sixt yeere, and it shall bring forth fruit for three yeeres.

22 And ye shall sow the eight yeere, and eate of the old fruit vntill the ninth yeere: vntill the fruite thereof come, yee shall eate the olde.

23 ¶ Also the land shall not be solde to be l cut off from the familie: for the land is mine, and ye be but strangers and soiourners with me.

l It could not be sold for euer, but must returne to the family in the Jubile.

24 Therefore in all the land of your possession yee shall m graunt a redemption for the land.

m He shall sell it on condition that it may be redeemed.

25 ¶ If thy brother be impouerished, and sell his possession, then his redeemer shall come, euen his neere kinsman, and buy out that which his ‖brother sold.

‖Or, kinseman. †Ebr. his hand hath gotten.

26 And if he haue no redeemer, but † hath gotten and found to buy it out,

27 Then shall he n count the yeeres of his sale, and restore the ouerplus to the man, to whom hee solde it: so shall hee returne to his possession.

n Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

28 But if hee cannot get sufficient to restore to him, then that which is solde, shall remaine in the hand of him that hath bought it, vntill the yeere of the Jubile: and in the Jubile it shall come o out, and he shall returne vnto his possession.

o From his hands that bought it.

29 Likewise if a man sell a dwelling house in a walled citie, hee may buy it out againe within a whole yeere after it is sold: within a yeere hee may buy it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled citie shall be established p as cut off from the familie, to him that bought it, throughout his generations: it shall not goe out in the Jubile.

p That is, for euer, read verse 23.

31 But the houses of villages, which haue no wals round about them, shall be esteemed as the field of the countrey: they may bee bought out againe, and shall ‖ goe out in the Jubile.

‖Or, returne.

32 Notwithstanding, the cities of the Leuites, & the houses of the cities of their possession, may the Leuites redeeme † at all seasons.

†Ebr, for euer.

33 And if a man purchase of the Leuites, the house that was sold, and the citie of their possession shall goe out in the Jubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the q suburbes of their cities, shal not be sold: for it is their perpetuall possession.

q Wherein the Leuites kept their cattell.

35 ¶ Moreouer, if thy brother be impouerished, and r fallen in decay with thee, thou shalt relieue him, and as a stranger and soiourner, so shall he liue with thee.

r In Ebrew it is, if his hand shake: meaning, if he stretch foorth his hand for helpe as one in miserie.

36 * Thou shalt take no vsurie of him, nor bantage, but thou shalt feare thy God, that thy brother may liue with thee.

* Exod. 22.25 deut. 23.19. prou. 28.8. ezek. 18.8. and 22.12.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy victailes for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ * If thy brother also that dwelleth by thee be impouerished, and be sold vnto thee, thou shalt not compell him to serue as a bond seruant,

* Exod. 21.2. deut 15.12. ierem. 34.14.

40 But as an hired seruant, and as a soiourner he shal be with thee: he shal serue thee vnto the yeere of the Jubile.

41 Then shall he depart from thee, both he and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whome I brought out of the land of Egypt: they shall not s be sold as bondmen are sold.

s Vnto perpetuall seruitude. * Ephes. 6.9. colos. 4.1.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bond maid, which thou shalt haue, shall be of the heathen that are round about you: of them shal ye buy seruants and maids.

45 And moreouer of the children of the strangers, that are soiourners among you, of them shall ye buy, and of their families that are with you, which they begate in your lande: these shall be your t possession.

t For they shal not be bought out at the Jubile.

46 So ye shall take them as inheritance for your children after you, to possesse them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel ye shal not rule one ouer another with cruelty.

47 ¶ If a soiourner or a stranger dwelling by thee † get riches, & thy brother by him bee impouerished, and sell himselfe vnto the stranger or soiourner dwelling by thee, or to the stocke of the strangers familie,

†Ebr. his hand take hold.

48 After that he is sold, he may be bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or any of the kinred of his flesh among his familie may redeeme him: either if

u If he be able. if hee can u get so much, he may buy himselfe out.

50 Then he shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Jubile: and the money of the sale shall be according to the number of x yeeres: according to the time of an hired seruant shall he be with him.

x Which remaine yet to the Jubile.

51 If there be many yeeres behind, according to them he shall giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Jubile, then hee shall count with him, and according to his yeeres giue againe for his redemption.

53 He shall be with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy y sight.

y Thou shalt not suffer him to intreat him rigorously, if thou know it.

54 And if he be not redeemed thus, he shal goe out in the yeere of Jubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 *Idolatrie forbidden.* 3 *A blessing to them that keepe the commandements.* 14 *The curse to those that breake them.* 42 *God promiseth to remember his couenant.*

YE shall make you none idoles nor grauen image, neither reare you vp any * pillar, neither shall ye set ‖ any image of stone in your land to bow downe to it: for I am the Lorde your God.

* Exod. 20.4. deut. 5.8. psal. 97.7.
‖ Or, stone hauing any imagerie.

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

* Chap. 19.30.

3 ℭ * If ye walke in mine ordinances, & keepe my commandements, and doe them,

* Deut. 28.1.

4 I will then send you a raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

a By promising abundance of earthly things, he stirreth the minds to consider the rich treasures of the spirituall blessings.

5 And your threshing shal reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eat your bread in plenteousnesse, and dwell in your land safely.

6 And I wil send peace in the land, and ye shall sleepe and * none shall make you afraid: also I † will rid euil beasts out of the land, and the b sword shall not goe through your land.

* Iob. 11.19.
† Ebr. I wil cause the euill beast to cease.
b Ye shall haue no warre.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fiue of you shal chase an hundreth, and an hundreth of you shall put ten thousand to flight, and your enemies shal fall before you vpon the sword.

* Iosh. 23.10.

9 For † I will haue respect vnto you and make you increase, and multiply you, and c establish my couenant with you.

† Ebr. I wil turne vnto you.
c Performe that which I haue promised.

10 Ye shall eat also old store, and carie out old because of the new.

11 * And I will set my d Tabernacle among you, and my soule shall not lothe you.

* Ezek. 37.26. 2. cor. 6.16.
d I will be ready present with you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, & I haue broken the e bonds of your yoke, and made you goe vpright.

e I haue set you at full libertie, where as before ye were as beasts tied in bands.

14 ℭ * But if ye will not obey me, nor do all these commandements,

* Deut. 28.15. lament. 2.17. malac. 2.2.

15 And if ye shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not doe all my commandements, but breake my f couenant,

f Which I made with you in chusing you to be my people.

16 Then will I also doe this vnto you, I wil appoint ouer you ‖ fearefulnes, a consumption, & the burning ague to consume the eyes, and make the heart heauy, & you shal sow your seed in vaine: for your enemies shall eate it:

‖ Or, an hastie plague.

17 And I will set g my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, * and yee shall flee when none pursueth you.

g Reade chap. 17.10.
* Pro. 28.1.

18 And if ye will not for these things obey me, then wil I punish you h seuen times more, according to your sinnes,

h That is, most extremely.

19 And I will breake the pride of your power, and I will make your heauen as i iron, and your earth as brasse:

i Ye shall haue brought and hard remedie, Aggæ. 1.10.

20 And your ‖ strength shalbe spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

‖ Or, labour.

21 ℭ And if ye walke k stubburnly against me, & wil not obey me, I will then bring seuen times moe plagues vpon you, according to your sinnes.

k Or, as some read, by fortune, imputing my plagues to chance and fortune.

22 I will also send wilde beasts vpon you, which shall l spoile you, and destroy your cattell, and make you few in number: so your hie m wayes shall be desolate.

l Of your children, 2. king. 17.25.
m Because none dare passe there by for feare of beasts.

23 Yet if by these yee will not be reformed by me, but walke stubburnly against me,

24 Then will I also walke * stubburnly against you, & I will smite you yet seuen times for your sinnes:

* 2. Sam. 22.27. psal. 18.26.

25 And I will send a sword vpon you that shall auenge the quarrell of my couenant: and when ye are gathered into your cities, I will send the pestilence among you, and ye shall be deliuered into the hand of the enemie.

26 When I shal breake the n staffe of your bread, then ten woman shall bake your bread in one o ouen, and they shall deliuer your bread againe by weight, and ye shall eate, and not be satisfied.

n That is, the strength, whereby the life is sustained, Ezek. 4.16. and 5.16.
o One ouen shall be sufficient for ten families.

27 Yet if ye will not for this obey me, but walke against me stubburnly,

28 Then wil I walke stubburnly in mine anger against you, and will also chastise you seuen

seuen times more according to your sinnes.

29 *And yee shall eate the flesh of your sonnes, and the flesh of your daughters shal ye deuoure.

30 I will also destroy your hie places, and * cut away your images, and cast your carkeises vpon the ‖ bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuarie vnto nought, and p wil not smel the sauor of your sweet odours.

32 I will also bring the lande vnto a wildernesse, and your enemies which dwell therin, shall be astonished thereat.

33 Also I will scatter you among the heathen, and q will draw out a sword after you, and your land shall bee waste, and your cities shall be desolate.

34 Then shall the land enioy her *Sabbaths, as long as it lieth void, and ye shal be in your enemies land: then shal the land rest and enioy her Sabbaths.

35 All the dayes that it lieth voide, it shall rest, because it did not rest in your r Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euen a ‖ faintnesse into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall s flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And ye shall perish among the heathen, & the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers shall they pine away with t them also.

40 Then they shall confesse their iniquity, and the wickednesse of their fathers for their trespasse, which they haue trespassed against me, and also because they haue walked stubburnly against me.

41 Therefore I will walke stubburnly against them, and bring them into the lande of their enemies: so then their vncircumcised hearts shall be humbled, and then they shall ‖ willingly beare the punishment of their iniquitie.

42 Then will I remember my couenant with Iaakob, & my couenant also with Izhak, and also my couenant with Abraham will I remember, and will remember the land.

43 u The land also in the meane season shall be left of them, and shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquity, because they despised my lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shalbe in the land of their enemies, * I wil not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God.

45 But I wil remember for them the x couenant of old when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, & the iudgements, and the lawes, which the Lord made betweene him, and the children of Israel in mount y Sinai, by the hand of Moses.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be sold nor redeemed, but remaineth to the Lord.

MOreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a vowe of a a person vnto ỹ Lord, by thy b estimation,

3 Then thy estimation shalbe thus: a male from twentie yeere old vnto sixtie yeere old shall be by thy estimation euen fiftie c shekels of siluer, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shall be thirtie shekels.

5 And from fiue yeere old to twentie yere olde, thy valuation shalbe for the male twentie shekels, and for the female ten shekels.

6 But from a d moneth old vnto fiue yere old, thy price of the male shal be fiue shekels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixtie yeere old and aboue, if he be a male, then thy price shalbe fifteene shekels, and for the female ten shekels.

8 But if he be poorer e then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shal value him according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a f beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shalbe holy.

10 He shal not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be g holy.

11 And if it be an vncleane beast, of which men doe not offer a sacrifice vnto the Lord, he shall then present the beast before the Priest.

12 And the Priest shal value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But

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* Deut.28.53.

* 2.Chro.34.7.

‖ Or, carions.

p I will not accept your sacrifices.

q Signifying that no enemie can come without Gods sending.

* Chap.25.2.

r Which I commanded you to keepe.

‖ Or, cowardnes.

s As if their enemies did chase them.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

‖ Or, pray for their sinne.

u Whiles they are captiues, and without repentance.

* Deut.4.31. rom.11.26.

x Made to their forefathers.

y Fiftie dayes after they came out of Egypt.

a As of his sonne or his daughter.

b Which art the Priest.

c Read the value of the shekel, Exod.30.13.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

e If he be not able to pay after thy valuation.

f Which is cleane, Chap. 11.2.

g That is, consecrate to the Lord.

13 But if hee will buy it agayne, then hee shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also whē a man shal dedicate his house to be holy vnto the Lord: then the Priest shall value it, whether it be good or bad, and as the Priest shall prise it, † so shall the value be.

† Ebr. so shall it stand.

15 But if he that sanctified it, wil redeeme his house, then he shall giue thereto the fift part of money more then thy estimation, and it shall be his.

16 If also a man dedicate to the Lorde any ground of his inheritance, then shalt thou esteeme it according to ỳ [h] seed therof: an [i] homer of barlie seed shall be at fifty shekels of siluer.

h Valuing the price thereof, according to the seed that is sowen, or by the seede that it doth yeeld.

17 If hee dedicate his fielde immediatly from the yeere of Jubile, it shall be worth as thou doest esteeme it,

i Homer is a measure containing ten Ephas: read of Ephah, Exod. 16. 11, 36.

18 But if he dedicate his field after the Jubile, then the Priest shall recken him the mony according to the yeeres that remaine vnto the yeere of Jubile, and it shall bee abated by thy estimation.

19 And if he that dedicateth it, wil redeem the field, then hee shall put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the fielde, but the Priest [k] sell the field to another man, it shalbe redeemed no more.

k For their owne necessities or godly vses.

21 But the field shall be holy to the Lord, when it goeth out in the Jubile, as a field [l] separate from common vses: the possession therof shalbe the Priests.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Num. 21. 2. Deut. 13. 15. Ios. 6. 17.

22 If a man also dedicate vnto the Lord a field which he hath bought, which is not of the ground of his inheritance.

23 Then the Priest shall set the price to him, as * thou esteemest it, vnto the yeere of Jubile, and hee shall giue [m] thy price the same day, as a thing holy vnto the Lord.

* Vers. 12.

m The Priests valuation.

24 But in the yeere of Jubile, the field shal returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shall bee according to the shekel of * the Sanctuarie: a shekel conteineth twenty gerahs.

* Exod 30. 13. num. 3. 47. ezek. 45. 12.

26 ¶ * Notwithstanding the first borne of the beastes, because it is the Lords first borne, none shall dedicate such, be it bullock, or sheep: for it is the [n] Lords.

* Exo. 13. 2. & 22. 29. num. 3. 13.

n It was the Lords already.

27 But if it be an vncleane beast, then hee shal redeeme it by thy valuation, & giue the fift part more thereto: & if it be not redeemed, then it shalbe solde, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse that a man doeth separate vnto the Lord of all that he hath (whether it bee man or beast, or land of his inheritance) may be sold nor redeemed: for euery thing separate from the common vse is most holy vnto the Lord.

* Iosh. 6. 19.

29 Nothing separate from the common vse, which shall be separate from man, shall be redeemed, but [o] die the death.

o It shall remaine without redemption.

30 Also all the tithe of the land both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde the [p] fift part thereto.

p Besides the value of the thing it selfe.

32 And euery tithe of bullock, & of sheep, and of all that goeth vnder the [q] rod, the tenth shalbe holy vnto the Lord.

q All that which is numbred: that is, euery tenth, as he falleth by tale without exception or respect.

33 He shall not looke if it be good or bad, neither shall he change it: els if hee change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

¶ The fourth booke of Moses, called * Numbers.

* So called, because of the diuerse & multitude of numberings which are here chiefly conteined, both of mens names and places.

The Argument.

Forasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other help faileth; he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profit to discerne the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnal affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lusts: and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lusts to his will, or despise his Ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as well for religion as outward policie: he preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoid all controuersies that might arise, he taketh away the occasions, by diuiding among all the tribes, both the land, which they had wonne, and that also which he had promised, as seemed best to his godly wisedome.

CHAP.

CHAP. I.

2 *Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to goe to warre.* 49 *The Leuites are exempted for the seruice of the Lord.*

THe Lord spake againe vnto Moses in the wildernes of [a] Sinai, in the Tabernacle of the Congregation, in the first day of the [b] second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 * Take ye the summe of all the Congregation of the children of Israel, after their families, and housholds of their fathers with the number of their names: to wit, all the males † man by man:

3 From twentie yeere old and aboue, all that goe foorth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall be [c] men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall [d] stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama, the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira, the sonne of Enan.

16 These were famous in the Congregation, [e] princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared [f] their kindreds by their families, and by the houses of their fathers according to the number of their names, from twentie yeere old and aboue, man by man,

19 As the Lord had commanded Moses, so he numbred them in the wildernesse of Sinai.

20 So were the sonnes of ‖ Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yeere old and aboue, as many as ‖ went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fiue and fourtie thousand, and fiue hundreth.

22 Of the sonnes of ‖ Simeon by their generations, by their families, and by the houses of their fathers, the summe therof by the number of their names, man by man, euery male from twentie yeere olde and aboue, all that went foorth to warre:

23 The number of them, I say, of the tribe of Simeon was nine and fiftie thousand, and three hundreth.

24 ¶ Of the sonnes of ‖ Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere old and aboue, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fiue and fourtie thousand, and fiue hundreth and fiftie.

26 ¶ Of the sonnes of ‖ Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere old and aboue, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah was threescore and fourteene thousand, and fiue hundreth.

28 ¶ Of the sons of ‖ Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand and foure hundreth.

30 ¶ Of the sonnes of ‖ Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seuen and fiftie thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, namely of the sons of ‖ Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names from twentie yere old and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim

a In that place of the wildernesse that was neere to mount Sinai.
b Which conteineth part of April and part of May.
* Exod. 30. 12.
† Hebr. by their ‖ heads.
c That is, the chiefest man of euery tribe.
d And assist you when yee number the people.
e Or, captaines, and gouernours.
f In shewing euery man his tribe and his ancestors.
‖ These are the names of the twelue tribes, as first of Reuben.
‖ Or, as were able to beare weapons.
‖ Simeon.
‖ Gad.
‖ Iudah.
‖ Issachar.
‖ Zebulun.
‖ Ephraim.

Ephraim was fourtie thousand and fiue hundreth.

‖Manasseh. 34 ¶ Of the sonnes of ‖ Manasseh by their generations, by their families & by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two and thirtie thousand and two hundred.

‖Beniamin. 36 Of the sonnes of ‖ Beniamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

37 The number of them also of the tribe of Beniamin was fiue and thirtie thousand and foure hundred.

‖Dan. 38 Of the sonnes of ‖ Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

39 The number of them also of the tribe of Dan was threescore and two thousand and seuen hundred.

‖Aher. 40 ¶ Of the sonnes of ‖ Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

41 The number of them also of the tribe of Asher was one and fortie thousand and fiue hundred.

‖Naphtali. 42 ¶ Of the children of ‖ Naphtali, by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went to the warre:

43 The number of them also of the tribe of Naphtali, was three and fiftie thousand, and foure hundred.

‖Or, full count. 44 These are the ‖ summes which Moses and Aaron numbred, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.

45 So this was all the summe of the sons of Israel, by the houses of their fathers, from twentie yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after ỹ tribes of their fathers were not numbred among ſ them.

g Which were warriors, but were appointed to the vſe of the Tabernacle.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall † dwell round about the Tabernacle.

† Ebr. campe.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the [h] stranger that commeth neere, shalbe slaine.

h Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shall pitch their tents, euery man in his camp, & euery man vnder his standerd throughout their armies.

53 But the Leuites shal pitch round about the Tabernacle of the Testimony, lest vengeance [i] come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

i By not hauing due regard to the ſ charge of the Leuites.

54 So the children of Israel did according to all that the Lord [k] commanded Moses, so did they.

k Or, gaue in charge.

The figure of the Tabernacle erected, and of the Tents pitched round about it.

WEST.

AB The length of the court, of an hundreth cubites, on the South side: in the which space there were 20. pillars of 5. cubites height a piece, whereto the curtaines were tied, to inclose the court. CD The North side, which was in all points like. BC The West end, which was of fiftie cubites wide. In this space there were 10. pillars of equall height with the rest, whereunto the curtaines were fastened, to close the court in on that side. AD The East end, which was also of fiftie cubits bredth, so that the whole court was in length twise the bredth. The comming in was at the East end, right as it there hanged a wrought hanging of twenty cubits long, fastened to 4. pillars. E At the sides of the hanging there were curtaines of 15. cubites in length, which were fastened on the side of the hanging, to 3. pillars, and on the other side, so as many as the Figure sheweth.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Iſraelites.

AND the Lord ſpake vnto Moſes, and to Aaron, ſaying,

2 [a] Euery man of the children of Iſrael ſhall campe by his ſtanderd, and vnder the enſigne of their fathers houſe: farre off about the Tabernacle of the Congregation ſhall they pitch.

3 On the Eaſt ſide toward the riſing of the ſunne, ſhall they of the ſtanderd of the hoſt of Iudah pitch according to their armies: and Nahſhon the ſonne of Amminadab ſhall bee ‖ captaine of the ſonnes of Iudah.

4 And his hoſte and the number of them were ſeuentie and foure thouſand and ſix hundred.

5 Next vnto him ſhall they of the tribe [b] of Iſſachar pitch, & Nethancel the ſonne of Zuar ſhalbe the captaine of the ſonnes of Iſſachar:

6 And his hoſte, and the number thereof were foure and fiftie thouſand, and foure hundred.

7 Then the tribe of Zebulun, and Eliab the ſonne of Helon, captaine ouer the ſonnes of Zebulun:

8 And his hoſt and the number thereof, ſeuen and fiftie thouſand and foure hundred:

9 The whole number of the [c] hoſte of Iudah are an hundreth fourelcore and ſixe thouſand, and foure hundreth according to their armies: they ſhall firſt ſet forth.

10 On the South ſide ſhalbe the ſtanderd of the hoſt [d] of Reuben according to their armies, and the captaine ouer the ſons of Reuben ſhalbe Elizur the ſonne of Shedeur.

11 And his hoſte, and the number thereof ſixe and fourtie thouſand and fiue hundred.

12 And by him ſhall the tribe of Simeon pitch, & the captaine ouer the ſonnes of Simeon ſhall be Shelumiel the ſon of Zurishaddai:

13 And his hoſt, and the number of them, nine and fiftie thouſand and three hundred.

14 And the tribe of Gad, and the captaine ouer the ſonnes of Gad ſhall be Eliaſaph the ſonne of ‖ Deuel:

15 And his hoſte and the number of them were fiue and fourtie thouſand, ſixe hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one and fiftie thouſand, and foure hundred and fiftie according to their armies, and they ſhall ſet forth in the ſecond place.

17 Then the Tabernacle of the Congregation ſhall goe with the hoſte of the Leuites, in the [e] mids of the campe as they haue pitched, ſo ſhal they goe forward, euery man in his order according to their ſtanderds.

18 [f] The ſtanderd of ỹ campe of Ephraim ſhalbe toward the Weſt according to their armies: and the captaine ouer the ſons of Ephraim ſhall be Eliſhama ỹ ſon of Ammihud:

19 And his hoſte and the number of them were fortie thouſand and fiue hundred.

20 And by him ſhalbe the tribe of Manaſſeh, and the captaine ouer the ſons of Manaſſeh ſhalbe Gamliel the ſonne of Pedahzur:

21 And his hoſte and the number of them were two & thirtie thouſand and two hundred.

22 And the tribe of Beniamin, and the captaine ouer the ſonnes of Beniamin ſhal be Abidan the ſonne of Gideoni:

23 And his hoſte, and the number of them were fiue and thirtie thouſand and foure hundred.

24 All the number of the campe of Ephraim were an hundreth and eight thouſand and one hundreth according to their armies, and they ſhall goe in the third place.

25 The ſtanderd of the hoſte of [g] Dan ſhalbe toward the North according to their armies: & the captaine ouer the children of Dan ſhalbe Ahiezer the ſonne of Ammiſhaddai:

26 And his hoſte and the number of them were two and threeſcore thouſand and ſeuen hundred.

27 And by him ſhall the tribe of Aſher pitch, and the captaine ouer the ſonnes of Aſher ſhalbe Pagiel the ſonne of Ocran.

28 And his hoſte and the number of them were one and forty thouſand and fiue hundred.

29 Then the tribe of Naphtali, and the captaine ouer the children of Naphtali ſhalbe Ahira the ſonne of Enan:

30 And his hoſte and the number of them were three and fiftie thouſand and foure hundred.

31 All the number of the hoſt of Dan was an hundred and ſeuen and fiftie thouſand and ſixe hundred: they ſhal go hindmoſt with their ſtanderds.

32 These are the [h] ſummes of the children of Iſrael by the houſes of their fathers, al the number of the hoſte, according to their armies, ſix hundred and three thouſand, fiue hundred and fiftie.

33 But the Leuites were not numbred among the children of Iſrael, as the Lord had commanded Moſes.

34 And the childrē of Iſrael did according to all that the Lord had commanded Moſes: ſo they pitched according to their [i] ſtanderds, and ſo they iourneied euery one with his families, according to the houſes of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12. 35 Why the Lord ſeparated the Leuites for himſelfe. 16 Their number, families and captaines. 40 The firſt borne of

[a] In the twelue tribes were foure principal ſtanderds, ſo that euery three tribes had their ſtanderd.

‖ Or, prince.

[b] Iudah, Iſſachar, and Zebulun the ſonnes of Leah were of the firſt ſtanderd.

[c] Of them which were contained vnder that name.

[d] Reuben and Simeon, the ſonnes of Leah, and Gad the ſonne of Zilpah her maid, were of the ſecond ſtanderd.

‖ Or, Reuel.

[e] Becauſe it might be in equall diſtance from each one, and all indifferently haue recourſe thereunto.

[f] Becauſe Ephraim and Manaſſeh ſupplied the place of Ioſeph their father, they are taken to be Rahels children: ſo they and Beniamin make the third ſtanderd.

[g] Dan & Naphtali the ſonnes of Bilha Rahels maid, with Aſher the ſonne of Zilpah make the fourth ſtanderd.

[h] Which were of twenty yeeres and aboue.

[i] For vnder euery one of the foure principall ſtanderds were diuers ſignes to keep euery band in order.

of Israel is redeemed by the Leuites. 49 *The ouerplus is redeemed by money.*

a Or, families and kinreds.

THese also were the a generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

* Exod. 6. 23.

3 These are the names of the sonnes of Aaron the anointed Priests, whom Moses did * consecrate to minister in the Priests office.

* Exod 28. 3.

4 * And Nadab and Abihu died b before the Lord, when they offered * strange fire before the Lord in the wildernesse of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the c sight of Aaron their father.

* Leuit. 10. 1, 2. chap. 26 61. 1. chro. 24. 2.

b Or, before the Altar.

* Leuit. 10. 1, 2.

c Whiles their father liued.

5 Then ỳ Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, & d set them before Aaron the Priest that they may serue him,

d Offer them vnto Aaron for the vse of the Tabernacle.

7 And take the charge with him, euen the charge of the whole Congregation e before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

e Which appertained to the executing of the high Priests commandement, to the ouersight of the people, and the seruice of the Tabernacle.

8 They shall also keep all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to do the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his f sonnes: for they are giuen him freely from among the children of Israel.

f Aarons sonnes the Priests serued in the Sanctuarie in prayng for the people and offering sacrifice: the Leuites serued for the inferior vses of the same.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the g stranger that commeth neere, shalbe slaine.

g Any that would minister, not being a Leuite.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel & the Leuites, shalbe mine,

13 Because all the first borne are mine: for the same day that I smote all the first borne in the land of Egypt, * I sanctified vnto mee all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

* Exod 13. 1. and 34. 19. leuit. 27. 26. chap. 8. 16. luke 2. 23.

14 ¶ Moreouer, the Lord spake vnto Moses in the wildernesse of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was cõmanded.

17 And these are the sons of Leui by their names, * Gerhon, and Kohath, and Merari.

* Genes. 46. 11. exod. 6. 16 chap. 26. 57. 1. chron. 6. 1. and 23. 6.

18 Also these are the names of the sons of Gerhon by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Uzziel.

20 And the sonnes of Merari by their families: Mahli and Mush h. These are the families of Leui, according to the houses of their fathers.

h Onely numbring the male children.

21 Of Gerhon came the familie of the Libnites, and the family of the Shimeites: these are the families of the Gerhonites.

22 The summe whereof (h after the number of all the males from a moneth old and aboue) was counted seuen thousand and fiue hundred.

23 ¶ The families of the Gerhonites shall pitch behind the Tabernacle Westward.

24 The captaine and ‖ ancient of the house of the Gerhonites shalbe Eliasaph the sonne of Lael.

‖ Or, father.

25 And the charge of the sonnes of Gerhon in the Tabernacle of the Congregation shalbe the i Tabernacle, and the pauilion, the couering thereof, and the vaile of the dooze of the Tabernacle of the Congregation,

i Their charge was to carry the couerings and hangings of the Tabernacle.

26 And the hanging of the court, and the vaile of the dooze of the court, which is neere the Tabernacle, and neere the Altar round about, & the cords of it for all the seruice thereof.

27 ¶ And of Kohath came the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, & the familie of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth old and aboue was eight thousand and sixe hundred, hauing the k charge of the Sanctuarie.

k Doing euery one his duetie in the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on ỳ Southside of the Tabernacle.

30 The captaine and ancient of the house and families of the Kohathites shalbe Elizaphan the sonne of Uzziel:

31 And their charge shalbe the l Arke, and the Table, and the Candlestick, and the Altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

l The chiefe things within the Sanctuary were committed to the Kohathites.

32 And Eleazar the sonne of Aaron the Priest shalbe ‖ chiefe captaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuary.

‖ Or, prince of princes.

33 ¶ Of Merari came the family of the Mahlites, & the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the nũber of all the males, from a moneth old and aboue, was six thousand and two hundred.

35 The captaine & the ancient of the house of the familie of Merari shall be Zuriel the sonne of Abihail: they shal pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shall be m the boards of the

m The boord-worke and the rest of the instruments were committed to their charge.

Tabernacle, and the barres thereof, & his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, and their pins & their coards.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron & his sonnes pitch, hauing the charge of the Sanctuary, [n] and the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

n That none should enter into the Tabernacle contrary to Gods appointment.

39 The whole summe of the Leuites, which Moses and Aaron numbred at the commandement of the Lord, throughout their families, euen all the males from a moneth olde and aboue, was two and twentie [o] thousand.

o So that the first borne of the children of Israel were mo by 273. as before 43.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth olde and aboue, and take the number of their names.

41 And thou shalt take the Leuites to me [p] for all the first borne of the children of Israel (I am the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

p So that now the Leuites should satisfie vnto the Lord for the first borne of Israel, saue for 273. which were moe then the Leuites, for whom they paid money.

42 And Moses numbred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two and twentie thousand, two hundred seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shall be mine, (I am the Lord)

46 And for the redeeming of the two hundreth seuentie and three, (which are moe then the Leuites) of the first borne of the children of Israel.

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuarie shalt thou take it: *the shekel conteineth twentie gerahs.

* Exod. 30. 13. leuit. 27. 25. chap. 18. 16. ezek. 45. 12.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being moe then the Leuites:

50 Of the [q] first borne of the children of Israel took he the money: euen a thousand three hundred threescore and fiue shekels after the shekel of the Sanctuarie.

q Of the two hundred seuentie and three, which were moe then the Leuites.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the hoste remooued. 46 The number of the three families of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From [a] thirtie yeere old and aboue, euen vntill fiftie yeere old, all that enter into the assemblie to doe the worke in the Tabernacle of the Congregation.

a The Leuites were numbred after three sorts first at a moneth old, when they were consecrate to the Lord, next at 25. yeere old, when they were appointed to serue in the Tabernacle, and at 30. yeere old, to beare the burdens of the Tabernacle.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 ¶ When the hoste remooueth, then Aaron and his sonnes shall come and take downe [b] the couering vaile, and shall couer the Arke of the Testimonie therewith.

b Which diuided the Sanctuarie from the holiest of all.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloth altogether of blue silke, and put to the [c] barres thereof:

c That is, put them vpon their shoulders to carie it: for the barres of the Arke could neuer be remooued, Exo. 25. 15.

7 And vpon the * table of shew bread they shall spread a cloth of blue silke, and put thereon the dishes, and the incense cups, & goblets, and couerings to couer it [d] with, and the bread shalbe thereon continually:

* Exod. 25. 30.

d Meaning, to couer the bread.

8 And they shall spread vpon them a couering of scarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shall take a cloth of blue silke, and couer the * candlestick of light with his lampes and his snuffers, * & his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

* Exod. 25. 31.

* Exod. 25. 38.

10 So they shall put it, and all the instruments thereof in a couering of badgers skins, and put it vpon the [e] barres.

e The Ebrew word signifieth an instrument made of two staues of bars.

11 Also vpon the golden [f] altar they shall spread a cloth of blue silke, and couer it with a couering of badgers skinnes, and put to the barres thereof.

f Which was to burne incense: Read Exo. 30. 1.

12 And they shall take all the instruments of the ministerie wherewith they minister in the Sanctuarie, & put them in a cloth of blue silke, and couer them with a couering of badgers skins, and put them on the barres.

13 Also they shal take away the ashes from the [g] altar, and spread a purple cloth vpon it,

g Of the burnt offring.

14 And shall put vpō it all the instruments thereof, which they occupie about it: the censers, the fleshhookes and the besomes, and the basens, euen all the instruments of the altar: and they shal spread vpon it a couering of badgers skins, and put to the barres of it.

15 And

15 And when Aaron and his ſonnes haue made an end of couering the [h] Sanctuary, and all the inſtruments of the Sanctuary, at the remouing of the hoſte, afterward the ſonnes of Kohath ſhall come to beare it, but they ſhall not [i] touch any holy thing, leſt they die. This is the charge of the ſonnes of Kohath in the Tabernacle of the Congregation.

16 And to the office of Eleazar the ſon of Aaron the Prieſt pertaineth the oile for the light, and the * ſweete incenſe and the [k] daily meat offering, and the * anointing oyle, with the ouerſight of all the Tabernacle, and of all that therein is, both in the Sanctuary and in all the inſtruments thereof.

17 And the Lord ſpake vnto Moſes and to Aaron, ſaying,

18 Ye ſhall not [l] cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, that they may liue and not die, when they come neere to the moſt holy things: let Aaron and his ſonnes come and appoint [m] them, euery one to his office, and to his charge.

20 But let them not go in, to ſee when the Sanctuary is folden vp, leſt they die.

21 And the Lord ſpake vnto Moſes, ſaying,

22 Take alſo the ſumme of the ſonnes of Gerſhon, euery one by the houſes of their fathers throughout their families:

23 From thirtie yeere old and aboue, vntil fifty yeere old ſhalt thou number them, all that [n] enter into the aſſembly for to do ſeruice in the Tabernacle of the Congregation:

24 This ſhall bee the ſeruice of the families of the Gerſhonites, to ſerue and to beare.

25 They ſhall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers ſkinnes, that is on high vpon it, and the vaile of the [o] doore of the Tabernacle of the Congregation:

26 The curtaines alſo of the court, and the vaile of the entring in of the gate of the court, [p] which is neere the Tabernacle and neere the altar round about, with their cords, and all the inſtruments for their ſeruice, and all that is made for them: ſo ſhall they ſerue.

27 At the commaundement of Aaron and his ſonnes ſhall all the ſeruice of the ſonnes of the Gerſhonites bee done, in all their charges and in all their ſeruice, & ye ſhall appoint them to keepe all their charges.

28 This is the ſeruice of the families of the ſons of the Gerſhonites in the Tabernacle of the Congregation, and their watch ſhal bee vnder the [q] hand of Ithamar the ſonne of Aaron the Prieſt.

29 Thou ſhalt number the ſonnes of Merari by their families, and by the houſes of their fathers:

30 From thirtie yeere old and aboue, euen vnto fifty yeere old ſhalt thou number them, all that enter into the aſſembly, to doe the ſeruice of the Tabernacle of the Congregation.

32 And this is their office & charge according to all their ſeruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his ſockets,

32 And the pillars round about the court, with their ſockets & their pins, and their cords, with all their inſtruments, euen for all their ſeruice: and by [r] name yee ſhall reckon the inſtruments of their office and charge.

33 This is the ſeruice of the families of the ſonnes of Merari, according to all their ſeruice in the Tabernacle of the Congregation vnder the hand of Ithamar the ſonne of Aaron the Prieſt.

34 Then Moſes and Aaron & the princes of the Congregation numbred the ſonnes of the Kohathites, by their families and by the houſes of their fathers,

35 From thirtie yeere old and aboue, euen vnto fiftie yeere old, all that enter into the aſſemblie for the ſeruice of the Tabernacle of the Congregation.

36 So the † numbers of them throughout their families, were two thouſand ſeuen hundred and fiftie.

37 Theſe are the numbers of the families of the Kohathites, all that ſerue in the Tabernacle of the Congregation, which Moſes and Aaron did number according to the commandement of the Lord by the [s] hand of Moſes.

38 Alſo the numbers of the ſonnes of Gerſhon throughout their families and houſes of their fathers,

39 From thirtie yeere old and vpward, euen vnto fiftie yeere old: all that enter into the aſſemblie for the ſeruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houſes of their fathers were two thouſand ſixe hundreth and thirtie.

41 Theſe are the numbers of the families of the ſonnes of Gerſhon: of all that [t] did ſeruice in the Tabernacle of the Congregation, whom Moſes and Aaron did number according to the commandement of the Lord.

42 The numbers alſo of the families of the ſonnes of Merari by their families, and by the houſes of their fathers,

43 From thirtie yeere old and vpward, euen vnto fiftie yeere old: all that enter into the aſſemblie for the ſeruice of the Tabernacle of the Congregation.

h That is, folding vp ye things of the Sanctuarie, as the Arke, &c.

i Before it be couered.

k Which was offered at morning and euening.

* Exo. 30. 34, 35.

* Exo. 30. 23, 25.

l Committing by your negligence that the holy things be not well wrapped, and ſo they by touching thereof periſh.

m Shewing what part euery man ſhall beare.

n Which were receiued into the company of them that miniſtred in the Tabernacle of the Congregation.

o Which valle hanged betweene the Sanctuary and the court.

p Which court compaſſed both the Tabernacle of the Congregation, and the altar of burnt offring.

q Vnder the charge and ouerſight.

* Exod. 26. 15.

r Ye ſhall make an inuentorie of all the things, which ye commit to their charge.

† Ebr. the numbred of them.

s Gods appointing Moſes to be the miniſter and executor thereof.

t Which were of competent age to ſerue therein, that is, betweene 30. and 50.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbred according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirtie yeere old and vpward, euen to fiftie yeere old, euery one that came to doe [u] his duetie, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand fiue hundred and fourescore.

49 According to the † commandement of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded [x] Moses.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

† Ebr. according to the mouth, or word.

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

2 The leprous and the polluted shalbe cast forth. 6 The purging of sinne. 15 The triall of the suspected wife.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel that they * put out of the host euery leper, and euery one that hath * an issue, and whosoeuer is defiled by * the dead.

* Leuit. 13. 3.
* Leuit. 15. 2.
* Leuit. 21. 1.

3 Both male and female shall ye put out: ‖ out of the hoste shall ye put them, that they defile not their [a] tents among whom I dwell.

‖ Or, in a place out of the host.
a There were three maner tents: of the Lord, of the Leuites, and of the Israelites.

4 And the children of Israel did so, and put them out of the host, euen as ỹ Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne [b] that men commit, & transgresse against the Lord, when that person shall trespasse,

* Leuit. 6. 3.
b Commit any fault, willingly.

7 Then they shall confesse their sinne which they haue done, and shall restore the damage thereof * with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

* Leuit. 6. 5.

8 But if the [c] man haue no kinseman, to whom he should restore ỹ damage, the damage shalbe restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby he shall make atonement for him.

c If he be dead, to whom the wrong is done, and also haue no kinseman.

9 And euery offring of all the [d] holy things of the children of Israel, which they bring vnto the Priest, shalbe * his.

d Or, things offred to the Lord, as first fruits. &c.
* Leuit. 10, 12.

10 And euery mans halowed things shall be his: that is, whatsoeuer any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans [e] wife turne to euill, and commit a trespasse against him,

e By breaking the band of marriage, and playing the harlot.

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witnesse against her, neither shee taken with the maner,

14 † If he be mooued with a iealous mind, so that he is iealous ouer his wife, which is defiled, or if he haue a iealous mind, so that hee is iealous ouer his wife, which is not defiled,

† Ebr. If the spirit of iealousie come vpon him.

15 Then shall the man bring his wife to the Priest, & bring her offering with her, the tenth part of an Ephah of barley meale, but he shal not powre [f] oile vpon it, nor put incense thereon: for it is an offring of iealousie, an offring for a remembrance calling ỹ sin to [g] mind:

f Onely in the sinne offring & in this offring of iealousie were neither oyle nor incense offered.
g Or, making the sinne knowen, and not purging it.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take [h] the holy water in an earthen vessel, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it and put it into the water.

h Which also is called the water of purification or sprinckling, reade Chap. 19. 9.

18 After, the Priest shall set the woman before the Lord, & vncouer the womans head, and put the offering of the memoriall in her hands: it is the iealousie offring, and the Priest shall haue bitter and [i] cursed water in his hand,

i It was so called by the effect, because it declareth the woman to be accursed, and turned to her destruction.

19 And the Priest shall charge her by an othe, & say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleannesse from thine husband, bee free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an othe of cursing, and the Priest shall say vnto the woman) The Lord make thee to be [k] accursed, and detestable for the oth among thy people, & the Lord cause thy thigh to † rot, and thy belly to swell:

k Both because she had committed so heinous a fault, and forswore her selfe in denying the same.
† Ebr. to fall.

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, [l] Amen, Amen.

l That is, be it so, as thou wishest, as Psal. 41. 13. Deut. 27. 15.

23 After, the Priest shal write these curses in a booke, and shall [m] blot them out with the bitter water,

m Shall wash the curses, which are written, into the water in the vessell.

24 And shall cause the woman to drinke the bitter and cursed water, & the cursed water turned into bitternes, shall enter into her.

25 Then the Priest shall take the iealousie offring out of the womans hand, and shal shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handful of the offring for a ‖ memorial thereof, and burne

‖ Or, perfume.

it

it vpon the [a] altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, (if she be defiled & haue trespassed against her husband) then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be ‖ cleane, she shall be free, and shall conceiue and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or when a man is moued with a ielous minde, being ielous ouer his wife, then shall he bring the woman before the Lord, and the Priest shall do to her according to all this law,

31 And the man shall be [o] free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 *The law of the consecration of the Nazarites.* 24 *The maner to blesse the people.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vow a vow of a [a] Nazarite to separate himselfe vnto the Lord,

3 He shall abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any liquor of grapes, neither shal eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels, nor the huske.

5 While he is separate by his vow, the [*] rasor shall not come vpon his head, vntill the dayes be out, in the which he separateth himselfe vnto the Lord, he shall be holy, and shall let the lockes of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no [b] dead body:

7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon [c] his head.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or hee beware, then the [d] head of his consecration shal be defiled, and he shal shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.

10 And in the eight day he shall bring two Turtles, or two young pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offring, and shall make an atonement for him, because he sinned by [e] the dead: so shall he hallow his head the same day,

12 And he shall [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespasse offering, and the first [g] dayes shall be void: for his consecration was defiled.

13 ¶ This then is the law of the Nazarite: When the time of his consecration is out, hee shall come to the doore of the Tabernacle of the Congregation,

14 And he shall bring his offering vnto the Lord, an hee lambe of a yeere old without blemish for a burnt offering, and a hee lambe of a yeere old without blemish for a sinne offring, and a ramme without blemish for peace offerings,

15 And a basket of vnleauened bread, of [*] cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meat offring, and their drinke offrings:

16 The which the Priest shall bring before the Lord, and make his sinne offring and his burnt offring.

17 Hee shall prepare also the ramme for a peace offring vnto the Lord, with the basket of vnleauened bread, and the Priest shall make his meate offering, and his drinke offring.

18 And [*] the Nazarite shal shaue the head [h] of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and [i] put it in the fire, which is vnder the peace offring.

19 Then the Priest shall take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shal [*] shake them to and fro before the Lord: this is an holy thing for the Priest ‖ besides the shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which he hath vowed, and of his offering vnto the Lord for his consecration, [k] besides that that hee is able to bring: according to the vowe which hee vowed, so shall he doe after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall yee [l] bless the children of Israel, and say vnto them,

24 The Lord bless thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be merciful vnto thee,

26 The

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a Where the incense was offered.

‖ Or, innocent.

o The man might accuse his wife vpon suspicion, and not be reproued.

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.

* Iudg. 13.5. 1. sam. 1. 11.

b As at burials, or mournings.

c In that he suffered his haire to grow, he signified that he was consecrate to God.

d Which long haire is a figure that he is dedicate to God.

e By being present where the dead was.

f Beginning at the eight day, when he is purified.

g So that he shall begin his vow anew.

* Leuit. 2. 15.

* Acts 21. 24.

h In token that his vow is euen.

i For the haire which was consecrate to the Lord, might not be cast into any prophane place.

* Exod. 29. 27.

‖ Or, with the breast.

k At the least he shall doe this, if he be able to offer no more.

l That is, pray for them, Ecclus. 36. 17.

UMI

26 The Lord lift vp his countenance vpon thee, and giue thee peace,

m They shall pray in my name for them.

27 So they shall put my [m] Name vpon the children of Israel, and I will bleſſe them.

CHAP. VII.

2 The heads or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Mercy seat.

NOw when Moses had finiſhed the ſetting vp of the Tabernacle, and * anointed it and ſanctified it, and all the inſtruments thereof, and the Altar with all the || inſtruments thereof, and had anointed them and ſanctified them,

* Exod. 40. 18.

|| Or, vessels.

|| Or, captaines.

2 Then the || princes of Israel, heads ouer the houſes of their fathers (they were the princes of the tribes, who were ouer them that were numbred) offered,

3 And brought their offering before the Lord, ſixe [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offered them before the Tabernacle.

a Like horſe litters to keepe the things, that were caried in them, from weather.

4 And the Lord ſpake vnto Moses, ſaying,

5 Take theſe of them, that they may be to doe the [b] ſeruice of the Tabernacle of the Congregation, and thou ſhalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to carie things and ſtuffe in.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen he gaue to the ſonnes of Gerſhon, according vnto their [c] office.

c For their ble to carie with.

8 And foure charets and eight oxen hee gaue to the ſonnes of Merari, according vnto their office, vnder the hand of Ithamar the ſonne of Aaron the Prieſt.

9 But to the ſonnes of Kohath hee gaue none, [d] becauſe the charge of the Sanctuarie belonged to them, which they did beare vpon their ſhoulders.

d The holy things of the Sanctuary muſt be caried vpon their ſhoulders, and not drawen with oxen, Chap. 4. 15.

10 ¶ The princes alſo offered in the [e] dedication for the Altar in the day that it was anointed: then the princes offered their offering before the Altar.

e That is, when the firſt ſacrifice was offred thereupon by Aaron, Leuit. 9. 1.

11 And the Lord ſaid vnto Moses, One prince one day, and another prince another day ſhall offer their offering, for the dedication of the altar.

|| The offering of Nahſhon.

12 ¶ So then on the firſt day did || Nahſhon the ſonne of Amminadab of the tribe of Iudah, offer his offering.

13 And his offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a * meat offering,

* Leuit. 2. 1.

14 An incenſe cup of golde of ten ſhekels, full of incenſe,

15 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

16 An hee goate for a ſinne offring,

17 And for peace offerings two bullocks, fiue rammes, fiue hee goats, and fiue lambes of a yeere olde: this was the offring of Nahſhon the ſonne of Amminadab.

|| The offering of Nethaneel.

18 ¶ The ſecond day || Nethaneel the ſonne of Zuar, prince of the tribe of Iſſachar did offer:

19 Who offred for his offring a ſiluer charger of an hundreth and thirty ſhekels weight, a ſiluer boule of ſeuenty ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

20 An incenſe cup of gold of ten ſhekels, full of incenſe,

21 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

22 An hee goat for a ſinne offering,

23 And for peace offerings, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offring of Nethaneel the ſonne of Zuar.

|| The offering of Eliab.

24 ¶ The third day || Eliab the ſonne of Helon, prince of the children of Zebulun offered.

25 His offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer boule of ſeuenty ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

26 A golden incenſe cup of ten ſhekels, full of incenſe,

27 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

28 An hee goate for a ſinne offering,

29 And for peace offrings, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Eliab the ſonne of Helon.

|| The offering of Elizur.

30 ¶ The fourth day || Elizur the ſonne of Shedeur prince of the children of Reuben offered.

31 His offring was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer boule of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

32 A golden incenſe cup of ten ſhekels, full of incenſe,

33 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a ſinne offering,

35 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, and fiue lambes of a yeere olde: this was the offering of Elizur the ſonne of Shedeur.

|| The offering of Shelumiel.

36 ¶ The fifth day || Shelumiel the ſonne of

of Zurishaddai, prince of the children of Simeon offered.

37 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

38 A golden incense cup of tenne shekels, full of incense,

39 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

40 An hee goate for a sinne offring,

41 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offring of Shelumiel the sonne of Zurishaddai.

42 ¶ The first day ‖ Eliasaph the sonne of Deuel, prince of the children of Gad offered. ‖ The offering of Eliasaph.

43 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offring of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day ‖ Elishama the sonne of Ammiud, prince of the children of Ephraim offered. ‖ The offering of Elishama.

49 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

52 An hee goate for a sinne offering,

53 And for a peace offring, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Elishama the sonne of Ammiud.

54 ¶ The eight day offered ‖ Gamliel the sonne of Pedazur, prince of the children of Manasseh. ‖ The offering of Gamliel.

55 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, and fiue lambes of a yeere olde: this was the offring of Gamliel the sonne of Pedazur.

60 ¶ The ninth day ‖ Abidan the sonne of Gideoni, prince of the children of Beniamin offered. ‖ The offering of Abidan.

61 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

64 An hee goate for a sinne offering,

65 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Abidan the sonne of Gideoni.

66 ¶ The tenth day ‖ Ahiezer the sonne of Ammishaddai, prince of the children of Dan offered. ‖ The offring of Ahiezer.

67 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offring, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammishaddai.

72 ¶ The eleuenth day ‖ Pagiel the sonne of Ocran, prince of the children of Asher offered. ‖ The offring of Pagiel, or Pagiel.

73 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

74 A golden incense cup of ten shekels, full of incense,

75 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offring,

76 An hee goat for a sinne offring,

77 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, and fiue lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

78 ¶ The twelfth day ‖ Ahira the sonne of Enan, prince of the children of Naphtali offered. ‖ The offring of Ahira.

79 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

80 A golden incense cup of ten shekels, full of incense,

81 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

82 An hee goat for a sinne offring,

83 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a a yeere olde: this was the offering of Ahira the sonne of Enan.

f This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the f dedication of the Altar by the princes of Israel, when it was anointed: twelue chargers of siluer, twelue siluer boules, twelue incense cups of gold,

85 Euery charger conteining an hundreth and thirtie shekels of siluer, and euery boule seuentie: all the siluer vessell conteined two thousand and foure hundreth shekels, after the shekel of the Sanctuarie.

86 Twelue incense cups of golde full of incense, conteining ten shekels euery cup, after the shekel of the Sanctuarie: all the gold of the incense cups was an hundreth & twentie shekels.

87 All the bullockes for the burnt offring were twelue bullockes, the rammes twelue, the lambes of a yeere olde twelue, with their meate offerings, and twelue hee goates for a sinne offring.

88 And all the bullockes for the peace offrings were foure and twentie bullockes, the rammes sixtie, the hee goats sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was g anointed.

g By Aaron.

89 And when Moses went into the h Tabernacle of the Congregation, to speake with God, he heard the voice of one speaking vnto him from the Mercie seate, that was vpon the Arke of the Testimonie i betweene the two Cherubims, and he spake to him.

h That is, the Sanctuarie.

i According as hee had promised, Exo. 25.22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offring of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dismissed.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light toward the a forefront of the Candlesticke.

a To that part which is ouer against the Candlesticke, Exod. 25.37.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlesticke, as the Lord had commanded Moses.

4 And this was the worke of the Candlesticke, euen of gold beaten out with the hammer, both the shaft, & the floures thereof * was beaten out with the hammer: b according to the paterne, which the Lord had shewed Moses, so made he the Candlesticke.

*Exod. 25.18.
b And not set together of diuers pieces.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle c water of purification vpon them, and let them shaue all their flesh, and wash their clothes: so they shall be cleane.

c In Ebrew, it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

8 Then they shall take a yong bullocke, with his meat offring of fine floure, mingled with oile, and another yong bullock shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Leuites also before the Lord, and the e children of Israel shall put their hands vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Leuites before the Lord, as a shake offring of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offring, and the other a burnt offring vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shalbe * mine.

*Chap. 3.45.

15 And afterward shall the Leuites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them & offer them, as a shake offering.

16 For they are freely giuen * vnto mee from among the children of Israel, for f such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto mee.

*Chap. 3.9.
f That is, they that are the first borne.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

*Exod. 13.2. luke 2.23.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel to doe the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children

g Which seruice the Israelites should else doe.

dren of Israel come neere vnto the [h] Sanctuarie.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the congregation, [i] before Aaron & before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fiue and twentie yeere olde and vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shal cease from executing the [k] office, and shall serue no more:

26 But they shall minister [l] with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

h Because the Leuites goe into the Sanctuarie in their name.

i In their presence, to serue them.

k Such office as was painefull, as to beare burdens, and such like.

l In singing Psalmes, instructing, counselling and keeping the things in store.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloud conducteth the Israelites through the wildernesse.

AND the Lord spake vnto Moses in the wildernesse of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

3 In the fourteenth day of this moneth at * euen, yee shall keepe it in his due season: according to [a] all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen in the wildernesse of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled [b] by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not [c] offer an offering vnto the Lorde in the time thereunto appointed among the children of Israel?

8 Then Moses said vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vncleane by the reason of a corps, or be in a long iourney, [d] hee shall keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the [e] second moneth at euen they shall keepe it: with vnleauened bread and sowre herbes shall they eate it.

12 They shall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Passeouer shal they keepe it.

13 But the man that is cleane and is not in a [f] iourney, and is negligent to keepe the Passeouer, the same person shalbe cut off from his people: because he brought not the offring of the Lord in his due season, that man shall beare his ‖ sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he doe: * ye shall haue one lawe both for the stranger, and for him that was borne in the same land.

15 ¶ * And when the Tabernacle was reared vp, a cloude couered the Tabernacle, namely the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the appearance of fire vntill the morning.

16 So it was alway: the cloude couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloude abode, there the children of Israel pitched their tents.

18 At the † commandement of the [h] Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * they † lay still.

19 And when the cloude taried still vpon the Tabernacle a long time, the children of Israel kept the [i] watch of the Lord, and iourneyed not.

20 So when the cloude abode † a fewe dayes vpon the Tabernacle, they abode in their tents, according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And

c Or celebrate the Passeouer the fourteenth day of the first moneth.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

f When the Passeouer is celebrated.

‖ Or, punishment of his sinne.

g Like apostate trade Exod. 23.21.

h Who taught them what to doe by the cloude.

i They waited when the Lord would signifie either their departure, or their abode by the cloude.

* Exod. 12.1. Ieuit. 23.5. chap. 28.16. deut. 16.2.

* Exod 12.6. deut. 16.6.

a Euen in all points as the Lord hath instituted it.

b By touching a corps, or being at the buriall.

* Exod. 12.49.

* Exod. 40.34.

* 1. Cor. 10.1.

† Ebr. mouth.

† Ebr. camped.

† Ebr. dayes of number.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel * abode still, and iourneyed not: but when it was taken vp, they iourneyed.

* Exod. 40.36, 37. reade ver. 18.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lorde by the [k] hand of Moses.

k Vnder the charge and gouernment of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are numbred. 30 Hobab refuseth to goe with Moses his sonne in lawe.

AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an [a] whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

a Or, of worke beaten out with the hammer.

3 And when they shall blow with them, all the Congregation shal assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if yee blowe an alarme, then the campe of them that pitch on the [b] East part, shall goe forward.

b That is, the hoste of Iudah and they that are vnder his ensigne.

6 If ye blow an alarme the second time, then the hoste of them that lie on the [c] South side, shall march: for they shall blowe an alarme when they remoone.

c Meaning the hoste of Reuben.

7 But in assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall [d] blow the trumpets, and yee shall haue them as a law for euer in your generations.

d So that only the Priests must blow the trumpets, so long as the Priesthood lasted.

9 And when ye go to warre in your land against the enemie that vexeth you, yee shall blow an alarme with the trumpets, and yee shalbe remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your [e] gladnesse, and in your feast dayes, and in the beginning of your moneths, yee shall also blowe the trumpets || ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

e When ye reioyce that God hath removed any plague.
|| Or, when yee offer burnt offerings.

11 ¶ And in the second yeere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their || iourneys out of the desert of Sinai, [f] the cloud rested in the wildernesse of Paran.

|| Or, in keeping this order in their iourneys.

13 So they [f] first tooke their iourney at the commandement of the Lord, by the hand of Moses.

f From Sinai to Paran, Chap. 33.1.

14 ¶ * In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.

* Chap. 2 3.
* Chap. 1.7.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing [g] the Tabernacle.

g With all the appertinances thereof.

18 ¶ After, departed the standerd of the host of Reuben, according to their armies, and ouer his band was Elizur the son of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Shurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and [h] bare the * Sanctuarie, and the [i] former did set vp the Tabernacle against they came.

h Vpon their shoulders.
* Chap. 4.4.
i The Merarites and Gershonites.

22 ¶ Then the standerd of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammiud.

23 And ouer the band of the tribe of the sonnes of Manasseh was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sonnes of Beniamin was Abidan the sonne of Gideoni.

25 ¶ Last, the standerd of the hoste of the children of Dan marched, [k] gathering all the hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

k Leaning none behinde, nay any of the former that fainted in the way.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 [l] These were the remooings of the children of Israel according to their armies, when they marched.

l This was the order of their hoste when they remooued.

29 ¶ After, Moses said vnto [m] Hobab the son of Reuel the Midianite, the father in law of Moses, We goe into the place, of which

m Some thinke that Reuel, Iethro, Hobab, and Raguel were all one: Nymbi saith that Reuel was Iethros father: & Hobab was Moses father in law, Exod. 2. 18. and 3.1. and 4.18 and 18.1. and Iudg. 4.11.

the

the Lord said, I will giue it you: Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne country, and to my kindred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou mayest bee † our guide.

† Ebr. eyes vnto vs.

32 And if thou goe with vs, what goodnes the Lord shall shew vnto vs, the same will we shew vnto thee.

n Mount Sinai, or Horeb.

33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney: and the Arke of the couenant of the Lord went before them in the three dayes iourney, to search out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, *[o] Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

* Psal. 68. 1, 2.
o Declare thy might and power.

36 And when it rested, he said, Returne, O Lord, to the † many thousands of Israel.

† Ebr. to the ten thousand thousands.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weake faith of Moses. 16 The Lord divideth the burden of Moses to seuenty of the Ancients. 31 The Lord sendeth Quailes. 33 Their lust is punished.

† Ebr. as vniust complainers.
† Ebr. it was euill in the eares of the Lord.

WHen the people became † murmurers, † it displeased the Lord: and the Lord heard, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * consumed the vttermost part of the hoste.

* Psal. 78. 21.

2 Then the people cried vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And hee called the name of that place ‖ Taberah, because the fire of the Lord burnt among them.

‖ Or, burning.

4 ¶ And a number of [a] people that was among them, fell a lusting, and [b] turned away, and the children of Israel also wept, and said, Who shall giue vs flesh to eate?

a Which were of those strangers that came out of Egypt with them, Exo. 12. 38.
b From God.

5 We remember the fish which we did eat in Egypt for [c] nought, the cucumbers, and the pepons, and the leekes, and the onions, and the garlicke.

c From a small price, or soon cheape.

6 But now our soule is [d] dried away, we can see nothing but this MAN.

d For the feare. by lust of flesh.

7 (The MAN also was as * coriander seed, and his colour like the colour of [e] bdelium.

* Exod. 16. 31. Wis. 16. 20. psal. 78. 24. Iohn 6. 31.
e Which is, a white pearle, or precious stone.

8 The people went about and gathered it, and ground it in milles, or beat it in mortars, and baked it in a caudron, & made cakes of it, and the taste of it was like vnto the taste of fresh oile.

9 And when the dew fell downe vpon the hoste in the night, the MAN fell with it.)

10 ¶ Then Moses heard the people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grieuously kindled: also Moses was grieued.

11 And Moses said vnto the Lord, Wherefore hast thou ‖ vexed thy seruant? and why haue I not found [f] fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

‖ Or, euill intreated.
f Or, wherein haue I displeased thee?

12 Haue I conceiued all this people? haue I begotten them, that thou shouldest say vnto me, Carry them in thy bosome (as a nurse beareth the sucking childe) vnto the [h] land, for the which thou swarest vnto their fathers?

g Am I their father, that none may haue the charge of them but I?
h Of Canaan promised by an oath to our fathers.

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto mee, saying, Giue vs flesh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy [i] sight, kill me, that I behold not my miserie.

i I had rather die, then to see my griefe and misery thus daily increase by their rebellion.

16 ¶ Then the Lord saide vnto Moses, Gather vnto me seuentie men of the Elders of Israel, whome thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them to the Tabernacle of the Congregation, and let them stand there with thee.

17 And I will come downe, and talke with thee there, [k] and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

k I will distribute my Spirit among them, as I haue done to thee.

18 Furthermore thou shalt say vnto the people, [l] Be sanctified against to morrow, and yee shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for wee were better in Egypt: therefore the Lord will giue you flesh, and ye shall eate.

l Prepare your selues that ye be not vncleane.

19 Yee shall not eate one day nor two dayes, nor fiue dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntill it come out at your nosethrils, and be lothsome vnto you, because ye haue [m] contemned the Lord, which is [n] among you, & haue wept before him, saying, Why came we hither out of Egypt?

m Or, cast him off, because ye refused Manna which he appointed as most meet for you.
n Who leadeth and gouerneth you.

21 And Moses said, Sixe hundreth thousande footemen are there of the people, [o] among whom I am: & thou sayest, I will giue them flesh, that they may eate a moneth long.

o Of whom I haue the charge.

22 Shall the sheepe and the beeues bee slaine for them, to find them? either shall all the fish of the sea bee gathered together for them to suffice them?

* Isa. 50.2. and 59.1.

23 And the Lord said vnto Moses, Is *the Lords hand shortened? thou shalt see now whether my word shall come to passe vnto thee, or no.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seuentie men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and ‖ tooke the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not [p] cease.

‖ Or, separate, as verse 17.

p From that day the spirit of prophecie did not faile them.

29 But there remained two of the men in the host: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the host,

27 Then there ran a yong man, and told Moses, and saide, Eldad and Medad doe prophecie in the host.

28 And Joshua the sonne of Nun the seruant of Moses, one of his [q] yong men answered and said, My lord Moses, [r] forbid them.

q Or, a yong man whom he had chosen from his youth.

r Such blinde zeale was in the Apostles, Mar. 9. 38, Luke 9.49.

29 But Moses saide vnto him, Enuiest thou for my sake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the host, he and the Elders of Israel.

31 Then there went forth a winde from the Lord, and brought *quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the host, and they were about two cubits aboue the earth.

* Exod. 16.13. Psal. 78.26, 27.

32 Then the people arose all that day, and all the night, and al the next day, and gathered the quailes: he that gathered the least, gathered ten [s] Homers full, and they spread them abroad for their vse round about the host.

s Of Homer, reade Levit. 27. 16. also it signifieth an heape, as Exod. 8.14. Judg. 15.16.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord *smote the people with an exceeding great plague.

* Psal. 78.31.

34 So the name of the place was called, ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

‖ Or, graues of lust.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge against Moses.* 10 *Miriam is striken with leprosie, and healed at the prayer of Moses.*

‖ Or, murmured.

AFterward Miriam and Aaron ‖ spake against Moses, because of the woman of Ethiopia whom he had married (for hee had married [a] a woman of Ethiopia)

a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name.

2 And they said, What? hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard this.

3 (But Moses was a very *[b] meeke man, aboue all the men that were vpon the earth)

* Ecclus. 45.4.

b And so bare with their grumblings, although he knew them.

4 And by and by the Lord said vnto Moses, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloude, and stoode in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he said, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowen to him by a [c] vision, and will speake vnto him by dreame.

c These were the two ordinary meanes.

7 My seruant Moses is not so, who is faithfull in [d] all mine house.

d In all Israel which was his Church.

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke words, but hee [e] shall see the similitude of the Lord. Wherefore then were yee not afraid to speake against my seruant, euen against Moses?

* Exod. 33.11.

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod. 33. 23.

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the [f] Tabernacle: and beholde, Miriam was leprous like snow: and Aaron looked vpon Miriam, and behold, she was leprous.

f From the doore of the Tabernacle.

11 Then Aaron said vnto Moses, Alas, my Lord, I beseech thee, lay not the sinne vpon vs, which wee haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, bee as one [g] dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.

g As a childe that commeth out of his mothers belly dead, hauing as it were but the shape.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had [h] spit in her face, should she not haue bene ashamed seuen dayes? let her bee *shut out of the host seuen dayes, and after she shall be receiued.

h In his displeasure.

* Leuit. 13.46.

15 So Miriam was shut out of the host seuen dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 *Certaine men are sent to search the land of Canaan.* 24 *They bring of the fruite of the land.* 31 *Caleb comforteth the people against the discouraging of the other spies.*

THen after ward the people remoued from Hazeroth, and pitched in the wilderneſſe of [a] Paran.

a That is, in Kibroth which was in Paran, Chap. 33. 16.

2 ¶ And the Lord spake vnto Moses, saying,

3 [b] Send thou men out to search the land

b After the people had requited it of Moses, as it is in Deuter. 1. 22. then the Lord spake to Moses so to doe.

of

of Canaan which I giue vnto the children of Iſrael: of euery tribe of their fathers ſhall yee ſend a man, ſuch as are al rulers among them.

4 Then Moſes ſent them out of the wildernesſe of Paran at the commaundement of the Lord: all thoſe men were ‖ heads of the children of Iſrael.

‖ Or, rulers.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua the ſonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Iephunneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Ioſeph:

9 Of the tribe of Ephraim, ‖ Oſhea the ſonne of Nun:

‖ Or, Ioſhua.

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi:

12 Of the tribe of Ioſeph, to wit, of the tribe of Manaſſeth, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel the ſonne of Gemalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Nahbi the ſonne of Uophſi:

16 Of the tribe of Gad, Geuel the ſonne of Machi.

17 Theſe are ỹ names of the [c] men, which Moſes ſent to ſpie out the lande: and Moſes called the name of Oſhea the ſonne of Nun, Iehoſhua.

c Which in number were twelue, according to the twelue tribes.

18 So Moſes ſent them to ſpie out the land of Canaan, and ſayd vnto them, Goe vp this way toward the South, and goe vp into ‖ the mountaines.

‖ Or, high country.

19 And conſider the lande what it is, and the people that dwell therein, whether they be ſtrong or weake, either few or many,

20 And what the lande is that they dwell in, whether it be [d] good or bad: and what cities they be, that they dwel in, whether they dwell in tents, or in walled townes:

d Plentifull or barren.

21 And what the land is, whether it be fat or leane, whether there be trees therin, or not, and be of good courage, and bring of the fruite of the lande (for then was the time of the firſt ripe grapes.)

e Which was in the wilderneſs of Paran.
f Which were a kinde of giants.
g Declaring the antiquitie thereof: alſo Abraham, Sara, Iſaak and Iaakob were buried there.
* Deut. 1. 24.

22 ¶ So they went vp, and ſearched out the land, from the wildernesſe of [e] Zin vnto Rehob, to goe to Hamath.

23 And they aſcended toward the South, and came vnto Hebron, where were Ahiman, Sheſhai and Talmai, the ſonnes of [f] Anak. And [g] Hebron was built ſeuen yeere before Zoan in Egypt.

24 *Then they came to the riuer of Eſhcol, and cut downe thence a branch with one cluſter of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figs.

25 That place was called the ‖ riuer Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

‖ Or, the valley of Eſhcol, that is, of grapes.

26 Then after fourtie dayes, they turned againe from ſearching of the land.

27 And they went and came to Moſes, and to Aaron, and vnto all the Congregation of the children of Iſrael, in the wildernesſe of [h] Paran, to Kadeſh, and brought to them and to all the Congregation tidings, and ſhewed them the fruite of the land.

h Called alſo Kadeſh-barnea.

28 And they told [i] him, and ſaid, We came vnto the land whither thou haſt ſent vs, and ſurely it floweth with * milke and honie: and here is of the fruit of it.

i That is, Moſes.
* Exod. 33. 3.

29 Neuertheleſſe the people be ſtrong that dwell in the land, and the cities are walled and exceeding great: and moreouer, wee ſaw the [k] ſonnes of Anak there.

k Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Ioſh. 11. 21, 22.

30 The Amalekites dwell in the South countrey, and the Hittites, and the Iebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the ſea, and by the coaſt of Iorden.

31 Then Caleb ſtilled the people ‖ before Moſes, and ſayde, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly wee ſhall ouercome it.

‖ Or, murmuring againſt Moſes.

32 But the men, that went vp with him, ſayd, Wee bee not able to goe vp againſt the people: for they are ſtronger then we.

33 So they brought vp an euill report of the land which they had ſearched for the children of Iſrael, ſaying, The land which wee haue gone through to ſearch it out, is a lande that [l] eateth vp the inhabitants thereof: for all the people that wee ſaw in it, are men of great ſtature.

l The Giants were ſo cruell, that they ſpoiled and killed one another, and thoſe that came to them.

34 For there wee ſaw Giants, the ſonnes of Anak, which come of the giants, ſo that we ſeemed in our ſight like graſhoppers: and ſo we were in their ſight.

CHAP. XIIII.

2 The people murmure againſt Moſes. 10 They would haue ſtoned Caleb and Ioſhua. 13 Moſes pacifieth God by his prayer. 45 The people that would enter into the land, contrary to Gods will, are ſlaine.

THen all the Congregation lifted vp their voyce, and cryed: and [a] the people wept that night.

a Such as were afraid at the report of the ten ſpies.

2 And all the children of Iſrael murmured againſt Moſes and Aaron: and the whole aſſembly ſayd vnto them, Would God we had died in the land of Egypt, or in this wildernesſe: would God we were dead.

3 Wherefore now hath the Lord brought

vs into this land to fall vpon the swoꝛd: our wiues, and our childꝛen shall be [b] a pꝛay: were it not better foꝛ vs to returne into Egypt?

4 And they said one to another, Let vs make a captaine, and returne into Egypt.

5 Then Moses and Aaron [c] fell on their faces befoꝛe all the assembly of the Congregation of the childꝛen of Israel.

6 * And Joshua the sonne of Nun, and Caleb the sonne of Jephunneh, two of them that searched the land, [d] rent their clothes,

7 And spake vnto all the assembly of the childꝛen of Israel, saying, The land which we walked thoꝛow to search it, is a very good land.

8 If the Lord loue vs, hee will bꝛing vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not ye against the Lord, neither feare yee the people of the land: foꝛ they are but [e] bꝛead foꝛ vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude said, [f] Stone them with stones: but the glozy of the Lord appeared in the Tabernacle of the Congregation befoꝛe all the childꝛen of Israel.

11 And the Lord sayd vnto Moses, How long will this people pꝛouoke mee, and how long will it be, yer they beleeue mee, foꝛ all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses said vnto the Lord, * When the Egyptians shall heare it, (foꝛ thou bꝛoughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene † face to face, & that thy cloude standeth ouer them, and that thou * goest befoꝛe them by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kil this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bꝛing this people into the land, which he sware vnto them, therefoꝛe hath he slaine them in the wildernesse.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slow to anger, & of great mercy, and * foꝛgiuing iniquitie, and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers vpon the childꝛen, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercy, and as thou hast foꝛgiuen this people from Egypt, euen vntill now.

20 And the Lord said, I haue foꝛgiuen [h] it, according to thy request.

21 Notwithstanding, as I liue, all the earth shalbe filled with the glozy of the Lord.

22 Foꝛ al those men which haue seene my glozy, & my miracles which I did in Egypt, and in the wildernes, & haue tempted me this [i] ten times, and haue not obeyed my voice,

23 Certainely they shall not see the land, whereof I sware vnto their fathers: neither shall any that pꝛouoke me, see it.

44 But my seruant * Caleb, because hee had another [k] spirit, and hath followed me still, euen him will I bꝛing into the land, whither he went, and his seed shall inherit it.

25 Now the Amalekites and the Canaanites [l] remaine in the valley: wherfore turne backe to moꝛow, and get you into the [m] wildernesse, by the way of the Red sea.

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmure against mee? I haue heard the murmurings of the childꝛen of Israel, which they murmure against me.

28 Tell them, As * I liue, (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares,

29 Your carkeises shall fall in this wildernesse, and all you that were * counted thoꝛough all your numbers, from twenty yeere old and aboue, which haue murmured against me,

30 Yee shall not doubtlesse come into the land, foꝛ the which * I lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

31 But your childꝛen, (which ye said should be a pꝛay) them wil I bꝛing in, and they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wildernesse.

33 And your childꝛen shal [n] wander in the wildernesse fourty yeeres, and shall beare your [o] whoꝛedomes, vntil your carkeises be wasted in the wildernesse.

34 After the number of the dayes, in the which ye searched out the land, euen fourtie dayes, * euery day foꝛ a yeere, shall yee beare your iniquitie, foꝛ * fourtie yeeres, and ye [p] shall feele my bꝛeach of pꝛomise.

35 I the Lord haue said, Certainely I wil doe so to all this wicked company, that are gathered together against mee: foꝛ in this wildernesse they shalbe consumed, and there they shall die.

36 And the men which Moses had sent to

search

b To our enemies the Canaanites.

c Lamenting the people, and pꝛaying foꝛ them.

* Eccles. 46 9. 1. mac. 2. 56.

d Foꝛ soꝛow, hearing their blasphemie.

e We shall easily ouercome them.

f This is the condition of them that would perswade in Gods cause to be persecuted of the multitude.

* Exod. 32. 12.

† Ebr. eye to eye.

* Exod. 13. 21.

g So that none shall escape.

* Deut. 9. 28.

* Exod. 34. 6. psal. 103. 8.

* Psal. 103. 3.

* Exod. 20. 5. and 34. 7.

h In that he destroyed not them vtterly, but left their posteritie and certaine to enter.

i That is, sundry times and often.

* Iosh. 14. 6.

k A meeke and obedient spirit, and not rebellious.

l And lie in wait foꝛ you.

m Foꝛ I will defend you.

* Psal. 106. 26.

* Chap. 26. 65. and 32. 10.

* Deut. 1. 35.

* Gen. 14. 22.

n The word signifieth to be shepheards, oꝛ to wander like shepheards to and fro.

o Your infidelitie and disobedience against God.

* Ezek. 4. 6.

* Psal. 95. 10.

p Ebꝛ. shall know my promise by the breach oꝛ no.

search the lande (which, when they came againe, made al the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the lande, * shall die by a plague before the LORD.

38 But Iosua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to searche the land, shall liue.

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people sorowed greatly.

40 *And they rose vp early in the morning, and gate them vp into the toppe of the mountaine, saying, Loe, we be ready to goe vp to the place which the LORD hath promised: for we haue [q] sinned.

41 But Moses sayde, Wherefore transgresse ye thus the cõmandement of the LORD? it will not so come well to passe.

42 Goe not vp (for the LORD is not among you) lest yee be ouerthrowne before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: for in as much as yee are turned away from the LORD, the LORD also will not be with you.

44 Yet they presumed [r] obstinately to goe vp to the top of the mountaine: but the Arke of the couenant of the LORD, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, * and consumed them vnto Hormah.

CHAP. XV.

The offrings which the Israelites should offer when they came into the lande of Canaan. 32 The punishment of him that brake the Sabbath.

AND the LORD spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the [a] lande of your habitations, which I giue vnto you,

3 And will make an offring by fire vnto the LORD, a burnt offering or a sacrifice * ‖ to fulfill a vow, or a free offring, or in your feasts, to make a * sweete sauour vnto the LORD of the heard, or of the flocke,

4 Then * let him that offereth his offering vnto the LORD, bring a meat offering of a tenth deale of fine flowre, mingled with the fourth part of an [b] hin of oile.

5 Also thou shalt prepare the fourth part of an hin of wine to be powred on a lambe, appointed for the burnt offring, or any offring.

6 And for a ram, thou shalt for a meat offering, prepare two tenth deales of fine floure, mingled with the third part of an hin of oile.

7 And for a [c] drinke offring, thou shalt offer the third part of an hin of wine, for a sweete sauour vnto the LORD.

8 And when thou preparest a bullock for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the LORD,

9 Then let him offer with the bullocke a meate offering of ‖ three tenth deales of fine flowre, mingled with halfe an hin of oile.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offring made by fire of a sweet sauour vnto the LORD.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number [d] that ye prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shall doe these things thus, to offer an offring made by fire of sweete sauour vnto the LORD.

14 And if a stranger sotourne with you, or whosoeuer bee among you in your generations, and will make an offering by fire for a sweete sauour vnto the LORD, as yee doe, so hee shall doe.

15 *One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger be before the LORD.

16 One lawe and one maner shall serue both for you and for the stranger that sotourneth with you.

17 ¶ And the LORD spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when yee shall eate of the bread of the land, ye shal offer an heaue offring vnto the LORD.

20 Yee shall offer vp a cake of the first of your [e] dough for an heaue offering: * as the heaue offring of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the LORD an heaue offering in your generations.

22 ¶ And if yee [f] haue erred, and not obserued all these commaundements, which the LORD hath spoken vnto Moses,

23 Euen all that the LORD hath commanded you by the hande of Moses, from the first day that the LORD commanded Moses, and hence forward among your generations:

24 And if so bee that ought bee committed ignorantly of the [g] Congregation, then all the Congregation shal giue a bullocke for a burnt offering, for a sweete sauour vnto the LORD, with the meate offering and drinke offering thereto, according to the * maner, and an hee

* 1. Cor. 10. 10. heb. 3. 10, 17. iude 5.

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandement.

r They could not be stayed by any meanes.

* Deut. 1. 44.

a Into the land of Canaan.

* Leuit. 23. 10.

* Leuit. 22. 21. ‖ Or, separate.

* Exod. 29. 18.

* Leuit. 2, 1.

b Made Exod. 29. 40.

c The liquour was so called, because it was powred on the thing that was offered.

‖ Or, three Omers.

d Euery sacrifice of beastes must haue their meate offering and drinke offering according to this proportion.

* Exod. 12. 49. chap. 9. 14.

e Which is made of the first come ye gather. * Leuit. 23. 14.

f As by ouersight or ignorance, reade Leuit. 4. 2, 13.

g Vnto reade, from the eyes of the Congregation: that is, hidden or from the Congregation. * Leuit. 4. 2.

goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall bee forgiuen them: for it is ignorance: and they shall bring their offering for an offring made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall bee forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

* Leuit. 4. 27. 27 ¶ *But if any one person sinne through ignorance, then he shall bring a shee goate of a yeere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiuen him.

29 Ye that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one lawe, who so doeth sinne by ignorance.

† Ebr. with an high hand: that is, in contempt of God. 30 ¶ But the person that doeth ought †presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall bee cut off from among his people,

31 Because hee hath despised the word of the Lord, and hath broken his Commandement: that person shall be vtterly cut off: his

h He shall sustaine the punishment of his sinne. [h] iniquitie shall be vpon him.

32 ¶ And while the children of Israel were in the wildernesse, they found a man that gathered sticks vpon the Sabbath day.

33 And they that founde him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

* Leuit. 24. 12. 34 And they put him in *ward: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

* Deut. 22. 12. matth. 23. 5. 38 Speake vnto the children of Israel, and bid them that they *make them fringes vpon the borders of their garments throughout their generations, & put vpon the fringes of the borders a riband of blew silke.

39 And ye shal haue the fringes, that when ye looke vpon them, ye may remember all the Commandements of the Lord, and doe them: and that yee seeke not after your owne heart, nor after your owne eyes, after the which yee goe a[i] whoring:

i By learning Gods commandments, and following your owne fantasies. 40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am ỹ Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie perisheth. 41 The people the next day murmure. 49 14700. are slaine for murmuring.

NOwe * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui ‖ went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

* Chap. 27. 3. ecclus. 45. 18. iud. 11. ‖ Or, tooke counsel with him.

2 And they rose vp ‖ against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assemblie, * famous in the Congregation, and men of renowme,

‖ Or, before Moses. * Chap. 26. 9.

3 Who gathered themselues together against Moses, and against Aaron, and said vnto them, [a] Ye take too much vpon you, seeing all the Congregation is holy, [b] euery one of them, and the Lord is among them: wherefore then lift yee your selues aboue the Congregation of the Lord?

a Or, let it suffice you: meaning, to haue troubled them thus long.

b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

4 But when Moses heard it, hee fell vpon his face,

5 And spake to Korah & vnto all his companie, saying, To morow the Lord will shewe who is his, and who is holy, and who ought to approch neere vnto him: and whome hee hath [c] chosen, hee will cause to come neere to him.

c To be the Priest, and to offer.

6 This doe therefore, Take you censers, both Korah, and all his companie,

7 And put fire therein, and put incense in them before the Lord to morow: and the man whom the Lord doeth chuse, the same shall bee holy: [d] ye take too much vpon you, ye sonnes of Leui.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 Ye hath also taken thee to [e] him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

e To serue in the Congregation, as in the verse before.

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that yee murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp,

13 Is it a small thing that thou hast brought vs out [f] of a land that floweth with milke and honie, to kill vs in the wildernesse, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs into a land that floweth with milke and honie, neither giuen vs inheritance of fields and vineyards: wilt thou [g] put out the eyes of these men? we will not come vp.

15 Then Moses waxed very angry, and said vnto the Lord, *Looke not vnto their offring: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy company [h] before the Lord: both thou, they, and Aaron to morow:

17 And take euery man his censer, and put incense in them, and bring yee euery man his censer before the lord, two hundreth and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the [i] multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses, and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fel vpon their faces, and said, O God the God of the spirits ‖ of all flesh, hath not one man onely sinned, and wilt thou bee wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish [k] in all their sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan, and Abiram came out and stood in the doore of their tents with their wiues, and their sonnes, & their litle children.

28 And Moses said, Hereby ye shall know that the Lord hath sent mee to doe all these workes: for I haue not done them of mine owne [l] minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make [m] a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they goe downe quicke into ‖ [n] the pit, then yee shall vnderstand that these men haue prouoked the Lord.

31 ¶ And as soone as he had made an end of speaking all these words, euen the ground claue asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crie of them: for they said, Let vs flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lord and consumed the two hundreth and fiftie men that offred the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners, that destroyed [o] themselues: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lord, therefore they shal be holy, and they shall be [p] a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they that were burnt, had offred, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that he be not like [q] Korah and his company, as the Lord said to him by the hand of Moses.

41 ¶ But on the morow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they ‖ turned their faces toward the Tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying:

[f] Thus they spake contemptuously, preferring Egypt to Canaan.

[g] Wilt thou make them, that searched the land, beleeue that they saw not that which they saw? * Gen. 4. 4, 5.

[h] At the doore of the Tabernacle.

[i] All that were of their faction.

‖ Or, of euery creature.

[k] With them that haue committed so many sinnes.

[l] I haue not forged them of mine owne braine.

[m] Or, shew a strange sight.

‖ Or, hell.

[n] Or, deepe and darke places of the earth.

* Chap. 27. 3. deut. 11. 6. psal. 106. 17.

[o] Which were the occasion of their owne death.

[p] Of Gods iudgements against rebels.

[q] Who vsurpeth about his vocation.

‖ Or, fled to wit, Moses and Aaron.

45 Get you vp from among this Congregation: for I wil consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the [r] Altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

r For it was not lawfull to take any other fire, but of the Altar of burnt offering, Leuit. 10. 1.

47 Then Aaron tooke as Moses cõmanded him, and ran into the mids of the Congregation, and behold, the [s] plague was begun among the people, and hee put in incense, and made an atonement for the people.

s God had begun to punish the people.

48 And when he stood betweene the dead, and them that were aliue, the [t] plague was stayed.

t God drew backe his hand and ceased to punish them.

49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the congregation, and the plague was stayed.

CHAP. XVII.

2 The twelue rods of the twelue princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossomes, 10 For a testimonie against the rebellious people.

AND the Lord spake vnto [a] Moses, saying,

a While he was in the doore of the Tabernacle.

2 Speake vnto the children of Israel, and take of euery one of them a rodde, after the house of their fathers, of all their princes, according to the familie of their fathers, euen twelue roddes: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shalbe for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, * where I will declare my selfe to you.

* Exod. 25. 22.

b To be the chiefe Priest.

5 And the mans rod, whom I [b] chuse shal blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, euen twelue rods, and the rod [c] of Aaron was among their rods.

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

7 And Moses laid the roddes before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morrow went into the Tabernacle of the Testimonie, behold, the rod of Aaron [d] for the house of Leui was budded, and brought forth buddes, and brought forth blossomes, and bare ripe almonds.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord sayd vnto Moses, * Bring Aarons rod againe before the Testimonie to bee kept for a token to the rebellious children, and thou shalt cause their [e] murmurings to cease from me, that they die not.

* Hebr. 9. 4.

e Grudging that Aaron should be the Priest.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, [f] we are dead, we perish, we are all lost:

f The Chalde text describeth thus their murmuring: We die by the sword, the earth swallowed vs vp, the pestilence doeth consume vs.

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1 The office of Aaron and his sonnes, 2 With the Leuites. 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue the tithes, and offer the tenths thereof to the Lord.

AND the Lord sayd vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare [a] the iniquity of ỹ Sanctuary: both thou and thy sonnes with thee shal beare the iniquitie of your Priests office.

a If you trespasse in any thing concerning the ceremonies of the Sanctuary, or your office, you shalbe punished.

2 And bring also with thee thy brethren of the tribe of Leui of the familie of thy father, which shall be ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie:

3 And they shall [b] keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you:

b That is, the things which are committed to thee: or which thou doest enioyne them.

4 And they shall be ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no [c] stranger shall come neere vnto you:

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue * taken your brethren the Leuites from among the children of Israel, which as a gift of yours are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

* Chap. 3. 45.

7 But thou, and thy sonnes with thee shall keepe your Priestes office for all things of the Altar, and within the vaile: therefore shall ye serue: for I haue made your Priestes office ‖ an office of seruice: therefore the stranger that commeth neere, shalbe slaine.

‖ Or, a gift.

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuẽ thee the keeping of mine [d] offrings of all the halowed things of the children

d As the first fruit, first borne, and the tenths.

vnto of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes, for a perpetuall ordinance.

9 This shall bee thine of the most holy things, reserued from the [e] fire: all their offering of all their meate offering, and of all their sinne offering, and of all their trespasse offering, which they bring vnto me, that shall bee most holy vnto thee, and to thy sonnes.

[e] That which was not burned, should be the Priests.

10 In the most [f] holy place shalt thou eate it: euery male shall eate of it: it is holy vnto thee.

[f] That is, in the Sanctuarie, betweene the court and the Holiest of all.

11 This also shalbe thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes & to thy [g] daughters with thee, to be a duetie for euer: all the cleane in thine house shall eate of it.

[g] Reade Leuit. 10.14.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheate, which they shal offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

[h] That is, the chiefest, or the best.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shal be thine: all the cleane in thine house shall eat of it.

14 * Euery thing separate from the common vse in Israel, shalbe thine.

* Leuit. 27.28.

15 All that first openeth the * matrice of any flesh, which they shall offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

* Exod. 13.2. and 22.29. leuit. 27.26. chap. 3.13.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuary, * which is twentie gerahs.

* Exod. 30.13. leuit. 27.25. chap. 3.47. ezek. 45.12.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goate shalt thou not [i] redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet sauour vnto the Lord.

[i] Because they are appointed for sacrifice.

18 And the flesh of them shalbe thine, * as the shake breast, and as the right shoulder shal be thine.

* Exod. 29.26. leuit. 7.30.

19 All the heaue offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to bee a duetie for euer: it is a perpetuall couenant [k] of salt before the Lord, to thee, and to thy seede with thee.

[k] That is, sure, stable and incorruptible.

20 ¶ And the Lord saide vnto Aaron, Thou shalt haue none inheritance in their land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

[l] Of Canaan. * Deut. 10.9. and 18.2. iosh. 13.14.33. ezek. 44.28.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more [m] come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

[m] To serue therein: for the Leuites are put in their place.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare [n] their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

[n] If they take in theft of fire, they shalbe punished.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue sayd vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offering of that same for the Lorde, euen the tenth part of the tithe.

27 And your heaue offering shal be reckoned vnto you, as the [o] corne of the barne, or as the abundance of the wine presse.

[o] As acceptable as the fruit of your own ground or vineyard.

28 So ye shall also offer an heaue offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and yee shall giue thereof the Lords heaue offering to Aaron the Priest.

29 Yee shall offer of all your gifts [p] all the Lords heaue offerings: of all the [q] fat of the same shall ye offer the holy things thereof.

[p] Which ye haue receiued of the children of Israel.

[q] Reade Deut. 12.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall be counted vnto the Leuites, as the encrease of the corne floore, or as the encrease of the wine presse.

31 And ye shall eate it in all [r] places, yee, and your houshoIdes: for it is your wages for your seruice in the Tabernacle of the Congregation.

[r] As in the 11. verse.

32 And ye shall [s] beare no sinne by the reason of it, when ye haue offred the fat of it: neither shall yee pollute the holy [t] things of the children of Israel, lest ye die.

[s] Ye shall not be punished therefore.

[t] The offerings which the Israelites haue offered to God.

CHAP. XIX.

2 *The sacrifice of the red kow.* 9 *The sprinkling water.* 11 *He that toucheth the dead.* 14 *The man that dieth in a tent.*

AND the Lord spake to Moses, and to Aaron, saying,

2 * This is the ordinance of the law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon

[a] According to this law was ordained, ye shall sacrifice the red kow.

vpon the which neuer came yoke.

3 And ye shall giue her vnto Eleazar the Priest, that hee may bring her * without the host, & cause her to be [b] slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

5 And cause the kowe to be burnt in his sight: with her * skinne, and her flesh, and her blood, and her doung shall he burne her.

6 Then shall the Priest take cedar wood, and hyssope, and scarlet lace, and cast them in the mids of the fire where the kow burneth.

7 Then shal the [c] Priest wash his clothes, and he shall wash his flesh in water, and then come into the hoste, and the Priest shall be vncleane vnto the euen.

8 Also he that [d] burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, that is cleane, shall take vp the ashes of the kowe, and put them without the hoste in a cleane place: and it shall be kept for the Congregation of the children of Israel for [e] a sprinkling water: it is a sinne offering.

10 Therefore he that gathereth the ashes of the kow, shal wash his clothes, and remaine vncleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shall be vncleane euen seuen dayes.

12 He shall purifie himselfe [f] therewith the third day, and the seuenth day hee shall bee cleane: but if he purifie not himselfe the third day, then the seuenth day hee shall not bee cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall be [g] cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vncleane, and his vncleannes shall remaine still vpon him.

14 This is the law, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be vncleane seuen dayes,

15 And all the vessels that be open, which haue no † couering fastened vpon them, shalbe vncleane.

16 Also whosoeuer toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore for an vncleane person they shall take of the burnt ashes of the [h] sinne offering, and [i] pure water shall be put thereto in a vessell.

18 And a [k] cleane person shall take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, & the seuenth day, and hee shall purifie himselfe the seuenth day, and [l] wash his clothes, and wash himselfe in water, and shalbe cleane at euen.

20 But the man that is vncleane and purifieth not himselfe, that person shall be cut off from among the Congregation, because hee hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vncleane.

21 And it shall bee a perpetuall Law vnto them, that hee that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall bee vncleane vntill euen.

22 And whatsoeuer the vncleane person toucheth, shalbe vncleane: and the person that toucheth [m] him, shall bee vncleane vntill the euen.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose roume Eleazar succeedeth.

THen the children of Israel came with the whole Congregation to the desert of Zin in the first [a] moneth, and the people abode at Cadesh: where [b] Miriam died, and was buried there.

2 But there was no water for the Congregation, and they [c] assembled themselues against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished, * when our brethren died before the Lord.

4 * Why haue ye thus brought the Congregation of the Lord vnto this wildernesse, that both we, and our cattel should die there?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seede, nor figges, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 ¶ And the Lord spake vnto Moses, saying,

8 Take the [d] rod, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and

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* Heb. 13. 11.
b By another Priest.
* Heb. 9. 13.
* Exod. 29. 14. leuit. 4. 11, 12.
c Meaning Eleazar.
d The inferiour Priest who killed her and burned her.
e Or the water of separation, because that they that were separate for their vncleannesse, were sprinkled therewith and made cleane, chap. 8. 7. It is also called holy water, because it was ordeined to an holy vse. chap. 5. 17.
f With the sprinkling water.
g So that he should not be accounted to be of the holy people, but as a polluted and excommunicate person.
† Ebr. a couering of cloth.
h Of the red kow burnt for sinne.
i Water of the fountaine or riuer.
k One of the Priests which is cleane.
l Because he had bene among them that were vncleane, or else had touched the water, as vers 21.
m That is vncleane.
a This was forty yeeres after their departure from Egypt.
b Moses and Aarons sister.
c Another rebellion was in Raphidim, Exo. 17. and this was in Kadesh.
* Chap. 11. 33.
* Exod. 17. 2.
d Wherewith thou didst miracles in Egypt, and didst diuide the Sea.

and it shall bring foorth his water, and thou shalt bring them water out of the rocke: so shalt thou giue the Congregation, and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and Moses sayd vnto them, Heare now, ye rebels: * shall we bring you water out of this rocke?

e The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth deut. 12.

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beasts dranke.

12 ¶ Againe the Lord spake vnto Moses, and to Aaron, Because ye beleeued me not, to f sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the lande which I haue giuen them.

f That the children of Israel should beleeue and acknowledge my power, & so honour me.

13 This is the water of g Meribah, because the children of Israel strone with the Lord, and he was h sanctified in them.

g Or, strife, and contention, Chap. 27. 14.

h by shewing himselfe almightie, and maintaining his glory.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of i Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

i Because Iacob or Israel was Esaus brother, who was called Edom.

15 How our fathers went downe into Egypt, and wee dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lord, hee heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the citie Kadesh in thine vtmost border.

17 I pray thee that we may passe through thy countrey: wee will not goe through the fields nor the vineyards: neither will we drink of the water of the wels: wee will goe by the ‖ kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

‖ Or, hie way.

18 And Edom answered him, ‖ Thou shalt not passe by mee, lest I come out against thee with the sword.

‖ Or, come not.

19 Then the children of Israel sayd vnto him, We will goe vp by the hie way: and if I and my cattell drinke of the water, I wil then pay for it: I will onely (without any harme) goe through on my feet.

20 He answered againe, Thou shalt not goe through. Then ‖ Edom came out against him with much people, and with a mightie power.

‖ Or, the Edomites.

21 Thus Edom denied to giue Israel passage through his countrey: wherefore Israel k turned away from him.

k To passe by another way.

22 ¶ And whē the children of Israel with all the Congregation departed from * Kadesh, they came vnto the mount Hor.

* Chap. 33. 37.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be l gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because yee ‖ disobeyed my commandement at the water of ‖ Meribah.

l Heb. Gen 25. 8.

‖ Or, rebelled.

‖ Or, strife.

25 Take * Aaron and Eleazar his sonne, and bring them vp into the mount Hor.

* Chap. 33. 38. deut. 32. 50.

26 And cause Aaron to put off his garments and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: & they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

* Deut. 10. 6. and 32. 50.

29 When all the Congregation sawe that Aaron was dead, all the house of Israel ‖ wept for Aaron thirtie dayes.

‖ Or, mourned.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battell.

WHen * King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the a way of the spies, then fought he against Israel, and tooke of them prisoners.

* Chap. 33. 40.

a By that way which their spies that searched the dangers, found to be most safe.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer and giue this people into mine hand, then I will vtterly destroy their cities.

3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place ‖ * Hormah.

‖ Or, destruction.

* Iudges 1. 17.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to b compasse the land of Edom: and the people were sore grieued because of the way.

b For they were forbidden to destroy it, Deut. 2. 5.

5 And the people spake against God and against Moses, saying, Wherefore haue yee brought vs out of Egypt, to die in the wildernesse? for here is neither bread nor water, and our soule * lotheth this c bread.

* Chap. 11. 6.

c Meaning Manna, which they thought did not nourish.

* Wisd. 16. 1, 3. 1. cor. 10. 9.

6 * Therefore the Lord sent d fierie serpents among the people, which stung the people: so that many of the people of Israel died.

d For they that were stung therewith, were so inflamed with the heat of the same, that they died.

7 Therefore the people came to Moses, and said, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee

‖ Or, vpon a pole

thee a fierie serpent, and set it vp ‖ for a signe, that as many as are bitten, may looke vpon it, and liue.

* 2 King. 18.4. iohn 3.14.

9 * So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and ‖ liued.

‖ Or, recouered.

* Chap. 33.43.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim, in the wildernesse, which is before Moab on the East side.

‖ Or, in the heaps of Abarim, or hils.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coasts of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it shall bee spoken in the booke of * the battels of the Lord, ‖ what thing he did in the red sea, and in the riuers of Arnon,

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

‖ Or, (How God destroied) Vaheb (the citie) with a whirlewind, and the valleys of Arnon.

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lorde sayd vnto Moses, Assemble the people, and I will giue them water.

‖ Or, spring.

17 ¶ Then Israel sang this song, ‖ Rise vp well, f sing ye vnto it.

f Ye that receiue the commoditie thereof giue praise for it.

18 The princes digged this well, the captaines of the people digged it, euen the g lawgiuer, with their staues. And from the wildernesse they came to Mattanah,

g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, King of the Amorites, saying,

* Deut. 2.26. iudg. 11.19.

22 * Let me go through thy land: we will not turne aside into the fields, nor into the vineyards, neither drinke of the waters of the wels: we will goe by the kings way, until we be past thy countrey.

* Deut. 29.7.

23 * But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, and went out against Israel into the wildernesse: and hee came to Iahaz, and fought against Israel.

* Iosh. 12.2. psal. 135.11. amos 2.9.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto h Iabok, euen vnto the children of Ammon: for the border of the children of Ammon was i strong.

h The riuer.

i For the people were tall and strong like giants, Deut. 2.20

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon and in all the † villages thereof.

† Ebr. daughters.

26 For k Heshbon was the citie of Sihon the King of the Amorites, which had fought before time against the king of the Moabites, and had taken al his land out of his hand, euen vnto Arnon.

k For it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2.9.

27 Wherefore they that spake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built and repaired:

28 For l a fire is gone out of Heshbon, and a flame from the citie of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

l Meaning warre.

29 Woe bee to thee, Moab: O people of m Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the King of the Amorites.

m Chemosh was the idole of the Moabites, 1. King. 11.33. who was not able to defend his worshippers, which tooke the idole for their father.

30 Their † empire also is lost from Heshbon vnto Dibon, and we haue destroyed them vnto Nophah, which reacheth vnto Medeba.

† Ebr. light.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned and went vp toward Bashan: and Og the King of Bashan came out against them, hee, and all his people, to fight at Edrei.

* Deut. 3.1. and 29.7.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand and all his people, and his land: * and thou shalt doe to him as thou diddest vnto Sihon the King of the Amorites, which dwelt at Heshbon.

* Psal. 135.11.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, & his asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the a other side of Iorden from Iericho.

a Being at Iericho, it was beyond Iordan: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraide of the people, because they were many, and Moab ‖ fretted against the children of Israel.

‖ Or, was vexed.

4 Therefore Moab said vnto the b Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an ore licketh vp the grasse of the field: and Balak the sonne of Zippor was king of the Moabites at that time.

b Which were the heads and gouernours.

5 * Hee sent messengers therefore vnto

* Iosh. 24.9.

Balaam

Balaam the sonne of Beor to Pethor (which is by the [a] riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me,

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shalbe able to smite them, and to driue them out of the land: for I know that hee, whom thou blessest, is blessed, and he whom thou cursest, shalbe cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing [d] the reward of the soothsaying in their hand, and they came vnto Balaam, and tolde him the wordes of Balak.

8 Who answered them, Tary here this night, and I will giue you an answere, as the Lord shall say vnto me. So [e] the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor, king of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt & couereth the face of the earth: come now, curse them for my sake: so it may be that I shalbe able to ouercome them in battell, and to driue them out.

12 And God [f] said vnto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue [g] me leaue to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honourable then they.

16 Who came to Balaam, and sayd to him, Thus sayth Balak the sonne of Zippor, [h] Be not thou stayed, I pray thee, from comming vnto me.

17 For I will promote thee vnto great honour, and will doe whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, *If Balak would giue me his house full of siluer and golde, I cannot goe beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me [i] more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to cal thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because hee [k] went: and the Angel of the Lord stood in the way to be against him, as hee rode vpon his asse, and his two seruants were with him.

23 And * when the asse saw the Angel of the Lord stand in the way, & his sword drawen in his hand, the asse turned out of the way and went into the field, but Balaam smote the asse, to turne her into the way.

24 [l] Againe the Angel of the Lord stood in a path of the vineyards, hauing a wall on the one side, and a wall on the other.

25 And when the asse saw the Angel of the Lord, shee thrust her selfe vnto the wall, and dasht Balaams foot against the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse saw the Angel of the Lord, she ‖ lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord [m] opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

29 And Balaam said vnto the asse, Because thou hast mocked mee: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon [n] since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? Who sayd, Nay.

31 And the Lord [o] opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawen in his hand, then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord sayd vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because thy [p] way is not straight before me.

33 But the asse saw me, and turned from me now three times: for else, if shee had not turned from me, surely I had euen now slaine thee, and saued her aliue.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way ‖ against me: now therefore if it displease thee, I will runne † home againe.

a To wit, Euphrates, vpon the which stood this citie Pethor.

d Thinking to bribe him with gifts to curse the Israelites.

e Whom before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiects to their king.

f Hee warned him by a dreame, that he should not consent to the kings wicked request.

g Els he shewed himselfe willing, couetousnesse had blinded his heart.

h The wicked seeke by all means to further their naughtie enterprises, though they know that God is against them.

* Chap. 24. 13.

i Because he tempted God to require him contrary to his commandement, his petition was graunted, but it turned to his owne condemnation.

k Mooued together with contentednesse then to obey God.

* 2. Pet. 2. 16. iude 11.

l The second time.

‖ Or, fell.

m Gaue her power to speake.

n Since thou hast become my master.

o For whom else the Lord doeth not open, they can neither see his anger, nor his loue.

p Bad thy heart is corrupt, and thine enterprise wicked.

‖ Or, before me, or, to meet me. † Heb. I will returne to me.

35 But the Angel said vnto Balaam, Goe with the men: but [q] what I say vnto thee, that shalt thou speake. So Balaam went with the the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a citie of Moab, which is in the border of [r] Arnon, euen in the vtmost coast.

37 Then Balak said vnto Balaam, Did I not send for thee to call thee: Wherefore camest thou not vnto mee: am I not able in deed to promote thee vnto honour?

38 And Balaam made answere vnto Balak, Loe, I am come vnto thee, and can I now say [s] any thing at all: the word that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they came vnto the citie of ‖ Huzoth.

40 Then Balak offered bullockes, and sheepe, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him vp into the high places of [t] Baal, that thence he might see the vtmost part of the people.

q Because his heart was euil, his charge was renewed, that he should not pretend ignorance.

r Neere the place where the Israelites camped.

s Of my selfe I can speake nothing: onely what God reuealeth, that will I better, seeme it good or bad.

‖ Or, of streetes: or, a populous citie.

t Where the whole Baal was worshipped.

CHAP. XXIII.

1 Balaam causeth seuē altars to be built. 5 God teacheth him what to answere. 8 Instead of cursing he blesseth Israel. 19 God is not like man.

AND Balaam saide vnto Balak, Build me here seuen altars, & prepare me here seuen bullocks, and seuen rammes.

2 And Balak did as Balaam sayd, and [a] Balak and Balaam offered on euery altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by the burnt offring, and I wil go, if so be that the Lord will come and meet mee: and whatsoeuer he sheweth mee, I will tell thee: so hee ‖ went alone.

4 And God [b] met Balaam, and Balaam said vnto him, I haue prepared seuen altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord [c] put an answere in Balaams mouth, and sayd, Goe againe to Balak, and say on this wise.

6 So when he returned vnto him, loe, he stood by his burnt offring, he, and all the princes of Moab.

7 Then he vttered his ‖ parable, and said, Balak the King of Moab hath brought mee from ‖ Aram out of the mountains of the East, saying, Come, curse Iaakob for my sake: come, and [d] detest Israel.

8 How shal I curse, where God hath not cursed? or how shall I detest, where the Lord hath not detested?

9 For from the top of the rocks I did see him, and from the hils I did behold him: loe, the people shall dwel by themselues, and shall not be reckoned among the [e] nations.

10 Who can tell the [f] dust of Iaakob, and the number of the fourth part of Israel? Let me [g] die the death of the righteous, and let my last end be like his.

11 Then Balak said vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak saide vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, and thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And he brought him into ‖ Seue-lophim to the top of Pisgah, and built seuen altars, and offered a bullocke, and a ramme on euery altar.

15 After, he said vnto Balak, Stand here by thy burnt offring, and I wil meet the Lord yonder.

16 And the Lord met Balaam, and * put an answere in his mouth, and said, Goe againe vnto Balak, and say thus.

17 And when he came to him, behold, hee stood by his burnt offering, and the princes of Moab with him: so Balak sayd vnto him, What hath the Lord said?

18 And hee vttered his parable, and said, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 [h] God is not as man that he should lie, neither as the sonne of man that hee should repent: hath he said, and shall he not doe it? and hath hee spoken, and shall hee not accomplish it?

20 Behold, I haue receiued commandement to blesse: for he hath blessed, and I cannot alter it.

21 He seeth none iniquitie in Iaakob, nor seeth no transgression in Israel: the Lord his God is with him, and the [i] ioyfull shoute of a king is among them.

22 God brought them out of Egypt: their strength is as an vnicorne.

23 For there is no sorcerie in Iaakob, nor soothsaying in Israel: [k] according to this time it shall be said of Iaakob and of Israel, What hath God wrought?

24 Behold, the people shall rise vp as a lyon, and lift vp himselfe as a young lyon: he shall not lie downe, till he eate of the pray, and till he drinke the blood of the slaine.

25 ¶ Then Balak saide vnto Balaam, Neither curse, nor blesse them at all.

26 But

a For among the Gentiles the kings oft times vsed to sacrifice, as did ‖ Priests.

‖ Or, went vp higher.

b Appeared vnto him.

c Taught him what to say.

‖ Or, prophecie.

‖ Or, Syria.

d Cause that all men may hate and detest them.

e But shall haue religion & lawes apart.

f The infinite multitude, as the dust of the earth.

g The feare of Gods iudgements causeth him to wish to be layed to the vile houshold of Abraham: thus the wicked haue their consciences wounded, when they consider Gods iudgements.

‖ Or, into the field of them that spied: to wit, lest the enemie should approch.

* Chap. 22. 35.

h Gods enemies are compelled to confesse that his gouernment is iust, constant, and without change or repentance.

i They triumph as victorious kings ouer their enemies.

k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.

26 But Balaam answered, and said vnto Balak, Told I not thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto an other [l] place, if so bee it will please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Jeshmon.

29 Then Balaam said vnto Balak, Make me here seuen altars, and prepare me here seuen bullocks, and seuen rammes.

30 And Balak did as Balaam had said, and offred a bullocke and a ramme on euery altar.

CHAP. XXIIII.

5 Balaam propheſieth of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſawe that it pleased the Lord to bleſſe Iſrael, then hee went not, * as certaine times before, to ſet diuinations, but ſet his face toward the [a] wilderneſſe.

2 And Balaam lift vp his eyes, & looked vpon Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And he vttered his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man, whoſe eyes [b] were ſhut vp, hath ſaid,

4 He hath ſaid, which heard the words of God, and ſaw the viſion of the Almightie, and [c] falling in a trance had his eyes opened:

5 ¶ How goodly are thy tents, O Iaakob, and thine habitations, O Iſrael!

6 As the valleys, are they ſtretched forth, as gardens by the riuers ſide, as the ‖ aloe trees which the Lord hath planted, as the cedars beſide the waters.

7 The [d] water ſhall powre out of his bucket, and his ſeed ſhall be in many waters, and his king ſhall be higher then [e] Agag, and his kingdome ſhalbe exalted.

8 God brought him out of Egypt: his ſtrength ſhalbe as an vnicorne: hee ſhall eate the nations his enemies, & breake their bones, and ſhoote them through with his arrowes.

9 * Hee couched and lieth downe as a young lion, and as a lion: who ſhall ſtirre him vp? bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee.

10 Then Balak was very angry with Balaam, and ſmote [f] his hands together: ſo Balak ſaid vnto Balaam, I ſent for thee to curſe mine enemies, and behold, thou haſt bleſſed them now three times.

11 Therefore now flee vnto thy place: I thought ſurely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam anſwered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me, ſaying,

13 If Balak would giue me his houſe full of ſiluer and gold, I cannot paſſe the commandement of the Lord, to doe either good or bad of mine owne mind: what the Lord ſhal command, that ſame will I ſpeake.

14 And now behold, I goe vnto my people: come, I will † [h] aduertiſe thee what this people ſhall do to thy folke in the latter dayes.

15 And hee vttered his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes were ſhut vp, hath ſaid,

16 Hee hath ſaid that heard the words of God, and hath the knowledge of the moſt High, and ſaw the viſion of the Almighty, and falling in a trance had his eyes opened:

17 I ſhall ſee him, but not now: I ſhal beholde him, but not neere: there ſhall come a [i] ſtarre of Iaakob, and a ſceptre ſhall riſe of Iſrael, and ſhall ſmite the [k] coaſts of Moab, and deſtroy all the ſonnes of [l] Sheth.

18 And Edom ſhall be poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall doe valiantly.

19 He alſo that ſhall haue dominion, ſhall be of Iaakob, and ſhall deſtroy the remnant of the [m] citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and ſaid, Amalek was the [n] firſt of the nations: but his latter end ſhall come to deſtruction.

21 And he looked on the ‖ Kenites, & vttered his parable, and ſaid, Strong is thy dwelling place, and [o] put thy neſt in the rocke.

22 Neuertheleſſe, the ‖ Kenite ſhall bee ſpoiled vntill Aſſhur cary thee away captiue.

23 Againe he vttered his parable, and ſaid, Alas [p] who ſhall liue when God doeth this?

24 The ſhippes alſo ſhall come from the coaſts of [q] Chittim, and ſubdue Aſſhur, and ſhall ſubdue Eber, and [r] he alſo ſhall come to deſtruction.

25 Then Balaam roſe vp, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Iſrael abode in * Shittim, the people began to commit whoredome with the [a] daughters of Moab:

2 Which called the people vnto the ſacrifice of their gods, & the people ate, and bowed downe to their gods.

3 And Iſrael [b] coupled himſelfe vnto Baal Peor: wherefore the wrath of the Lord was kindled againſt Iſrael:

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l Thus the wicked imagine of God, that that which he will not graunt in one place, he will doe it in another.

* Chap. 23.3, 15.

a Where the Iſraelites camped.

* Chap. 23.7, 18.

b His eyes were ſhut vp before in reſpect of the cleare viſions which he ſaw after: ſome reade, were open.

c Though he lay as in a ſleepe, yet the eyes of his mind were open.

‖ Or, tents.

d His proſperitie and poſteritie ſhalbe verygreat.

e Which name was common to the Kings of Amalek.

* Gen. 49.9.

f In token of anger.

g Thus the wicked hurten God when they can not compaſſe their wicked enterpriſes.

† Ebr counſell.

h He gaue alſo wicked counſell to cauſe the Iſraelites to ſinne, that thereby God might forſake them, Chap. 31.16.

i Meaning Chriſt.

k That is, the Princes.

l He ſhall ſubdue all that reſiſt: for of Sheth came Moab, and of Moab all the world.

m Of the Edomites.

n The Amalekites ſhall make warre againſt Iſrael, as Chap. 14.45.

‖ Or, Midianites.

o Make thy ſelfe as ſtrong as thou canſt.

‖ Or, thou Kain ſhalt.

p Some reade, Oh, who ſhall not periſh, when the enemie, that is, Antichriſt ſhall ſet himſelfe vp as God?

q The Grecians and Romanes.

r Meaning, Eber, or the Iewes, for rebelling againſt God.

* Chap. 33.49.

a With the Midianites.

b Worſhipped the idole of the Moabites, which was in the hill Peor.

4 And the Lord said vnto Moses, *Take all the heads of the people, and hang them vp ‖ before the Lord c against the sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his d men that were ioyned vnto Baal Peor.

6 ¶ And beholde, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, e who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the middes of the Congregation, and tooke a ‖ speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both through: to wit, the man of Israel, and the woman, ‖ through her belly: so the plague ceased from the children of Israel.

9 *And there died in that plague, foure and twenty thousand.

10 Then the Lord spake vnto Moses, saying,

11 *Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee f was zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

12 Wherefore say to him, Behold, *I giue vnto him my couenant of peace,

13 And he shall haue it, and his seed after him, euen the couenant of the Priests office for euer, because he was zealous for his God, and hath made an g atonement for the children of Israel.

14 And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince † of the familie of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 *Vexe the Midianites, and smite them:

18 For they trouble you with their h wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

* Deut. 4. 3. Iosh. 22. 17.

‖ Or, to the Lord.

c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God.

* Psal. 106. 30. 1. mac. 2. 54.

‖ Or, iauelin.

‖ Or, in her tent. Chald. & Greeke in her secrets.

* 1. Cor. 10. 8.

* Psal. 106. 30.

f He was zealous to maintaine my glory.

* Eccles. 45. 24. 1. mac. 2. 54.

g He hath pacified Gods wrath.

† Heb. of the house of the father.

* Chap. 31. 2.

h Causing you to commit both corporall and spirituall fornication by Balaams counsell, Chap. 31. 16. Reuel. 2. 14.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue. 57 The Lewites and their families. 64 None of them that were numbred in Sinai, goe into Canaan, saue Caleb and Ioshua.

AND so after the a plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel * from twentie yeere olde and aboue throughout their fathers houses, all that goe forth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden b toward Iericho, saying,

4 From twentie yeere old and aboue ye shall number the people, as the * Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ *Reuben the first borne of Israel: the children of ‖ Reuben were: Hanoch, of whom came the familie of the Hanochites, and of Pallu, the family of the Palluites:

6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fortie thousand, seuen hundreth and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and *stroue against Moses and against Aaron in c the assemblie of Korah, when they stroue against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were d for a signe:

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of ‖ Simeon after their families were: Nemuel, of whom came the familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:

13 Of Zerah, the familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two e twentie thousand e two hundreth.

15 ¶ The sonnes of ‖ Gad after their familie were: Zephon, of whom came the families of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites.

16 Of Ozni, the family of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand

a Which came for their whoredome and idolatrie.

* Chap. 1. 3.

b Where the tuer is neere to Iericho.

* Chap. 1. 1.

* Gen. 46. 8. exod. 6. 14. 1. chro. 5. 1.

‖ Reuben.

* Chap. 16. 2.

c In that rebellion wherein Korah was hem.

d That is, for an example, that other should not murmure and rebell against Gods ministers.

‖ Simeon.

‖ Gad.

land and fiue hundred.

‖ Iudah. c Before Iaakob went into Egypt, Gen. 38. 3,7,10. & 46.12.

19 ¶ The sons of ‖ Iudah, Er and Onan: but Er and Onan died in the land of c Canaan.

20 So were the sons of Iudah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of ỳ Pharzites: of Zerah, the familie of the Zarhites.

* Gen. 46.12.

21 And the sonnes of * Pharez were: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, seuentie and sixe thousand and fiue hundred.

‖ Issachar.

23 ¶ The sonnes of ‖ Issachar, after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iashub ỳ family of the Iashubites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar after their numbers, threescore and foure thousand and three hundred.

‖ Zebulun.

26 ¶ The sonnes of ‖ Zebulun, after their families were: of Sered, the familie of the Sardites: of Elon, the familie of ỳ Elonites: of Iahleel the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and fiue hundred.

‖ Manasseh.

28 ¶ The sonnes of Ioseph, after their families were ‖ Manasseh and Ephraim.

29 The sonnes of Manasseh were: of

* Iosh. 17.1.

* Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead: of Iezer the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Schichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

* Chap. 27.1.

33 ¶ And * Zelophehad the son of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand and seuen hundred.

‖ Ephraim.

35 ¶ These are the sonnes of ‖ Ephraim after their families: of Shuthelah came the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fiue hundred, these are the sons of Ioseph after their families.

‖ Beniamin.

38 ¶ These are the sonnes of ‖ Beniamin after their families: of Bela came the familie of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites.

39 Of Shupham, the familie of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman, the familie of ỳ Naamites.

41 These are the sonnes of Beniamin after their families, and their numbers, fiue and fortie thousand and sixe hundred.

‖ Dan.

42 ¶ These are the sonnes of ‖ Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, threescore and foure thousand and foure hundred.

‖ Aher.

44 ¶ The sonnes of ‖ Asher after their families were: of Iimnah, the familie of the Iimnites: of Iesui, the familie of the Iesuites: of Beriah, the familie of the Beriites.

45 The sonnes of Beriah were, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their families, three and fiftie thousand and foure hundred.

‖ Naphtali.

48 ¶ The sonnes of ‖ Naphtali, after their families were: of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the family of the Izrites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their households, and their number, fiue and fourty thousand and foure hundred.

51 These are the f numbers of the children of Israel: sixe hundred and one thousand, seuen hundred and thirty.

f This is the third time that they are numbred.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shall be diuided for an inheritance, according to the number of ‖ names.

‖ Or, persons.

* Chap. 33.54.

54 * To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shalbe giuen his inheritance.

* Iosh. 11.23. and 14.2.

55 Notwithstanding, the land shalbe * diuided by lot: according to the names of the tribes of their fathers they shall inherite:

56 According to the lot shall the possession therof

thereof be diuided betweene many and few.

57 ¶ * These also are the numbers of the Leuites, after their families: of Gershon came the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of Leui, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Mushites: the family of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: & she bare vnto Amram Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth old and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man of them, [g] whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wildernes of Sinai.

65 For the Lord said of them, * They shal die in the wildernesse: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Ioshua is appointed in his stead.

THen came the daughters of * Zelophehad the sonne of Hepher, the sonne of Gilead the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.)

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assemblie, at the doore of the Tabernacle of the Congregation, saying,

3 Our father * died in the wildernes, and he was not among the assemblie of them that were assembled against the Lord in the company of Korah, but died in his [a] sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away frō among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their [b] cause before the Lord.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, & shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then shall ye turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shall giue his inheritance vnto his brethren.

10 And if he haue no brethren, ye shal giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his family, and he shall possesse it: and this shall be vnto the children of Israel a law of [c] iudgement, as the Lord hath commanded Moses.

12 ¶ Againe the Lord said vnto Moses, * Goe vp into this mount of Abarim, and beholde the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt bee gathered vnto thy people also * as Aaron thy brother was gathered.

14 For yee were * disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie mee in the waters before their eyes. * That is the water of ‖ Meribah in Kadesh in the wildernes of Zin.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the [d] spirits of all flesh appoint a man ouer the Congregation,

17 Who may [e] go out and in before them, and leade them out and in, that the Congregation of the Lord be not as sheepe, which haue not a shepheard,

18 And the Lord said vnto Moses, Take thee Ioshua the sonne of Nun, in whom is the Spirit, and [f] put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And [g] giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And he shall stand before Eleazar the Priest, who shall aske counsell for him * by the [h] iudgement of Urim before the Lord: at his word they shall goe out, and at his word they shall come in, both hee, and all the children of Israel with him and all the Congregation.

22 So Moses did as the Lord had cōmanded

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*Exod. 6. verse 16, 17, 18, 19.

b That is, their matter to be iudged, to know what he should determine, as he did all hard matters.

*Exod. 2. 2. and 6. 20.

*Leuit. 10. 2. chap. 3. 4. 1. chron. 24. 2.

c Meaning, an ordinance to iudge by.

*Deut. 32. 49.

*Chap. 20. 24.

*Chap. 20. 12.

*Exod. 17. 7. ‖ Or, strife.

d Who as he hath created, so he gouerneth the hearts of all men.

e That is, gouerne them, and doe his duetie, as 2. Chron. 1. 10.

f And so appoint him gouernour.

g Commend him to the people as meet for the office, and appointed by God.

*Exod. 28. 30.

h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God.

*Chap. 26. 33. and 36. 11. Iosh. 17. 3.

a According as all men die, for as much as they are sinners.

*Chap. 14. 35. and 26. 64, 65.

ded him, and he tooke Iosh̃ua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a [i] charge, as the Lord had spoken by the hand of Moses.

[i] How he should gouerne himselfe in his office.

CHAP. XXVIII.

4 The dayly sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Passeouer. 26 Of the first fruits.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto me in their due season mine offering, and [a] my bread for my sacrifices made by fire for a sweete sauour vnto me.

[a] By bread, he meaneth all maner of sacrifice.

3 Also thou shalt say vnto them, * This is the offring made by fire, which ye shall offer vnto the Lord, two lambes of a yeere olde without spot daily, for a continuall burnt offering.

* Exod.29.38.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine floure for a * meate offring mingled with the fourth part of an * Hin of beaten oyle.

* Exod.16.36.
* Leuit.2.1.
* Exod.29.40.

6 This shall be a daily burnt offring, as was made in the mount Sinai for a sweet sauour: it is a sacrifice made by fire vnto ỹ Lord.

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meat offering of the morning, and as the drinke offering thereof shalt thou prepare this [b] for an offering made by fire of sweete sauour vnto the Lord.

[b] The meate offring and drinke offering of the euening sacrifice.

9 ¶ But on the Sabbath day yee shall offer two lambes of a yeere old, without spot, and two [c] tenth deales of fine floure for a meat offring mingled with oyle, and the drinke offering thereof.

[c] Of the measure Ephah.

10 This is the burnt offering of euery Sabbath, beside the [d] continuall burnt offring and drinke offering thereof.

[d] Which was offered euery day at morning and euening.

11 ¶ And in the beginning of your moneths, yee shall offer a burnt offering vnto the Lord, two yong bullockes, and a ramme, and seuen lambes of a yeere olde, without spot,

12 And three tenth deales of fine floure for a meate offering mingled with oyle for one bullocke, and two tenth deales of fine floure for a meat offering, mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meat offering vnto one lambe, for a burnt offering of sweete sauour: it is an offring made by fire vnto the Lord.

14 And their [e] drinke offrings shalbe halfe an Hin of wine vnto one bullocke, and the third part of an Hin vnto a ramme, and the fourth part of an Hin vnto a lambe: this is the burnt offering of euery moneth, throughout the moneths of the yeere.

[e] That is, the wine that shalbe powred vpon the sacrifice.

15 And one hee goate for a sinne offering vnto the Lord shalbe prepared, besides the continuall burnt offering, and his drinke offring.

16 * Also the fourteenth day of the first moneth is the Passeouer of the Lord.

* Exod.12.18, and 23.15. Leuit.23.5.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the * first day shall be an holy [f] conuocation, ye shall do no seruile worke therein.

* Leuit.23.7.
[f] Or, solemne assembly.

19 But ye shal offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ramme, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meat offring shall be of fine floure mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes.

22 And an hee goat for a sinne offring, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offring in the morning, which is a continuall burnt sacrifice.

24 After this manner yee shall prepare throughout all the seuen dayes, for the † maintening of the offring made by fire for a sweete sauour vnto the Lord: it shall be done beside the continuall burnt offring and drinke offering thereof.

† Ebr. bread.

25 And in the seuenth day ye shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruites, when ye bring a new meate offring vnto the Lord, according to [g] your weekes ye shal haue an holy conuocation, and ye shall doe no seruile worke in it:

[g] In counting seuen weekes from the Passeouer to Whitsontide, as Leuit.23.15.

27 But ye shall offer a burnt offring for a sweet sauour vnto the Lord, two yong bullockes, a ramme, and seuen lambes of a yeere olde,

28 And their meate offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goat to make an atonement for you:

31 (Yee shall doe this besides the continuall burnt offring, and his meate offering:) † see they be without blemish, with their drink offrings.

† Ebr. they shall be to you.

CHAP.

CHAP. XXIX.

1 *Of the three principall feasts of the seuenth moneth: to wit, the feast of Trumpets,* 7 *The feast of Reconciliation,* 12 *And the feast of Tabernacles.*

1 MOreouer in the first day of the [a] seuenth moneth yee shall haue an holy conuocation: yee shall doe no seruile worke therein: * it shall be a day of blowing the trumpets vnto you.

a Which conteineth part of September, and part of October.
* Leuit. 23.24.

2 And ye shall make a burnt offring for a sweete sauour vnto the Lord: one young bullocke, one ramme, and seuen lambes of a yere olde, without blemish.

3 And their meat offring shall be of fine floure mingled with oile, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goat for a sinne offering, to make an atonement for you,

6 Besides the burnt offering of the [b] moneth, and his meat offring, and the continuall [c] burnt offring, and his meat offring, and the drinke offrings of the same, according to their maner, for a sweet sauour: it is a sacrifice made by fire vnto the Lord.

b Which must be offered in the beginning of euery moneth.
c Which is for morning and euening.

7 ¶ * And ye shall haue in the tenth day of the seuenth moneth, an holy [d] conuocation: and yee shall * humble your soules, and shall not doe any worke therein:

* Leuit. 16.30, 31. and 23.27.
d Which is, the feast of reconciliation.
* Leuit. 16.29.

8 But ye shall offer a burnt offering vnto the Lord for a sweete sauour: one young bullocke, a ramme, and seuen lambes of a yeere olde: see they be without blemish.

9 And their meat offring shall be of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goat for a sinne offring, (beside the sinne offring to make the atonement, and the continuall [e] burnt offring and the meat offring thereof) and their drinke offrings.

e That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the seuenth moneth, ye shall haue an holy [f] conuocation: yee shall doe no seruile worke therein, but yee shall keepe a feast vnto the Lord seuen dayes.

f Meaning, the feast of the Tabernacles.

13 And yee shall offer a burnt offring for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullockes, two rams, and fourteene lambes of a yeere old: they shal be without blemish.

14 And their meat offring shall be of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goate for a sinne offering, beside the continuall burnt offring, his meate offring, and his drinke offring.

17 ¶ And the ‖ second day yee shall offer twelue young bullockes, two rammes, fourteene lambes of a yeere old without blemish,

‖ The second day of the feast of Tabernacles.

18 With their meate offering and their drinke offrings for the bullocks, for the rams, and for the lambes according to their number, after the maner,

19 And an hee goat for a sinne offring, (beside the continuall burnt offring, and his meat offring) and their drinke offrings.

20 ¶ Also the ‖ third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere olde without blemish,

‖ The third day.

21 With their meate offring and their drinke offrings, for the bullocks, for the rams, and for the lambes, after their number, according to the maner,

g According to the ceremonies appointed thereunto.

22 And an hee goat for a sinne offring, beside the continuall burnt offring, and his meat offring, and his drinke offering.

23 ¶ And the ‖ fourth day ye shall offer ten bullockes, two rammes, and fourteene lambes of a yeere olde without blemish.

‖ The fourth day.

24 Their meate offring and their drinke offrings, for the bullocks, for the rammes, and for the lambes, according to their number, after the maner,

25 And an hee goat for a sinne offring, beside the continuall burnt offring, his meate offering, and his drinke offring.

26 ¶ In the ‖ fifth day also yee shall offer nine bullockes, two rammes, and fourteene lambes of a yeere olde without blemish,

‖ The fifth day.

27 And their meat offring and their drinke offrings for the bullocks, for the rammes, and for the lambes, according to their number, after the maner,

28 And an hee goat for a sinne offring, beside the continuall burnt offring, and his meat offring, and his drinke offring.

29 ¶ And in the ‖ sixt day ye shall offer eight bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

‖ The sixth day.

30 And their meat offring, & their drinke offrings for the bullocks, for the rammes, and for the lambes, according to their number, after the maner,

31 And an hee goat for a sinne offring, beside the continuall burnt offring, his meat offering and his drinke offrings.

32 ¶ In the ‖ seuenth day also ye shall offer seuen bullockes, two rammes, and fourteene lambes of a yeere olde without blemish,

‖ The seuenth day.

33 And their meate offring & their drinke offrings for the bullocks, for the rammes, and for the lambes, according to their number, after the maner,

34 And an hee goate for a sinne offering, beside the continuall burnt offring, his meate offring, and his drinke offring.

‖ The eight day. * Leuit.23.36.

35 ¶ In the ‖ eight day, ye shall haue * a solemne assembly: ye shal do no seruile worke therein,

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere old without blemish,

37 Their meate offering and their drinke offrings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offring, beside the continuall burnt offering, and his meat offring, and his drinke offring.

39 These things ye shall do vnto the Lord in your feasts, beside your [h] vowes, and your free offrings, for your burnt offerings and for your meat offerings, and for your drinke offerings, and for your peace offerings.

h Beside the sacrifices that you shall vow or offer of your owne mindes.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the maid, 7 Of the wife, 10 Of the widow, or diuorced.

THen Moses spake vnto the children of Israel according to all that the Lord had commanded † him.

† Ebr. Moses.

2 Moses also spake vnto the heads of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vow vnto the Lord, or sweareth an oath to binde him † selfe by a bond, hee shall not † breake his promise, but shall doe according to all that proceedeth out of his mouth.

† Ebr. his soule. † Ebr. violate his word.

4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bonde, being in her fathers house, in the time of her youth,

5 And her father heare her vow and bond, wherewith she hath bound her selfe, and her father hold his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound her selfe, shall stand.

b For in so doing he doeth approue her.

6 But if her father [c] disallow her the same day that he heareth all her vowes and bonds, wherewith she hath bound her selfe, they shall not be of value, and the Lord will forgiue her, because her father disallowed her.

c By not approuing or consenting to her vowe.

7 And if she haue an husband when shee voweth or [d] pronounceth ought with her lips, wherewith she bindeth her selfe,

d Either by oth, or solemne promise.

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vow shal stand, and her bonds wherewith shee bindeth her selfe shall stand in effect.

9 But if her husband disallow her the same day that he heareth it, then shall he make her vow which she hath made, and that that she hath pronounced with her lips, wherewith she bound her [e] selfe, of none effect: and the Lord will forgiue her.

e For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vow of a widow, and of her that is diuorced (wherewith shee hath bound her selfe) shall stand in [f] effect with her.

f For they are not vnder the authoritie of the man.

11 And if she vowed in her husbands [g] house, or bound her selfe straightly with an oath,

g Her husband being aliue.

12 And her husband hath heard it, and held his peace concerning her, disallowing her, then all her vowes shall stand, and euery bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that he heard them, nothing that proceeded out of her lippes concerning her vowes, or concerning † her bonds, shall stand in effect: for her husband hath disanulled them: and the Lord will forgiue her.

† Ebr. the bonds of her soule.

14 So euery vow, and euery oath or bond, made to [h] humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence, or other bodily exercises.

15 But if her husband hold his peace concerning her from [i] day to day, then hee stablisheth all her vowes and all her bonds which she hath made: hee hath confirmed them, because hee held his peace concerning her the same day that he heard them.

i And warne her not the same day that he heareth it, as verse 9.

16 But if he [k] breake them after that hee hath heard them, then shall hee beare her iniquitie.

k Not the same day he heard them, but some day after, the sinne shall be imputed to him, and not to her.

17 These are the ordinances which the Lord commaunded Moses, betweene a man and his wife, and betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 Five kings of Midian and Balaam are slaine. 18 Only the maides are reserued aliue. 27 The pray is equally diuided. 50 A present giuen of Israel.

AND the Lord spake vnto Moses, saying,

2 † Reuenge the children of Israel of the Midianites, and afterward shalt thou be * gathered vnto thy people.

† Chap.25.17. * Chap.27.13.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord [a] against Midian.

a As ber had commanded, Chap.25.17. declaring also that the iniuris done against his people, is done against him.

4 A thousand of euery tribe throughout all the tribes of Israel, shall yee send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent [b] them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow, were in his hand.

b For his great zeale that he bare to the Lord, Chap.25.11.

7 And they warred against Midian, as the

Lord

Lord had commanded Moses, and slew all the males.

8 They slew also the kings of Midian among them that were slaine: * Eui and Rekem, and Zur, and Hur, and Reba, fiue kings of Midian, and they slew [c] Balaam the sonne of Beor with the sword:

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their ‖ villages with fire.

11 And they tooke all the spoile and all the pray, both of men and beasts.

12 And they brought the [d] captiues, and that which they had taken, and the spoile vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden toward Iericho.

13 ¶ Then Moses & Eleazar the Priest, and all the princes of the Congregation went out of the campe to meet them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, & captaines ouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, What? haue ye saued all the [e] women?

16 Beholde, * these caused the children of Israel through the * counsell of Balaam to commit a trespasse against the Lord, [f] as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, * slay all the males among the [g] children, and kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And ye shall remaine without the hoste seuen dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selues & your prisoners the third day and the seuenth.

20 Also ye shall purifie euery garment and all that is made of skinnes, and all worke of goats haire, and all things made of wood.

21 ¶ And Eleazar the Priest sayd vnto the men of warre, which went to the battell, This is the ordinance ‖ of the lawe which the Lord * commanded Moses.

22 As for golde, and siluer, brasse, yron, tynne, and lead:

23 Euen all that may abide the fire, yee shall make it go through the fire, and it shalbe cleane: yet it shall be [h] purified with * the water of purification: and all that suffereth not the fire, ye shall cause to passe by the [i] water.

24 Yee shall wash also your clothes the seuenth day, and yee shall be cleane: and afterward ye shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray ‖ betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the [k] men of warre, which went out to battell: one person of fiue hundreth, both of the persons, and of the beeues, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heaue offring of the Lord.

30 But of the halfe of the children of Israel thou shalt take [l] one, taken out of fiftie, both of the persons, of the beeues, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, to wit, the rest of the pray which the men of warre had spoiled, was sixe hundreth seuentie and fiue thousand sheepe,

33 And seuenty and two thousand beeues,

34 And threescore and one thousand asses,

35 And two and thirtie thousand persons in all, of women that had † lien by no man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundreth seuen and thirty thousand, and fiue hundreth.

37 And the [m] Lords tribute of the sheepe was sixe hundreth and seuentie and fiue.

38 And the beeues were sixe and thirtie thousand, whereof the Lords tribute was seuentie and two.

39 And the asses were thirtie thousande and fiue hundreth, whereof the Lords tribute was threescore and one:

40 And [n] of persons sixteene thousand, whereof the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the [o] halfe of the children of Israel, which Moses diuided from the men of warre,

43 (For the halfe that perteined vnto the Congregation, was three hundreth thirtie and seuen thousand sheepe and fiue hundreth,

44 And

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[a] Iosh. 13. 21.

[c] The false prophet who gaue counsel how to cause the Israelites to offend their God.

‖ Or, palaces and gorgeous buildings.

[d] As the women and little children.

[e] As though he saith, He ought to haue spared none.

[f] For worshipping of Peor.

[g] That is, all the men children.

[h] The third day, and before it be molten.

[i] It shalbe washen.

‖ The pray is first diuided equally among all.

[k] Of the pray that falleth to the souldiers.

[l] The Israelites which had not bene at warre, of euery fiftieth paid one to the Lord: and the souldiers, one of euery fiue hundreth.

† Ebr. not knowen the bed of man.

[m] This is the portion that the souldiers gaue to the Lord.

[n] Meaning of the maides, or virgines which had not companied with man.

[o] Of that part which was giuen vnto them in diuiding the people.

* Iosh. 13. 21.

* Chap. 19. 11.

‖ Or, conteined in the law.

* Chap. 19. 12.

* Chap. 19. 9.

44 And fiue and thirtie thouſand beeues,
45 And thirtie thouſand aſſes, and fiue hundreth,
46 And ſixteene thouſand perſons)
47 Moſes, I ſay, tooke of the halfe that pertained vnto the [p] childzen of Iſrael, one taken out of fiftie, both of the perſons and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lozd, as the Lozd had commanded Moſes.

p Which had not the warre.

48 ¶ Then the captaines which were ouer thouſands of the hoſte, the captaines ouer the thouſands, and the captaines ouer the hundzeds came vnto Moſes:
49 And ſaid to Moſes, Thy ſeruants haue taken the ſumme of the men of warre which are vnder † our authozitie, and there lacketh not one man of vs.

†Ebr. vnder our hands.

50 [q] We haue therefoze brought a preſent vnto the Lozd, what euery man found of iewels of gold, bracelets, and chaines, rings, eare-rings, and ozna ments of the legges, to make an atonement foz our ſoules before the Lozd.

q The captaines by the free offring acknowledge the great benefit of God in preſeruing his people.

51 And Moſes and Eleazar the Prieſt tooke the gold of them, & all wzought iewels,
52 And all the golde of the offering that they offered vp to the Lozd (of the captaines ouer thouſands and hundzeds) was ſixteene thouſand ſeuen hundzeth and fiftie ſhekels,
53 (For the men of warre had ſpoiled, euery man foz [r] himſelfe)

r And gaue no portion to their captaines.

54 And Moſes and Eleazar the Prieſt tooke the golde of the captaines ouer the thouſands, and ouer the hundzeds, and brought it into the Tabernacle of the Congregation, foz a [ſ] memoziall of the childzen of Iſrael before the Lozd.

ſ That the Lord might remember the children of Iſrael.

CHAP. XXXII.

1 The requeſt of the Reubenites and Gadites, 16 And their promiſe vnto Moſes. 20 Moſes granteth their requeſt. 33 The Gadites, Reubenites, and halfe the tribe of Manaſſeh, conquer and build cities on this ſide Iorden.

NOw the childzen of [a] Reuben and the childzen of Gad had an exceeding great multitude of cattell: and they ſaw the land of Iazer, and the land of [b] Gilead, that it was an apt place foz cattell.

a Reuben came of Leah, and Gad of Zilpah her handmaid.
b Which mountaine was ſo named of the heape of ſtones that Iaakob made as a ſigne of the couenant betweene him and Laban, Gen. 31.47.

2 Then the childzen of Gad, and the childzen of Reuben came, and ſpake vnto Moſes and to Eleazar the Prieſt, and vnto the Princes of the Congregation, ſaying,
3 The land of Ataroth, and Dibon, and Iazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,
4 Which countrey the Lozd ſmote before the Congregation of Iſrael, is a land meete foz cattell, and thy ſeruants haue cattell:
5 Therefoze, ſaid they, if we haue found grace in thy ſight, let this land be giuen vnto thy ſeruants foz a poſſeſſion, and bzing vs not ouer Iozden.
6 And Moſes ſayd vnto the childzen of Gad, † to the childzen of Reuben, Shall your bzethzen goe to warre, and ye tary here?
7 Wherefoze now † diſcourage yee the heart of the childzen of Iſrael, to goe ouer into the land, which the Lozd hath giuen them?

† Ebr. breake.

8 Thus did your Fathers when I ſent them from Kadeſh-barnea to ſee the land.
9 Foz * when they went vp euen vnto the ‖ riuer of Eſhcol, and ſaw the land: they diſcouraged the heart of the childzen of Iſrael, that they would not goe into the land, which the Lozd had giuen them.

* Chap. 13.24.
‖ Or, valley.

10 And the Lozds wzath was kindled the ſame day, and he did ſweare, ſaying,
11 † None of the men that came out of Egypt * from twentie yeere old and aboue, ſhall ſee the land foz the which I ſware vnto Abzaham, to Izhak, and to Iaakob, becauſe they haue not ‖ wholly followed me,

† Ebr. If any of the men.
* Chap. 14.28,29
‖ Or, perſeuered and continued.

12 Except Caleb the ſonne of Iephunneh the Kenezite, and Ioſhua the ſonne of Nun: foz they haue conſtantly followed the Lozd.
13 And the Lozd was very angry with Iſrael, and made them wander in the wildernesſe fozty yeres, vntill all the generation that had done [c] euill in the ſight of the Lozd were conſumed.

c Becauſe they murmured, neither would beleeue their report, which told the truth, as concerning the land.

14 And behold, yee are riſen vp in your fathers ſtead, as an increaſe of ſinfull men, ſtill to augment the fierce wzath of the Lozd toward Iſrael.
15 Foz if ye turne away from following him, he will yet againe leaue the people in the wildernesſe, and [d] yee ſhall deſtroy all this folke.

d By your occaſion.

16 And they went neere to him, and ſayd, We will build ſheepfolds here foz our ſheepe, and foz our cattell, and cities foz our childzen.
17 But we our ſelues wil be ready armed to goe before the childzen of Iſrael, vntill we haue brought them vnto their [e] place: but our childzen ſhall dwell in the defenced cities, becauſe of the inhabitants of the land.

e In the land of Canaan.

18 We will not returne vnto our houſes, vntill the childzen of Iſrael haue inherited, euery man his inheritance.
19 Neither will we inherit with them beyond Iozden and on that ſide, becauſe our inheritance is fallen to vs on this ſide Iozden Eaſtward.
20 ¶ * And Moſes ſaid vnto them, If ye will doe this thing, and goe armed [f] before the Lozd to warre:

* Ioſh. 1.13.
f Before the Arke of the Lord.

21 And will goe euery one of you in harneſſe ouer Iozden before the Lozd, vntill he haue caſt out his enemies [g] from his ſight:
22 And vntill the land be ſubdued before the

g That is, the inhabitants of the land.

the Lord, then ye shal returne and be innocent toward the Lord, and toward Israel: and this lande shall bee your possession [h] before the Lord.

h The Lord will grant you this land which ye require, Iosh. 1.15.

23 But if yee will not doe so, behold, yee haue sinned against the Lord, and be sure, that your sinne [i] will finde you out.

i Ye shall alreadie be punished for your sinne.

24 Build you then cities for your children, and folds for your sheepe, and doe that ye haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants wil do as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But *thy seruants will goe euery one armed to warre before the Lord for to fight, as my lord saith.

*Iosh. 4.12.

28 So concerning them, Moses [k] commanded Eleazar the Priest, and Iohua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, lo that they brake not theirs.

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, & the children of Reuben answered, saying, As the [l] Lord hath said vnto thy seruants, so will we doe.

l That is attributed to the Lord which his messenger speaketh.

32 Wee will goe armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 *So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the [m] Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coasts, euen the cities of the country round about.

*Deut. 3.12, Iosh. 13.8. and 22.4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10.12. he speaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

*Gen. 50.23.

39 And the children *of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, & he dwelt therein.

41 *And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them [n] Hauoth Iair.

*Deut. 3.14.

n That is, the villages of Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two and fourtie iourneys of Israel are numbred. 52 They are commanded to kill the Canaanites.

THese are the [a] iourneys of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

a From whence they departed, and whither they came.

2 And Moses wrote their going out by their iourneys according to the commandement of the Lord: so these are the iourneys of their going out.

3 Now they *departed from Rameses the first moneth, euen the fifteenth day of the first moneth, on the morow after the Passeouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

*Exod. 12.37.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their [b] gods also the Lord did execution.)

b Either meaning their idols or their men of authoritie.

5 And the children of Israel remoued from Rameses, and pitched in Succoth.

6 And they departed from *Succoth, and pitched in Ethan, which is in the edge of the wildernesse.

*Exod. 13.20.

7 And they remooued from Ethan & turned againe vnto [c] Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod. 14.2.

8 And they departed from before Hahiroth, and *went through the middes of the sea into the wildernes, and went three dales iourney in the wildernesse of Etham, and pitched in Marah.

*Exod. 15.22.

9 And they remooued from Marah, and came vnto *Elim, and in Elim were twelue fountaines of water, and seuenty palme trees, and they pitched there.

*Exod. 15.27.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red Sea, and lay in the *wildernes of Sin.

*Exod. 16.1.

12 And they tooke their iourney out of the wildernesse of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, and lay in *Rephidim, where was no water for the people to drinke.

*Exod. 17.1.

15 And they departed from Rephidim, and pitched in the *wildernes of Sinai.

*Exod. 19.2.

16 And

16 And they remooued from the desert of
* Chap.11.34. Sinai, and pitched in * Kibzoth Hattaauah.
17 And they departed from Kibzoth Hat-
* Chap.11.35. taauah, and lay at * Hazeroth.
18 And they departed from Hazeroth, and
pitched in Rithmah.
* Chap.13.1. 19 And they departed from * Rithmah,
and pitched at Rimmon Parez.
20 And they departed from Rimmon Pa-
rez, and pitched in Libnah.
21 And they remooued from Libnah, and
pitched in Rissah.
22 And they iourneyed from Rissah, and
pitched in Kehelathah.
23 And they went from Kehelathah, and
pitched in mount Shapher.
24 And they remooued from mount Sha-
pher, and lay in Haradah.
25 And they remoued from Haradah, and
pitched in Makheloth.
26 And they remooued from Makheloth,
and lay in Tahath.
27 And they departed from Tahath, and
pitched in Tarah.
28 And they remooued from Tarah, and
pitched in Mithkah.
29 And they went from Mithkah, and pit-
ched in Hashmonah.
30 And they departed from Hashmonah,
and lay in Moseroth.
31 And they departed from Moseroth,
and pitched in Bene-iaakan.

This Mappe declareth the way, which the Israelites went for the space of forty yeeres from Egypt through the wildernesse of Arabia, vntil they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie: It containeth also the 42. places where they pitched their tents, which are named, Numb. 33. with the observation of the degrees, concerning their length and breadth, and the places of their abode set out by numbers.

32 And they remoued from Bene-iaakan,
and lay in Hor-hagidgad.
33 And they went from Hor-hagidgad,
and pitched in Iotbathah.
34 And they remoued from Iotbathah,
and lay in Ebronah.
35 And they departed from Ebronah, and
lay in Ezion-gaber.
* Chap.20.22. 36 And they remooued from Ezion-ga-
ber, and pitched in the * wildernesse of Zin,
which is Kadesh.
37 And they remooued from Kadesh, and
pitched in mount Hor, in the edge of the lande
of Edom.
38 *(And Aaron the Priest went vp into
* Chap.20.25. deut.32.50. mount Hor, at the commaundement of the
Lorde, and died there, in the fortieth yeere af-
ter the children of Israel were come out of the
lande of Egypt, in the first day of the [d] fift
[d] Which the Ebrewes call Ab, and answereth to part of July and part of August.
moneth.
39 And Aaron was an hundreth, and three
and twentie yeere old when he died in mount
Hor.
40 And *king Arad the Canaanite, which
* Chap.21.1. dwelt in the South of the lande of Canaan,
heard of the coming of the children of Israel)
41 And they departed from mount * Hor,
* Chap.21.4.10. and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

* Chap.21.11. 44 * And they departed from Oboth, and pitched in Ie-abarim, in ỹ borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iorden toward Iericho.

‖ Or, field.

* Chap.25.1. 49 And they pitched by Iorden, frõ Beth-iesthimoth vnto * Abel-shittim in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

* Deut.7.2. iosh.11.11,12. 51 Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iorden to enter into the land of Canaan,

52 Yee shall then driue out all the inhabitants of the land before you, and destroy all their [c] pictures, and breake asunder all their images of mettall, and plucke downe all their high places.

c Which were set vp in their high places to worship.

53 And ye shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

54 And ye shall inherit the land by lot, according to your families: * to the more yee shall giue more inheritance: and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

* Chap.26.53,54

55 But if ye will not driue out the inhabitants of the land before you, then those which ye let remaine of them, shall be * ‖ pickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

Iosh.23.13. iudg.2.3. ‖ Or, kniues.

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coasts and borders of the land of Canaan. 17 Certaine men are assigned to diuide the land.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the [a] land that shall fall vnto your inheritance: that is, the land of Canaan with the coasts thereof.

a Meaning the discription of the land.

* Iosh.15.1. 3 * And your South quarter shalbe from the wildernes of Zin to the borders of Edom: so that your South quarter shall bee from the salt sea coast Eastward:

4 And the border shall compasse you from the South to ‖ Maaleh-akrabbim, and reach to Zin, and go out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

‖ Or, ascending vp of scorpions.

5 And the border shall compasse from Azmon vnto the [b] riuer of Egypt, and shall goe out to the Sea.

b Which was Nilus, or, as some thinke, Rhinocorura.

6 And your West quarter shalbe ỹ great [c] sea: euen that border shalbe your West coast.

c Which is called Mediterraneum.

7 And this shall be your North quarter: ye shall marke out your border from the great Sea vnto mount [d] Hor.

d Which is a mountaine neere Tyre & Sidon, and not that Hor in the wildernes, where Aaron died.

8 From mount Hor ye shall point out till it come vnto Hamath, and the end of the coast shalbe at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan, this shall be your Northquarter.

10 And yee shall marke out your East-quarter from Hazar-enan to Shepham.

11 And the coast shal go downe from Shepham to Riblah, & from the East side of Ain: and the same border shall descend & goe out at the side of the Sea of [e] Chinnereth Eastward.

e Which in the Gospel is called the lake of Gennazereth.

12 Also that border shall goe downe to Iorden, and leaue at the salt Sea. this shall be your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherite by lot, which the Lord cõmanded to giue vnto nine tribes, & halfe the tribe.

14 * For the tribe of the children of Reuben, according to the housholdes of their fathers, and the tribe of the children of Gad, according to their fathers housholdes, and halfe the tribe of Manasseh, haue receiued their inheritance.

* Chap.32.33. iosh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden toward Iericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Ioshua the sonne of Nun.

* Iosh.19.51.

18 And ye shall take also a [f] Prince of euery tribe to diuide the land.

f One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the Prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the Prince Haniel the sonne of Ephod.

24 And

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the son of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, ℌ sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher the prince Ahihud, the sonne of Shelomi.

g And he Iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whome the Lord commaunded to ꝛ diuide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.*

2 *Vnto the Leuites are giuen cities and suburbs.* 11 *The cities of refuge.* 16 *The lawe of murther.* 30 *For one mans witnesse shall no man be condemned.*

AND the Lorde spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,

* Iosh.21.2. 2 * Command the children of Israel, that they giue vnto the [a] Leuites of the inheritance of their possession, [b] cities to dwell in: ye shall giue also vnto the Leuites the suburbes of the cities round about them.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattered through all the land, because the people might be preserued by them in the obedience of God and his lawe.

3 So they shall haue the cities to dwel in, and their suburbs shall be for their cattell, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outward, shall be a thousand cubites round about.

c So that in all were three thousand: and in the compasse of these two thousand they might plant and sow.

5 And yee shall measure without the citie of the East side, [c] two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie shall be in the middes. this shall be the measure of the suburbs of their cities.

* Deut.4.41. iosh.20.2. and 21.3.

6 And of the cities which yee shall giue vnto the Leuites, * there shall be sixe cities for refuge, which yee shall appoint, that hee which killeth, may flee thither: and to them ye shall adde two and fortie cities moe.

7 All the cities which ye shall giue to the Leuites, shall be eight and fortie cities: them shall ye giue with their suburbes.

8 And concerning the cities which ye shal giue, of the possession of the children of Israel: of many ye shall take moe, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance which he inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

* Exod.21.13. deut.19.2. iosh.20.2. 10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall be for you a refuge from the [d] auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

d Meaning, from the next of the kinred, who ought to pursue the cause.

13 And of the cities which yee shall giue, sixe cities shall ye haue for refuge.

14 Ye shal appoint three [e] on this side Iorden, and ye shall appoint three cities in the land of * Canaan which shall be cities of refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4.41.

* Iosh.20.7.

15 These sixe cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth † among you, that euery one which killeth any person vnwares, may flee thither.

† Ebr. among them.

16 *And if one [f] smite another with an instrument of yron that he die, he is a murtherer, and the murtherer shall die the death.

* Exod.21.14.

f Wittingly, and willingly.

17 Also if he smite him by casting a stone, wherewith he may be slaine, and he die, he is a murtherer, & the murtherer shal die the death.

g That is, with a digge, and dangerous stone: Ebr. with a stone of his hand.

18 Or if he smite him with an hand weapon of wood, wherewith hee may be slaine, if he die, hee is a murtherer, and the murtherer shall die the death.

19 The reuenger of the blood himselfe shal slay the murtherer: when he meeteth him, hee shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of waite, that he die,

* Deut.19.11.

21 Or smite him through enimitie with his hand, that he die, he that smote him shall die the death: for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.

22 But if hee pushed him ‖ vnaduisedly, ℌ *not of hatred, or cast vpon him any † thing, without laying of waite,

‖ Or, suddenly.

* Exod.21.13.

† Ebr. instrument

23 Or any stone (whereby hee might be slaine) and saw him not, nor caused it to fall vpon him, and he die, and was not his enemy, neither sought him any harme,

24 Then the Congregation shall iudge between the slayer and the [h] auenger of blood, according to these lawes.

h That is, his next kinsmen.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fledde: and hee shall abide there vnto the death of the [i] high Priest, which is anointed with the holy oyle.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the high Priest Iesus Christ.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fledde,

27 And the reuenger of blood find him without the borders of the citie of his refuge, and the reuenger of blood slay the [k] murtherer, he shall be guiltelesse,

k By the sentence of the Iudge.

28 Because he should haue remained in the citie of his refuge, vntill the death of the high Priest: and after the death of the high Priest, the slayer shall returne vnto the land of his possession.

29 So these things shalbe a [i] law of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoeuer killeth any person, the Iudge shall slay the murtherer, through *witnesses: but * one witnesse shall not testifie against a person to cause him to die.

31 Moreouer ye shall take no recompense for the life of the murtherer, which is [m] worthy to die: but he shall be put to death.

32 Also yee shall take no recompense for him that is fled to the citie of his refuge, that hee should come againe, and dwell in the land, before the death of the high Priest.

33 So ye shall not pollute the land wherein ye shall dwell: for ‖ bloud defileth the land: and the land cannot bee [n] cleansed of the blood that is shedde therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabite, for I dwell in the middes thereof: for I the Lord dwel among the children of Israel.

i A law to iudge murthers done, either of purpose or wandrediy.

* Deut.17.6. and 19.15.
* Mat.18.16. 2.cor.13.1.

m Which purposely hath committed murther.

‖ Or, murther.

n So God is vnmindfull of the blood wrongfully shed, that he maketh his dumme creatures to demand vengeance thereof.

CHAP. XXXVI.

6 An order for the mariage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

Then [a] the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the Princes, the chiefe fathers of the children of Israel,

2 And said, * The Lord commaunded [b] my lord to giue the land to inherite by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance bee taken away from the inheritance of our fathers, and shalbe put vnto the inheritance of the tribe whereof they shall be: so shall it bee taken away from the lot of our inheritance.

4 Also when the [c] Iubile of the children of Israel commeth, then shal their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said [d] well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues, to whom they thinke best, onely to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remooue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any [e] inheritance of the tribes of the children of Israel, shall be wife vnto one of the family of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shall stick to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes.

12 They were wiues to certaine of the families of the sonnes of Manasseh the son of Ioseph: so their inheritance remained in the tribe of the family of their father.

13 These are the [f] commandements and lawes which the Lorde commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden toward Iericho.

a It seemeth that the tribes contended who might marry these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses.
* Chap.27.1. Iosh.17.3.
b Meaning Moses.

c Signifying that at no time it could returne for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bene alienated to others.

e When there is no male to inherite.

* Chap.27.1.

f Touching the ceremoniall and iudiciall lawes.

¶ The fifth booke of Moses, called *Deuteronomie.

* That is, a second law: so called, because the lawe which God gaue in mount Sinai, is here repeated, as though it were a newe lawe: and this booke is a commentarie or exposition of the ten commandements.

THE ARGVMENT.

THe wonderful loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of 40. yeres, Deut. 9 7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene depriued of the vse of his holy word, & Sacraments: yet he did euer preserue his Church euen for his owne mercies sake, & would still haue his name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, & goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings & rebellion, he had most sharply punished) to feare and

and obey the Lord, to embrace and keepe his law without adding thereunto, or diminishing therefrom. For by his word hee would be knowen to bee their God, and they his people: by his word hee would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all other nations and Infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp kings and gouernours, for the setting forth of his word, and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spiritual seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anew, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessary for a Commonweale: appointing vnto euery state and degree their charge and dutie: as well, how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

A briefe rehearsal of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

THese be the wordes which Moses spake vnto all Israel, on [a] this side Iorden in the wilderne, in the plaine, [b] ouer against the red Sea, betweene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from [c] Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yeere that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them,

4 After that he had slaine [d] * Sihon the king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden in the land of Moab [e] began Moses to declare this law, saying,

6 The Lord our God spake vnto vs in [f] Horeb, saying, Yee haue dwelt long ynough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto the Lebanon: euen vnto the great riuer, the riuer ‖ Perath.

8 Behold, I haue set the land before you: goe in and * possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seede after them.

9 ¶ And I spake [g] vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath [h] multiplied you: and behold, ye are this day as the starres of heauen in number:

11 (The Lord God of your fathers make you a thousand times so many moe as ye are, and blesse you, as he hath promised you)

12 Howe can I alone [i] beare your combrance and your charge, and your strife?

13 Bring you men of wisedome and of vnderstanding, and [k] knowne among your tribes, and I will make them rulers ouer you:

14 Then yee answered me and said, The thing is good that thou hast commaunded vs to doe.

15 So I tooke the chiefe of your tribes [l] wise and knowne men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fifties, and captaines ouer ten, and officers among your tribes.

16 And I charged your Iudges that same time, saying, Heare the controuersies betweene your brethren, and * iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Yee shall haue no respect of person in iudgment, * but shall heare the small as well as the great: ye shal not feare the face of man: for the iudgment is [m] Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wildernesse (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And [n] I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doth giue vnto vs.

21 Behold, the Lord thy God hath laid the land before thee: goe vp and possesse it, as the Lord the God of thy fathers hath sayd vnto thee: feare not, neither be discouraged.

a In the countrey of Moab.
b So that the wildernesse was betweene the sea and this plaine of Moab.
c In Horeb, or Sinai, foure yeeres before this the Law was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.
d By these examples of Gods fauour their mindes are prepared to receiue the Law.
* Nomb. 21. 24.
e The second time.
f In the second yeere and second moneth, Nomb. 10, 11.
‖ Or, Euphrates.
* Gen. 15 18. and 17. 7, 8.
g By the counsell of Ietheo my father in law, Exod. 18, 19.
h Not so much by the course of nature, as miraculously.
i Signifying how great a burden it is, to gouerne the people.
k Whose godlines and vprightnesse is knowne.
l Declaring, what sort of men ought to haue a publike charge, read Exo. 18, 21.
* Ioh. 7. 24.
* Leuit. 19. 15. chap. 16. 19. 1. sam. 16. 7. prou. 24. 23. ecclus. 42. 1. iames. 2. 2.
m And you are his Lieutenants.
n So that the fault was in themselues that they did not son, ner possesse the inheritance promised.

o Reade Num. 13.1,3.

22 ¶ Then ye came vnto me euery one, and said, We wil send men before vs, to search vs out the land, and to bring vs worde againe, what way wee must goe vp by, and vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

*Nomb.13.24. ‖Or, valley of the cluster of grapes.

24 *Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eshcol, and searched out the land,

25 And tooke of the fruite of the land in their hands, and brought it vnto vs, & brought vs word againe, and p said, It is a good land, which the Lord our God doth giue vs.

p To wit, Caleb, and Joshua: Moses preferreth the better part to the greater, that is, two to ten.

26 Notwithstanding, ye would not go vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord q hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

q Such was the Iewes vnthankfulnes, that they counted Gods especiall loue, hatred.

28 Whither shall wee goe vp? our r brethren haue discouraged our hearts, saying, The people is greater, and taller then we: the cities are great and walled vp to heauen: and moreouer we haue seene the sonnes of the *Anakims there.

r The other ten, not Caleb and Joshua.

*Nomb.13.29.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, s who goeth before you, he shall fight for you, according to all that hee did vnto you in Egypt before your eyes,

s Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true holynesse, and agreeable to God.

31 And in the wildernesse, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in al the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this yee did not beleeue the Lord your God,

*Exod.13.21.

33 *Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that yee might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voice of your words, and was wroth, and sware, saying,

*Nomb.14.29.

35 *Surely, there shall not one of these men of this froward generation, see that good land, which I sware to giue vnto your fathers,

*Iosh.14.6.

36 Saue Caleb the sonne of Iephunneh: he shall see it, * and to him will I giue the land that hee hath troden vpon, and to his children, because he hath constantly followed the Lord.

*Nomb.20.21. and 27.14. *Chap.3.26. and 4.21. and 34.4.

37 *Also the Lord was angry with mee for your sakes, saying, *Thou also shalt not goe in thither,

t Which ministreth vnto thee.

38 But Joshua the sonne of Nun which standeth t before thee, hee shall goe in thither: encourage him: for he shall cause Israel to inherite it.

39 Moreouer, your u children, which yee sayd should be a pray, and your sons, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it, and they shall possesse it.

u Which were vnder twentie yeeres old, as Nomb.14.31.

40 But as for you, turne backe, and take your iourney into the wildernesse by the way of the red sea.

41 Then ye answered, and sayd vnto me, We haue sinned against the Lord, x we will go vp, and fight, according to al that the Lord our God hath commanded vs: and yee armed you euery man to the warre, and were ready to go vp into the mountaine.

x This declareth mans nature, who will do that which God forbiddeth, and will not doe that which he commandeth.

42 But the Lord sayd vnto me, Say vnto them, Goe not vp, neither fight, (for I am y not among you) lest ye fall before your enemies.

y Signifying that man hath no strength, but when God is at hand to help him.

43 And when I tolde you, yee would not heare, but rebelled against the commaundement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not z heare your voyce, nor incline his eare vnto you.

z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

46 So yee abode in Kadesh a long time, according to the time that yee had remained before.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon king of Heshbon is discomfited.

Then a wee turned, and tooke our iourney into the wildernesse, by the way of the red Sea, as the Lord spake vnto me: and we compassed mount Seir a b long time.

a They obeyed, after that God hath chastised them.

b Eight and thirtie yeere, as verse 14.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe through the c coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heede therefore.

c This was the second time: for before they had caused the Israelites to returne, Nomb.20.21.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foote breadth, * because I haue giuen mount Seir vnto Esau for a possession.

*Gen.36.8.

6 Ye shall buy meate of them for money to eate, and ye shall also procure water of them for money to drinke.

7 For the Lord thy God hath d blessed thee in all the workes of thine hand: he knoweth thy walking through this great wildernesse, and the Lord thy God hath beene with thee this fortie yeere, and thou hast lacked nothing.

d And giuen thee meanes wherewith thou mayest make recompense: also God will direct thee by his prouidence, as he hath done.

8 And

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the ‖plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wildernesse of Moab.

‖Or, wildernesse.

9 Then the Lord saide vnto mee, Thou shalt not ‖vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children [e] of Lot for a possession.

‖Or, besiege.

e Which were the Moabites and Ammonites.

10 The [f] Emims dwelt therein in times past, a people great and many, and tall, as the Anakims.

f Signifying that as these giants were driuen out for their sinnes: so the wicked when their sinnes are ripe, cannot auoyd Gods plagues.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The *Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

*Gene. 36. 20.

13 Now rise vp, said I, and get you ouer the riuer *Zered: and we went ouer the riuer Zered.

*Numb. 21. 12.

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vaine.

14 The space also wherein we came from Kadesh-barnea, vntill we were come ouer the riuer Zered, was eight and thirtie yeeres, vntil all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

h His plague and punishment to destroy all that were twentie yeere old and aboue.

15 For in deed the [h] hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto me, saying,

18 Thou shalt goe through Ar the coast of Moab this day:

19 And thou shalt come neer ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land [i] of giants: for giants dwelt therein aforetime, whom the Ammonites called Zamzummims:

i Who called themselues Rephaims: that is, preseruers, or physicians to heale and reforme diceis: but were in deed Zamzummims, that is, wicked and abominable.

21 A people that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, & dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazarim euen vnto ‖Azzah, the Caphtorims which came out of Caphtor destroyed them, & dwelt in their stead.

‖Or, Gaza.

24 ¶ Rise vp therefore, said the Lord: take your iourney, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon, the [k] Amorite, King of Heshbon, and his land: begin to possesse it and prouoke him to battell.

k According as his promise was made to Abraham, Gen. 15. 21.

25 This day will I [l] begin to sende thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

l This declareth that the hearts of men are in Gods hands either to be made faint, or bold.

26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon King of Heshbon, with words of peace, saying,

27 ¶ *Let me passe through thy land: I will goe by the hie way: I will neither turne vnto the right hand nor to the left.

*Numb. 21. 21 & 22.

28 Thou shalt sell mee meate for money, for to eate, and shalt giue me water for money for to drinke: onely I will goe through on my foote,

29 (As the [m] children of Esau which dwel in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I bee come ouer Iordan, into the land which the Lord our God giueth vs.

m Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.

30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had [n] hardened his spirit, and made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day.

n God in his election and reprobation doeth not onely appoint the ends, but the meanes tending to the same.

31 And the Lord said vnto me, Behold, I haue begunne to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 *Then came out Sihon to meete vs; himselfe with all his people to fight at Jahaz.

*Numb. 21. 23.

33 But the Lord our God deliuered him † into our power, and we smote him, and his sonnes, and all his people.

† Ebr. before vs

34 And wee tooke all his cities the same time, and destroied euery citie, men, and [o] women, and children: we let nothing remaine.

o God had cursed Canaan, and therefore hee would not that any of the wicked race should be preserued.

35 Onely the cattell wee tooke to our selues, and the spoile of the cities which wee tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all ‖ before vs.

‖ Or into our hand.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the ‖ riuer Jabbok, nor vnto the cities in the mountains, nor vnto whatsoeuer the Lord our God forbad vs.

‖ Or, foord.

CHAP. III.

3 Og King of Bashan is slaine. 11 The bigenes of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iordan armed before their brethren. 21 Iehoshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

Then

THen we turned, and went vp by the way of Bashan: * and Og King of Bashan [a] came out against vs, he, and all his people to fight at Edrei.

2 And the Lord sayd vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto * Sihon King of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand,* Og the King of Bashan, and all his people: and we smote him, vntill none was left him aliue,

4 And wee tooke all his cities the same time, neither was there a citie which we tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles, gates and barres, beside [b] vnwalled townes a great many.

6 And we ouerthrew them, as we did vnto Sihon King of Heshbon, destroying euery citie, with men, [c] women, and children.

7 But all the cattell and the spoyle of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two Kings of the Amorites, the land that was on this side Iordan from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the giants, [d] whose bed was a bed of iron: is it not at Rabbath among the children of Ammon? the lenght thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this lande which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob, with all Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Hauoth Iair vnto [e] this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer [f] Iabbok, which is the border of the children of Ammon:

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea ‖ vnder the springs of Pisgah Eastward.

18 ¶ And I commaunded [g] you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattel (for I know that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall ye *returne euery man vnto his possession, which I haue giue you.

21 ¶ * And I charged Ioshua the same time, saying, Thine eyes haue seene al that the [h] Lord your God hath done vnto these two Kings: * so shal the Lord do vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that [i] can doe like thy workes, and like thy ‖ power?

25 I pray thee let me goe ouer and see the good land that is beyond Iorden, that goodly [k] mountaine, and Lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare mee: and the Lord said vnto me, Let it suffice thee, speake no more vnto mee of this matter.

27 Get thee vp into the top of Pisgah, and [l] lift vp thine eyes Westward, & Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not go ouer this Iorden:

28 But charge Ioshua, & incourage him, and bolden him: for hee shall goe before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 *An exhortation to obserue the Law without adding thereto or diminishing. 6 Therein standeth our wisdome. 9 Wee must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the Law of God. 37 God chose the seed because hee loued their fathers. 43 The three cities of refuge.*

Now

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* Numb. 21.33. chap. 29.7.
a Therefore beside the commandement of the Lord they had iust occasion of his part to fight against him.
* Numb. 21.24.

* Num. 21.33.

b As villages and smal townes.

c Because this was Gods appointment, therfore it may not be iudged cruell.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

* Numb. 32.33.

* Numb. 32.41.
e Meaning, when he wrote this historie.

f Which separateth the Ammonites from the Amorites.

‖ Or, at Ashdothpisgah.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Numb. 32. 21.

* Iosh. 22.4.

* Numb. 27 18, 19, 23.

h So that the victories came not by your owne wisdom, strength or multitude. * Iosh. 1.5. and 10.8, 25.

i He speaketh according to the common and corrupt speach of them which attribute that power vnto idoles that onely apperteineth vnto God.

‖ Or, wonders.

k He meaneth Zion, where the Temple should bee built, and God honoured.

l As before hee saw by the spirit of prophecie the good Mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

NOw therefore hearken, O Israel, vnto the ordinances and to the Lawes which I teach you to [a] do, that ye may liue and go in, and possesse the land, which the Lord God of your fathers giueth you.

2 *Ye shall [b] put nothing vnto the word which I command you, neither shall ye [c] take ought there from, that yee may keepe the commandements of the Lord your God which I command you.

3 Your [d] eyes haue seene what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did [e] cleaue vnto the Lord your God, are aliue euery one of you this day.

5 Beholde, I haue taught you ordinances, and Lawes, as the Lord my God commanded me, that ye should doe euen so within the land whither ye goe to possesse it.

6 Keepe them therefore and doe them: for that is your [f] wisedome, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shal say, ‖ Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the gods come so neere vnto them, as the Lord our God is [g] neere vnto vs, in all that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

9 But take heed to thy selfe, and [h] keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord sayd vnto me, Gather me the people together, & I will cause them heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and *stood vnder the Mountaine, and the Mountaine [i] burnt with fire vnto the mids of heauen, and there was darkenesse, cloudes and mist.

12 And the Lord spake vnto you out of the mids of the fire, and ye heard the voyce of the wordes, but saw no similitude, saue a voyce.

13 Then hee declared vnto you his Couenant which hee commanded you to [k] doe, euen the ten ‖ Commandements, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded mee that same time, that I should teach you ordinances and Lawes, which yee should obserue in the land, whither ye goe to possesse it.

15 Take therefore good heede vnto your †selues: for ye saw no [l] image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:

16 That yee corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any fethered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And least thou lift vp thine eyes vnto heauen, and when thou seest the Sunne and the Moone and the starres with all the hoste of heauen, shouldest bee driuen to worship them and serue them, which the Lord thy God hath [m] distributed to all people vnder the whole heauen.

20 But the Lord hath taken you & brought you out of the [n] iron fornace, out of Egypt, to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with mee for your wordes, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but [o] yee shall goe ouer, and possesse that good land.

23 Take heed vnto your selues least ye forget the couenant of the Lord your God which he made with you, and least yee make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a [p] consuming fire, and a ielous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye [q] corrupt your selues, and make any grauen image, or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I [r] call heauen and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye goe ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lord shall [s] scatter you among the people, and ye shall be left fewe in number among the nations, whither the Lord shall bring you:

28 And there ye shall serue gods, euen the worke of mans hand, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord

[a] For this doctrine standeth not in bare knowledge, but in practise of life.
* Chap 12.32.
[b] Thinke not to be more wise then I am.
[c] God will not be serued by halues, but will haue full obedience.
[d] Gods iudgements executed vpon other idolaters ought to serue for our instruction, reade Num. 25.3.4.
[e] And were not idolaters.
[f] Because all men naturally desire wisedome, he sheweth how to attaine vnto it.
‖ Or, surely.
[g] Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7.23.
[h] He adioyneth all these wordes to shew that we can neuer be carefull enough to keepe the Law of God, and to teach it to our posteritie.
* Exod. 19.18.
[i] The Law was giuen with fearefull miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.
[k] God ioyneth this condition to his Couenant.
‖ Or, words.
[l] Signifying that destruction is prepared for all them that make any image to represent God.
† Hebr. soules.
[m] He hath appointed them for to serue man.
[n] He hath deliuered you out of most miserable slauerie, and freely chosen you for his children.
[o] Moses great affection appeareth in that that he being depriued of such an excellent treasure, doth not enuie them that must enioy it.
[p] To those that come not vnto him with loue and reuerence, but rebell against him. Ebr. 12.29.
[q] Meaning hereby all superstition and corruption of the true seruice of God.
[r] Though men would abhorre you, yet the insensible creatures shalbe witnesses of your disobedience.
[s] So that his curse shall make his former blessings of none effect.

Lord thy God, thou shalt find him, if thou seek him with all thine [t]heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, †at the length if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) hee will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he [u]sware vnto them.

32 For inquire nowe of the dayes that are past which were before thee, since the day that God created man vpon the earth, and [x]aske from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bin heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to goe and take him a nation from among nations, by [y]tentations, by signes & by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt afore your eyes?

35 Vnto thee it was shewed, that thou mightest [z]know, that the Lord he is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou hearedst his voyce out of the middes of the fire.

37 And because [a]hee loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater & mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance, as appeareth this day.

39 Understand therefore this day, and consider in thine heart, that the Lord he is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his Commandements which I command thee this day, that it may [b]goe well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iordan toward the Sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of these cities, and liue:

43 That is, *Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh. *Iosh.20.8.

44 ¶ So this is the lawe which Moses set before the children of Israel.

45 These are the [c]witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt, c The articles and points of the Couenant.

46 On this side Iorden, in the valley ouer against Beth peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses & the children of Israel *smote, after they were come out of Egypt: *Num.21.24. chap.1.4.

47 And they possessed his lande, and the land of *Og King of Bashan, two Kings of the Amorites, which were on this side Iorden toward the Sunne rising: *Num.21.33. chap.3.3.

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And al the plaine by Iorden Eastward, euen vnto [d]the Sea of the plaine, vnder the *springs of Pisgah. d That is, the salt sea. *Chap.3.17.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The Lawe is repeated. 23 The people are afraide at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hande nor left.

THen Moses called all Israel, and said vnto them, Heare O Israel the ordinances and the Lawes which † I propose to you this day, that ye may learne them, and take heed to obserue them. † Ebr. I speake in your eares.

2 *The Lord our God made a couenant with vs in Horeb. *Exod.19.5,6.

3 The Lord [a]made not this couenant with our fathers only, but with vs, euen with vs all here aliue this day. a Some reade, God made not this Covenant, that is in such ample sort and with such signes and wonders.

4 The Lord talked with you [b]face to face in the Mount, out of the mids of the fire. b So plainely that you needed not to doubt thereof.

5 (At that time I stood betweene the Lord and you, to declare vnto you the word of the Lord: for ye were afraid at the sight of the fire, and went not vp into the mount) and he sayd,

6 ¶ *I am the Lord thy God, which haue brought thee out of the lande of Egypt, from the house of ‖ bondage. *Exod.20.2. leuit.26.1. psal.97.7,9. ‖Or, seruants.

7 Thou shalt haue none [c]other gods before my face. c God bindeth vs to serue him onely without superstition and idolatrie.

8 Thou shalt make thee no grauen image, or any likenesse of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth. *Exod.34.7. iere.32.18.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for *I the Lord thy God am [d]a iealous God, visiting the iniquity of d That is, of his honour not permitting it to be giuen to other.

the

t Not with outward shew or ceremony, but with a true confession of thy faults. † Ebr. in the latter dayes.

u To certifie them the more of the assurance of their saluation. x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause, why God wrought these miracles.

a Freely, and not of their deserts.

b God promiseth reward not for our merits, but to encourage vs, and to assure vs that our labour shall not be lost.

the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

10 And shewing mercy vnto thousands of them that [c] loue mee and keepe my Commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe daies [f] thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayd, nor thine oxe, nor thine asse, neither any of thy cattel, nor the stranger that is within thy gates: that thy man seruant and thy mayde may rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ [g] Honour thy father and thy mother, as the Lord thy God hath commaunded thee, that thy dayes may bee prolonged, and that it may goe well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither shalt thou [h] couet thy neighbours wife, neither shalt thou desire thy neighbours houle, his field, nor his man seruant, nor his mayde, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These words the Lord spake vnto all your multitude in the Mount out of the mids of the fire, the cloude and the darkenesse, with a great voyce, and [i] added no more thereto: and wrote them vpon two Tables of stone, and deliuered them vnto me.

23 And when ye heard the voice out of the mids of the darkenesse, (for the mountaine did burne with fire) then yee came to mee, all the chiefe of your tribes, and your Elders:

24 And ye said, Behold, the Lord our God hath shewed vs his glory and his greatnesse, and * we haue heard his voyce out of the mids of the fire: wee haue seene this day that God doeth talke with man, and he * liueth.

25 Now therefore, why should we die? for this great fire will consume vs: if wee heare the voyce of the Lord our God any more, wee shall die.

26 For what || flesh was there euer, that heard the voyce of the liuing God, speaking out of the middes of the fire as wee haue, and liued?

27 Goe thou neere and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, * and we will heare it, and doe it.

28 Then the Lord heard the voice of your words, when ye spake vnto mee: and the Lord sayd vnto mee, I haue heard the voyce of the words of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.

29 Oh [k] that there were such an heart in them to feare mee, and to keepe all my Commandements alway: that it might goe well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, & I will tell thee all the Commandements, and the ordinances, & the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.

32 Take heed therefore, that ye doe as the Lord your God hath commanded you: [l] turne not aside to the right hand nor to the left.

33 But walke in all the wayes which the Lord your God hath commanded you, that yee may [m] liue, and that it may goe well with you: and that yee may prolong your dayes in the land which ye shall possesse.

[c] The first degree to keepe the Commandements is, to loue God.

[f] Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholy.

[g] Not for a shew, but with true obedience, and due reuerence.

* Math.5.21.

* Luke 18.20.

* Rom.13.9.

* Rom.7.7. [h] He speaketh not only of that euiliate will, but that there be no motion or affection.

[i] Teaching vs by his example to be content with his worde, and adde nothing thereto.

* Exod.19.19.

* Chap.4.33.

|| Or, Man.

* Exod.20.19.

[k] He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

[l] Ye shall neither adde nor diminish, Chap. 4.2

[m] As by obedience, God giueth vs all felicitie: so of disobeying God, proceed all our miseries.

CHAP. VI.

1 *An exhortation to feare God, and keepe his Commandements,* 5 *Which is to loue him with all thine heart.* 7 *The same must be taught to the posteritie.* 16 *Not to tempt God.* 25 *Righteousnesse is conteined in the Law.*

THese now are the Commandements, ordinances, and || lawes, which the Lord your God commanded me to teach you, that ye might doe them in the land whither ye goe to possesse it:

2 That thou mightest [a] feare the Lord thy God, and keepe all his ordinances, and his Commandements which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, & take heed to do it, that it may go well with thee, and that yee may increase mightily [b] in the lande that floweth with milk and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord thy God is Lord onely,

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with

|| Or, iudgments.

[a] A reuerent feare and loue of God, is the first beginning to keepe Gods Commandements.

[b] Which hath aboundance of all thinges appertaining to mans life.

* Matth.22.37. mar.12.29,30. luke 10.27.

with all thy might.

* Chap. 11. 18. 6 * And these wordes which I command this day, shalbe in thine heart.

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie. 7 And thou shalt [c] rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, & when thou liest downe, and when thou risest vp:

|| Or, signes of remembrance. 8 And thou shalt binde them for a signe vpon thine hand, and they shalbe as || frontlets betweene thine eyes.

d That when thou entrest in, thou mayest remember them. 9 Also thou shalt write them vpon the [d] postes of thine house, and vpon thy gates.

10 And when the Lorde thy God hath brought thee into the land, which he sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods which thou filledst not, & wels digged which thou diggedst not, vineyards and oliue trees which thou plantedst not, and when thou hast eaten and art full,

e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of miserie. 12 [e] Beware lest thou forget the Lorde, which brought thee out of the land of Egypt, from the house of bondage.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully. 13 Thou shalt feare the Lord thy God, and serue him, and shalt [f] sweare by his Name.

14 Ye shal not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) lest the wrath of the Lorde thy God be kindled against thee, and destroy thee from the face of the earth.

g By doubting of his power, refusing lawfull meanes, and abusing his graces. 16 Ye shall not [g] tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shall keepe diligently the Commandements of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

h Here he condemneth all mans good intentions. 18 And thou shalt doe that which is right and good in the [h] sight of the Lord: that thou mayest prosper, and that thou mayest goe in, and possesse that good lande which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

i God requireth not only that we serue him all our life, but also that we take paine, that our posteritie may set forth his glory. 20 When [i] thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great & euil vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And [k] brought vs out from thence, to bring vs in, and to giue vs the land which hee sware vnto our fathers.

k Nothing ought to moue vs more to true obedience then the great benefits which we haue received of God. 24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, & that he may preserue vs aliue as at this present.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith. 25 Moreouer, this shall be our [l] righteousnesse before the Lord our God, if we take heed to keepe all these Commandements, as hee hath commanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoyd all occasion of idolatry.

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

* Chap. 31. 3.

a Into thy power. 2 And the Lord thy God shall giue them [a] before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue compassion on them,

* Exod. 23. 32. and 34. 12. 3 Neither shalt thou make mariages with them, neither giue thy daughter vnto his son, nor take his daughter vnto thy sonne.

|| Or, any of them 4 For || they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lord waxe hote against you and destroy thee suddenly.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions. 5 But thus ye shal deale with them, [b] Ye shal ouerthrow their altars, and breake downe their pillars, & ye shal cut downe their groues and burne their grauen images with fire.

Chap. 12. 3. * Chap. 14. 2. and 26. 18. 19. * Exod. 19. 5. 1 pet. 2. 9. 6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were moe in number then any people: for ye were the fewest of all people:

c Freely, finding no cause in you more then in others. so to do. 8 But because the Lord [c] loued you, and because he would keepe the othe which he had sworne vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

d And so put difference betweene him and idoles. 9 That thou mayest know, [d] that the Lord thy God, he is God, the faithfull God which keepeth couenant and mercie vnto them that loue him & keepe his Commandements, euen

to a thousand generations,

10 And rewardeth [e] them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandements, and the ordinances, & the lawes, which I command thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keep with thee the couenant, and the [f] mercy which he sware vnto thy fathers.

13 And he will loue thee, & blesse thee, and multiply thee: he will also blesse the fruite of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue all people: * there shalbe neither male nor female barren among you, nor among your cattell.

15 Moreouer, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: [g] thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy * destruction.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh and vnto all Egypt:

19 The great ‖ tentations which thine eyes saw, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou fearest.

20 *Moreouer, the Lord thy God wil send [h] hornets among them, vntil they that are left, and hide themselues from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mightie and dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, lest the [i] beasts of the field increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And hee shall deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall ye * burne with fire, and * couet not the siluer and gold that is on them, nor take it vnto thee, lest thou [k] be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is * accursed.

CHAP. VIII.

a God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to bee proud for Gods benefites. 19 The forgetfulnesse of Gods benefits causeth destruction.

YEe shall keepe all the commandements which I command thee this day, for [a] to doe them: that ye may liue, and be multiplied, and goe in, and possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeere in the wildernes, for to humble thee, and to [b] prooue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, & made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that hee might teach thee that man liueth not by [c] bread onely, but by euery word that proceedeth out of the mouth of the Lord, doeth a man liue.

4 Thy raiment waxed not old vpon thee, neither did thy foote [d] swell these fourtie yeeres.

5 Know therefore in thine heart, that as a man nurtureth his sonne, so the Lord thy God [e] nurtureth thee.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ‖ depths that spring out of valleys and mountaines:

8 A land of wheat and barley, and of vineyards, and figtrees, and pomegranates: a land of oyle oliue, and honie:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land [f] whose stones are yron, and out of whose mountaines thou shalt digge brasse.

10 And when thou hast eaten and filled thy selfe, thou shalt [g] blesse the Lord thy God for the good land, which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and

[e] Meaning, manifestly, or in this life.

[f] This couenant is grounded vpon his free grace: therefore in recompensing their obedience, hee hath respect to his mercy, and not to their merits.

* Exod. 23.26. * Exod. 9.14. and 15.26.

[g] We ought not to be mercifull where God commandeth seueritie. * Exod. 23.33.

‖ Or, plagues, or wrath, as Chap. 29.3. exod. 15. 23. and 16.4.

* Exod. 23.28. Ioth. 24.12.

[h] There is not so small a creature, which I will not arme to fight on thy side against them.

[i] So that it is your commoditie that God accomplish not his promise so soone as you would wish.

* Chap. 12.3. exod. 23.24.

* Chap. 12.3. exod. 23.24. * Ioth. 7.1, 21. 2. mac. 12.40.

[k] And be entised to idolatrie.

* Chap. 13.17.

[a] Shewing that it is not enough to heare the word, except we expresse it by example of life.

[b] Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

[c] Man liueth not by meat only, but by the power of God, which giueth it strength to nourish vs.

[d] As they that goe bare footed.

[e] So that his afflictions are signes of his fatherly loue toward vs.

‖ Or, meres.

[f] Where there are mines of mettall.

[g] For to receiue Gods benefites, and not to be thankefull for the same, is to contemne God in them.

his lawes, and his ordinances, which I command thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

h By attributing Gods benefites to thine owne willdome and labour, or to good fortune.

14 Then thine heart [h] be lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wildernesse (wherein were fierie serpents, and scorpions, and drought, where was no water, * who brought forth water for thee out of the rocke of flint:

* Num. 20. 11.

16 Who fed thee in the wildernesse with * MAN, which thy fathers knew not) to humble thee, and to proue thee, that he might doe thee good at thy latter end.

* Exod. 16. 15.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is hee which [i] giueth thee power to get substance to establish his couenant which he sware vnto thy fathers, as appeareth this day.

i If things concerning this life proceed onely of Gods mercie: much more spirituall gifts and life euerlasting.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I [k] testifie vnto you this day that ye shall surely perish.

k Or, take to witnesse the heauen & the earth, as Chap. 4. 26.

20 As the nations which the Lord destroieth before you, so yee shall perish, because yee would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteousnesse but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two Tables are broken. 26 Moses prayeth for the people.

HEare, O Israel, Thou shalt passe ouer Iorden [a] this day, to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and of whom thou hast [b] heard say, Who can stand before the children of Anak?

b By the report of the spies, Numb. 13. 29.

3 Vnderstand therefore that this day the Lord thy God is he which [c] goeth ouer before thee as a consuming fire: hee shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

c To guide thee and gouerne thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my [d] righteousnesse the Lord hath brought me in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercie.

5 For thou entrest not to inherit their land for thy righteousnes, or for thy vpright heart: but for the wickednesse of those nations the Lord thy God doeth cast them out before thee, and that hee might performe the word which the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art a [e] stiffe-necked people.

e Like stubborn oxen, which will not endure their masters yoke.

7 ¶ Remember, and forget not, how thou prouokedst the Lord thy God to anger in the wildernesse: [f] since the day that thou diddest depart out of the land of Egypt, vntill yee came vnto this place, ye haue rebelled against the Lord.

f He speaketh by the length of time, that their rebellion was most great and intolerable.

8 Also in Horeb yee prouoked the Lord to anger, so that the Lord was wroth with you euen to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, I say, of the couenant, which the Lord made with you: and * I abode in the mount fortie dayes and fortie nights, and I neither ate bread nor dranke water:

* Exod. 24. 18. and 34. 28.

10 * Then the Lord deliuered me two tables of stone, written with the [g] finger of God, and in them was conteined according to all the words which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assemblie.

* Exod. 31. 18.

g That is, miraculously, and not by the hand of men.

11 And when the fourty dayes and fourtie nights were ended, the Lord gaue me the two tables of stone, the tables, I say, of the couenant.

12 And the Lord said vnto me, * Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue [h] corrupt their wayes: they are soone turned out of the way which I commaunded them: they haue made them a molten image.

* Exod. 32. 7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiffenecked people.

14 [i] Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, and greater then they be.

i Signifying, that the prayers of the faithfull are a barre to stay Gods anger, that he consumeth them not all.

15 So I returned, and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant were in my two hands)

16 Then I looked, and behold, ye had sinned against the Lord your God: for yee had made you a molten calfe, & had turned quickly out of the [k] way which the Lord had commanded you.

k That is, from the Law: wherein he declareth what is the cause of our perdition.

17 There-

17 Therefore I tooke the two Tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourtie nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

10 (For I was afraid of the wrath and indignation, wherewith the Lord was mooued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, euen to [1] destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane, the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the [m] mount.

22 Also * in Taberah, and in *Massah, * and in Kibroth-hattaauah yee prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe vp, and possesse the land which I haue giuen you, then ye rebelled against the commandement of the Lord your God, and beleeued him not, nor hearkened vnto his voice.

24 Ye haue bin rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord, [o] fourtie dayes, and fourtie nights, as I fell downe before, because the Lord had said, that he would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

27 [p] Remember thy seruants, Abraham, Izhak, and Iaakob: looke not to the stubbornes of this people, nor to their wickednes, nor to their sinne,

28 Lest the countrey, whence thou broughtest them, say, *Because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out to slay them in the wildernesse.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

1 Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

m Horeb, or Sinai.
* Num. 11.1, 3.
* Exod. 17.7.
* Num. 11.34.

o At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promise, and confesse their sinnes.

* Num. 14.16.

CHAP. X.

5 *The second tables put in the Arke.* 8 *The tribe of Leui is dedicated to the seruice of the Tabernacle.* 12 *What the Lord requireth of vs.* 16 *The circumcision of the heart.* 17 *God regardeth not the person.* 21 *The Lord is the praise of Israel.*

IN the same time the Lord said vnto me, * Hewe thee two Tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood.

* Exod. 34.1.

2 And I will write vpon the Tables the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of [a] Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

a Which wood is of long continuance.

4 Then he wrote vpon the Tables according to the first writing (the tenne Commandements, which the Lord spake vnto you in the mount, out of the middes of the fire in the day of the [b] assembly) and the Lord gaue them vnto me.

b When you were assembled to receiue the Law.

5 And I departed, and came downe from the mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Iaakan to [c] Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

c This mountaine was also called Hor, Num. 20.28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to [d] minister vnto him, and to blesse in his Name vnto this day.

d That is, to offer sacrifices and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his [e] inheritance, as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49.7. vnto blessing.

10 And I taried in the mount, as at the first time, fourty dayes and fourtie nights, and the Lord heard mee at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now, Israel, what doeth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, & to serue the Lord thy God, with all thine heart, and with all thy soule?

f For all our sinnes and transgressions God requireth nothing, but to turne to him and obey him.

13 That thou keepe the commandements of the Lord, and his ordinances, which I command thee this day for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the * earth, with all that therein is.

* Psal. 24.1.

g Although he was Lord of heauen & earth, yet would he chuse none but you.

15 Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse

their seed after them, euen you aboue all people, as appeareth this day.

16 [b] Circumcise therefore the foreskin of your heart, and harden your necks no more.

b Cut off all your euil affections, Ierem.4.4.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no *persons nor taketh reward:

* 2.Chron.19.7. Iob 34.19. rom.2.11.

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

* Chap.6.13. mat.4.10.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and [i] shalt sweare by his Name.

i Reade Chap. 6.13.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt * with seuenty persons, and now the Lord thy God hath made thee, as the *starres of the heauen in multitude.

* Gen.46.27. exod.1.5.
* Gen.15.5.

CHAP. XI.

1 An exhortation to loue God, and keepe his law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.

THerefore thou shalt loue the Lord thy God, and shalt keepe that which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And [a] consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hand, and his stretched out arme,

a Ye, which haue seene Gods graces with your eyes, ought rather to be moued then your children, which haue onely heard of them.

3 And his signes, and his acts, which he did in the mids of Egypt vnto Pharaoh the king of Egypt and vnto all his land:

4 And what he did vnto the host of the Egyptians, vnto their horses, & to their charets, when hee caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day.

b As well concerning his benefits, as his corrections.

5 And [b] what hee did vnto you in the wildernesse, vntill ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their households and their tents, and all their substance that † they had in the mids of all Israel.

† Ebr. was at their feete.

7 For your eyes haue seene all the great acts of the Lord which he did.

8 Therefore shall yee keepe [c] all the commandements, which I command you this day, that yee may be strong, and goe in and possesse the land whither ye goe to possesse it:

c Because ye haue felt both his chastisements and his benefits.

9 Also that ye may prolong your dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke and hony.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seed, and wateredst it with thy [d] feet as a garden of herbes:

† Or, labour.
d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither ye goe to possesse it, is a land of mountains and valleys, and drinketh water of the raine of heauen,

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere euen vnto the end of the yeere.

13 ¶ If yee shall hearken therefore vnto my commandements, which I command you this day, that ye loue the Lord your God, and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, [e] the first raine and the latter, that thou maiest gather in thy wheat, and thy wine, and thine oyle.

e In the fore time, and toward harueft.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and haue enough.

16 But beware lest your heart [f] deceiue you, and lest yee turne aside, and serue other gods, and worship them,

f By deuising to your selues foolish deuotions according to your owne fantasie.

17 And so the anger of the Lord bee kindled against you, and he shut vp the heauen, that there be no raine, and that your land yeeld not her fruit, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shall ye lay vp these my words in your heart and in your soule, & * binde them for a signe vpon your hand, that they may be as a frontlet betweene your eyes.

* Chap.6.6,8.

19 And yee shall * teach them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

* Chap.4.10. and 6.6,7.

20 And thou shalt write them vpon the posts of thine house, and vpon thy gates,

21 That your daies may be multiplied, and the daies of your children, in the land which the Lord sware vnto your fathers to giue them, as long as [g] the heauens are aboue the earth.

g As long the heauens endure, 2.Pet.3.10,12.

22 ¶ For if ye keepe diligently all these commandements, which I command you to doe: that is, to loue the Lord your God, to walke in all his waies, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse greater nations and mightier then you.

24 * All the places whereon the soles of [h] your feet shall tread, shalbe yours: your coast shalbe from the wildernes and from Lebanon, and

* Iosh.1.3.
h This was accomplished in Dauids & Salomons time.

and from the riuer, euen the riuer Perath, vnto the vttermost [i] Sea.

i Called Mediterraneum.

25 No man shall stand against you: for the Lord your God shall cast the feare & dread of you vpon all the land that ye shall tread vpon, as he hath said vnto you.

26 ¶ Behold, I set before you this day a blessing and a curse:

*Chap 28.2. and 30.1.

27 * The blessing, if ye obey the commandements of the Lord your God which I command you this day:

*Chap.28.15.

28 And the * curse, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I commaund you this day, to go after other gods, which ye haue not [k] knowen.

k He reproueth the malice of men which leaue that which is certaine, to follow that which is vncertaine.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

*Chap.27.12,13 Iosh.8.33.

30 Are they not beyond Iorden on that part, [l] where the sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the ‖ groue of Moreh?

l Meaning, in Samaria.

‖ Or, plaine.

31 For ye shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, and yee shall possesse it, and dwell therein.

*Chap.5.32.

32 Take heede therefore that ye * doe all the commandements and the lawes, which I set before you this day.

CHAP. XII.

To destroy the idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

THese are the ordinances and the lawes, which ye shall obserue and do in the land, (which the Lord God [a] of thy fathers giueth thee to possesse it) as long as yee liue vpon the earth.

a Whereby they are admonished to seeke none other God.

*Chap.7.5.

2 * Ye shall vtterly destroy all the places wherein the nations which yee shall possesse, serued their gods vpon the hie mountains and vpon the hils, and vnder euery greene tree.

*Iudg.2.2.

3 * Also ye shall ouerthrow their altars, and breake down their pillars, and burne their [b] groues with fire: and yee shall hewe the grauen images of their gods, and abolish their names out of that place.

b Wherein they sacrificed to their idoles.

4 Ye shall [c] not doe so vnto the Lord your God,

c Ye shall not serue the Lord with superstitions.

5 But yee shall seeke the place which the Lord your God shall * chuse out of all your tribes, to put his Name there, and there to dwell, and thither shalt thou come,

*1.King.8.20. 2.chro.6.5 and 7.12,16.

6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the [d] offering of your handes, and your vowes, and your free offerings, and the first borne of your kine and of your sheepe.

d Meaning, the first fruits.

7 And there ye shall eat [e] before the Lord your God, and yee shall reioyce in all that yee put your hand vnto, both ye and your households, because the Lord thy God hath blessed thee.

e Where his Arke shall be.

8 Ye shall not doe after all these things that we doe [f] here this day: that is, euery man whatsoeuer seemeth him good in his owne eyes.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when ye goe ouer Iorden, & dwell in the land, which the Lord your God hath giuen you to inherite, and when hee hath giuen you [g] rest from all your enemies round about, and ye shall dwell in safetie,

g It had not bene enough to conquere, except God had maintained them in rest vnder his protection.

11 When there shall be a place which the Lord your God shall chuse, to cause his Name to dwell there, thither shall ye bring all that I command you: your burnt offrings, and your sacrifices, your tithes, and the offering of your hands, and all your ‖ speciall vowes which ye vow vnto the Lord:

‖ Or, that which ye chuse out for your vowes.

12 And yee shall reioyce before the Lord your God, ye, and your sons and your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: * for he hath no part nor inheritance with you.

*Chap.10.9.

13 Take heed that thou offer not thy burnt offerings in euery place that thou seest:

14 But in the place which the Lord shall [h] chuse in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt doe all that I command thee.

h As was declared euer by the placing of the Arke, as in Iosh 24.3. yee, or as some write, more then 300. yeeres, and in other places till the temple was built.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the [i] blessing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, [k] as of the roe bucke, and of the Hart.

i As God hath giuen thee power and abilitie.

k Euery one might eate at home as well the beast appointed for sacrifice as the other.

16 Onely yee shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the [l] tithe of thy corne, nor of thy wine, nor of thine oile, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.

18 But thou shalt eate it before the Lord thy God, in the place which the Lord thy God shall chuse, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 *Beware that thou forsake not the Leuite as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, as *he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eat flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, bee farre from thee, then thou shalt kill of thy bullocks, and of thy sheepe which the Lord hath giuen thee, as I haue commaunded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke, and the hart is eaten, so shalt thou eat them: both the vncleane and the cleane shall eat of them alike.

23 Onely be †sure that thou eate not the blood: for the blood [m] is the life, and thou mayest not eat the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine [n] holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Take heed, and heare all these words which I command thee, that it may goe [o] well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in [p] a snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, How did these nations serue their gods, that I may doe so likewise?

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue [q] burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I commaund you, take heed you doe it: *thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The entisers to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kinred or friendship, 22 Or great in multitude or power.

IF there arise among you a prophet or a dreamer of [a] dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which he hath told thee, come to passe) saying, [b] Let vs go after other gods, which thou hast not known, and let vs serue them,

3 Thou shalt not hearken vnto the words of that prophet, or vnto that dreamer of dreames: for the Lord your God [c] proueth you, to know whether yee loue the Lord your God with all your heart, and with all your soule.

4 Ye shall walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voice, and ye shal serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, hee shall [d] bee slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commaunded thee to walke: so shalt thou take the euill way footh of the mids of thee.

6 ¶ If [e] thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lieth in thy bosom, or thy friend, which is as thine owne [f] soule, entise thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowen, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee or farre off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pity him, nor shew mercie, nor keepe him secret:

9 But thou shalt euen kil him: [g] thine hand shall be first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that hee die (because hee hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That *all Israel may heare and feare, and doe no more any such wickednesse as this among you.

12 ¶ If thou shalt heare say (concerning any of thy cities which the Lord thy God hath giuen thee to dwell in)

13 †Wicked men are gone out from among you, and haue drawen away the inhabitants of their citie, saying, Let vs go and serue other gods, which ye haue not known,

14 Then [h] thou shalt seeke, & make search and enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought

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*Ecclus.7.32.

*Gen.28.14. chap.19.8.

†Ebr.be strong, or constant.

m Because the life of beasts is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to doe good to them that obey his lawe.

p By following their superstitions and idolatries, and thinking to serue me thereby.

q They thought nothing too deare to offer to their idoles.

*Chap.4.2. iosh.1.6. pro.30.6. reu.22.18.

a Which saith that hee hath things reuealed vnto him in dreames.

b He shewth whereunto the false prophets tend.

c God ordeineth all these things, that his may be knowen.

d Being conuict by testimonies, and condemned by the iudge.

e All naturall affections must giue place to Gods honour.

f Whom thou louest as thy life.

g As the witnes is charged. Chap.17.7.

*Chap.17.13.

†Ebr.children of Belial.

h Which are appointed to see faults punished.

wrought

wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly, and all that is therein, and the cattell thereof with the edge of the sword.

i Signifying that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.

16 And i thou shalt gather all the spoile of it into the midst of the streete thereof, and burne with fire the citie and all the spoile thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer: it shall not be built againe.

k Of the spoile of that idolatrous and cursed citie, Reade Chap.7.26. and Iosh 7.11.

17 And there shall cleaue nothing of the k damned thing to thine hand, that the Lorde may turne from the fiercenesse of his wrath, and shewe thee mercie, and haue compassion on thee, and multiply thee, as hee hath sworne vnto thy fathers:

18 When thou shalt obey the voice of the the Lord thy God, and keepe all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not bee followed. 4 What meates are cleane to be eaten, and what not. 29 The tythes for the Leuite, stranger, fatherlesse, and widow.

*Leuit.19.28.

YE are the children of the Lord your God, * yee shall not cut your selues, nor make you any baldnesse betweene your eyes for the dead.

*Chap.7.6. and 26.18,19.

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a a peculiar people vnto himselfe, aboue all the people that are vpon the earth.

a Therefore thou ought'est not to follow the superstitions of the Gentiles.

3 ¶ Thou shalt eate no maner of abomination.

b This ceremoniall Law instructed the Iewes to seeke a spirituall puritie, euen in their meate and drinke.

4 b These are the beasts, which ye shall eate: the beefe, the sheepe, and the goate,

5 The Hart, and the Roe bucke, and the bugle, and the wilde goate, and the Unicorne, and the wilde oxe, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beasts that cheweth the cud, that shall ye eate.

7 But these yee shall not eate, of them that chew the cud, and of them that diuide and cleaue the hoofe onely: the camell, nor the Hare, nor the conie: for they chew the cud, but diuide not the hoofe, therefore they shall be vncleane vnto you:

8 Also the swine, because he diuideth the hoofe, and cheweth not the cud, shall bee vncleane vnto you: ye shall not eat of their flesh, nor touch their dead carkeises.

*Leuit.11.9.

9 ¶ * These ye shall eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

10 And whatsoeuer hath no finnes nor scales, yee shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birds ye shall eate:

12 But these are they, whereof ye shall not eate: the Eagle, nor the Gothawke, nor the Osprey,

13 Nor the glead, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the nightcrow, nor the ‖ seamew, nor the hawke after her kinde,

‖ Or, cuckow.

16 Neither the little owle, nor the great owle, nor the redshanke,

17 Nor the pellicane, nor the swanne, nor the cormorant:

18 The storke also, and the heron in his kinde, nor the lapwing, nor * the backe.

*Leuit.11.19.

19 And euery creeping thing that flieth, shall be vncleane vnto you: it shall not be eaten.

20 But of all cleane foules ye may eate.

21 Yee shall eate of nothing that c dieth alone, but thou shalt giue it vnto the d stranger that is within thy gates, that he may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not * seethe a kid in his mothers milke.

c Because their blood was not shed, but remaineth in them.

d Which is not of thy religion.

*Exod.23.19. and 34.26.

22 Thou shalt e giue the tithe of all the increase of thy seede, that commeth foorth of the fielde yeere by yeere.

e The tythes were ordeined for the maintenance of the Leuites, which had none inheritance.

23 And thou shalt eate before the Lord thy God (in the place which he shal chuse to cause his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oile, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carrie it, because the place is farre from thee, where the Lorde thy God shall chuse to set his Name, f when the Lord thy God shall blesse thee,

f Then he shall giue their ability.

25 Then shalt thou make it in money, and ‖ take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.

‖ Or, binde vp.

26 And thou shalt bestow the money for whatsoeuer thine heart desireth: whether it be oxe, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: g and shalt eate it there before the Lord thy God, and reioyce, both thou, and thine household.

g After the Priest hath receiued the Lords part.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 At the ende of three yeere thou shalt h bring foorth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

h Besides the yeerely tythes that were giuen to the Leuites, these were layd vp in store for the poore.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the

the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 *The yeere of releasing of debts.* 5 *God blesseth them that keepe his commandements.* 7 *To helpe the poore.* 12 *The freedome of seruants.* 19 *The first borne of the cattell must be offered to the Lord.*

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery [a] creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

[a] Hee shall onely release his debtors, which are not able to pay for that yeere.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 [b] Saue when there shall bee no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

[b] For if thy debtor be rich, he may be constrained to pay.

5 So that thou hearken vnto the voice of the Lord thy God to obserue and doe all these commandements, which I commaund thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

* Chap. 28. 12.

7 ¶ If one of thy brethren with thee be poore ‖ within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

‖ Or, any of thy cities.

8 * But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

* Matt. 5. 42 Luke 6. 34.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore † it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee crie vnto the Lord against thee, so that sinne be in thee:

† Ebr. thine eye is euill.

10 Thou shalt giue him, and † let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shal blesse thee in all thy workes, and in all that thou puttest thine hand to.

† Ebr. let not thine heart be euill.

11 [c] Because there shall bee euer some poore in the land, therefore I command thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

[c] To trie your charitie, Matth. 26. 11.

[d] Thou shalt be bountifull.

12 ¶ * If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yeere thou shalt let him goe free from thee:

* Exod. 21. 2. Iere. 34. 14.

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 But shalt [e] giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

[e] In token that thou doest acknowledge the benefits which God hath giuen thee by his labours.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because hee loueth thee and thine house, and because he is well with thee,

17 * Then shalt thou take a naule, and pierce his eare through against the doore, and he shall be thy seruant [f] for euer: and vnto thy maide seruant thou shalt doe likewise.

* Exod. 21. 6.

[f] To the yeere of Iubile, Leuit. 25. 40.

18 Let it not grieue thee, when thou letteſt him goe out free from thee: [g] for he hath serued thee sixe yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

[g] For the hired seruant serued but three yeres, and he sixe.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. [h] Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

* Exod. 34. 19.

[h] For they are the Lords.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 * But if there be any blemish therein, as if it be lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

* Leuit. 22. 20, 22 chap. 17. 1. Eccles. 35. 12.

22 But shalt eate it within thy gates: the vncleane, and the cleane shall eate it alike, [i] as the Roe bucke, and as the Hart.

[i] Thou shalt as well eate them, as the Roe bucke and other wilde beasts.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 *Of Easter,* 10 *Whitsontide,* 13 *And the feast of the Tabernacles.* 18 *What officers ought to be ordeined.* 21 *Idolatrie forbidden.*

THou shalt keepe the moneth of [a] Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

[a] Reade Exod. 13. 4.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lord thy God, of sheepe and bullockes * in the place where the Lord shall chuse to cause his Name to dwell.

[b] Thou shalt eate the Paſſeouer lambe.

* Chap. 12. 5.

3 Thou * shalt eate no leauened bread with it: but seuen dayes shalt thou eat vnleauened

* Exo. 12. 14, 15.

uened bread therewith, euen the bread of e tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

e Which signified that affliction, which thou hadst in Egypt.

4 And there shalbe no leauen seene with thee in all thy coasts seuen dayes long: neither shall there remaine the night any of the flesh vntill the morning which thou offeredst the first day at euen.

5 Thou mayest d not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

d This was chiefly accomplished, when the Temple was built.

6 But in the place which the Lorde thy God shall chuse to place his Name, there thou shalt offer the e Passeouer at euen, about the going downe of the Sunne, in the season that thou camest out of Egypt.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Sixe dayes shalt thou eate vnleauened bread, and the seuenth day shall be a solemne assembly to the Lord thy God: thou shalt doe no worke therein.

9 ¶ Seuen weekes shalt thou f number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corne:

f Beginning at the next morning after the Passeouer, Leuit. 23. 15. Deut. 13. 4.

10 And thou shalt keepe the feast of weeks vnto the Lord thy God, ‖ euen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

‖ Or, as thou art able, willingly.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these ordinances.

g That is, the 15. day of the seuenth moneth, Leuit. 23. 34.

13 ¶ Thou shalt g obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shal chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

*Exod. 23. 15. and 34. 23.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which hee shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lorde *emptie.

* Ecclus. 35. 4.

17 Euery man shall giue according to the gift of his h hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

h According to the abilitie that God hath giuen him.

18 ¶ i Iudges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

i He gaue authoritie to that people for a time to chuse themselues Magistrates.

19 Wrest not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

20 That which k is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thee.

k The Magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice.

21 ¶ Thou shalt plant thee no groue of any trees neere vnto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth.

‖ Or, image.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King, 16 and 17 What things he ought to auoid, 18 and what he ought to embrace.

THou shalt offer vnto the Lord thy God no bullocke nor sheepe, wherein is *a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

*Chap. 15. 21.

a Thou shalt not serue God for fashions sake, as hypocrites doe.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or b woman that hath wrought wickednesse in the sight of the Lord thy God, in transgressing his couenant,

b Shewing that the crime cannot be excused by the frailtie of the person.

3 And hath gone and serued other gods, and worshipped them: as the Sunne, or the Moone, or any of the hoste of heauen, which I haue not c commanded,

c Whereby he condemneth all Religion and seruing of God which God hath not commanded.

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring foorth that man, or that woman (which hath committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

*Numb 35. 30. chap. 19. 15. mat. 18. 16. 2. cor. 13. 1.

6 * At the mouth † of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witnesse, he shall not die.

† Hebr. of two witnesses or three witnesses.

7 The hands of the d witnesses shalbe first vpon him, to kill him: and afterward the hands

d Whereby they declared that they testified the truth.

of

of all the [e] people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the [f] Iudge that shall be in those dayes, and aske, and they shall shew thee the sentence of iudgement,

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the law, which they shall teach thee, and according to the iudgement which they shall tell thee, shalt [g] thou do: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to [h] minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou ‖ shalt not set a [i] stranger ouer thee, which is not thy brother.

16 But any wise hee shall not prepare him many horses, nor bring the people againe to [k] Egypt, for to increase the number of horses, seeing the Lord hath said vnto you, Yee shall henceforth goe no more againe that way.

17 Neither shall he take him many wiues, lest his heart [l] turne away, neither shall he gather him much siluer and golde.

18 And when he shall sit vpon the throne of his kingdome, then shall he write him this [m] Law repeated in a booke, by the [n] Priests of the Leuites,

19 And it shall be with him, and he shall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe all the wordes of this Lawe, and these ordinances, for to doe them:

20 That his heart be not lifted vp aboue his [o] brethren, and that he turne not from the Commandement, to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

e To signifie a common consent to maintaine Gods honor and true religion.

f Who shal giue sentence as the Priests counsell him by the Law of God.

g Thou shalt obey their sentence, that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

‖ Or, mayest not.

i Who is not of thy nation, lest he change true religion into idolatry, and bring thee to slauerie.

k To reuenge their iniuries, and to take them of their best horses, 1. King. 10. 28.

l From the law of God.

m Meaning, the Deuteronomie.

n He shall cause it to be written by them, or, he shall write it by their example.

o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoid the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shall bee slaine. 22 How he may be knowen.

THe Priests of the Leuites, and all the tribe of Leui * shall haue no part nor inheritance with Israel, * but shall eate the offerings of the Lord made by fire, and his [a] inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath said vnto them.

3 ¶ And this shall be the Priests duety of the people, that they, which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the [b] shoulder, and the two cheekes, and the mawe.

4 The first fruites also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of the cities of all Israel, where he remained, and come with [c] all the desire of his heart vnto the place, which the Lorde shall chuse,

7 He shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate [d] beside that which commeth of his sale of his patrimonie.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none bee found among you that maketh his sonne or his daughter to [e] * goe through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer,

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things are abomination vnto the Lord, and because of these abominations the Lord thy God doeth cast them out before thee.

13 Thou shalt be [f] vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and

* Numb. 18. 20.

a Chap. 10. 9. 1. cor. 9. 13.

a That is, the Lords part of his inheritance.

b The right shoulder, Numb. 18. 18.

c Meaning, to serue God faithfully, and not to seeke ease.

d Not constrained to liue of himselfe.

e Signifying, they were purged by this ceremony of passing betweene two fires.

* Leuit. 18. 21.
* Leuit. 20. 27.
* 1. Sam. 28. 7.

f Without hypocrisie, or mixture of false religion.

and vnto sorcerers: † as for thee, the Lord thy God hath not † suffered thee so.

† Ebr. but thou not so.
† Ebr. giuen or appointed.

15 ¶ * The Lord thy God will raise vp vnto thee a g Prophet like vnto mee, from among you, euen of thy brethren: vnto him ye shall hearken,

* Acts 7.37.
g Meaning, a continuall succession of Prophets, till Christ the end of all Prophets come.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saidest, * Let me heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

* Exod. 20.19.

17 And the Lord said vnto me, They haue well spoken.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his h mouth, & he shall speake vnto them all that I shall command him.

* Iosh. 1.45. actes 3.21.
h Which promise is not onely made to Christ, but to all that teach in his name, Isa 59 21

19 And whosoeuer will not hearken vnto my words, which he shal speake in my Name, I will i require it of him.

i By executing punishment vpon him.

20 But the Prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shall wee know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing k follow not nor come to passe, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

k Vnder this sure note he compriseth all the other tokens.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnesse.

* Chap. 12.29. WHen the Lord thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

* Exod. 21.13. numb. 35.9,11. iosh. 20.2.
2 * Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

a Make an open and ready way.
3 Thou shalt a prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three parts, that euery b manslayer may flee thither.

b Which killeth against his will, and bare no hatred in his heart.
4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As hee that goeth vnto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that hee dieth, the same c shall flee vnto one of the cities, and liue,

c That murther be not committed vpon murther,

6 Lest the * auenger of the blood follow after the manslayer while his heart is chafed, and ouertake him, because the way is long, and slay him, although hee be not ‖ worthy of death, because he hated him not in time passed.

* Numb. 35.12.
‖ Or, cannot be iudged to death.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God d enlargeth thy coasts (as hee hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

d When thou goest ouer Iorden to possesse the whole land of Canaan.

9 (If thou keepe all these commaundements to doe them, which I command thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) * then thou shalt adde three cities moe for thee besides those three,

* Iosh. 20.7.

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherite, e lest blood be vpon thee.

e Lest thou be punished for innocent blood.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the f Elders of his city shall send and fet him thence, and deliuer him into the handes of the auenger of the blood, that hee may die.

f The Magistrates.

13 Thine g eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may goe well with thee.

g Then whosoeuer pardoneth murther, offendeth against the word of God.

14 ¶ Thou shalt not remoue thy neighbours marke which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

15 ¶ * One witnesse shall not rise against a man for any trespasse, or for any sinne, or for any fault that hee offendeth in, * but at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

* Chap. 17.6. matt. 18.16. iohn 8.17.
* 2. Cor. 13.1. hebr. 10.28.

16 ¶ If a false witnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which striue together, shall stand before the h Lord, euen before the Priests and the Iudges, which shall be in those dayes,

h Gods presence is where his true ministers are assembled.

18 And the Iudges shall make diligent inquisition: and if the witnesse be found false, and hath giuen false witnesse against his brother,

19 * Then shall ye doe vnto him as he had thought to doe vnto his brother: so thou shalt take euill away forth of the mids of thee.

* Prou. 19.5. dan. 13.62.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse among you.

21 Therefore thine eye shall haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

* Exod. 21.23. leuit. 24.20. matt. 5.38.

CHAP.

CHAP. XX.

3 The exhortation of the Priest when the Israelites goe to battell. 5 The exhortation of the officers shewing who should go to battell. 10 Peace must be first proclaimed. 19 The trees that beare fruite, must not be destroyed.

a Meaning, vpon iuſt occaſion: for God permitteth not his people to fight, when it ſeemeth good to them.

WHen [a] thou ſhalt goe forth to warre againſt thine enemies, and ſhalt ſee horſes and charets, and people moe then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when yee are come neere vnto the battell, then the Priest ſhall come forth to ſpeake vnto the people,

3 And ſhall ſay vnto them, Heare, O Iſrael: ye are come this day vnto battell againſt your enemies: *let not your hearts faint, neither feare, nor be amazed, nor adread of them.

* Chap. 28. 7.

b Is present to defend you with his grace and power.

4 For the Lord your God [b] goeth with you, to fight for you againſt your enemies, and to ſaue you.

5 ¶ And let the officers ſpeake vnto the people, ſaying, What man is there that hath built a new houſe, and hath not [c] dedicate it? let him goe and returne to his houſe, leſt he die in the battell, and another man dedicate it.

c For when they entred firſt to dwel in an houſe, they gaue thanks to God, acknowledging that they had that benefite by his grace.

6 And what man is there that hath planted a vineyard, and hath not [d] eaten of the fruite? let him goe and returne againe vnto his houſe leſt he die in the battell, and another eate the fruit.

d The Ebrew word ſignifieth to make common or prophane, Leuit. 19. 25.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his houſe, leſt he die in battell, and another man take her.

8 And let the officers ſpeake further vnto the people, and ſay, *Whoſoeuer is afraid and faint hearted, let him goe and returne vnto his houſe, leſt his brethrens heart faint like his heart.

* Iudg. 7. 3.

9 And after that the officers haue made an ende of ſpeaking vnto the people, they ſhall make Captaines of the armie to gouerne the people.

10 ¶ When thou commeſt neere vnto a citie to fight againſt it, *thou ſhalt offer it peace.

* Numb. 21. 22. chap. 2. 26.

e If it accept peace.

11 And if it anſwere thee againe [e] peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and ſerue thee.

12 But if it will make no peace with thee, but make warre againſt thee, then ſhalt thou beſiege it,

13 And the Lord thy God ſhall deliuer it into thine handes, and thou ſhalt ſmite all the males thereof with the edge of the ſword.

* Ioſu. 8. 2.

14 Only the women, and the children, *and the cattell, and all that is in the city, euen all the ſpoile therof, ſhalt thou take vnto thy ſelfe, and ſhalt eate the ſpoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus ſhalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of theſe [f] nations here.

f For God had appointed that the Canaanites ſhould be deſtroyed, and make the Iſraelites quarters of his land, Chap. 7. 1.

16 But of the cities of this people, which the Lord thy God ſhall giue thee to inherite, thou ſhalt ſaue no perſon aliue,

17 But ſhalt vtterly deſtroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebuſites, as the Lorde thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, and ſo ye ſhould ſinne againſt the Lord your God.

19 ¶ When thou haſt beſieged a city long time, and made warre againſt it to take it, deſtroy not the trees thereof, by ſmiting an axe into them: for thou mayeſt eat of them: therefore thou ſhalt not cut them downe to further thee in the ſiege, (for the [g] tree of the fielde is mans life)

g Some reade, For man ſhall be in ſteade of the tree of the field, to come out in the ſiege againſt thee.

20 Only thoſe trees, which thou knoweſt are not for meate, thoſe ſhalt thou deſtroy and cut downe, and make fortes againſt the citie that maketh warre with thee, vntill thou ſubdue it.

CHAP. XXI.

2 Inquiſition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The diſobedient childe. 23 The body may not hang all night.

IF one be found [a] ſlaine in the land which the Lord thy God giueth thee to poſſeſſe it, lying in the field, and it is not knowen who hath ſlaine him,

a This law declareth how horrible a thing murther is, ſeeing that for one man, a whole country ſhall be puniſhed, except remedy be found.

2 Then thine Elders and thy Iudges ſhall come forth, and meaſure vnto the cities that are round about him that is ſlaine.

3 And let the Elders of that citie, which is next vnto the ſlaine man, take out of the drove an heifer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ ſtonie [b] valley, which is neither eared nor ſowen, and ſtrike off the heifers necke there in the valley,

‖ Or, rough.

b That the bloudſhed of the innocent beast in a ſolitarie place, might make them abhorre the fact.

5 Alſo the Prieſts the ſonnes of Leui (whome the Lord thy God hath choſen to miniſter, and to bleſſe in the Name of the Lord) ſhall come forth, and by their word ſhall all ſtrife and plague be tryed.

6 And all the Elders of that citie that came neere to the ſlaine man, ſhall waſh their handes ouer the heifer that is beheaded in the valley:

7 And ſhall teſtifie, and ſay, Our hands haue not ſhed this blood, neither haue our eyes ſeene it.

c This was the prayer which the Priests made in the audience of the people.

8 c O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shalbe forgiuen them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine handes, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, d and she shall shaue her head, and pare her nailes,

d Signifying that her former life must be changed before she could be ioyned to the people of God.

13 And shee shall put off the garment that she was taken in, and she shal remaine in thine house, e and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy f wife.

e As hauing renounced parents and country.

f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and another hated, g they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

g This declareth that the pluralitie of wiues came of a corrupt affection.

16 Then when the time commeth, that he appointeth his sonnes to bee heires of that which he hath, hee may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne:

‖ Or, while the sonne of the hated liueth.

17 But he shall acknowledge the sonne of the hated for the first borne, & giue him h double portion of all that he hath: for he is the first of his strength, and to i him belongeth the right of the first borne.

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Iakobs sonne.

18 ¶ If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his k mother, and they haue chastened him, and he would not obey them,

k For it is the mothers duety also to instruct her children.

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: hee is a riotour, and a drunkard.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

21 Then all the men of his Citie shall l stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthie of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine m all night vpon the tree, but thou shalt burie him the same day: for the * curse of God is on him that is hanged. Defile not therefore thy lande which the Lord thy God giueth thee to inherite.

m For Gods Law by his death is satisfied, and nature abhorreth cruelty.

* Gal.3.13.

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparel, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue battlements. 9 Not to mixe diuerse kindes together. 13 Of the wife not being found a virgine. 23 The punishment of adulterie.

THou * shalt not see thy brothers oxe or his sheepe goe astray, and a withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

* Exod. 23.4.

a As though thou sawest it not.

2 And if thy brother bee not b neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntil thy brother seeke after it: then shalt thou deliuer it to him againe.

b Shewing, that brotherly affection must be shewen, not onely to them that dwel neere vnto vs, but also to them which are farre off.

3 In like maner shalt thou doe with his c asse, and so shalt thou doe with his raiment, & shalt so doe with all lost things of thy brother, which hee hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

c Much more art thou bounde to doe for thy neighbours person.

4 ¶ Thou shalt not see thy brothers asse or his oxe fall downe by the way, and withdrawe thy selfe from them, but shalt lift them vp with him.

5 ¶ The d woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment: for all that doe so are abomination vnto the Lord thy God.

d For that were to alter the order of nature, and to despite God.

6 ¶ If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, e thou shalt not take the damme with the yong,

e If God detest cruelltie done to little birds, how much more to man, made according to his image?

7 But shalt in any wise let the damme goe, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a newe house, thou shalt make a battlement on thy roofe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not f sowe thy vineyard with diuers kindes of seedes, least thou defile the increase of the seed which thou hast sowen, and the fruite of the vineyard.

f The tenor of the Law is to walke in simplicitie, and not to be curious of new inuentions.

10 ¶ Thou shalt not plowe with an oxe and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen & linnen together.

12 * ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

* Num.15.38.

13 ¶ If a man take a wife, and when hee

hath lien with her, hate her,

14 And lay s slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maide,

s That is, be an occasion that she is slandered.

15 Then shall the father of the maide and her mother, take and bring the signes of the maides virginitie vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, he laieth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginitie: and they shall spread the h vesture before the Elders of the citie.

h Meaning, the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundreth shekels of siluer, and giue them vnto the father i of the maide, because he hath brought vp an euill name vpon a maide of Israel: and shee shall be his wife, and he may not put her away all his life.

i For the fault of the childe redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

20 ¶ But if this thing be true, that the maide be not found a virgine,

21 Then they shall bring foorth the maide to the doore of her fathers house, and the men of her citie shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

* Leuit. 20. 10.

22 ¶ * If a man bee found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a maide be betrothed vnto an husband, and a man finde her in the towne and lie with her,

24 Then shall ye bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maide because she cried not, being in the citie, and the man, because he hath || humbled his neighbours wife: so thou shalt put away euill from among you.

|| Or, defiled.

25 ¶ But if a man finde a betrothed maide in the field, and force her, and lie with her, then the man that lay with her, shall die alone:

26 And vnto the maide thou shalt doe nothing, because there is in the maide no || cause of death: for as when a man riseth against his neighbour, and woundeth him to death, so k is this matter.

|| Or, no sinne worthy of death.

k Meaning, that the innocent cannot be punished.

27 For he found her in the fieldes: the betrothed maide cried, and there was no man to succour her.

* Exod. 22. 16.

28 ¶ * If a man finde a maide that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maydes father fiftie shekels of siluer: and she shall bee his wife, because hee hath humbled her: he cannot put her away all his life.

30 ¶ No man shall l take his fathers wife, nor shall vncouer his fathers skirt.

l He shall not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit. 18.

CHAP. XXIII.

1 What men might not bee admitted to office. 9 What they ought to auoyd when they goe to warre. 15 Of the fugitiue seruant. 17 To flee all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by bursting, or that hath his priuie member cut off, a shall enter into the Congregation of the Lord.

a Either to beare office, or to marry a wife.

2 b A bastard shal not enter into the Congregation of the Lord: euen to his tenth generation shall hee not enter into the Congregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might be not be infected.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

* Nehem. 13. 1.

4 Because they c met you not with bread and water in the way, when yee came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

c Hereby he condemneth all, that further not the children of God in their vocation.

* Num. 22. 5, 6.

5 Neuertheles, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou d shalt not seeke their peace, nor their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to doe with them.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten e of them in their third generation, shall enter into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiue Circumcision.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there bee among you any that is vncleane by that which commeth to him by night, he shall goe out of the hoste, and shall not enter into the hoste,

11 But at euen hee shall wash himselfe with water, and when the Sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt f resort,

f For the necessitie of nature.

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, & returning

g Meaning hereby that his people should be pure both in soule and body.

ning thou shalt ᵍ couer thine excrements.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holy, that he see no filthie thing in thee, and turne away from thee.

h This is meant of the heathen, who fled for their maisters cruelty, and embraced the true Religion.

† Ebr. gates.

15 ¶ Thou shalt not ʰ deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, euen among you, in what place hee shall chuse, in one of thy † cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shall bee no whore of the daughters of Israel, neither shall there be a whoremonger of the sonnes of Israel.

i Forbidding hereby that any gaine gotten of euill things, should be applied to the seruice of God, Mich. 1. 7.

k Exod. 22. 25. Leuit. 25. 36.

18 Thou shalt neither bring the ⁱ hire of a whore, nor the price of a dogge into the house of the Lord thy God for any vowe: for euen both these are abomination vnto the Lord thy God.

19 ¶ * Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsury of any thing that is put to vsury.

k This was permitted for a time for the hardnesse of their heart.

l If thou shew thy charitie to thy brother, God will declare his loue towarn thee.

20 Vnto a ᵏ stranger thou maiest lend vpon vsurie, but thou shalt not lende vpon vsurie vnto thy brother, that the Lord thy God may ˡ blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vow a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

m If the vow be lawfull and godly.

23 That which is gone out of thy lippes, thou shalt ᵐ keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

n Being hired for to labour.

o To bring home to thine house.

* Matth. 12. 1.

24 ¶ When thou commest vnto ⁿ thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy ° vessell.

25 When thou commest into thy neighbours corne, * thou maiest plucke the eares with thine hand, but thou shalt not moeue a sickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages must not be reteined. 16 The good must not bee punished for the bad. 17 The care of the stranger, fatherlesse and widow.

p Hereby God approueth not that light diuorcement, but permitteth it, to auoyd further inconuenience, Matth. 19. 7.

WHen a man taketh a wife, and marrieth her, if so be she finde no fauour in his eyes, because he hath espied some filthinesse in her, ᵖ then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house, and gone her way, and marrie with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that she is ᵇ defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doeth giue thee to inherite.

b Seeing that by dimitting her he iudged her to be vncleane and defiled.

5 ¶ When a man taketh a new wife, hee shall not goe a warfare, ᶜ neither shall be charged with any businesse, but shalbe free at home one yeere, and reioyce with his wife which he hath taken.

c That they might learne to know one anothers conditions and so afterward liue in godly peace.

6 ¶ No man shall take the neather nor the vpper ᵈ millstone to pledge: for this gage is his liuing.

d Nor any thing, whereby a man getteth his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that theefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heede of the * plague of leprosie, that thou obserue diligently, and doe according to all that the Priestes of the Leuites shall teach you: take heede ye doe as I commanded them.

* Leuit. 13. 2.

9 Remember what the Lord thy God did vnto * Miriam by the way after that ye were come out of Egypt.

* Num. 12. 10.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe ᵉ into his house to fet his pledge.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

11 But thou shalt stand without, and the man that borowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the Sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall bee righteousnesse vnto thee ᶠ before the Lord thy God.

f Though he would be vnthankefull, yet God will not forget it.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 * Thou shalt giue him his hire for his day, neither shall the Sunne goe downe vpon it: for he is poore, and therewith sustaineth his life: least he cry against thee vnto the Lord, and it be sinne vnto thee.

* Leuit. 19. 13. Iob. 4. 14.

16 ¶ * The fathers shall not bee put to death for the children, nor the children put to death for the fathers, but euery man shall bee put to death for his owne sinne.

* 2. King. 14. 6. 2. chron. 25. 4. iere. 31. 29, 30. ezek. 18. 20.

17 ¶ Thou shalt not peruert the right of the [g] stranger, nor of the fatherlesse, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

18 ¶ * When thou cuttest downe thine harueſt in thy fielde, and hast forgotten a sheafe in the fielde, thou shalt not goe againe to fetre it but it shall be for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blesse thee in all the workes of thine hands.

20 When thou ||beatest thine Oliue tree, thou shalt not go ouer the boughs againe, but it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy ||vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast [h] a seruant in the land of Egypt: therefore I command thee to doe this thing.

[g] Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

* Leuit. 19. 9. and 23. 22.

|| Or, gatherest thine oliues.

|| Or, the grapes of thy vineyard.

[h] God iudgeth them not mindfull of his benefits, except they were beneficiall vnto others.

CHAP. XXV.

3 *The beating of the offendors.* 5 *To raise vp seede to the kinseman.* 11 *In what case a womans hand must be cut off.* 13 *Of iust weights and measures.* 19 *To destroy the Amalekites.*

WHen there shall bee strife betweene men, and they shall come vnto iudgement, [a] and sentence shalbe giuen vpon them, and the righteous shall bee iustified, and the wicked condemned,

2 Then if so be the wicked be worthy to be beaten, the Iudge shall cause him to lie downe, [b] and to be beaten before his face, according to his trespasse, vnto a certaine number.

3 [c] Fortie stripes shall bee cause him to haue and not past, least if he should exceede and beate him aboue that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ * Thou shalt not mouzel the oxe that treadeth out the corne.

5 ¶ * If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without, that is, vnto a stranger, but his [d] kinseman shall goe in vnto her, and take her to wife, and do the kinsemans office to her.

6 And the first borne which she beareth shall succeede in the name of his brother which is dead, that his name bee not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinseman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shooe from his foote, and spit in his face, and answere, and say, So shall it be done vnto that man, that will not builde vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shooe is put off.

11 ¶ [e] When men striue together, one with another, if the wife of the one come neere, for to rid her husband out of the handes of him that smiteth him, and put foorth her hand, and take him by his priuities.

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bagge two maner of † weights, a great and a small,

14 Neither shalt thou haue in thine house diuers † measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfite and a iust measure shalt thou haue that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do such things, and all that doe vnrighteously, are abomination vnto the Lord thy God.

17 ¶ * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How hee mette thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the [f] remembrance of Amalek from vnder heauen: forget not.

[a] Whether there be a plaintife or none, the Magistrates ought to try out faules and punish according to the crime.

[b] When the crime deserueth not death.

[c] The Iewes of superstition afterward tooke one away, 2. Cor. 11. 24.

* 1. Cor. 9. 9. 1. tim. 5. 18.

* Ruth. 4. 3. matth. 22. 24. marke 12. 19. luke 20. 28.

[d] Because the Ebrew word signifieth not the naturall brother, and the word that signifieth a brother, is taken also for a kinseman: it seemeth that it is not meant that the naturall brother should marry his brothers wife, but some other of the kinred, that was in that degree which might marrie.

[e] This Law importeth, that godly shamefastnesse be preserued: for it is an horrible thing to see a woman pull shame.

† Ebr. stone and stone.

† Ebr. Ephah and ephah: read Exod. 16. 36.

* Exod. 17. 8.

[f] This was partly accomplished by Saul, about 450. yeres afterward.

CHAP. XXVI.

3 *The offering of the first fruites.* 5 *What they must protest when they offer them.* 12 *The tithe of the thirde yeere.* 13 *Their protestation in offering it.* 19 *To what honour God preferreth them which acknowledge him to be their Lord.*

ALso when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it, and dwell therein,

2 [a] Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and go vnto the place, which the Lord thy God shall chuse to [b] place his Name there.

3 And thou shalt come vnto the priest, that shall

[a] By this ceremony they acknowledged that they receiued the land of Canaan as a free gift of God.

[b] To be called vpon, serued and worshipped spiritually, Deut. 12. 5.

shall be in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the Altar of the Lord thy God.

5 And thou shalt answere and say before the Lord thy God, A [c] Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and soiourned there with a small company, and grew there vnto a Nation great, mighty [d] and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when wee [e] cryed vnto the Lord God of our fathers, the Lord heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mighty hand, and a stretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, euen a land that floweth with milke and hony.

10 And now, loe, I haue [f] brought the first fruites of the land which thou, O Lord, hast giuen mee, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine [g] household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tything all the tithes of thine increase, the third yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied,

13 Then thou shalt [h] say before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue giuen it vnto the Leuites and to the strangers, to the fatherlesse, and to the widow, according to all thy *commandements which thou hast commanded me: I haue [i] transgressed none of thy commandements, nor forgotten them.

14 I haue not eaten thereof [k] in my mourning, nor suffred ought to perish [l] through vncleannesse, nor giuen ought thereof for the dead, but haue hearkened vnto the voice of the Lord my God: I haue done [m] after all that thou hast commanded me.

15 Looke downe from thine holy habitation, euen from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to doe these ordinances, and Lawes: keepe them therefore, and doe them with [n] all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, & his commandements, and his Lawes, and to hearken vnto his voice.

18 [o] And the Lord hath set thee vp this day, to be a * precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his Commandements,

19 And to make thee * high aboue all Nations (which hee hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people vnto the Lord thy God, as hee hath said.

CHAP. XXVII.

2 They are commaunded to write the Law vpon stones for a remembrance. 5 Also to build an Altar. 13 The cursings are giuen on mount Ebal.

THen Moses with the Elders of Israel [a] commanded the people, saying, Keepe all the Commandements, which I command you this day.

2 And when ye shall passe * ouer Iordan vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 [b] And shalt write vpon them all the words of this Law, when thou shalt come ouer, that thou mayest goe into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when yee shall passe ouer Iordan, yee shall set vp these stones, which I commaund you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build vnto the Lord thy God an Altar, euen an Altar of stones: thou shalt lift none [c] yron instrument vpon them.

6 Thou shalt make the Altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offrings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write [d] vpon the stones all the words of this Law, well and plainly.

9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heed and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou [e] shalt hearken therefore vnto the voyce of the Lord thy God, and doe his Commandements and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same

c Meaning Iaakob, who serued 20. yeeres in Syria.

d Onely by Gods mercy, and not by their fathers deseruings.

e Alleaging the promises made to our fathers, Abraham, Izhak and Iaakob.

f In token of a thankefull heart, and mindfull of this benefite.

g Signifying that God giueth vs not goods for our selues onely, but for their vses also which are committed to our charge.

h Without hypocrisie.

i Chap. 14. 29.

i Of malice and contempt.

k Or, for any necessitie.

l By putting them to any prophane vse.

m As farre as my sinnefull nature would suffer: for else, as Dauid and Paul say, there is not one iust, Psal. 14. 3. Rom. 3. 10.

n With a good and simple conscience.

o Signifying that there is a mutuall bond betweene God and his people.

* Chap 7 6. and 14. 2.

* Chap. 4 7. and 28. 1.

* Chap 7. 6. and 14. 2.

a As Gods minister and charged with the same.

* Iosh. 4. 1.

b God would that his Law should be set vp in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his seruice.

* Exod. 20. 25. Iosh. 8. 31.

c The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

d That euery one may well reade it, and vnderstand it.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his Lawes.

same day, saying,

12 These shall stand vpon mount Gerizzim, to blesse the people when ye shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and f Ioseph, and Beniamin.

13 And these shal stand vpon mount Ebal, to g curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Nephtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a lowd voyce,

15 ¶ Cursed bee the man that shall make any carued or molten h image, which is an abomination vnto the Lord, the worke of the hands of the craftesman, and putteth it in a secret place: And all the people shall answere, and say: So be it.

16 Cursed be hee that i curseth his father and his mother: And all the people shall say: So be it.

17 Cursed be he that remoueth his neighbours k marke: And all the people shall say: So be it.

18 Cursed be hee that maketh the l blinde goe out of the way: And all the people shall say: So be it.

19 Cursed be hee that hindereth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed be he that lieth with his fathers wife: for hee hath vncouered his fathers m skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be hee that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be hee that lieth with his n mother in law: And all the people shall say: So be it.

24 Cursed be hee that smiteth his neighbour o secretly: And all the people shall say: So be it.

25 * Cursed be he that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 * Cursed be he that confirmeth not all the words of this Law, to doe them: And all the people shall say: So be it.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

h Vnder this he conteineth all the corruption of Gods seruice, and the transgression of the first Table.

i Or contemneth: and this appertaineth to the second Table.

k He condemneth all iniuries and extortions.

l Meaning, that helpeth not and counselleth not his neighbour.

m In committing villanie against him, Leuit. 20. 11. and Eze. 22. 10. and chap. 22. 30.

n Meaning his wiues mother.

o For God that seeth in secret, will reuenge it.

* Ezek. 22. 12.

* Galat. 3. 10.

CHAP. XXVIII.

1 *The promises to them that obey the Commaundements.*
15 *The threatnings to the contrary.*

IF * thou shalt obey diligently the voyce of the Lord thy God, and obserue and doe all his Commaundements, which I commaund thee this day, then the Lord thy God will a set thee on high, aboue all the Nations of the earth.

2 And all these blessings shall come on thee, and b ouertake thee, if thou shalt obey the voyce of the Lord thy God.

* Leuit. 26. 3.

a He will make thee the most excellent of all people.

b When thou thinkest thy selfe forsaken.

3 Blessed shalt thou be in the c city, and blessed also in the field.

4 Blessed shall be the fruit d of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shalbe thy basket & thy dough.

6 Blessed shalt thou be, when thou c commest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee f seuen wayes.

8 The Lord shall command the blessing to bee with thee in thy store houses, and in all that thou settest thine g hand to, and wil blesse thee in the land which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people vnto himselfe, as he hath sworne vnto thee, if thou shalt keep the Commandements of the Lord thy God, and walke in his wayes.

10 Then all people of the earth shall see that the Name of the Lord is h called vpon ouer thee, and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruite of thy cattell, and in the fruite of thy ground, in the land which the Lord sware vnto thy fathers, to giue thee.

12 The Lord shall open vnto thee his good treasure, euen the i heauen to giue raine vnto thy land in due season, and to blesse all the worke of thine handes: and * thou shalt lend vnto many nations, but shalt not borrow thy selfe.

13 And the Lord shal make thee the head, and not the || taile, and thou shalt be aboue only, and shalt not bee beneath, if thou obey the Commandements of the Lord thy God, which I commaund thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the wordes, which I command you this day, either to the * right hand or to the left, to goe after other gods to serue them.

15 ¶ * But if thou wilt not obey the voice of the Lord thy God, to keepe and to do all his commandements and his ordinances, which I command thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shall thy basket bee, and thy || dough.

18 Cursed shall bee the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou bee when thou comest

c Thou shalt liue wealthily.

d Thy children and succession.

e All thine enterprises shall haue good successe.

f Meaning, many wayes.

g God will blesse vs, if we doe our duetie, and not be idle.

h In that he is thy God, and thou art his people.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen.

* Chap. 15. 6.

|| Or, the lowest

* Iosh. 23. 6.

* Leuit. 26. 14. lament. 2. 17. mala. 2. 2. baruc. 1. 20.

|| Or, store.

meſt in, and curſed alſo when thou goeſt out.

20 The Lord ſhal ſend vpon thee curſing, trouble, and ‖ ſhame, in al that which thou ſetteſt thine hand to doe, vntill thou be deſtroyed, and periſh quickly, becauſe of the wickedneſſe of thy workes whereby thou haſt forſaken me.

‖ Or, rebuke.

21 The Lorde ſhall make the peſtilence cleaue vnto thee, vntill it hath conſumed thee from y land, whither thou goeſt to poſſeſſe it.

22 * The Lord ſhall ſmite thee with a conſumption, and with the feuer, and with a burning ague, and with feruent heate, and with the ſword, and with ‖ blaſting, and with the mildew, and they ſhall purſue thee vntill thou periſh.

* Leuit. 26. 16.

‖ Or, drought.

23 And thine heauen that is ouer thine head, ſhalbe [k] braſſe, and the earth that is vnder thee, iron.

k It ſhall giue thee no more moiſture then if it were of braſſe.

24 The Lord ſhall giue thee for the raine of thy land, duſt and aſhes: euen from ‖ heauen ſhall it come downe vpon thee, vntill thou be deſtroyed.

‖ Or, out of the ayre, as duſt raiſed with wind.

25 And the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wayes before them, and ſhalt be [l] ſcattered through all the kingdomes of the earth.

l Some read, thou ſhalt be a terror and feare, when they ſhall heare, how God hath plagued thee.

26 And thy [m] carkeis ſhall be meate vnto all foules of the aire, and vnto the beaſts of the earth, and none ſhall fray them away.

m Thou ſhalt be curſed both in the life and in thy death: for the buriall is a teſtimonie of the reſurrection, which ſigne, for thy wickednes, thou ſhalt lacke.

27 The Lord will ſmite thee with the botch of Egypt, and with the emeroides, and with the ſkab, and with the itch, that thou canſt not be healed.

28 And the Lorde ſhall ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart.

29 Thou ſhalt alſo grope at noone dayes, as the [n] blind groupeth in darkeneſſe, and ſhalt not proſper in thy wayes: thou ſhalt neuer but be oppreſſed with wrong and bee polled euermore, and no man ſhall ſuccour thee.

n In things moſt euident and cleare thou ſhalt lacke diſcretion and iudgement.

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and ſhalt not dwell therin: thou ſhalt plant a vineyard, and ſhalt not † eate the fruite.

† Hebr. make it common.

31 Thine oxe ſhall be ſlaine before thine eies, and thou ſhalt not eate thereof: thine aſſe ſhall be violently taken away before thy face, and ſhal not be reſtored to thee: thy ſheepe ſhal be giuen vnto thine enemies, and no man ſhall reſcue them for thee.

32 Thy ſonnes and thy daughters ſhall be giuen vnto another people, & thine eyes [o] ſhall ſtill looke for them, euen till they fall out, and there ſhall be no power in thine hand.

o When they ſhall returne from their captiuitie.

33 The fruit of thy land & all thy labours ſhall a people, which thou knoweſt not, eate, and thou ſhalt neuer but ſuffer wrong, and violence alway.

34 So that thou ſhalt be mad for the ſight which thine eyes ſhall ſee.

35 The Lord ſhall ſmite thee in the knees, and in the thighs, with a ſore botch, that thou canſt not be healed: euen from the ſole of thy foote vnto the top of thine head.

36 The Lord ſhall bring thee & thy [p] King (which thou ſhalt ſet ouer thee) vnto a nation, which neither thou nor thy fathers haue known, and there thou ſhalt ſerue other gods: euen wood and ſtone,

p As he did Manaſſeh, Joachim, Zedechias and others.

37 And thou ſhalt * be a wonder, a prouerbe and a common talke among all people, whither the Lord ſhall carie thee.

* Iere. 24. 9. and 25. 9. 1. kin. 9. 7.

38 * Thou ſhalt carie out much ſeede into the field, and ſhalt gather but little in: for the graſhoppers ſhall deſtroy it.

* Mich. 6. 15. hag. 1. 6.

39 Thou ſhalt plant a vineyard, and dreſſe it, but ſhalt neither drinke of the wine, nor gather the grapes: for the wormes ſhall eate it.

40 Thou ſhalt haue Oliue trees in all thy coaſts, but ſhalt not anoynt thy ſelfe with the oyle: for thine olives ſhall ‖ fall.

‖ Or be ſhaken before they be ripe.

41 Thou ſhalt beget ſonnes, and daughters, but ſhalt not haue them: for they ſhall go into captiuitie.

42 All thy trees and fruit of the land [q] ſhall the graſhopper conſume.

q Vnder one kind he conteineth all the vermine, which deſtroy the fruits of the land: and this is an euident token of Gods curſe.

43 The ſtranger that is among you, ſhall clime aboue thee vp on hie, & thou ſhalt come downe beneath alow.

44 He ſhall lend thee, and thou ſhalt not lend him: he ſhall be the head, and thou ſhalt be the taile.

45 Moreouer, all theſe curſes ſhall come vpon thee, and ſhall purſue thee and ouertake thee, till thou be deſtroyed, becauſe thou obeyedſt not the voice of the Lord thy God, to keep his commandements, & his ordinances, which he commanded thee:

46 And they ſhall be vpon [r] thee for ſignes and wonders, and vpon thy ſeed for euer,

r Gods plagues ſhalbe euident ſignes that he is offended with thee.

47 Becauſe thou ſeruedſt not the Lord thy God with ioyfulneſſe and with a good heart, for the abundance of all things.

48 Therefore thou ſhalt ſerue thine enemies which the Lord ſhall ſend vpon thee, in hunger and in thirſt, and in nakednelle, and in need of all things: & he ſhall put a yoke of iron vpon thy necke vntill he haue deſtroyed thee.

49 The Lord ſhal bring a nation vpon thee from farre, euen from the end of the world, flying ſwift as an Egle: a nation whoſe tongue thou ſhalt not vnderſtand:

50 A nation of a ‖ fierce countenance, which will not regard the perſon of the old, nor haue compaſſion of the yong.

‖ Or, barbarous, cruell or impudent.

51 The ſame ſhall eat the fruit of thy cattel, and the fruite of thy land vntill thou be deſtroied, and he ſhall leaue thee neither wheate, wine,

‖ Or, first borne of thy bullocks.

wine, nor oile, neither the ‖ increase of thy kine nor the flockes of thy sheepe, vntill hee haue brought thee to nought.

52 And hee shall besiege thee in all thy cities, vntill thine hie and strong wals fal down, wherein thou trustedst in all the land: and hee shall besiege thee in all thy ‖ cities throughout all thy land, which the Lord thy God hath giuen thee.

‖ Or, gates.

* Leuit. 26. 29. 2. king 6. 29. Iamen. 4. 10. baruc. 2. 3.

53 *And thou shalt eat the fruit of thy bodie: euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemies shall inclose thee:

* Chap. 15. 9.

54 So that the man (that is tender and exceeding daintie among you) * shall be grieued at his brother, and at his wife, that lieth in his bosome, and at the remnant of his children, which he hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in that siege, and straitnesse, wherewith thine enemie shall besiege thee in all thy cities.

56 The tender & daintie [f] woman among you, which neuer would venture to set the sole of her foot vpon the ground (for her softnesse and tendernes) shalbe grieued at her husband that lieth in her bosome, and at her sonne, and at her daughter,

[f] As came to passe in the daies of Ioram, king of Israel, 2. king. 6. 29. and when the Romanes besieged Ierusalem.

57 And at her [t] after birth (that shall come out from betweene her feete) and at her children, which she shal beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse, wherewith thine enemie shall besiege thee in thy cities.

[t] Hunger shal so bite her, that she shall be ready to eate her child before it be deliuered.

58 ¶ If thou wilt not keepe and doe [u] all the wordes of this Lawe (that are written in this booke) and feare this glorious and fearefull Name THE LORD THY GOD,

[u] For he that offendeth in one, is guiltie of all, Iam. 2. 10.

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seed, euen great plagues and of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleaue vnto thee.

61 And euery sickenesse, and euery plague, which is not [x] written in the booke of this Law, wil the Lord heape vpon thee, vntil thou be destroyed.

[x] Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written.

62 And yee shall bee left few in number, where yee were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

* Chap. 10. 22.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiplie you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shal be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shall [y] scatter thee among all people from the one end of the world vnto the other, & there thou shalt serue other gods, which thou hast not knowen nor thy fathers, euen wood and stone.

[y] Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.

65 Also among these nations thou shalt find no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorowfull mind.

66 And thy life shall ‖ hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

‖ Or, thou shalt be in doubt of thy life.

67 In the morning thou shalt say, Would God it were euening, and at the euening thou shalt say, Would God it were morning, for the feare of thine heart which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with [z] ships by the way, whereof I said vnto thee, Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen & bondwomen, and there shalbe no buyer.

[z] Because they were vnmindfull of that miracle, when the sea gaue place for them to passe thorow.

CHAP. XXIX.

2 The people are exhorted to obserue the commandements. 10 The whole people from the highest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the [a] wordes of the couenant which the Lord commaunded Moses to make with the children of Israel in the lande of Moab beside the couenant which hee had made with them in [b] Horeb.

[a] That is, the articles, or conditions.

[b] At the first giuing of the law which was fortie yeeres before.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene what the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue seene, these great miracles and wonders:

[c] The proofes of my power.

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

[d] He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourtie yeere in the wildernesse: your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Ye haue eaten no [e] bread, neither drunke wine, nor strong drinke, that ye might knowe how that I am the Lord your God.

[e] Made by mans art, but manna, which is called the bread of Angels.

7 After, ye came vnto this place, and Sihon King of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, & to the Gadites, and to the halfe tribe of Manalleh.

9 *Keepe

9 *Keepe therefore the words of this couenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye stand this day euery one of you before the Lord your [f]God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest [g] passe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day.

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, and this othe with you onely,

15 But as well with him that standeth here with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

16 For ye know, how wee haue dwelt in the land of Egypt, and how we passed thorow the mids of the nations, which ye passed by.

17 And ye haue seene their abominations and their idoles (wood, and stone, siluer and gold) which were among them,

18 That there should not bee among you man, nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe & serue the gods of these nations, and that there should not bee among you [i] any roote that bringeth forth * gall and wormewood,

19 So that when he heareth the words of this curse, he ‖ blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnnesse of mine owne heart, thus adding [k] drunkennesse to thirst.

20 The Lord will not bee mercifull vnto him, but then the wrath of the Lord and his iealousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, euen your children, that shall rise vp after you, and the stranger, that shall come from a farre land, shal say, when they shal see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (For al that land shal burne with brimstone and salt: it shall not be sowen, nor bring foorth, nor any grasse shall grow therein, like as in the ouerthrowing of * Sodom, and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger.)

24 Then shall all nations say, *Wherefore hath the Lorde done thus vnto this land? how fierce is this greath wrath?

25 And they shall answere, Because they haue forsaken ý couenant of the Lord God of their Fathers, which he had made with them, when he brought thē out of the land of Egypt,

26 And went and serued other gods, and worshipped thē: euen gods which they knew not, and ‖ which had giuen them nothing.

27 Therfore the wrath of the Lord waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The [m] secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that wee may doe all the words of this Law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doth circumcise the heart. 11 All excuse of ignorance is taken away. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOwe when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt [a] turne into thine heart, among all the nations whither the Lorde thy God hath driuen thee,

2 And shalt returne vnto the Lorde thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine [b] heart and with all thy soule,

3 Then the Lorde thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lorde thy God had scattered thee.

4 Though thou weresť cast vnto the vtmost part of [c] heauen, from thence will the Lord thy God gather thee, and from thence will he [d] take thee,

5 And the Lorde thy God will bring thee into the land which thy Fathers possessed, and thou shalt possesse it, and hee will shew thee fauour, & wil multiplie thee aboue thy Fathers,

6 And the Lord thy God will * circumcise thine heart, and the heart of thy seed, that thou mayest loue the Lorde thy God with all thine heart, and with al thy soule, ý thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 [e] Re-

[f] Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

[g] Allusing to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the parts diuided, Gen. 15.10.

[h] Meaning their posteritie.

[i] Such fruit, as the bitter fruit thereof might choke and destroy you.

* Acts 8.23.

‖ Or, flatter.

[k] For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet cannot be satisfied.

[l] Gods plagues vpon them that rebell against him, shall be so strange, that all ages shall be astonished.

* Chap. 4.6. 1.king. 2.3.

* Gene. 19.24, 25

* 1. Kings 9. 8. iere. 22, 8.

‖ Or, which had not giuen them a land to possesse.

[m] Moses hereby reproueth their curiositie, which seek those things that are onely knowen to God: and their negligence that regard not that, which God hath reuealed vnto them, as the Law.

[a] By calling to remembrance, both his mercies and his plagues.

[b] In true repentance is none hypocrisie.

[c] Euen to the worlds end.

[d] And bring thee into thy country.

[e] God will purge all thy wicked affections: which thing is not in thine owne power to doe.

f If we will haue God to worke in vs with his holy Spirit, we muſt turne againe to him by repentance.

8 fReturne thou therefore, and obey the voyce of the Lord, and doe all his commandements, which I command thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe, and g reioyce ouer thee, to doe thee good, as he reioyced ouer thy fathers,

g He meaneth not that God is ſubiect to thele paſſions, to reioyce, or to be ſad: but he vſeth this maner of ſpeech to declare the loue that he beareth vnto vs.

10 Becauſe thou ſhalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Law, when thou ſhalt returne vnto the Lord thy God with all thine heart and with all thy ſoule.

11 ¶ For this commandement which I command thee this day, is h not hid from thee, neither is it farre off.

h The law is ſo euident that none can pretend ignorance.

12 It is not in heauen, that thou ſhouldeſt ſay, *Who ſhal go vp for vs to heauen, & bring it vs, & cauſe vs to heare it, that we may do it?

*Rom. 10.6.

13 Neither is it beyond the i ſea, that thou ſhouldeſt ſay, Who ſhall goe ouer the ſea for vs, and bring it vs, and cauſe vs to heare it, that we may doe it?

i By heauen and the ſea he meaneth places moſt farre diſtant.

14 But the k word is very neere vnto thee: euen in thy mouth & in thine heart, for to l do it

k Euen the law and the Gospel.
l By faith in Chriſt.

15 Behold, I haue ſet before thee this day life and good, death and euill,

16 In that I command thee this day, m to loue the Lord thy God, to walke in his waies, and to keepe his commandements, and his ordinances, & his lawes, that thou mayeſt n liue, and be multiplied, and that the Lord thy God may bleſſe thee in the land, whither thou goeſt to poſſeſſe it.

m So that to loue and obey God, is onely life and felicitie.
n He addeth theſe promiſes to ſignifie that it is for our profite that we loue him, and not for his.

17 But if thine heart turne away, ſo that thou wilt not obey, but ſhalt bee ſeduced and worſhip other gods, and ſerue them,

18 I pronounce vnto you this day, that ye ſhall ſurely periſh, ye ſhall not prolong your dayes in the lande, whither thou paſſeſt ouer Iorden to poſſeſſe it.

19 *I cal heauen and earth to record this day againſt you, that I haue ſet before you life and death, bleſſing & curſing, therefore o chuſe life, that both thou and thy ſeed may liue,

*Chap. 4 26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou mayeſt p dwell in the land which the Lord ſware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

1. 7. Moſes preparing himſelfe to die, appointeth Ioſhua to rule the people. 9 He giueth the law to the Lewites, that they ſhould reade it to the people. 19 God giueth them a ſong as a witneſſe betweene him and them. 23 God confirmeth Ioſhua. 29 Moſes ſheweth them that they will rebell after his death.

THen Moſes went and ſpake theſe words vnto all Iſrael,

2 And ſaid vnto them, I am an hundreth and twentie yeere olde this day: I a can no more goe out and in: alſo the Lord hath ſayd vnto mee, * Thou ſhalt not goe ouer this Iorden.

a I can no longer execute mine office.
* Num. 20. 12. chap. 3. 26.

3 The Lord thy God he wil goe ouer before thee: he will deſtroy theſe nations before thee, and thou ſhalt poſſeſſe them, * Ioſhua, he ſhall goe before thee, as the Lord hath ſaid.

* Numb. 27. 18.

4 And the Lord ſhall doe vnto them, as he did to * Sihon and to Og kings of the Amorites, and vnto their land whom he deſtroyed.

* Numb. 21. 24.

5 And the Lord ſhall giue them b before you that ye may doe vnto them according vnto euery * commandement, which I haue commanded you.

b Into your hands.
* Chap. 7. 2.

6 ‖ Plucke vp your hearts therefore, and be ſtrong: dread not, nor bee afraid of them: for the Lord thy God himſelfe doth goe with thee: he will not faile thee, nor forſake thee.

‖ Or, be of good courage.

7 ¶ And Moſes called Ioſhua, and ſayd vnto him in the ſight of all Iſrael, Bee c of a good courage and ſtrong: for thou ſhalt goe with this people vnto the land which the Lord hath ſworne vnto their fathers, to giue them, and thou ſhalt giue it them to inherite.

c For he that muſt governe the people, hath need to be valiant to repreſſe vice, and conſtant to maintaine vertue.

8 And the Lord himſelfe doeth d go before thee: hee will bee with thee: he will not faile thee, neither forſake thee: feare not therfore, nor be diſcomforted.

d Signifying that man can neuer be of good courage, except he be perſwaded of Gods fauour and aſſiſtance.

9 ¶ And Moſes wrote this Law, and deliuered it vnto the Prieſts the ſonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Iſrael,

10 And Moſes commanded them, ſaying, *Euery ſeuenth yere * when the yeere of freedome ſhalbe in the feaſt of the Tabernacles:

*Nehem. 8. 2.
*Chap. 15. 1.

11 When all Iſrael ſhall come to appeare e before the Lord thy God, in the place which he ſhall chuſe, thou ſhalt reade this Lawe before all Iſrael that they may heare it.

e Before the Arke of the couenant, which was the ſigne of Gods preſence and the figure of Chriſt.

12 Gather the people together: men, and women, and children, and thy ſtranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obſerue all the wordes of this Lawe,

13 And that their children which f haue not knowen it, may heare it, and learne to feare the Lord your God, as long as yee liue in the land, whither ye goe ouer Iorden to poſſeſſe it.

f Which were not borne when the Law was giuen.

14 ¶ Then the Lord ſayd vnto Moſes, Beholde, thy dayes are come, that thou muſt die: Call Ioſhua, and ſtand ye in the Tabernacle of the Congregation that I may giue him a ‖ charge. So Moſes & Ioſhua went, & ſtood in the Tabernacle of the Congregation.

‖ Or, commandement.

15 And

15 And the Lord appeared in the Tabernacle, in the pillar of a [g] cloud: and the pillar of the cloud stood ouer the doore of the Tabernacle.

g In a cloude that was fashioned like a pillar.

16 ¶ And the Lord said vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and wil forsake me, and breake my couenant which I haue made with them.

17 Wherefore my wrath will ware hote against them at that day, and I will forsake them, and will [h] hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

h That is, I will take my fauour from them: as to turne his face towards vs, is to shew vs his fauour.

18 But I will surely hide my face in that day, because of all the euill, which they shal cōmit, in that they are turned vnto other gods.

19 Now therefore write ye this [i] song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

i To preserue you and your children from idolatry, by remembring Gods benefits.

20 For I will bring them into the lande (which I sware vnto their fathers) that floweth with milke and honie, and they shall eate, and fill themselues, and ware fat: [k] then shall they turne vnto other gods, and serue them, and contemne me, and breake my couenant.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

21 And then when many aduersities and tribulations shall come vpon them, this song shall [l] answere them to their face as a witnes: for it shall not be forgotten out of the mouthes of their posteritie: for I know their imagination, which they goe about euen now, before I haue brought them into the lande which I sware.

l That these euils are come vpon them, because they forsooke me.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, and said, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware vnto them, and I will be with thee.

* Ioſh.1.6.

24 ¶ And when Moses had made an ende of writing the words of this Law in a booke vntill he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the couenant of the Lord your God, that it may be there for a [m] witnesse against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

27 For I know thy rebellion and thy stiffe necke: behold, I being yet aliue with you this day, yee are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your [n] officers, that I may speake these words in their audience, and call heauen and earth to record against them.

n As gouernors, iudges, and magistrates.

29 For I am sure that after my death ye wil vtterly be corrupt and turne from the way which I haue commanded you: therefore euil will come vpon you at the length, because yee will commit euill in the sight of the Lord, by prouoking him to anger through the [o] worke of your hands.

o By idolatry, and worshipping Images, which are the works of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

The song of Moses, 7 conteining Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Lawe to the children. 49 God forewarneth Moses of his death.

HEarken, ye [a] heauens, and I wil speake: and let the earth heare the words of my mouth.

a As witnesses of this peoples ingratitude.

2 My [b] doctrine shall drop as the raine, and my speach shall still as the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

b He desireth that he may speake to Gods glory, and that the people, as the green grasse, may receiue the dew of his doctrine.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the [c] mightie God: for all his wayes are iudgement. God is true, and without wickednesse: iust and righteous is he.

c The Elders worke is rocke, noting that God onely is mighty, faithfull, and constant in his promise.

5 They haue corrupted themselues toward him, by their vice, not being his children, but a froward and crooked generation.

6 Doe ye so reward the Lord, O foolish people and vnwise? is not he thy father, that hath bought thee? he hath [d] made thee, and prepared thee.

d Not accepting to the common creation, but he hath made thee a new creature by his Spirit.

7 ¶ Remember the dayes of old: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most hie God diuided to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the [e] people, according to the number of the children of Israel.

e Either God by his prouidence ruleth the worke, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

9 For the Lordes portion is his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wildernesse, in a waste, and roaring wildernes, he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stirreth vp her nest, [f] flotereth ouer her birds, stretcheth out her wings, taketh them, and beareth them on her wings,

f To teach them to flie.

12 So the Lord alone led him, and there was no [‖] strange god with him.

‖ Or, god of strange nations.

13 He

g Meaning of the lany of Canaan, which was hie in respect of Egypt.
h That is, abundance of all things euen in the very rocks.
† Ebr. blood.

13 Yee caried him vp to the hie places of the g earth, that he might eat the fruits of the fields, and he caused him to sucke h honie out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheep with fat of the lambes, and rammes fed in Bashan, and goates, with the fatte of the graines of wheate, and the red † licour of the grape hast thou dronken.

i Ye sheweth what is the principall end of our vocation.

15 ¶ But he that should haue bene i vpright, when he waxed fatte, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore he forsooke God that made him, and regarded not the strong God of his saluation.

k By changing his seruice for their superstitions.

16 They prouoked him with k strange gods: they prouoked him to anger with abominations.

l Scripture calleth new, whatsoeuer man inuenteth, be the error neuer so old.

17 They offered vnto deuils, not to God, but to gods whom they knew not: l new gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saw it, and was angry, for the prouocation of his m sonnes and of his daughters.

m He calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

20 And he said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue mooued me to iealousie with that which is not God: they haue prouoked me to anger with their vanities: * and I will moue them to iealousie with those which are no n people: I will prouoke them to anger with a foolish nation.

*Rom. 10. 19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 They shalbe burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beastes vpon them, with the venime of serpents creeping in the dust.

o They shalbe slaine both in the field and at home.

25 The sword shall ° kill them without, and in the chambers feare: both the yong man and the yong woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

p Reioycing to see the godly afflicted, and attributing that to themselues which is wrought by Gods hand.

27 Saue that I feared the furie of the enemie, lest their aduersaries should p waxe proud, and lest they should say, Our hie hand and not the Lord hath done all this:

28 For they are a nation void of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would q consider their latter end.

q They would consider the destruction that was prepared for them if they had obeyed God.

30 How should * one chase a thousand, and two put ten thousand to flight, except their strong God had sold them, and the Lord had ‖ shut them vp?

* Iosh. 23. 10.

‖ Or, deliuered them to their enemie.

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of ꝑ vine of Sodom, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

r The fruits of the wicked are as poison, detestable to God, and dangerous for man.

33 Their r wine is the poison of dragons, and the cruell gall of aspes.

34 Is not this laid in store with mee, and sealed vp among my treasures?

35 * Vengeance & recompence are mine: their foot shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

* Ecclus 28. 1. rom. 12. 19. hebr. 10 30.

36 For the Lord shall iudge his people, & ‖ repent toward his seruants, when he seeth that their power is gone, and none s shut vp in hold nor left abroad.

‖ Or, change his mind.

s When neither strong nor weake in a manner remaine.

37 When men shall say, Where are their gods, their mightie God in whome they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp and helpe you: let him be your refuge.

39 Behold now, for I, I am he, and there is no gods with me: * I kill, and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

* 1. Sam. 2. 6. tob. 13 2. * Wisd. 16. 13.

40 For I t lift vp mine hande to heauen, and say, I liue for euer.

t That is, I sweare, reade Gen. 14. 22.

41 If I whet my glittering sword, & mine hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes dronke with blood, (and my sword shal eat flesh) for ꝑ blood of the slaine, and of the captiues, when I begin to take vengeance of the enemie.

43 * Yee nations, praise his people: for he will auenge the u blood of his seruants, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.

* Rom. 15. 10.

u Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.

44 ¶ Then Moses came and spake all the words of this song in the audience of the people, he and ‖ Hoshea the sonne of Nun.

‖ Or, Iosua.

45 When Moses had made an end of speaking all these words to all Israel,

46 Then he said vnto them, * Set your hearts vnto all the words which I testifie against you this day, that yee may commaund them

* Chap. 6. 6. and 11. 18.

them vnto your children, that they may obſerue and doe all the words of this Law.

x For I will performe my promiſe vnto you, Iſa.55.10.

47 For it is no x vaine word concerning you, but it is your life, and by this word yee ſhall prolong your dayes in the land, whither ye goe ouer Iordan to poſſeſſe it.

*Num.27.12.

48 *And the Lord ſpake vnto Moſes the ſelfe ſame day, ſaying,

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer againſt Iericho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt be *gathered vnto thy people, *as Aaron thy brother died in mount Hor, and was gathered vnto his people,

*Gene.25.8.
*Num.20.25, 28, and 33.38.

51 Becauſe ye *treſpaſſed againſt mee among the children of Iſrael, at the waters ‖ of Meribah, at Kadeſh in the wildernes of Zin: for ye y ſanctified me not among the children of Iſrael.

*Num.20.12, 13. and 27.14.
‖ Or, of ſtrife.
y Ye were not earneſt and conſtant to maintaine mine honour.

52 Thou ſhalt therefore ſee the land before thee, but thou ſhalt go thither, I meane into the land which I giue the children of Iſrael.

CHAP. XXXIII.

1 Moſes before his death bleſſeth all the tribes of Iſrael. 26 There is no god like to the God of Iſrael: 29 Nor any people like vnto his.

a This bleſſing conteineth not onely a ſimple prayer, but an aſſurance of the effect thereof.

NOwe this is the a bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſaid,

2 The Lord came from Sinai, and roſe vp from Seir vnto them, and appeared clearly from mount Paran, and hee came with ten b thouſands of Saints, and at his right hand a fierie Law for them.

b Meaning, infinite Angels.

3 Though he loue the people, yet c all thy Saints are in thine hands: and they are humbled at d thy feet to receiue thy words.

c Ebr. his ſaints, that is, the children of Iſrael.
d As thy diſciples.

4 Moſes commaunded vs a Lawe for an e inheritance of the Congregation of Iaakob.

e To vs and our ſucceſſours.

5 Then ‖ he was among the ‖ righteous people as King, when the heads of the people, and the tribes of Iſrael were aſſembled.

‖ Or, Moſes.
‖ Iſrael.

6 Let f Reuben liue, & not die, though his men be a ſmall number.

f Reuben ſhalbe one of the tribes of Gods people, though for his ſtaine his honour bee diminiſhed, and his family but ſmall.
g Signifying, that he ſhould hardly obtaine Iaakobs promiſe, Gen.49.8. *Exod.28.30.

7 And thus hee bleſſed Iudah, and ſaid, Heare, O Lord, the voice of Iudah, and bring him vnto his people: his hands ſhall be g ſufficient for him, if thou helpe him againſt his enemies.

8 And of Leui hee ſayde, Let thy *Thummim and thine Urim bee with thine Holy one, whom thou didſt prooue in Maſſah, and didſt cauſe him to ſtriue at the waters of Meribah.

9 Who ſayd vnto his father and to his mother, h I haue not ſeene him, neither knew he his brethren, nor knew his owne children: for they obſerued thy word, and kept thy couenant.

h He preferres Gods glory to all naturall affection, Exod. 32.29.

10 They ſhall teach Iaakob thy iudgements, and Iſrael thy Lawe: they ſhall put incenſe before thy face, and the burnt offering vpon thine altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the worke of his hands: i ſmite through the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.

i He declareth that the miniſters of God haue many enemies, and therefore haue need to be prayed for.

12 ¶ Of Beniamin he ſaid, The beloued of the Lord ſhall k dwell in ſafetie by him: the Lord ſhal couer him all the day long, and dwel betweene his ſhoulders.

k Becauſe the temple ſhould be built in Zion, which was in the tribe of Beniamin, he ſheweth that God ſhould dwell with him there.

13 ¶ And of Ioſeph hee ſaide, Bleſſed of the Lord is his land, for the ſweetneſſe of heauen, for the dew, and for the ‖ depth lying beneath,

‖ Or, fountaines.

14 And for the ſweet increaſe of the ſunne, and for the ſweet increaſe of the moone,

15 And for the ſweetneſſe of the top of the ancient mountaines, and for the ſweetneſſe of the old hils,

16 And for the ſweetneſſe of the earth, and abundance thereof: and the good will of him that dwelt in the l buſh, ſhall come vpon the head of Ioſeph, and vpon the toppe of the head of him that was *ſeparated from his brethren.

l Which was God appearing vnto Moſes, Exod.3.2.
*Gen.49.26.

17 His beautie ſhall be like his firſt borne bullocke, and his ‖ hornes as the hornes of an vnicorne: with them he ſhall ſmite the people together, euen the ends of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

‖ Or, ſtrength.

18 ¶ And of Zebulun hee ſayd, Reioyce, Zebulun, in thy m going out, and thou Iſſachar in thy tents.

m In thy proſperous voyages vpon the Sea, Gen.49.13.

19 They ſhall call the people vnto the ‖ mountaine: there they ſhall offer the ſacrifices of righteouſneſſe: for n they ſhall ſucke of the abundance of the ſea, and of the treaſures hid in the ſand.

‖ Or, mount Zion.
n The tribe of Zebulun.

20 ¶ Alſo of Gad he ſaid, Bleſſed bee he that enlargeth Gad: hee dwelleth as a lyon, that catcheth for his pray the arme with the head.

21 And hee looked to himſelfe at the beginning, becauſe there was a portion of the o Lawgiuer hid: yet hee ſhall come with the heads of the people, to execute the iuſtice of the Lord, and his iudgements with Iſrael.

o So that the portion of the Gentiles, and others on this ſide Iordan was Gods, though it was not ſo known.

22 ¶ And of Dan he ſaid, Dan is a lions whelpe: he ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali,

tali, ſatisfied with fauour, and filled with the bleſſing of the Lord, poſſeſſe [p] the Weſt and the South.

p Meaning, neere the ſea.

24 ¶ And of Aſher he ſaid, Aſher ſhall be bleſſed with children: he ſhall bee acceptable vnto his brethren, and ſhall dippe his foote in oyle.

25 Thy ſhooes ſhall be [q] yron and braſſe, and thy ſtrength ſhall continue as long as thou liueſt.

q Thou ſhalt be ſtrong, or thy countrey full of mettall. It ſeemeth that Simeon is left out, becauſe he was vnder Iudah, and his portion of his inheritance, Ioſh. 19.9

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the clouds in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: he ſhal caſt out the enemie before thee, and will ſay, Deſtroy them.

28 Then Iſrael [r] the fountaine of Iaakob ſhall dwell alone in ſafetie in a land of wheate, and wine: alſo his heauens ſhall droppe the dewe.

r Who was plentifull in iſſue as a fountaine.

29 Bleſſed art thou, O Iſrael: who is like vnto thee, O people ſaued by the Lord, the ſhield of thine helpe, and which is the ſword of thy glory? therefore [f] thine enemies ſhalbe in ſubiection to thee, and thou ſhalt tread vpon their hie places.

f Thine enemies for feare ſhall lie and faine to be in ſubiection.

CHAP. XXXIIII.

1 *Moſes ſeeth all the land of Canaan.* 5 *He dieth.* 8 *Iſrael weepeth.* 9 *Ioſhua ſucceedeth in Moſes roume.* 10 *The praiſe of Moſes.*

THen Moſes went from the plaine of Moab vp into mount [a] Nebo vnto the top of Piſgah that is ouer againſt Iericho: and the Lord ſhewed him * all the land of Gilead, vnto Dan,

a Which was a part of mount Abarim, Num. 27.12. * Chap. 3.27. 2.mac. 2.4.

2 And all Naphtali and the land of Ephraim and Manaſſeh, and all the land of Iudah, vnto the vtmoſt [b] ſea:

b Called Mediterraneum.

3 And the South, and the plaine of the valley of Iericho, the city of palme trees, vnto Zoar.

4 And the Lord ſayd vnto him, * This is the land which I ſware vnto Abraham, to Izhak and to Iaakob, ſaying, I will giue it vnto thy ſeede: I haue cauſed thee to ſee it with thine eyes, but thou ſhalt not goe ouer thither.

* Gene. 12.7. and 13.15.

5 So Moſes the ſeruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And [c] hee buried him in a valley in the land of Moab, ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto [d] this day.

c To wit, the Angel of the Lord, Iude 9.
d That the Iewes might not haue occaſion thereby to commit Idolatrie.

7 Moſes was now an hundred and twentie yeere old when hee died, his eye was not dimme, nor his naturall force abated.

8 And the children of Iſrael wept for Moſes in the plaine of Moab thirty dayes: ſo the dayes of weeping and mourning for Moſes were ended.

9 And [e] Ioſhua the ſonne of Nun was full of the ſpirit of wiſedome: for Moſes had put his hands vpon him. And the children of Iſrael were obedient vnto him, and did as the Lord had commanded Moſes.

e Hereby appeareth the fauor of God that leaueth not his Church deſtitute of a gouernour.

10 But there aroſe not a Prophet ſince in Iſrael like vnto Moſes (whom the Lord knew [f] face to face)

f Vnto whom the Lord did reueale himſelfe ſo plainely, as Exod. 33.11.

11 In all the miracles and wonders which the Lord ſent him to doe in the land of Egypt before Pharaoh and before all his ſeruants, and before all his land,

12 And in all that mightie [g] hand and all that great feare, which Moſes wrought in the ſight of all Iſrael.

g Meaning, the power of God working by Moſes in the wilderneſſe.

¶ The booke of Ioſhua.

THE ARGVMENT.

IN this booke the holy Ghoſt ſetteth moſt liuely before our eies the accompliſhment of Gods promiſe, who as he promiſed by the mouth of Moſes that a Prophet ſhould bee raiſed vp vnto the people like vnto him, whom hee willeth to obey, Deut. 18.15: ſo hee ſheweth himſelfe here true in his promiſe, as at all other times, and after the death of Moſes his faithful ſeruant, he raiſeth vp Ioſhua to be ruler and gouernour ouer his people, that neither they ſhould bee diſcouraged for lacke of a Captaine, nor haue occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Ioſhua might bee confirmed in his vocation, and the people alſo might haue none occaſion to grudge, as though hee were not approoued of God: hee is adorned with moſt excellent gifts and graces of God, both to gouerne the people with counſell, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull miniſter. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people and appointeth their borders: he eſtabliſheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, aſſuring them of his grace and fauour, if they obey God, contrariwiſe of his plagues and vengeance, if they diſobey him. This hiſtorie doeth repreſent Ieſus Chriſt the true Ioſhua, who leadeth vs into eternall felicitie, which is ſignified vnto vs by this land of Canaan. From the beginning of the Geneſis to the ende of this booke are conteined 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioſeph, 290. So that the Geneſis conteineth 2369. Exodus 140. the other three bookes of Moſes 40. Ioſhua 27. So the whole maketh 2576. yeeres.

CHAP.

CHAP. I.

1 The Lord encourageth Ioshua to inuade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Ioshua, if he obey his word. 11 Ioshua commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

a The beginning of this booke dependeth on the last chapter of Deut. which was written by Ioshua as a preparation to his history.

NOw after the [a] death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iorden, thou, and all this people, vnto the land which I giue them, that is, to the children of Israel.

*Chap.14.9.

3 *Euery place that the sole of your foot shall tread vpon, haue I giuen you, as I sayd vnto Moses.

*Deut.11.24.
b Of Zin, called Kadesh and Paran.
‖ Or, Euphrates.
c Meaning, the whole land of Canaan.
d Called Mediterraneum.
*Hebr.13.5.

4 *From the [b] wildernes and this Lebanon euen vnto the great riuer, the Riuer ‖ Perath: all the land of the [c] Hittites, euen vnto the great [d] sea toward the going downe of the sunne, shalbe your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: * I will not leaue thee, nor forsake thee.

*Deut.31.23.

6 *Be strong and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their fathers to giue them.

‖ Or, grow stronger and stronger.

7 Onely be thou strong, and ‖ of a most valiant courage, that thou mayest obserue and doe according to all the Lawe which Moses my seruant hath commanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest [e] prosper whithersoeuer thou goest.

*Deut 5.32. and 28.14.
e He sheweth wherein consisteth true prosperitie, euen to obey the word of God.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and [f] night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

f Shewing that it was not possible to gouerne wel without continuall studie of Gods word.
‖ Or, gouerne wisely.

9 Haue not I commanded thee, saying, Bee strong and of a good courage, feare not, nor be discouraged: for I the Lord thy God will be with thee, whithersoeuer thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe through the hoste, and command the people, saying, Prepare you victailes: for [g] after three dayes ye shall passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

g Meaning, from the day that this was proclaimed, Chap.3.2.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

*Numb.32.20.

13 *Remember the word, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this [h] land.

h Which belonged to Sihon the King of the Amorites, and Og King of Bashan.
‖ Or, beyond Iorden from Iericho.

14 ¶ Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you ‖ on this side Iorden: but ye shall go ouer before your brethren armed, all that bee men of warre, and shall helpe them,

15 Until the Lord haue giuen your brethren rest, as well as to you, and vntil they also shall possesse the land, which the Lord your God giueth them: then shall yee returne vnto the land of your possession and shall possesse it, which land Moses the Lords seruant [i] gaue you on this side Iorden toward the sunne rising.

i By your request, but yet by Gods secret appointment, Deut.33.21.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whithersoeuer thou sendest vs, we will go.

17 As we obeyed Moses in all things, [k] so will we obey thee: onely the Lord thy God be with thee, as he was with Moses.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

18 Whosoeuer shall rebell against thy commandement, and will not obey thy words in all that thou commandest him, let him bee put to death: onely be strong, and of good courage.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

THen Ioshua the sonne of Nun sent out of [a] Shittim two men to spie secretly, saying, Goe, view the land, and also Iericho: and they went, and * came into an ‖ harlots house, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Iorden.
*Hebr.11.31. Iames 2.25.
‖ Or, taverners house, of hostesse.

2 Then report was made to the King of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, [b] Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.

4 (But the woman had taken the two men, and hid them) Therefore said she thus, There came men vnto mee, but I wist not whence they were.

5 And when they shut the gate in the dark, the men went out, whither the men went I wote not: follow ye after them quickly, for ye shall ouertake them.

6 (But shee had brought them vp to the [c] roofe of the house, and hid them with the stalks of flaxe, which she had spread abroad vpon the roofe)

c Meaning, vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.

7 And certaine men pursued after them, the way of Iorden, vnto the foords, and assoone

as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And said vnto the men, I know that the Lord hath giuen you the land, and that the [d] feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For we haue heard, how the Lord *dried vp the water of the red sea *before you, when ye came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iordan, vnto *Sihon and to Og, whom ye vtterly destroyed:

11 And when we heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any because of you: for [e] the Lord your God, hee is the God in heauen aboue, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, yee will also shew mercy vnto my fathers house, and giue me a true token,

13 And that ye will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ‖ soules from death.

14 And the men answered her, [f] Our life for you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, we will deale mercifully and truely with thee.

15 Then she let them downe by a cord thorow the window: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And shee said vnto them, Goe you into the [g] mountaine, lest the pursuers meet with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, [h] We will be blamelesse of this thine oth, which thou hast made vs sweare.

18 Behold, when wee come into the land, thou shalt binde this cord of red threed in the window, whereby thou letteſt vs downe, and shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoeuer then doeth goe out at the doores of thine house into the streete, [i] his blood shall be vpon his head, and wee will bee guiltlesse: but whosoeuer shall be with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou vtter this our [k] matter, we will bee quite of thine othe, which thou hast made vs to sweare.

21 And she answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the ‖ red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntil the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed [l] ouer, and came to Iosh. the sonne of Nun, and told him all things that came vnto them.

24 Also they said vnto Iosh. Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commaundeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

THen Iosh. arose very early, and they remoued from Shittim, and came to [a] Iorden, he, and all the children of Israel, and lodged there, before they went ouer.

2 And after three [b] dayes, the officers went throughout the hoste,

3 And commaunded the people, saying, When yee see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about ‖ two thousand cubites by measure: ye shall not come neere vnto it, that yee may know the way, by the which ye shall goe: for ye haue not gone this way in times past.

5 (Now Iosh. had said vnto the people, *Sanctifie your selues: for to morrow the Lord will doe wonders among you)

6 Also Iosh. spake vnto the Priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of the couenant, and went before the people.

7 ¶ Then the Lord said vnto Iosh. This day will I begin to magnifie thee in the sight of all Israel, which shall know, that *as I was with Moses, so will I be with thee.

8 Thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, yee shall stand still [c] in Iorden.

9 ¶ Then Iosh. said vnto the children of Israel, Come hither, and heare the words of the Lord your God.

10 And Iosh. said, [d] Hereby yee shall know that the liuing God is among you, and that he will certainly cast out before you the Canaanites, & the Hittites, and the Hiuites, and

d For so God promised, Deut. 28.7. chap. 5.1. *Exod. 14.21,22

*Chap. 4.23.

*Numb. 21.24.

‖ Or, melted.

‖ Or, spirit.

e Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

‖ Or, liues.

f We warrant you on paine of our liues.

g Which was neere vnto the citie.

h We shalbe discharged of our othe, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

i He shalbe guiltie of his owne death.

k So that others should thinke to escape by the same meanes.

‖ Or, scarlet coloured.

l To wit, the riuer Iorden.

a Which according to the Ebrewes was in March, & about 40. dayes after Moses death.

b Which time was giuen for to prepare them victailes. Chap. 1.11.

‖ Or, a mile.

* Leuit. 20.7. numb. 11.18. chap. 7.13. 1. sam. 16.5.

* Chap. 1.5.

c Euen in the chanell, where the streame had run, as vers. 17.

d By this miracle in diuiding the water.

and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Behold, the Arke of the couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you [c] twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, [*] shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the [*] Arke of the Couenant, went before the people,

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priestes that bare the Arke were dipped in the brinke of the water, ([*] for Iorden vseth to fill all his [f] banks all the time of haruest)

16 Then the waters that came down from aboue, stayed and rose vpon an heape and departed far from the city of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernesse, euen the salt Sea, failed, and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood dry within Iorden [g] ready prepared, & all the Israelites went ouer dry, vntill all the people were gone cleane ouer through Iorden.

c Which should set vp twelue stones in remembrance of the benefite.

*Psal. 114.3.

*Acts.7.45.

*Ecclus.24 30. 1.chron.12.15.

f Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

g Either tarying till the people were past, or, as some reade, sure, as though they had bene vpon the dry land.

CHAP. IIII.

2 *God commanded Iosh̃ua to set vp twelue stones in Iorden.* 18 *The waters returne to their old course.* 20 *Other twelue stones are set vp in Gilgal.* 21 *This miracle must be declared to the posteritie.*

[*] AND when all the people were wholly gone [*] ouer Iorden, (after the Lord had spoken vnto Iosh̃ua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the mids of Iorden, out of the place where the Priests stood in a [a] readinesse, twelue stones, which ye shall take away with you, and leaue them in the [b] lodging where you shall lodge this night)

4 Then Iosh̃ua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And Iosh̃ua said vnto them, Goe ouer before the Arke of the Lord your God, euen through the mids of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel,

*Deut.27.2,

a As Chap.3.17

b Meaning, the place where they should campe.

6 That this may bee a signe among you, that when your [c] children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memorial vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Iosh̃ua had commanded, & tooke vp twelue stones out of the mids of Iorden as the Lord had said vnto Iosh̃ua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and layd them downe there.

9 And Iosh̃ua set vp [d] twelue stones in the mids of Iorden, in the place where the feete of the Priests, which bare the Arke of the Couenant stood, and there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, stood in the mids of Iorden, vntill euery thing was finished that the Lord had commaunded Iosh̃ua to say vnto the people, according to all that Moses charged Iosh̃ua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests [e] before the people.

12 [*] And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourty thousand prepared for war, went before the [f] Lord vnto battell, into the plaine of Iericho.

14 That day the Lord magnified Iosh̃ua in the sight of all Israel, and they ‖ feared him as they feared Moses all dayes of his life.

15 And the Lord spake vnto Iosh̃ua, saying,

16 Commaund the Priests that beare the [g] Arke of the Testimonie, to come vp out of Iorden.

17 Iosh̃ua therefore commaunded the Priests, saying, Come ye out of Iorden.

18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the mids of Iorden, and assoone as the soles of the Priests feet were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the [h] first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelue stones, which they took out of Iorden, did Iosh̃ua pitch in Gilgal.

21 And hee spake vnto the children of Is-

c God commandeth, that not onely we our selues profit by his wonderfull works, but that our posteritie may know the cause thereof, and glorifie his Name.

d Beside the twelue stones which were caried by the tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people.

*Num.32.27,29

f That is, before the Arke.

‖ Or, reuerenced him.

g Because the Arke testified Gods presence, and the tables of the law conteined therein, signified Gods will toward his people.

h Called Abib or Nisan, conteining part of March and part of April.

rael, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iordan on dry land:

23 For the Lord your God dried vp the waters of Iordan before you, vntill yee were gone ouer, as the Lord your God did the red Sea, *which hee dried vp before vs, till wee were gone ouer,

*Exod.14.21,22

24 That all the people of the i world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

i Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

CHAP. V.

1 The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 10 The Passeouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.

NOw when all the kings of the a Amorites which were beyond Iordan Westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iordan before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

a The Amorites were on both sides Iordan, whereof two Kings were slaine already on the side toward Moab.

2 That same time the Lord said vnto Ioshua, * Make thee sharpe kniues, b and returne, and circumcise the sonnes of Israel the second time.

*Exod.4.25.
b For now they had left it off, about 40. yeeres.

3 Then Ioshua made him sharpe knives, and circumcised the sonnes of Israel in c the hill of the foreskinnes.

c Gilgal was so called, because they were there circumcised.

4 And this is the cause why Ioshua circumcised all the people, euen all the males that came out of Egypt, because all the men of warre were dead in the wildernes by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were d not circumcised.

d For they looked daily to remoue at the Lords commandement: which thing they that were new circumcised, could not do without great danger.

6 For the children of Israel walked fourtie yeeres in the wildernes, til all the people of the men of war that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware, that he would not shew them the land, * which the Lord had sworne vnto their fathers, that hee would giue vs, euen a land that floweth with milke and hony.

*Num.14.23.

7 So their sonnes whom he raised vp in their stead, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe till they e were whole.

e For their sore was so grieuous, that they were not able to remoue.

9 After, the Lord said vnto Ioshua, This day haue I taken away the f shame of Egypt from you: wherefore hee called the name of that place, Gilgal, vnto this day.

f By bringing you into this promised land, contrary to the wicked opinion of the Egyptians or the foreskinne, whereby you were like to the Egyptians.

10 So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

12 And they did eat of the corne of the land, on the morow after the Passeouer, vnleauened bread, and parched corne the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eat of the fruit of the land of Canaan that yeere.

13 And when Ioshua was by Iericho, he lift vp his eies and looked: and behold, there stoode a *man against him, hauing a sword drawen in his hand: and Ioshua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

*Exod.23.23.

14 And he said, Nay, but as a captaine of the hoste of the Lord am I now come: then Ioshua fell on his face to the earth, and g did worship, and said vnto him, What sayth my Lord vnto his seruant?

g In that that Ioshua worshipped him, he acknowledged him to be God, and in that he called himselfe the Lords captaine, he declared himselfe to be Christ.

15 And the captaine of the Lords host said vnto Ioshua, *Loose thy shooe off thy foot: for the place whereon thou standest, is holy: and Ioshua did so.

*Exod.3.5. ruth 4.7. acts 7.33.

CHAP. VI.

3 The Lord instructeth Ioshua what hee should doe as touching Iericho. 6 Ioshua commaundeth the Priests and warriors what to doe. 20 The wals fall. 22 Rahab is saued. 24 All is burnt saue gold and mettall. 26 The curse of him that buildeth the citie.

NOw Iericho was a shut vp, and b closed, c because of the children of Israel: none might goe out nor enter in.

a That none could goe out,
b That none could come in.
c For feare of the Israelites.

2 And the Lord said vnto Ioshua, Behold, I haue giuen into thine hand Iericho and the king thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compasse the citie, in going round about the citie d once: thus shall you doe sixe dayes:

d Euery day once.

4 And seuen Priestes shall beare seuen trumpets of e rams hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, and the Priests shall blowe with the trumpets.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weake things can ouercome that which seemeth most strong.

5 And when they make a long blast with the rammes horne, and yee heare the sound of the trumpet, all the people shall shoute with a great shoute: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man streight before him.

6 Then Ioshua the sonne of Nun called the Priests and said vnto them, Take vp the Arke of the Couenant, and let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But

7 But he said vnto the people, [f] Goe and compasse the citie: and let him that is armed, goe foorth before the Arke of the Lord.

8 ¶ And when Iosh̃ua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rammes hornes, and went foorth before the Arke of the Lord, and blewe with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blew the trumpets: then the [g] gathering host came after the Arke, as they went and blew the trumpets.

10 (Now Iosh̃ua had commaunded the people, saying, Ye shal not shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout)

11 So the Arke of the Lord compassed the citie, and went about it [h] once: then they returned into the hoste, and lodged in the campe.

12 And Iosh̃ua rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the [i] gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose earely, euen with the dawning of the day, and compassed the citie after the same maner [k] seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blowen the trumpets the seuenth time, Iosh̃ua saide vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shalbe [l] an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for * she hid the messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the host of Israel * execrable, & trouble it.

19 But all siluer, and gold, and vessels of brasse, and yron shall be [m] consecrate vnto the Lord, and shall come into the Lords treasurie.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the * wall fel downe flat: so the people went vp into the citie, euery man streight before him: * and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man and woman, young, and old, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Iosh̃ua had said vnto the two men that had spied out the countrey, Goe into the harlots house, & bring out thence the woman, and all that she hath, * as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that shee had: also they brought out all her familie, and put them [n] without the hoste of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the siluer and the gold, and the vessels of brasse and yron, they put vnto the treasure of the [o] house of the Lord.

25 So Iosh̃ua saued Rahab the harlot, and her fathers household, and all that shee had, and shee [p] dwelt in Israel euen vnto this day. because she had hid the messengers, which Iosh̃ua sent to spie out Iericho.

26 ¶ And Iosh̃ua sware at that time, saying, Cursed bee the man before the Lord, that riseth vp, and buildeth the citie of Iericho: [q] he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Iosh̃ua, and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Iosh̃ua prayeth to the Lord. 16 Iosh̃ua enquireth out him that sinned, and stoneth him and all his.

BVt the children of Israel committed a trespasse in the [a] excommunicate thing: for * Achan the sonne of Carmi, the son of Zabdi, the sonne of Zerah of the tribe of Iuda tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Iosh̃ua sent men from Iericho to [b] Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp, and viewed Ai,

3 And returned to Iosh̃ua, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirty and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

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[f] This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

[g] Meaning, the rereward, wherein was the standard of the tribe of Dan, Numb. 10.25.

[h] For that day.

[i] The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

[k] Besides euery day once for the space of sixe dayes.

[l] That is, appointed wholly to be destroyed.

* Chap. 2, 4.

* Leuit. 27.21. numb. 21.2. deut. 13.15, 17.

[m] And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle.

* Hebr. 11, 30.

* 2. Mac. 12, 15, 16.

* Chap. 2, 14. hebr. 11, 31.

[n] For it was not lawfull for strangers to dwell among the Israelites till they were purged.

[o] Meaning, the Tabernacle.

[p] For she was married to Salmon prince of the tribe of Iudah, Mat. 1.5.

[q] He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Bethel, 1. King. 16.34.

[a] In taking that which was commanded to be destroyed.

* Chap. 22.20. 1. chron. 2.7.

[b] This was a citie of the Amorites: for there was another so called among the Ammonites, Jerem. 49.3. The first Ai is called Aiath, Isai 10, 28.

[c] God wonne by this ouerthrow make them more earnest to search out and punish the sinne committed.

6 ¶ Then Joshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iordan, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had beene content to dwell on the [d] other side Iordan.

d This infirmitie of his faith, sheweth how weare inclined of nature to distrust.

8 Oh Lord, what shall I say, when Israel turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

e When thine enemies shall blaspheme thee, and say, that thou wast not able to defend vs from them.

10 ¶ And the Lord said vnto Joshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commaunded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backes before their enemies, because they be execrable: neither will I be with you any more, except yee [f] destroy the excommunicate from among you.

f Then, to suffer wickednesse vnpunished, is to refuse God willingly.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, vntill ye haue put the [g] execrable thing from among you.

g Meaning, the man that tooke of the thing forbidden.

14 In the morning therefore ye shal come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

h That is, found guiltie, either by lots, or by the iudgement of Urim, Numb. 27.21.

15 And he that is [h] taken with the excommunicate thing, shall be burnt with fire, he, and all that hee hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Joshua rose vp earely in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the family of the Zarhites, and hee brought the family of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah, of the tribe of Iudah was taken.

19 Then Joshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and [i] make confession vnto him, shew me now what thou hast done: hide it not from me.

i By declaring the truth: for God is glorified when the truth is confessed.

20 And Achan answered Joshua, and said, In deede, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saw among the spoile a goodly [k] Babylonish garment, and two hundreth shekels of siluer, and a wedge of golde of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the siluer vnder it.

k Such a rich garment, as the States of Babylon did weare.

22 ¶ Then Joshua sent messengers, which ranne vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Joshua, and vnto all the children of Israel, and laide them before the Lord.

24 Then Joshua tooke Achan the ‖ sonne of Zerah, and the siluer, and the garment, and the [l] wedge of golde, and his [m] sonnes, and his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

‖ Or, nephew.

l Some reade, a plate: others, a rod, and some a tongue.

m This iudgement onely appertaineth to God, and to whom he will reueile it: to man he hath commanded not to punish the childe for the fathers fault, Deut. 24.16.

25 And Joshua said, [n] In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 And winning of Ai. 29 The king thereof is hanged. 30 Ioshua setteth vp an Altar. 32 He writeth the Law vpon stones, 35 And readeth it to all the people.

AFter, the Lord said vnto Joshua, *Feare not, neither be thou faint hearted: take all the men of warre with thee, and arise, goe vp to Ai: beholde, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

*Deut. 1.21, 29. and 7.18.

2 And thou shalt do to Ai and to the king thereof, as thou diddest vnto *Jericho, and to the king therof: neuertheless the spoile thereof and * the cattell thereof shall yee take vnto you for a pray: thou shalt lie in waite against the citie on the [a] backeside thereof.

*Chap. 6.21.

*Deut. 20.14.

a Meaning, on the West side, as verse 9.

3 ¶ Then Joshua arose, and all the men of warre to goe vp against Ai: and Joshua chose out thirtie thousand strong men, and valiant

liant, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye [b] ſhall lie in waite againſt the citie on the backeſide of the citie: goe not very farre from the citie, but be ye all in a readineſſe.

5 And I and all the people that are with me, will approch vnto the city: and when they ſhall come out againſt vs, as they did at the firſt time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will ſay, They flee before vs as at the firſt time: ſo we will flee before them.

7 Then you ſhall riſe vp from lying in waite, and ‖ deſtroy the city: for the Lord your God will deliuer it into your hand.

8 And when yee haue taken the city, yee ſhall ſet it on fire: according to the commandement of the Lord ſhall yee doe: behold, I haue charged you.

9 ¶ Ioſhua then ſent them forth, & they went to lie in wait: and abode between Beth-el and Ai, on the Weſt ſide of Ai: but Ioſhua lodged that night [c] among the people.

10 And Ioſhua roſe vp early in the morning, and [d] numbred the people: and hee and the Elders of Iſrael went vp before the people againſt Ai.

11 Alſo all the men of warre that were with him, went vp and drewe neere, and came againſt the citie, and pitched on the North ſide of Ai: and there was a valley betweene them and Ai.

12 And he tooke about fiue thouſand men, [e] and ſet them to lie in waite betweene Beth-el and Ai, on the Weſt ſide of the citie.

13 And the people ſet all the hoſt that was on the North ſide againſt the citie, and the lyers in waite on the Weſt, againſt the citie: and Ioſhua went the ſame night into the [f] mids of the valley.

14 ¶ And when the King of Ai ſawe it, then the men of the city haſted and roſe vp early, and went out againſt Iſrael to battell, hee and all his people at the time appointed, before the plaine: for he knew not that any lay in wait againſt him on the backeſide of the citie.

15 Then Ioſhua and all Iſrael [g] as beaten before them, fled by the way of the wildernesſe.

16 And all the people of the citie were called together, to purſue after them: and they purſued after Ioſhua, and were drawen away out of the citie,

17 So that there was not a man left in Ai: nor in Beth-el, that went not out after Iſrael: & they left the city open, & purſued after Iſrael.

18 Then the Lord ſayde vnto Ioſhua, [h] Stretch out the ſpeare that is in thine hand, toward Ai: for I will giue it into thine hand: and Ioſhua ſtretched out the ſpeare that he had in his hand, toward the citie.

19 And they that lay in wait, aroſe quickly out of their place, and ranne alſoone as hee had ſtretched out his hand, and they entred into the citie, and tooke it, and haſted, and ſet the citie on fire.

20 And the men of Ai looked behind them, and ſaw it: for loe, the ſmoke of the citie aſcended vp ‖ to heauen, and they had no ‖ power to flee this way or that way: for the people that fled to the wildernesſe, turned backe vpon the purſuers.

21 When Ioſhua and all Iſrael ſaw that they that lay in waite, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe, and ſlew the men of Ai.

22 Alſo the [i] other iſſued out of the citie againſt them: ſo were they in the mids of Iſrael, theſe being on the one ſide, and the reſt on the other ſide: and they ſlew them, ſo that they let none of them * remaine nor eſcape.

23 And the king of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an ende of ſlaying all the inhabitants of Ai in the field, that is, in the wildernesſe, where they chaſed them, and when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Iſraelites returned vnto Ai, and [k] ſmote it with the edge of the ſword.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drew not his hand backe againe which hee had ſtretched out with the ſpeare, vntill hee had vtterly deſtroyed all the inhabitants of Ai.

27 * Only the cattell and the ſpoile of this citie, Iſrael tooke for a pray vnto themſelues, according vnto the word of the Lord, which he commanded Ioſhua.

28 And Ioſhua burnt Ai, and made it an heape for [l] euer, & a wildernes vnto this day.

29 And the king of Ai he hanged on a tree, vnto the euening. And aſſoone as the Sunne was downe, Ioſhua commanded [m] that they ſhould take his carkeis downe from the tree, and caſt it at the entring of the gate of the city, and * lay thereon a great heape of ſtones, that remaineth vnto this day.

30 ¶ Then Ioſhua built an altar vnto the Lord God of Iſrael, in mount Ebal,

31 As Moſes the ſeruant of the Lord had cõmanded the children of Iſrael, as it is written in the * booke of the Law of Moſes, an altar of whole ſtone, ouer which no man had lift an yron: & they offered thereon burnt offrings vnto the Lord, and ſacrificed peace offerings.

32 Alſo he wrote there vpon the ſtones, a [n] rehear-

b God would not deſtroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

‖ Or, driue out (the inhabitants) of the citie.

c With the reſt of the armie.

d That is, viewed or muſtred them, and ſet them in aray.

e He ſent theſe fewe, that the other which lay in ambuſh might not be diſcouered.

f To the intent that they in the citie might the better diſcouer his armie.

g As they which fained to flee for feare.

h Or, lift vp the banner to ſignifie when they ſhall inuade the citie.

‖ Or, toward the heauen.
‖ Or, place.

i Which came out of the ambuſh.

* Deut. 7. 2.

k For the fire, which they had before ſet in the citie, was not to conſume it, but to ſignifie vnto Ioſhua that they were entred.

* Numb. 31. 22, 26. verſe 2.

l That it ſhould neuer be built againe.

m According as it was commanded, Deut. 21. 23

* Chap. 7. 25, 26

* Exod. 20. 25. Deut. 27. 5.

n rehear-

n Meaning, the ten commandements, which are the summe of the whole Law.

n rehearsall of the Lawe of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers, and their Judges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) as well the stranger, as hee that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lord had cõmanded before, that they should blesse the people of Israel.

*Deut. 11.29. and 27.12,13.

34 Then afterward he read all the words of the Law, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a word of all that Moses had commanded, which Joshua read not before all the Congregation of Israel, * as well before ° the women and the children, as the stranger that was conuersant among them.

*Deut 31.12,13

o So neither young nor olde, man nor woman were exempted from hearing the word of the Lord.

CHAP. IX.

1 Diuers kings assemble themselues against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall slauerie.

a In respect of the plaine of Moab.
b The maine sea called Mediterraneum.

AND when all the kings that a were beyond Jorden, in the mountaines, and in the valleys, and by all the coasts of the b great sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselues together, to fight against Joshua, and against Israel with one † accord.

†Eb. one mouth.

3 ¶ * But the inhabitants of Gibeon, heard what Joshua had done vnto Jericho, and to Ai.

*2.Sam.21.1.

4 And therefore they wrought craftily: for they went, and fained themselues ambassadours, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent and c bound vp,

c Because they were all worne.

5 And olde shoes and clouted vpon their feete: also the raiment vpon them was olde, and all their prouision of bread was dryed, and mouled.

6 So they came vnto Joshua into the host to Gilgal, and said vnto him, and vnto the men of Israel, We be come from a far countrey: now therefore make a league with vs.

7 Then the men of Israel said vnto the d Hiuites, It may be that thou dwellest among vs, how then can I make a league with thee?

d For the Gibeonites and the Hiuites were all one people.

8 And they said vnto Joshua, Wee are thy seruants. Then Joshua said vnto them, Who are yee? and whence come yee?

e Euen the idolaters for feare of death will pretend to honour the true God, and receiue his religion.

9 And they answered him, From a very farre countrey thy seruants are come for e the name of the Lord thy God: for we haue heard his fame, and all that he hath done in Egypt,

10 And all that hee hath done to the two kings of the Amorites that were beyond Jorden, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailes † with you for the iourney, and goe to meet them, and say vnto them, We are your seruants: now therefore make ye a league with vs.

†Ebr. in your hand.

12 This our f bread we tooke it hote with vs for vitailes out of our houses, the day wee departed to come vnto you: but now behold, it is dried, and it is mouled.

f The wicked lacke no arte, nor spare no lies to set foorth their policie, when they will deceiue the seruants of God.

13 Also these bottels of wine which we filled were new, and lo, they be rent, and these our garments and our shooes are olde, by reason of the exceeding great iourney.

14 ¶ And the g men accepted their tale concerning their vitailes, and counselled not with the mouth of the Lord.

g Some thinke, that the Israelites ate of their vitailes, and so made a league with them.

15 So Joshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their h iourney, and came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

h From Gilgal.

18 And the children of Israel slewe them not, because the princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation i murmured against the Princes.

i Fearing lest for their fault the plague of God should haue light vpon them all.

19 Then all the Princes said vnto all the Congregation, Wee haue sworne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this wee will doe to them, and let them liue, lest the wrath be vpon vs, because of the k oath which we sware vnto them.

k This doeth not establish rash oathes, but sheweth Gods mercy toward his, which would not punish them for this fault.

21 And the Princes said vnto them againe, Let them liue, but they shall hew wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Joshua then called them, and talked with them, and said, Wherefore haue ye beguiled vs, saying, Wee are very farre from you, when ye dwell among vs?

23 Now therefore ye are cursed, and there shal none of you be freed from being bondmen, and hewers of wood, and drawers of water, for l the house of my God.

l For the vse of the Tabernacle, and of the Temple, when it shall be built.

24 And they answered Joshua, and said, Because it was tolde thy seruants, that the

Lord

Lord thy God had * commanded his ſeruant Moſes to giue you all the land, and to deſtroy all the inhabitants of the lande out of your ſight, therefore we were exceeding ſore afraid for our liues at the preſence of you, and haue done this thing:

25 And behold, now, we are in thine hand: doe as it ſeemeth good and right in thine eyes to doe vnto vs.

26 Euen ſo did hee vnto them, and deliuered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

27 And Ioſhua appointed them that ſame day to be hewers of wood, and drawers of water for the Congregation, and for the [n] altar of the Lord vnto this day, in the place which he ſhould chuſe.

* Deut. 7. 1.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the ſacrifices of the Temple, as Deut. 23.

CHAP. X.

1 Fiue Kings make warre againſt Gibeon, whom Ioſhua diſcomfiteth. 11 The Lord ruined haileſtones and ſlew many. 12 The Sunne ſtandeth at Ioſhuas prayer. 26 The fiue Kings are hanged. 29 Many moe cities and Kings are deſtroyed.

NOw when Adoni-zedek king of Ieruſalem had heard how Ioſhua had taken Ai and had deſtroyed it, (*for as he had done to Iericho and to the King thereof, ſo hee had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them,

* Chap. 6. 15, 21.

* Chap. 8. 3, 28, 29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore [a] Adoni-zedek king of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachiſh, and vnto Debir king of Eglon, ſaying,

a That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when in deede they be very enemies againſt God and all iuſtice.

4 Come vp vnto me, and helpe me, that we may ſmite Gibeon: for they haue made peace with Ioſhua and with the children of Iſrael.

5 Therefore the fiue kings of the Amorites, the king of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, and the king of Eglon gathered themſelues together, and went vp, they, with all their hoſtes, and beſieged Gibeon, and made [b] warre againſt it.

b So enuious the wicked are, when any depart from their hand.

6 And the men of Gibeon ſent vnto Ioſhua, euen to the hoſte to Gilgal, ſaying, Withdraw not thine hand from thy ſeruants: come vp to vs quickely, and ſaue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaines, are gathered together againſt vs.

7 So Ioſhua aſcended from Gilgal, hee, and all the people of warre with him, and all the men of might.

8 And the Lord ſayde vnto Ioſhua, [c] Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt thee.

c Leſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lord here ſtrengtheneth him.

9 Ioſhua therefore came vnto them ſuddenly: for he went vp frō Gilgal all the night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, and ſmote them to Azekah and to Makkedah.

11 And as they fledde from before Iſrael, and were in the going downe to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they died: they were more that died with the [d] haileſtones, then they whom the children of Iſrael ſlewe with the ſword.

d So we ſee that all things ſerue to execute Gods vengeance againſt the wicked.

12 Then ſpake Ioſhua to the Lord, in the day when the Lord gaue the Amorites before the children of Iſrael, and hee ſaid in the ſight of Iſrael, *Sunne, ſtay thou in Gibeon, and thou Moone, in the valley of Aialon.

* Iſa 28. 21. eccluſ 46, 4, 5.

13 And the Sunne abode, and the Moone ſtood ſtill, vntil the people auenged themſelues vpon their enemies: (is not this written in the booke of [e] Iaſher?) ſo the Sunne abode in the mids of the heauen, and haſted not to goe downe for a whole day.

e Some reade, in the booke of the righteous, meaning Moſes, the Chalde text readeth in the booke of the Law: but it is like that it was a booke thus named which is now loſt.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord [f] fought for Iſrael.

f By taking away the enemies hearts, & deſtroying them with haileſtones.

15 After, Ioſhua returned, and all Iſrael with him, vnto the campe to Gilgal:

16 But the fiue kings fled and were hid in a caue at Makkedah.

17 And it was told Ioſhua, ſaying, The fiue kings are found hidde in a caue at Makkedah.

18 Then Ioſhua ſaid, Roule great ſtones vpon the mouth of the caue, and ſet men by it for to keepe them.

19 But ſtand ye not ſtill: follow after your enemies, and † ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

† Ebr cut off all their traine or taile.

20 And when Ioſhua and the children of Iſrael had made an end of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioſhua at Makkedah in [g] peace: no man mooued his tongue againſt the children of Iſrael.

g Or, in ſafetie, ſo that none gaue them as much as an euill word.

22 After, Ioſhua ſaid, Open the mouth of the caue, and bring out theſe fiue Kings vnto me forth of the caue.

23 And they did ſo, and brought out theſe fiue Kings vnto him forth of the caue, euen the

the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the [h] neckes of these kings: and they came neere and set their feete vpon their neckes.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselues were not spared.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, but be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take * them downe off the trees, and cast them into the caue (wherein they had bene hid) and they laid great stones vpon the caues mouth, which remaine vntill this day.

*Deut.21.23. chap.8.29.

28 ¶ And that same day Ioshua tooke ‖ Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and ‖ all the soules that were therein, he let none remaine: for he did to the king of Makkedah * as he had done vnto the king of Iericho.

‖ Ioshua taketh Makkedah.

‖ Or, every person

* Chap.6.21.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

‖ Libnah is taken.

30 And the Lord gaue ‖ it also & the king thereof into the hand of Israel: and he smote it with the edge of the sword, & all the ‖ soules that were therein: he let none remaine in it: for he did vnto the king therof, as he had done vnto the king of Iericho.

‖ Or, persons.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

‖ Lachish is taken.

32 And the Lord gaue ‖ Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

‖ The king of Gezer is slaine.

33 ¶ Then Horam king of ‖ Gezer came vp to helpe Lachish: but Ioshua smote him and his people vntill none of his remained.

‖ Eglon is taken.

34 ¶ And from Lachish Ioshua departed vnto ‖ Eglon, and all Israel with him, and they besieged it and assaulted it.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken ‖ it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: hee left none remaining, according to all as hee had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

‖ Hebron is taken.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when hee had taken ‖ it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, he let none remaine: as he did to Hebron, so he did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

‖ Debir is taken.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, & the vallies, and the [i] hill sides, and all their kings, and let none remain, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

i Some reade, Alhedoth, which signifieth the descents of the hilles.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at [k] one time, because the Lord God of Israel fought for Israel.

k In one battell.

43 Afterward, Ioshua and all Israel with him returned vnto the campe in [l] Gilgal.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

2 Diuers Kings and cities, and countreys ouercome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin king of Hazor had heard this, then he [a] sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the Southside of [b] Cinneroth, and in the valleys, and in the borders of Dor Westward,

b Which the Euangelists call the lake of Gennezereth, or Tiberias.

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut.4.48.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these Kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morrow about this time will I deliuer them all slaine before Israel:

Israel: thou shalt [d] hough their horses, and burne their charets with fire.

d That neither they should serue to the vse of war, nor ỹ Israelites should put their trust in them.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, & vnto [e] Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remayning of them.

e Which signifieth, hot waters, or, according to some, brine pits.

9 And Ioshua did vnto them as the Lord bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof with the sword: for Hazor before time was the head of all those kingdomes.

f Both men, women & children.

11 Moreouer, they smote all the [f] persons that were therein with the edge of the sword, vtterly destroying all, leauing none aliue, and he burnt Hazor with fire.

12 So all the cities of those Kings, and all the Kings of them did Ioshua take, and smote them with the edge of the sword, and vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

* Num. 33.52 deut. 7.2.

13 But Israel burnt none of the cities that stood still in their [g] strength, saue Hazor onely, that Ioshua burnt.

g Which were strong by situation and not hurt by warre.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their pray, but they smote euery [h] man with the edge of the sword vntill they had destroyed them, not leauing one aliue.

h All mankinde.

15 ¶ As the Lord * had commanded Moses his seruant, so did Moses * command Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses.

* Exod. 34.11. * Deut. 7.2

16 So Ioshua tooke all this land of the mountaines, and all the South, & all the land of Goshen, & the low countrey, and the plaine, and the [i] mountaine of Israel, and the low countrey of the same,

i That is, Samaria.

17 From the mount [k] Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their Kings he tooke, and smote them, and slew them.

k So called, because it was bare and without trees.

‖ Or, the valley of Gad.

18 Ioshua made warre long time with all those Kings,

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

* Chap. 9.3.

20 For it came of the Lord, to [l] harden their hearts that they should come against Israel in battel, to the intent that they should destroy them vtterly, and shew them no mercie, but that they should bring them to nought: as the Lord had commanded Moses.

l That is, to giue them ouer to themselues: and therefore they could not but rebell against God and seeke their owne destruction.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, [m] in Gath, and in Ashdod were they left.

m Out of the which came Goliath, 1. Sam. 17.4.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

* Num. 26.53,55.

CHAP. XII.

1. 7 What Kings Ioshua and the children of Israel killed on both sides of Iorden, 24 Which were in number thirtie and one.

AND these are the Kings of the land, which the children of Israel smote and possessed their land, on the [a] other side Iorden toward the rising of the Sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

a From Gilgal where Ioshua camped.

2 * Sihon King of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, & from the middle of the riuer, and from halfe Gilead vnto the riuer Jabbok, in the border of the children of Ammon.

* Num. 21.24. deut. 3.6.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the ‖ plaine, euen the salt sea Eastward, the way to Beth-ieshimoth, and from the South vnder the ‖ springs of * Pisgah.

‖ Or, Wildernes.

‖ Or hill sides.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the giants, which dwelt at Ashtaroth, and at Edrei,

Deut 3.17. and 4.49.

* Deut. 3.11. chap 13.12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon King of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

* Num. 32.29. deut. 3.12. chap. 13.8.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount [b] Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

b Reade Chap. 11. verse. 17.

8 In the mountaines, and in the valleys, and in the plaines, and in the ‖ hill sides, and in the wildernes, and in the South, where were

‖ Or, in Ashdoth.

the Hittites, the Amorites, & the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ *The King of Iericho was one: *the king of Ai, which is beside Beth-el, one:

10 The *king of Ierusalem, one: the king of Hebron, one:

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the *king of Gezer, one:

13 The *king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The *king of Libnah, one: the king of Adullam, one:

16 The *king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the *king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam ‖ of Carmel, one:

23 The king of Dor, in ỹ countrey of Dor, one: the king of the *nations of Gilgal, one:

24 The king of Tirzah, one. All the kings were thirtie and one.

* Chap. 6. 2.
* Chap. 8. 29.
‡ Chap. 10. 23.
* Chap. 10. 33.
* Chap. 10. 39.
* Chap. 10. 29, 30.
* Chap. 10. 28.
* Chap. 11. 10.
‖ Or, neere vnto Carmel.
‡ Gen. 14. 1.

CHAP. XIII.

3 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

NOw when Iohua was old, and [a] striken in yeeres, the Lord said vnto him, Thou art old and † growen in age, and there remaineth exceeding much land to be [b] possessed:

2 This is the land that remaineth, all the ‖ regions of the Philistims, and all Geshuri,

3 From † Nilus which is † in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Elhkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the † caue that is beside the Sidonians, vnto Aphek, and to the borders af the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the Sunne rising from ‖ Baal-gad vnder mount Hermon, vntil one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon, vnto [c] Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

7 Now therefore diuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ‖ riuer, and al the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon.

11 And Gilead, and the borders of the Geshurites and of the Maachathites, & all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth & in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel [d] expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui hee gaue none inheritance, but the sacrifices of the Lord God of Israel are [e] his inheritance, as he said vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, and Kedemoth, and Mephaath:

19 Kiriathaim also, and Sibmah, and Zereth-shahar in the mount of ‖ Emek:

20 And Beth-peor, and * Ashdoth-pisgah, and Beth-ieshimoth:

21 And all the cities of the plaine: and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the Princes of Midian, Eui, and Rekem, & Zur, & Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

22 And [f] Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

23 And

[c] Read Chap. 11. 8.
‖ Or, valley.
* Numb. 32. 33 deut. 3. 13. chap. 22. 4.
* Deut. 3. 11. chap. 12. 4.
[d] Because they destroyed not all as God had commanded, they that remained, were snares and pyckes to hurt them, Numb. 33. 55. chap. 23. 13. iudg. 2. 3.
[e] Leui shall liue by the sacrifices, Numb. 18. 21.
‖ Or, hie places of Baal.
‖ Or, the valley
Deut. 3. 17.
* Num. 31. 8.
[f] So that both they which obeyed wicked counsell, and the wicked counseller perished by the iust iudgement of God.

[a] Being almost an hundred and ten yeere old.
† Ebr. commen into yeeres.
[b] After that the enemies are ouercome.
‖ Or, borders.
† Ebr. Shihor.
† Ebr. vpon the face of Egypt.
† Ebr. Mearah.
‖ Or, the plaine of Gad.

23 And the border of the children of Reuben was Jorden with the coasts. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coasts were Jazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth-aram, & Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Jorden and the borders euen vnto the Sea coast of Cinnereth, [g] beyond Jorden Eastward.

[g] That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belongeth to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, threescore cities.

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the [h] children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

* Num. 32.39.

[h] Meaning, his nephewes and posteritie.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Jorden, toward Jericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, * as he said vnto them.

* Chap. 18.7.

* Numb. 18.20.

CHAP. XIIII.

2 The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 52 Hebron was giuen him.

THese also are the places which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, & Joshua the sonne of Nun & the chiefe fathers of the tribes of the children of Israel distributed to them,

[6] Numb. 34.17.

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

* Numb. 26.55. and 33.54.

3 For Moses had giuen inheritance vnto [a] two tribes and an halfe tribe, beyond Jorden: but vnto the Leuites he gaue none inheritance among them.

[a] As Reuben, & Gad, & halfe the tribe of Manasseh, Num 32. 33.

4 For the children of Joseph were [b] two tribes, Manasseh and Ephraim: therfore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbs of the same for their beasts and their substance.

[b] So though Leui lacked, yet were there still twelue tribes by this meanes.

5 * As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

* Num. 35.2. chap. 21.2, 3.

6 ¶ Then the children of Judah came vnto Joshua in Gilgal: and Caleb the sonne of Jephunneh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning [c] me and thee in Kadesh-barnea.

[c] Which was, that they two only should enter into the land, Num. 14.24.

7 Fortie yeere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word againe, as I thought in mine heart.

d Which were the ten other spies.

8 But my [d] brethren that went vp with me, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainely the land whereon thy feete haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore beholde now, the Lord hath kept me aliue, as hee promised: this is the fortie and fift yere since the Lord spake this thing vnto Moses, while the childrē of Israel wandered in the wildernesse: and now loe, I am this day fourescore and fiue yeere old:

* Ecclus. 46. 9.

11 And yet am as *strong at this time, as I was when Moses sent mee: as strong as I was then, so strong am I now, either for warre,

† Ebr. to go out and come in.

or † for gouernment.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the ‖ Anakims were there, and the cities great and walled)

‖ Or, giants.

e This he spake of modestie, and not of doubting.

[e] if so be the Lord will be with me, that I may driue them out, as the Lord said.

13 Then Joshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

* Chap. 21. 12. 1. macca. 2. 56.

14 *Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because hee followed constantly the Lord God of Israel.

* Chap. 15. 13.

f Either for his power or person.

15 And the name of *Hebron was before-time, Kiriath-arba: which Arba was a [f] great man among the Anakims: thus the land ceased from warre.

CHAP. XV.

1 *The lot of the children of Iudah, and the names of the cities and villages of the same.* 13 *Calebs portion.* 18 *The request of Achsah.*

THis then was the lot of the tribe of the childrē of Iudah by their families: euen

* Numb. 34. 3.

* to the border of Edom and the wildernes of

* Num. 33. 36.

* Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, frō the

a The Ebrew word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or rocke or cape that goeth into the sea.

[a] point that looketh Southward.

3 And it went out on the South side toward Maaleth-akrabbim, and went along to Zin, & ascended vp on the South side vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, & fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the end of that coast was on the West side: this shall be your South coast.

5 Also the East border shall bee the salt Sea, vnto the [b] end of Iorden: and the border on the North quarter from the point of the Sea, and from the end of Iorden.

b Meaning, the mouth of the riuer where it runneth into the salt Sea.

6 And this border goeth vp to Beth-hogla, & goeth along by the North side of Beth-arabah: so the border from thence goeth vp to the [c] stone of Bohan the sonne of Reuben,

c Which was a marke to part their countreys.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward turning toward Gilgal, that lieth before ẏ going vp to Adummim, which is on the South side of the riuer: also this border goeth vp to ẏ waters of ‖ Enshemesh, & endeth at *En-rogel.

‖ Or, the fountaine of the sunne.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the South side of the Iebusites: the same is Ierusalem. also this border goeth vp to the toppe of the mountaine that lyeth before the valley of Hinnom Westward, which is by the end of the valley of the † giants Northward.

1. King. 1. 9.

† Ebr. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is ‖ Kiriath-iearim.

‖ Or, the cities of woods.

10 Then this border compasseth frō Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the North side: so it commeth downe to Beth-shemesh, & goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, & goeth along to mount Baalah, and stretcheth vnto Jabneel: and the ends of this coast are to the [d] Sea.

d Meaning, toward Syria.

12 And the West border is to the great Sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Joshua giue a part among the children of Iudah, as the Lord commaunded him, euen *Kiriath-arba of the father of Anak, which is in Hebron.

* Chap. 14. 15.

14 And Caleb [e] droue thence three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

e This was done after the death of Joshua, Iudg. 1. 10, 20.

15 And hee went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ‖ brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

‖ Or, cousin.

18 And as she went in to him, she mooued him to aske of her father a field: [f] and she lighted off her asse, and Caleb said vnto her, What wilt thou?

f Because her husband tarried too long.

19 Then

‖ Or, grant me this petition.

19 Then she answered, ‖ Giue me a blessing: for thou hast giuen me the South countrey: g giue me also springs of water. And he gaue her the springs aboue and the springs beneath.

g Because her countrey was barren, she desired of her father a field that had springs, Iudg. 1.14, 15.

20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward were Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, & Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kirioth, Hesron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beersheba, and Bizziothiah,

29 Baalah, and Iim, and Azem,

h Which before was called Zephath, Iudg. 1.17.

30 And Eltolad, and Chesil, h & Hormah,

31 And Ziklag, and Madmanna, & Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.

33 ¶ In the low countrey were Eshtaol and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenan, and Hadashah, & Migdal-gad,

38 And Dilean, & Mizpeh, & Iokthеel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteene cities with their villages.

42 Lebnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah: nine cities with their villages.

† Hebr. daughters.

45 Ekron with her † townes and her villages.

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes, and her villages: Azzah with her townes and her villages, vnto the i riuer of Egypt, and the great Sea was their coast.

i Perhaps, Nilus, as Chap. 13. 3.

48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

49 And Dannah, and k Kiriath-sannah (which is Debir)

k Which is also called Kiriath-sepher, verse 15.

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, and Aphekah,

54 And Humtah, & * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

* Chap. 14. 15.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, & Zanoah,

57 Kain, Gibeath, and Timnah: ten cities with their villages,

58 Hallul, Beth-zur and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, & Rabbah: two cities with their villages.

61 ¶ In the wildernesse were Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the l citie of salt, and Engedi: sixe cities with their villages,

l Of this citie the salt sea hath his name.

63 Neuertheless, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah m cast out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

m That is, vtterly, though they slew y most part, and burnt their citie, Iudg. 1.8.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanite dwelled among them.*

AND the lot fell to the a children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, & to the wildernes that goeth vp from Iericho by the mount Beth-el,

a That is, to Ephraim, and his children: for Manasshs portion followeth.

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archi-ataroth,

* Iudg. 1.26.

3 And goeth downe Westward to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer: and the ends b thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh and Ephraim c tooke their inheritance.

c Generally, first Ephraim, and then Manasseh.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside were Atroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth Eastward vnto Taanath-shiloh, & passeth it on the East side vnto Ianohah,

7 And goeth downe from Ianohah to Ataroth, and Naarah, and commeth to Iericho, d and goeth out at Iorden.

d For so far the coasts reach.

8 This border goeth from Tappuah Westward vnto the riuer Kanah, & the ends thereof are at the Sea: this is the inheritance

of the tribe of the children of Ephraim by their families.

9 And the [c] separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

[b] Because Ephraims tribe was far greater then Manasseh, therefore he had moe cities.

CHAP. XVII.

1 *The portion of the halfe tribe of Manasseh.* 3 *The daughters of Zelophehad.* 13 *The Canaanites are become tributaries.* 14 *Manasseh and Ephraim require a greater portion of heritage.*

THis was also the lot of the tribe of Manasseh: for he was the * first borne of Joseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of war, he had Gilead & Bashan.

[d] Gene. 41. 51. and 46. 20. and 50. 23. numb. 32. 39.

2 And also * of the [a] rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Joseph, according to their families.

[e] Numb. 26. 29. [a] For the other halfe tribe had their portion beyond Iorden.

3 ¶ * But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

[f] Numb. 26. 33. and 27. 1. and 36. 2. 11.

4 Which came before Eleazar the Priest, and before Joshua the sonne of Nun, & before the Princes, saying, The Lord commanded Moses to giue vs an inheritance among our [b] brethren: therefore according to the commandement of the Lord hee gaue them an inheritance among the brethren of their father.

[b] Among them of our tribe.

5 And there fell ten portions to [c] Manasseh, beside the land of Gilead and Bashan, which is on the other side of Iorden,

[c] In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

6 Because the daughters of Manasseh did inherit among his sonnes: and Manasseh's other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lyeth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but [d] Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

[d] Meaning, the citie it selfe.

9 Also this border goeth downe vnto the ‖ riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the ends of it are at the [e] Sea.

‖ Or, the brooke of reeds.

[e] That is, toward the maine Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in [f] Asher Northward, and in Issachar Eastward.

[f] In the tribe of Asher, and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth-shean, & her townes, & Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

12 Yet the children of Manasseh [g] could not destroy those cities, but the Canaanites dwelled still in that land.

[g] For at the first they lacked courage, and afterward agreed with them on condition, contrary to Gods commandement.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholy.

14 Then the children of Joseph spake vnto Joshua, saying, [h] Why hast thou giuen mee but one lot, and one portion to inherite, seeing I am a great people, forasmuch as the Lord hath [h] blessed me hitherto?

[h] According to my father Iacobs prophecie, Gen. 48. 19.

15 Joshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the giants, [i] if mount Ephraim be too narrow for thee.

[i] If this mount be not large ynough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

16 Then the children of Joseph said, The mountaine will not be ynough for vs: and all the Canaanites that dwel in the low countrey haue charets of yron, aswell they in Beth-shean, and in the townes of the same, as they in the valley of Jzreel.

17 And Joshua spake vnto the house of Joseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shalbe thine, [k] and thou shalt cast out the Canaanites, though they haue yron charets, and though they be strong.

[k] So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 *The Tabernacle set in Shiloh:* 4 *Certaine are sent to diuide the land to the other seuen tribes.* 11 *The lot of the children of Beniamin.*

AND the whole Congregation of the children of Israel, came together at Shiloh: for they set vp the [a] Tabernacle of the Congregation there: after the land was subiect vnto them.

[a] For they had now removed it from Gilgal, and set it vp in Shiloh.

2 Now there remained among the children of Israel seuen tribes, to whom [b] they had not diuided their inheritance.

[b] As Eleazar, Joshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

3 Therefore Joshua saide vnto the children of Israel, How long are yee so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three

three men, that I may send them, and that they may rise, and walke thorow the land, and distribute it according to [c] their inheritance, and returne to me.

[c] That is, into seuen portions, to euery tribe one.

5 And that they may diuide it vnto them into seuen parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall [d] stand in their coasts at the North)

[d] For these had their inheritance already appointed.

6 Ye shal describe the land therefore into seuen parts, and shall bring them hither to me, and I will cast lots for you here before the [e] Lord our God.

[e] Before the Arke of the Lord.

7 But the Leuites shall haue no part among you: for the [f] Priesthood of the Lord is their inheritance: also Gad and Reuben, and halfe the tribe of Manasseh haue receiued their inheritance beyond Iordan Eastward, which Moses the seruant of the Lord gaue them.

[f] That is, the sacrifices and offerings, Chap. 13.14.

8 ¶ Then the men arose and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and go thorow the land, and [g] describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

[g] By writing the names of euery country and citie.

9 So the men departed, and passed thorow the land, and described it by cities into seuen parts in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua [h] cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions:

[h] That euery one should be content with Gods appointment.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay [i] between the children of Iudah, and the children of Ioseph.

[i] Their inheritance bordered vpon Iudah and Ioseph.

12 And their coast on the North side was from Iordan, & the border went vp to the side of Iericho on the North part, & went vp thorow the mountaines Westward, and the ends thereof are in the wilderneſſe of Beth-auen:

13 And this border goeth along from thence to Luz, euen to the South side of Luz (the same is [k] Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the South side of Beth-horon ẏ nether

[k] Which was in the tribe of Ephraim: another Bethel was in the tribe of Beniamin.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends therof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

15 And the South quarter is from the end of Kiriath-iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of waters of Nephtoah.

‖ Or, to the sea.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ‖ giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to En-rogel,

‖ Or, Raphaim.

‖ Or, Ierusalem.

17 And compasseth from the North, and goeth forth [l] to En-shemesh, and streetheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben,

[l] Which is in the tribe of Ephraim.

* Chap. 15.6.

18 So it goeth along to the side ouer against the plaine Northward, & goeth downe into the plaine,

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the [m] ende of Iorden Southward: this is the South coast.

[m] To the dry strait, where the riuer runneth into the salt sea.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coasts thereof round about, according to their families.

21 Now [n] the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemarim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which is [n] Ierusalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

[n] Which was not wholly in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

CHAP. XIX.

1 *The portion of Simeon,* 10 *Of Zebulun,* 17 *Of Issachar,* 24 *Of Asher,* 32 *Of Naphtali,* 40 *Of Dan.* 49 *The possession of Ioshua.*

AND the second lot came out to Simeon, euen for the tribe of the children of Simeon, according to their families: and their inheritance was in the [a] midst of the inheritance of the children of Iudah.

[a] According to Iaakobs prophecie, that he should be scattered among the other tribes, Gen. 49.7.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, & Azem,

4 And Eltolad, & Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazarsusah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages,

8 And all the villages that were round about these cities, vnto Baalathbeer, and ‖ Ramath

‖ Or, Ramath-negeb.

math Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah came the inheritance of the children of Simeon: for the part of the children of Judah was too [b] much for them: therefore the children of Simeon had their inheritance within their inheritance.

b But this large portion was giuen them by Gods prouidence to declare their increaſe in time to come.

10 ¶ Alſo the third lot aroſe for the children of Zebulun, according to their families: and the coaſtes of their inheritance came to Sarid.

c Meaning, toward the great Sea.

11 And their border goeth vp [c] Weſtward euen to Maralah, & reacheth to Dabbaſheth, and meeteth with the riuer that lieth before Jokneam,

12 And turneth from Sarid Eaſtward toward the ſunne riſing vnto the border of Chiſloth-tabor, and goeth out to Daberah, and aſcendeth to Japhia,

13 And from thence goeth along Eaſtward toward the ſunne riſing to Gittath-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compaſſeth it on the North ſide to Hannathon, and the ends therof are in the valley of Iphtah-el.

15 And Kattah, and Nahallal, & Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.

d There was an other Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun, according to their families: that is, theſe cities and their villages.

17 ¶ The fourth lot came out to Iſſachar, euen for the chilldren of Iſſachar, according to their families.

18 And their coaſt was Izreelah, & Cheſulloth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbith, and Kiſhion, & Abez,

21 And Remeth, and [e] En-gannim, and Enhaddah, and Beth-pazzez.

e There was an other citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were diſtincted by the tribe onely.

22 And this coaſt reacheth to Tabor, and Shahazimath, and Beth-shemeſh, & the ends of their coaſt reach to Jorden: ſixteene cities with their villages.

23 This is the inheritance of the tribe of the children of Iſſachar according to their families: that is, the cities and their villages.

24 ¶ Alſo the fift lot came out for the tribe of the children of Aſher according to their families.

25 And their coaſt was Helcath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal, and came to Carmel Weſtward, and to Shihor Libnath,

27 And turneth toward the ſunne riſing to Beth-dagon, and commeth to [f] Zebulum, and to the valley of Iiphtah-el, toward the North ſide of Beth-emek, and Neiel, and goeth out on the left ſide of Cabul,

f Ioyneth to the tribe of Zebulun, which lay more Eaſtward.

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coaſt turneth to Ramah and to the ſtrong citie of [g] Zor, and this border turneth to Hoſah, and the ends thereof are at the Sea from Hebel to Achzib,

g Which was Tyrus a ſtrong citie in the Sea.

30 Ummah alſo and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher, according to their families: that is, theſe cities and their villages.

32 ¶ The ſixt lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.

33 And their coaſt was from [h] Heleph, and from Allon in Zaanannim, and Adamineked, and Jabneel, euen to Lakum, and the endes thereof are at Jorden.

h Theſe cities were in the countrey of Zaananim.

34 So this coaſt turneth Weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South ſide, and goeth to Aſher on the Weſt ſide, and to Judah || by Jorden toward the Sunne riſing.

|| Or, euen vnto Iorden.

35 And the ſtrong cities are Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

i Of the which the lake of Genezareth had his name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Bethanah, and Beth-shemeſh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.

40 ¶ The ſeuenth lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-shemeſh,

42 And Shaalabbin, & Aialon, & Ithlah,

43 And Elon, and Timnathah, & Ekron,

44 And Eltekeh, & Gibbethon, & Baalah,

45 And Jehud, and Bene-berak, & Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Japho.

k Called Ioppe

47 But the coaſts of the children of Dan fell out too litle for them: therefore the children of Dan went vp to [l] fight againſt Leſhem, and tooke it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, * Dan, after the name of Dan their father.

l According as Iaakob had propheſied, Gen. 49.17.

* Iudg. 18.29.

48 This is the inheritance of the tribe of the children of Dan according to their families: that is, theſe cities and their villages.

49 ¶ When

49 ¶ When they had made an end of diuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Iehoshua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the city which he asked, euen *Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

* Chap.24.30.

51 *These are the heritages which Eleazar the Priest, and Iehoshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an ende of diuiding the countrey.

* Numb.34.17.

CHAP. XX.

2 The Lord commandeth Iehoshua to appoynt cities of refuge. 3 The vse thereof, 7 and their names.

THe Lord also spake vnto Iehoshua, saying,

2 Speake to the children of Israel, and say, *Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

* Exod.21.13. num.35.6,11,14 deut.19.2.

3 That the slayer that killeth any person [a] by ignorance, and vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

a At vnwares, and bearing him no grudge.

4 And he that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shew his cause † to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place, that he may dwell with them.

† Eb. in the eares of the Elders.

5 And if the [b] auenger of blood pursue after him, they shall not deliuer the slayer into his hand because he smote his neighbor ignorantly, neither hated he him beforetime:

b That is, the neerest kinsman of him that is slaine.

6 But he shall dwell in that citie vntill he stand before the Congregation in [c] iudgment, *or vntill the death of the hie Priest that shall bee in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, euen vnto the city frō whence he fled.

c Till his cause were proued. * Num.35.25.

7 ¶ Then they appoynted Kedesh in ‖Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba (which is Hebron) in the mountaine of Iudah.

‖ Or, Galile.

8 And on the other side Iorden toward Iericho Eastward, they appointed *Bezer in the wildernes vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

* Deut.4.43. 1.chro.6.78.

d Out of the halfe tribe of Manasseh beyond Iorden.

9 These were the cities appoynted for all the children of Israel, and for the stranger that soiourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the [e] Congregation.

e Before the Iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and fortie. 44 The Lord according to his promise gaue the children of Israel rest.

THen came the ‖principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iehoshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

‖ Or, the chiefe of the fathers.

2 And spake vnto them at Shiloh in the land of Canaan, saying, *The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

* Numb.36.2. a By Moses, by whose ministerie God shewed his power.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the [b] Kohathites, and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

b He meaneth them that were Priests: for some were but Leuites.

c Euery tribe gaue moe or fewer cities according as their inheritance was great or litle, Num.35.8.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, & out of the tribe of Naphtali, and out of halfe the tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of [d] Aaron being of the families of the Kohathites, and of the sonnes of Leui (for theirs was the first lot.)

d For Aaron came of Kohath, and therefore the Priests office remained in that familie.

11 So they gaue them to Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.

12 (But the land of the citie, and the villages thereof, gaue they to *Caleb the sonne of Iephunneh to be his possession)

* Chap.14.14. 1.chro.6.56.

13 ¶ Thus they gaue to the [e] children of Aaron the Priest, a citie of refuge for the slayer, euen Hebron with her suburbs, and Libnah with her suburbs,

e That is, the Priest of the familie of the Kohathites, of whō Aaron was chiefe.

14 And

14 And Jattir with her ſuburbs, and Eſhtemoa, and her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her [f] ſuburbs, Geba with her ſuburbs,

f The ſuburbs were a thouſand cubits from the wall of the cities round about, Num. 35.4.

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: foure cities.

19 All the cities of the children of Aaron Prieſts, were thirteene cities with their ſuburbs.

20 ¶ But to the families of the children [g] of Kohath of the Leuites, which were the reſt of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

g That were not Prieſts.

21 They gaue them the citie of refuge for the ſlayer, [h] Shechem with her ſuburbs in mount Ephraim, and Gezer with her ſuburbs,

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibethon with her ſuburbs,

24 Aiialon with her ſuburbs, Gath-rimmon with her ſuburbs: foure cities.

i Which dwelt in Canaan.

25 And out of the [i] halfe tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities for the other families of the children of Kohath were tenne with their ſuburbs.

27 ¶ Alſo vnto the children of Gerſhon of the families of the Leuites, they gaue out of the halfe tribe of Manaſſeh, the citie of refuge for the ſlayer, [k] Golan in Baſhan with her ſuburbs, and Beeſhterah with her ſuburbs: two cities.

k Golan & Kedeſh were the cities of refuge vnder the Gerſhonites.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabereh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs: foure cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkah with her ſuburbs, and Rehob with her ſuburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the ſlayer, Kedeſh in ‖ Galil, with her ſuburbs, & Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

‖ Or, Galile.

33 All the cities of the Gerſhonites, according to their families, were thirteene cities with their ſuburbs.

l They are here called the reſt, becauſe they are laſt numbred, and Merari was the yongeſt brother, Gen. 46.11.

34 ¶ Alſo vnto the families of the children of Merari the [l] reſt of the Leuites, they gaue out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her ſuburbs, and Jahazah with her ſuburbs,

m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Jorden, Chap. 20.8.

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: foure cities.

38 And out of the tribe of Gad they gaue for a citie of refuge for the ſlayer, Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, and Jazer with her ſuburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the reſt of the families of the Leuites) were by their lot, twelue cities.

41 And all the cities of the Leuites [n] within the poſſeſſion of the children of Iſrael were eight and fortie with their ſuburbs.

n Thus according to Iaakobs propheſie, they were ſcattered throughout the country, which God vſed to this end, that his people might be inſtructed in the true religion by them.

42 Theſe cities lay euery one ſeuerally with their ſuburbs round about them: ſo were all theſe cities.

43 ¶ So the Lord gaue vnto Iſrael al the land, which he had ſworne to giue vnto their fathers: and they poſſeſſed it, & dwelt therein.

44 Alſo the Lord gaue them reſt round about according to all that he had ſworne vnto their fathers: and there ſtood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things, which the Lord had ſaid vnto the houſe of Iſrael, but all came to paſſe.

* Chap. 23.14, 15

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manaſſeh are ſent againe to their poſſeſſions. 10 They build an altar for a memorial. 15 The Iſraelites reproue them. 21 Their anſwere for defence of the ſame.

THen [a] Joshua called the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh,

a After that the Iſraelites enioyed the land of Canaan.

2 And ſayd vnto them, Ye haue kept all that Moſes the ſeruaunt of the Lord [b] commanded you, and haue obeyed my voyce in all that I commanded you:

b Which was to goe armed before their brethren. Numb. 32.29.

3 Ye haue not forſaken your brethren this long ſeaſon vnto this day, but haue diligently kept the commandement of the Lorde your God.

4 And now the Lord hath giuen reſt vnto your brethren as he promiſed them: therefore now returne ye & go to your tents, to the land of your poſſeſſion, which Moſes the ſeruant of the Lord * hath giuen you beyond Jorden.

* Numb. 32.33. chap. 13.8.

5 But take diligent heed, to doe the commandement and Law, which Moſes the ſeruant of the Lord commanded you: That is, * that ye [c] loue the Lord your God, and walke in al his wayes, & keepe his commandements,

* Deut. 10.12.

c The Hebrewes wherein conſiſteth the fulfilling of the law.

and

and cleaue vnto him, and serue him with all your heart, and with all your soule.

d He commended them to God and prayed for them.

6 So Ioshua [d] blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: and vnto the other halfe therof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away to their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattell, with siluer and with gold, with brasse and with yron, and with great abundance of rayment: diuide the spoile of your enemies with your [e] brethren.

e which remained at home and went not to the warre, Num. 31. 27. 1. Sam. 30. 24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their possession, which they had obteined, according to the word of the Lord by the hand of Moses.

†Ebr. Geliloth, which countrey also was called Canaan, because the Amorites dwelling there were called Canaanites.

10 ¶ And when they came vnto the †borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built [f] there an altar by Iorden, a great altar to see to.

f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe vp [g] to warre against them.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed & corrupted.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of euery chiefe house a prince, according to al the tribes of Israel: for euery one was chiefe of their fathers household among ỳ ‖thousands of Israel.

‖ Or, multitude.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

h Not onely of the princes, but also of the common people.

16 Thus saith [h] the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse [*] of Peor, whereof we are not [i] cleansed vnto this day, though a plague came vpon the congregation of the Lord?

* Num. 25. 4

i Meaning, God is not fully pacified, for asmuch as no punishment can be sufficient for such wickednesse and idolatrie.

18 Ye also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, euen to morow he wil be wroth with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be [k] vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, & take possession among vs: but [l] rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

k In your inheritement.

l To bild any other seruice then God hath appointed, is to rebel against God, 1. Sam. 15. 23.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on [*] all the Congregation of Israel? and this man alone [m] perished not in his wickednesse.

* Chap 7. 1, 5.

m Signifying that if many suffered for one mans fault, for the fault of many all should suffer.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasseh answered, and said vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings theron, let the Lord [n] himselfe require it:

n Let him punish vs.

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your children might say to our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lord: so shall your children make our children [o] cease from fearing the Lord.

o Or, to turne backe from the true God.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shalbe a [*] witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, & in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Ye haue no part in the Lord.

* Gen. 31. 48. chap. 24. 27. verse 34.

28 Therefore said we, If so be that they should so say to vs or to our [p] generations in time to come, thē wil we answere, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offring nor for sacrifice, but it is a witnesse betweene vs and you.

p They signifie a wonderfull care that they haue toward their posterity, that they might liue in the true seruice of God.

29 God forbid, that wee should rebell against

against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offring, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation & heads ouer the thousands of Israel which were with him heard the words, that the children of Reuben, and children of Gad, and the children of Manasseh spake, † they were well content.

† Ebr. it was good in their eyes.

31 And Phinehas the sonne of Eleazar the Priest sayd vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is [q] among vs, because ye haue not done this trespasse against the Lord: now ye [r] haue deliuered the children of Israel out of the hand of the Lord.

q By preserving vs and gouerning vs.
r Whom if ye had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, & brought them answere.

33 And the saying pleased the children of Israel: & the children of Israel ‖ blessed God, and † minded not to go against them in battel, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

‖ Or, praised.
† Ebr. sayd.

34 Then the children of Reuben, and the children of Gad called the altar ‖ Ed: for it shall be a witnesse betweene vs, that the Lord is God.

‖ Or, witnes, as verse 27.

CHAP. XXIII.

2 Iosuua exhorteth the people, that they ioyne not themselues to the Gentiles, 7 that they name not their Idols. 14 The promise, if they feare God, 15 And threatnings, if they forsake him.

AND a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Iosuua was old, and † stricken in age,

† Ebr. commen into yeeres.

2 Then Iosuua called all Israel, & their Elders, and their Heads, and their Iudges, and their officers, and sayd vnto them, I am old, and stricken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations [a] before you, how the Lord your God himselfe hath fought for you.

a Your eyes bearing witnes.

4 Beholde, I haue ‖ diuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea † Westward.

‖ Or, ouerthrowen these nations.
† Ebr. at the Sun set.

5 And the Lord your God shall expell [b] them before you, and cast them out of your sight, & ye shall possesse their land as the Lord your God hath said vnto you.

b Which yet remaine and are not ouercome, as chap. 13. 2.

6 Be ye therefore of a valiant courage, to obserue and do all that is written in the booke of the Law of Moses, * that ye turne not therefrom to the right hand nor to the left,

* Deut. 5. 32. and 28. 14.

7 Neither company with these nations: that is, with them which are [c] left with you, neither * make mention of the name of their gods, [d] nor cause to sweare by them, neither serue them nor bow vnto them:

c And not yet subdued.
* Psal. 16. 4.
d Let not the Iudges admit an othe, which any shall sweare by their idoles.

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mightie, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God hee fighteth for you, as he hath promised you.

* Leuit. 26. 8. deut. 32. 30.

11 Take good heed therefore vnto your † selues, that ye loue the Lord your God.

† Ebr. soules.

12 Els, if ye go backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall ‖ make marriages with them, and ‖ go vnto them, and they to you,

‖ Or, be of their affinitie.
‖ Or, haue conuersation with them.

13 Know ye for certaine, that the Lorde your God will cast out no more of these nations from before you: * but they shalbe a snare and destruction vnto you, and a whip on your sides, and thornes in your [e] eyes, vntill ye perish out of this good land, which the Lord your God hath giuen you.

* Exod. 23. 33. numb. 33. 55. deut. 7. 16.
e Meaning, they shalbe a continuall griefe vnto you, and so the cause of your destruction.

14 And behold, this day doe I [f] enter into the way of all the world, and yee know in all your [g] hearts and in all your soules, that * nothing hath failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

f I die accepting to the course of nature.
g Most certainely.
* Chap. 21. 45.

15 Therefore as all ‖ good things are come vpon you, which the Lord your God promised you, so shall the Lorde bring vpon you euery ‖ euill thing, vntill he haue destroyed you out of this good land, which the Lord your God hath giuen you.

‖ Or, promises.
‖ Or, threatnings as chap. 24. 20.

16 When ye shall [h] transgresse the couenant of the Lord your God, which hee commanded you, and shal go and serue other gods, and bow your selues to them, then shall the wrath of the Lord wax hote against you, and yee shall perish quickly out of the good land which he hath giuen you.

h He sheweth that no euill can come vnto man, except he offend God by disobedience.

CHAP. XXIIII.

2 Iosuua rehearseth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Iosuua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Iosuua assembled againe all the [a] tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, and they presented themselues before [b] God.

a That is, the nine tribes and the halfe.
b Before the Arke, which was brought to Shechem, when they went to bury Iosephs bones.

2 Then

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, *Your fathers dwelt beyond the [c] flood in old time, euen Terah the father of Abraham: and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seed, and *gaue him Izhak.

4 And I gaue vnto Izhak, *Iaakob and Esau: and I gaue vnto *Esau mount Seir, to possesse it: but *Iaakob and his children went downe into Egypt.

5 *I sent Moses also and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

6 So I *brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto *the red Sea.

7 Then they cried vnto the Lord, and he put ‖ a darknesse betweene you and the Egyptians, and wrought the sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernesse [d] a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, *and they fought with you: but I gaue them into your hand, and ye possessed their countrey, and I destroyed them out of your sight.

9 *Also Balak the sonne of Zippor king of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: therfore he blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the [e] men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites and the Iebusites, and I deliuered them into your hand.

12 And I sent *hornets before you, which cast them out before you, euen the two kings of the Amorites, and not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein ye did not labour, and cities which yee built not, and ye dwell in them, and eate of the vineyards and oliue trees, which ye planted not.

14 Nowe therefore [f] feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your fathers serued beyond the flood and in Egypt, and serue yee the Lord.

15 And †if it seeme euill vnto you to serue the Lord, chuse you this day whom yee will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: but I and mine house will serue the Lord.

16 Then the people answered and saide, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, hee brought vs and our fathers out of the land of Egypt, from the house of bondage, and hee did those great miracles in our sight, and preserued vs in all the way that we went, and among all the people thorow whom ye came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: therefore will wee also serue the Lord, [h] for he is our God.

19 And Ioshua said vnto the people, Yee cannot serue the Lord: for he is an holy God: he is a iealous God: hee will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord and serue strange gods, *then hee will returne, and bring euill vpon you, and consume you, after that hee hath done you good.

21 And the people said vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua said vnto the people, Yee are witnesses [i] against your selues, that yee haue chosen you the Lord, to serue him: and they said, We are witnesses.

23 Then put away nowe, said hee, the strange [k] gods which are among you, and bow your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God will wee serue, and his voyce will we obey.

25 So Ioshua [l] made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote these words in the booke of the Law of God, and tooke a great stone, and pitched it there vnder an ‖ oke that was in the Sanctuary of the Lord.

27 And Ioshua said vnto all the people, Behold, this stone shall be a witnesse vnto vs: for it [m] hath heard all the wordes of the Lord which hee spake with vs: it shall be therefore a witnesse against you, lest you denie your God.

28 Then Ioshua let the people depart, euery man vnto his inheritance.

29 And after these things Ioshua the sonne of Nun, the seruant of the Lord died, being an hundred and ten yeeres old.

30 And they buried him in the border of his inheritance in *Timnath-serah, which is in mount Ephraim, on the North side of mount Gaash.

31 And Israel [n] serued the Lord all the dayes of Ioshua, and all the dayes of the Elders

T

*Gen.11.31. iudeth 5.6,7. c Eup hrates in Mesopotamia, Gen.11.26.

*Gen.21.2.

*Gen.25.26.

*Gen.36.8.

*Gen.46.6.

*Exod.3.10.

*Exod.12.37.

*Exod.14.9.

‖Or, a cloud.

d Euen fortie yeeres.

*Num.21.29.

*Num.22.5. deut.23.4.

e Because it was the chiefe citie, vnder it he conteineth all the countrey: else they of the citie fought not.

*Exod.23.28. deut.7.20. chap.11.20.

f This is the true vse of Gods benefits, to learn thereby to feare & serue him with an vpright conscience.

† Ebr. if it be euil in your sight.

g This teacheth vs, that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

h How much more are we bound to serue God in Christ, by whom wee haue receiued the redemption of our soules?

*Chap.23.15.

i If you doe the contrary, your owne mouthes shall condemne you.

k Out of your hearts and otherwise.

l By ioyning God & the people together: also he repeated the promises and threatnings out of the Law.

‖Or, elme.

m Rather then mans dissimulation should not be punished, the dumbe creatures shall cry for vengeance.

*Gen.50.26. iudg.2.9.

n Such are the people commonly as the rulers are.

ders that ouerliued Ioshua, and which had knowen all the workes of the Lord that he had done for Israel.

*Gen.50 25. exod.13.19. 32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iaakob bought of * the sonnes of Hamor the father of Shechem, for an hundred pieces of siluer, and the children of Ioseph had them in their inheritance.

*Gen.33.19.

33 Also Eleazar the sonne of Aaron died, whom they buried in † the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

† Ebr. Gibeath Phinehas.

The booke of Iudges.

THE ARGVMENT.

ALbeit there is nothing that more prouoketh Gods wrath then mans ingratitude, yet is there nothing so displeasant and heinous that can turne backe Gods loue from his Church For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowledging his great benefits and giuing thankes for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from liberty, and cast them into slauerie, to the intent they might feele their own miseries, and so call vnto him and be deliuered) So to shew that his mercies endure for euer, hee raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God, for the gouernance of his people. They were foureteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul, ruled 377. yeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion, against idolatry and superstition: next, what great danger that Commonwealth is in, when as God giueth not a Magistrate, to retaine his people in the pureneſſe of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constitute captaine. 6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

AFter that Ioshua was dead, the children of Israel [a] asked the Lord, saying, [b] Who shall goe vp for vs against the Canaanites, to fight against them?

a By the iudgement of Urim, reade Exod. 28. 30. num. 27. 21. 1. sam. 28. 6.

b Who shalbe our captaine.

2 And the Lord said, Iudah shall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah said vnto Simeon his [c] brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise wil goe with thee into thy lot: so Simeon went with him.

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Ioſh. 19.1.

4 Then Iudah went vp, and the Lorde deliuered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

‖ Or, the lord of Bezek.

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slewe the Canaanites, and the Perizzites.

d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leu. 24. 19, 20.

6 But Adoni-bezek fled, & they pursued after him, and caught him, and [d] cut off the thumbs of his hands and of his feet.

7 And Adoni-bezek said, Seuenty kings hauing the thumbs of their hands and of their feet cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the [e] citie on fire)

e Which was afterward built againe & possessed by the Iebusites, 2. Sam. 5. 6

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they slew [f] Sheshai, and Ahiman and Talmai.

* Iosh. 15. 14.

f These three were giants, and the children of Anak.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-sepher.

12 And Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs ponger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, [g] and she lighted off her asse, and Caleb said vnto her, What wilt thou?

g Reade Ioſh. 15. 18.

15 And she answered him, Giue me a blessing: for thou hast giuen mee a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneath.

16 ¶ And the children of [h] Keni Moses father in Law went vp out of the city of the palme trees with the children of Iudah, into the wildernesse of Iudah, that lieth in the South of

h This was one of the names of Moses father in law, reade Num. 10. 29.

of Arad, and went & dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephah, and vtterly destroyed it, and called the name of that citie * Hormah.

* Numb. 21. 3.

18 Also Iudah tooke [i] Azzah with the coastes thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

i These cities and others were afterward possessed of the Philistims, 1. Sam. 6. 17.

19 And the Lord was with Iudah, and he possessed the mountaines: for hee could not driue out the inhabitants of the valleys, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had said, and hee expelled thence the three sonnes of Anak.

* Numb. 14. 24. Iosh. 14. 13. and 15. 14.

21 But the children of Beniamin did not cast out the Iebusites, that [k] inhabited Ierusalem: therefore the Iebusites dwel with the children of Beniamin in Ierusalem vnto this day.

k For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie before time was * Luz)

* Gen. 28. 19.

24 And the spies saw a man come out of the city, and they said vnto him, Shew vs, we pray thee, the way into the citie, * and we will shew thee mercy.

* Iosh. 2. 14.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: [l] but the Canaanites, dwelled still in that land.

* Iosh. 17. 11.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap. 3. 4.

28 Neuertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

* Iosh. 16. 10.

30 ¶ Neither did [m] Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them [n] out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

‖ Or, afflicted them.

35 And the Amorites ‖ dwelt stil in mount Heres in Aijalon, and in Shaalbim, and when the [o] hand of Iosephs familie preuailed, they became tributaries.

‖ Or, would dwel.

o Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from [p] Selah and vpward.

p Which was a citie in Arabia, or as some reade, from the rocke.

CHAP. II.

1 *The Angel rebuketh the people because they had made peace with the Canaanites.* 11 *The Israelites fell to idolatrie after Ioshuas death.* 14 *They are deliuered into the enemies hands.* 16 *God deliuereth them by Iudges.* 22 *Why God suffered idolaters to remaine among them.*

AND an [a] Angel of the Lord came vp from Gilgal to Bochim, & said, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you,

a That is, messenger, or Prophet, as some thinke, Phinehas.

2 * Ye also shall make no couenant with the inhabitants of this land, * but shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

* Deut. 7. 2. * Deut. 12. 3.

3 Wherefore, I said also, I will not cast them out before you, but they shall bee * as thornes vnto your sides, and their gods shall be you ‖ destruction.

* Iosh. 23. 13. ‖ Or, snare.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, ‖ Bochim, and offered sacrifices there vnto the Lord.

‖ Or, weeping.

6 ¶ Now when Ioshua had [b] sent the people away, the children of Israel went euery man into his inheritance to possesse the land.

b After that he had diuided to euery man his portion by lot, Iosh. 24. 28.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seene all the great [c] workes of the Lord that he did for Israel.

c Meaning, the wonders and miracles.

8 But Ioshua the sonne of Nun the seruant of the Lord died, when hee was an hundred and ten yeeres old:

9 And they buried him in the coasts of his inheritance, in [d] Timnath-heres in mount Ephraim, on the North side of mount Gaash.

d Heres by turning the letters backward, is Serah. as Iosh. 24. 30.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord,

nor yet ỹ works, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued [e] Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of ỹ land of Egypt, & followed other gods, euen the gods of the people that were round about thẽ, & bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued * Baal and [f] Ashtaroth.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the hand of spoilers, that spoiled them, and hee * sold them into the handes of their enemies round about them, so that they could no longer stand before their enemies.

15 [g] Whithersoeuer they went out, the [h] hand of the Lord was sore against them, as the Lord had said, and as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp ‖ Iudges, which † deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the [i] way, wherein their fathers walked, obeying the commaundements of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord † had compassion on their gronings, [k] because of them that oppressed them & tormented them)

19 Yet * when the Iudge was dead, they returned, and † did worse then their fathers, in following other gods to serue them & worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commaunded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the [l] nations, which Iosh̃ua left when he died,

22 That through them I may [m] proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and droue them not out immediatly, neither deliuered them into the hand of Iosh̃ua.

CHAP. III.

1 *The Canaanites were left to try Israel.* 9 *Othniel deliuereth Israel.* 21 *Ehud killeth king Eglon.* 13 *Shamgar killeth the Philistims.*

THese now are the nations which the Lord left, that he might proue Israel by them (euen as many of Israel as had not knowen all the [a] warres of Canaan,

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessours knew [b] not)

3 Fiue princes of the Philistims, & all the Canaanites, and the Sidonians, & the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which hee commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

6 And they tooke [c] their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgat the Lord their God, and serued Baalim, and [d] Asheroth.

8 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hand of Chushan-rishathaim King of ‖ Aram-naharaim, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, and hee saued them, euen Othniel the sonne of Kenaz, Calebs ponger brother.

10 And the [e] spirit of the Lord came vpon him, and hee iudged Israel, and went out to warre: and the Lord deliuered Chushan-rishathaim King of ‖ Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the land had rest [f] forty yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord [g] strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, & they possessed the city of palme trees.

14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

15 But when the children of Israel cryed vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera the sonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud ‖ made him a dagger with two

[e] That is, all maner of idoles.

*Chap. 10.6.
[f] These were Idoles, which had the forme of an ewe or sheepe among the Sidonians.
*Psal. 44.12. Isa. 50.1.

[g] In all their enterprises.
[h] The vengeance.

§ Or, Magistrates.
† Ebr. saued.

[i] Meaning, from the true religion.

† Ebr. repented.
[k] Seeing their cruelties.

*Chap. 3.12.
† Ebr. corrupt themselues.

[l] As the Hiuites, Iebusites, Amorites, &c.
[m] So that both outward enemies and false prophets are but a triall to proue our faith, Deut. 13.3. and chap. 3.1.

a Which were atchieued by the hands of God, and not by the power of man.
b For they trusted in God, and he fought for them.

c Contrary to Gods commandement, Deut. 7.3.

d Trees or woods erected for idolatrie.

‖ Or, Mesopotamia.

e He was stirred vp by the Spirit of the Lord.

‖ Or, Syria.

f That is, 32. vnder Iosh̃ua, and eight vnder Othniel.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

‖ Or, Beniamin.
‖ Or, left handed.

‖ Or, caused a dagger to be made.

two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon King of Moab (& Eglon was a very fat man)

18 And when hee had now presented the present, hee sent away the people that bare the present,

h Or, as some reade, from the places of idoles.

19 But he turned againe from the [h] quarries, that were by Gilgal, and said, I haue a secret errand vnto thee, O King. Who said, Keepe [i] silence: and all that stood about him, went out from him.

i Till all be departed.

20 Then Ehud came vnto him, (and hee sate alone in a summer parlour, which he had) and Ehud saide, I haue a message vnto thee from God. Then he arose out of his throne.

21 And Ehud put foorth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that hee could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and shut the doores of the parler vpon him, and locked them.

‖ Or, hall.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parler were locked, they sayd, † Surely hee doeth his easement in his summer chamber.

† Ebr. he couereth his feet.

25 And they taried til they were ashamed: and seeing he opened not the doores of the parler, they tooke the key, and opened them, & behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, ‖ hee blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

‖ Or, caused the trumpet to be blowen, Num. 10.2,3.

28 Then said he vnto them, Follow mee: for the Lord hath deliuered your enemies, euen Moab into your hand. So they went downe after him, and took the passages of Iorden toward Moab, & suffred not a man to passe ouer.

29 And they slew of the Moabites the same time about ten thousand men, all ‖ fed men, and all were warriors, & there escaped not a man.

‖ Or, strong, and big bodied.

† Ebr. humbled.

30 So Moab was † subdued that day, vnder the hand of Israel: and the [k] land had rest fourescore yeeres.

k Meaning, the Israelites.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistims sixe hundred men with an oxe [l] goad, and he also deliuered Israel.

l So that it is not the number nor the meanes that God regardeth, when he will get the victorie.

CHAP. IIII.

1 *Israel sinne and are giuen into the hands of Iabin.* 4 *Deborah iudgeth Israel, and exhorteth Barak to deliuer the people.* 15 *Sisera fleeth,* 17 *and is killed by Iael.*

AND the children of Israel † beganne againe to doe wickedly in the sight of the Lord when Ehud was dead.

† Ebr. added, or continued to do euill.

2 And the Lord sold them into the hand of [a] Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in [b] Harosheth of the Gentiles.

a There was an other Iabin, whom Ioshua killed & burnt his citie Hazor, Iosh. 11.13.

b That is, in a wood, or strong place.

3 Then the children of Israel cried vnto the Lord: for hee had nine hundred charets of yron, and twenty yeeres he had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth [c] iudged Israel.

c By the spirit of prophecie, resoluing of controuersies and declaring the will of God.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel [d] commaunded, saying, Goe, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

d And reuealed vnto me by the spirit of prophecie.

7 And I will draw vnto thee to the * ‖ riuer Kishon Sisera, the captaine of Iabins armie, with his charets, and his multitude, and will deliuer them into thine hand.

* Psal.83.9,10.
‖ Or, valley.

8 And Barak said vnto her, [e] If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

e Fearing his owne weakenes and his enemies power, he desireth the prophetesse to go with him, to assure him of Gods will from time to time.

9 Then she answered, I will surely goe with thee, but this iourney that thou takest, shal not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose & went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ hee went vp on his feete with ten thousand men, and Deborah went vp with him.

‖ Or, he led after him 10000 men.

11 (Now Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moses, was departed from the † Kenites, and pitched his tent [f] vntill the plaine of Zaanaim, which is by Kedesh)

‖ Or, posteritie.
* Num.10.29.
† Ebr. from Kain.
f Meaning, that he possessed a great part of that countrey.

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, euen nine hundred charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, [g] Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went down from mount Tabor, & ten thousand men after him.

g She still encourageth him to this enterprise by assuring him of Gods fauor and ayde.

15 And the Lord destroyed Sisera and all his charets, and all his hoste with the edge of the sword before Barak, so that Sisera lighted

downe off his charet, and fled away on his feet.

* Psal. 83. 10.

16 But *Barak pursued after the charets, and after the host vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Iael the wife of [h] Heber the Kenite: (for peace was betweene Iabin the king of Hazor, and betweene the house of Heber the Kenite)

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioyned with Israel.

18 And Iael went out to meete Sisera, and said vnto him, Turne in my lord, turne in to mee: feare not. And when hee had turned in vnto her into her tent, she couered him with a || mantle.

|| Or, blanket.

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirstie. And shee opened * a bottle of milke, and gaue him drinke, and couered him.

* Chap. 5. 25.

20 Againe he said vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is [i] any man here? thou shalt say, Nay.

i To wit, Sisera.

21 Then Iael Hebers wife tooke a [k] naile of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote the naile into his temples, and fastened it into the ground, (for he was fast asleepe, and wearie) and so he died.

k That is, the pinne or stake, whereby it was fastened to the ground.

22 And beholde, as Barak pursued after Sisera, Iael came out to meet him, and said vnto him, Come, and I will shewe thee the man, whom thou seekest: and when hee came into her tent, behold, Sisera lay [l] dead, and the naile in his temples.

l So he saw that a woman had the honor, as Deborah prophesied.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel † prospered, and preuailed against Iabin the king of Canaan, vntill they had destroyed Iabin king of Canaan.

† Ebr. went and was strong.

CHAP. V.

1 *The song and thanksgiuing of Deborah and Barak, after the victorie.*

THen sang Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the [a] people that offered themselues willingly.

a To wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye Kings, hearken ye Princes: I, euen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, *when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the clouds also dropped water.

* Deut. 4. 11.
* Deut. 2. 1.

5 * The mountaines melted before the Lord, * as did that Sinai before the Lord God of Israel.

* Psal 97 5.
* Exod. 19. 18.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael, the hie wayes were [b] vnoccupied, and the trauellers walked thorow bywayes.

* Chap. 3. 31.
* Chap 4. 18.
b For feare of the enemies.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rose vp a [c] mother in Israel.

c Miraculously stirred vp of God to plite them and deliuer them.

8 They chose new gods: then was warre in the gates. Was there a [d] shield or speare seene among fortie thousand of Israel?

d They had no heart to resist their enemies.

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on [e] white asses, ye that dwell by [f] Middin, and that walke by the way.

e Ye gouernors.
f As in ranger of your enemies.

11 For the noyse of the archers appaised among the [g] drawers of water: there shal they rehearse the righteousnes of the Lord, his righteousnes of his townes in Israel: then did the people of the Lord goe downe to the gates.

g For now you may draw water without feare of your enemies.

12 Vp Deborah, vp, arise, and sing a song: arise Barak, and leade [h] thy captiuity captiue, thou sonne of Abinoam.

h To wit, them that kept thy people in captiuitie.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim [i] their root arose against Amalek: and after thee, Beniamin shall fight against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

i Iosua first fought against Amalek. & Saul destroyed him.
k Euen the learned did helpe to fight.

15 And the princes of Issachar were with Deborah, and [l] Issachar, and also Barak: hee was set on his feet in the valley: for the diuisions of Reuben were great [m] thoughts of heart.

l Euen the whole tribe.
m They marueiled, that they came not ouer Iordan to helpe them.

16 Why abodest thou among the sheepefolds, to heare the bleatings of the flocks? for the diuisions of Reuben were great thoughts of heart.

17 [n] Gilead abode beyond Iordan: and why doeth Dan remaine in ships? Asher sate on the sea shore, and taried in his [o] decayed places.

n She reproueth all the that came not to helpe their brethren in their necessitie.
o Either by beating of the sea, or by mining.

18 But the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Tanaach by the waters of Megiddo: they receiued no gaine of [p] money.

p They wanne nothing, but lost all.

20 They fought from heauen, euen the starres in their courses fought against Sisera.

21 The riuer Kishon [q] swept them away, that ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

q As a besome doth the filth of the house.

22 Then were the horsehooues broken with the oft beating together of their mightie men.

r It was a city neere Tabor, where they fought.

23 Curse yee [r] Meroz: (said the Angel of the

the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shall be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water, and she gaue him milke: she brought foorth [f] butter in a lordly dish.

[f] Some reade, churned milke in a great cup.

26 Shee put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: shee smote off his head, after she had wounded, and pearsed his temples.

27 He bowed him downe at her feete, hee fell downe, and lay still: at her feete he bowed him downe, and fell: and when hee had sunke downe, he lay there † dead.

†Ebr. destroyed.

28 The mother of Sisera looked out at a window, and cried thorow the lattesse, Why is his charet so long a comming? why tarie the ‖ wheeles of his charets?

‖Or, feete.

29 Her wise ladies answered her, yea, [t] she answered her selfe with her owne words,

[t] That is, shee comforted her selfe.

30 Haue they not gotten, and they diuide the spoile? euery man hath a maide or two. Sisera hath a pray of diuers coloured garments, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoile.

[u] Because hee was chiefe of the armie.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the [x] Sunne when he riseth in his might. And the land had rest fortie yeeres.

[x] Shall growe daily more and more in Gods fauour.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 24 Gideon is sent to be their deliuerer. 37 He asketh a signe.

AFterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed against Israel, [a] and because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.

[a] For feare of the Midianites, they fled into the dennes of the mountaines.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, and they of the ‖ East, and came vpon them,

‖Or, of Kedem.

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto [b] Azzah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

[b] Euen almost the whole countrey.

5 For they went vp, and their cattell, and came with their tents as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

[c] This is the end of Gods punishments, to call vs to repentance, that they may seeke for helpe of him.

6 So was Israel exceedingly impouerished by the Midianites: therefore the [c] children of Israel cryed vnto the Lord.

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lorde your God: *feare not the gods of the Amorites in whose land you dwell: but yee haue not obeyed my voice.

* 2. King. 17. 35, 38. iere. 10. 2.

11 ¶ And the Angel of the Lord came, and sate vnder the oke which is in Ophrah, that perteined vnto Joash [y] father of the Ezrites, and his sonne Gideon threshed wheat by the winepresse, ‖ to hide it from the Midianites.

‖Or, to prepare his flight.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, [d] Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers told vs of, and sayd, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

[d] This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iustified.

14 And the [e] Lord looked vpon him, and said, Go in this thy [f] might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

[e] That is, Christ appearing in visible forme.

[f] Which I haue giuen thee.

15 And hee answered him, Ah my Lorde, whereby shall I saue Israel? behold, my ‖ father is poore in Manasseh, and I am the least in my fathers house.

‖Or, family.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.

[g] So that hee see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offring, and lay it before thee. And he said, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kid, and vnleauened bread of an [h] Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

[h] Of Ephah, reade Exod. 16. 36.

20 And the Angel of God said vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lorde put foorth the end of the staffe that he held in his hand, and touched the flesh and the vnleauened bread:

bread: and there arose vp fire [i] out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord said vnto him, Peace be vnto thee, feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Iehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers young bullocke, and another bullocke [k] of seuen yeres old, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

26 And build an altar vnto the Lord thy God vpon the toppe of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the [l] groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him: but because he feared to doe it by day for his fathers houshold, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the [m] second bullocke offered vpon the altar that was made.

29 Therefore they saide one to another, Who hath done this thing? and when they inquired and asked, they said, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie sayd vnto Ioash, Bring out thy sonne, that he may die: for hee hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Ioash sayd vnto all that stood by him, Will yee plead Baals cause? or will yee saue him? [n] hee that will contend for him, let him die ere the morning. If hee be God, let him pleade for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal plead for himselfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord † came vpon Gideon, * and he blew a trumpet, and ° Abiezer was ioyned with him.

35 And he sent messengers throughout all Manasseh, which also was ioyned with him, and he sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meete them.

36 Then Gideō said vnto God, [p] If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wooll in the threshing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morow, and thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe, Gideon said vnto God, Be not angry with me, that * I may speak once more: let me proue once againe, I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dewe be vpon all the ground.

40 And God did so that same night: for it was [q] dry vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wondrous sort. 25 Oreb and Zeeb are slaine.

THen * Ierubbaal (which is Gideō) rose vp early, & all the people that were with him, & pitched beside † the well of Harod, so that the hoste of the Midianites was on the North side of them in the valley by the hill of † Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, lest Israel make their [a] vaunt against me, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, and say, * Who so is timorous or fearefull, let him returne, and depart earely from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will [b] trie them for thee there: and of whom I say vnto thee, This man shall go with thee, the same shall go with thee: and of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues as a dogge lappeth, them put by themselues, and euery one that shall bow downe his knees to [c] drinke, put apart.

6 And the number of them that lapped by putting their hands to their mouthes, were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then

[i] By the power of God onely, as in the sacrifice of Helias, 1. King. 18.38.

[*] Exod. 33.20. chap. 13.22.

[‖] Or, the Lord of peace.

[k] That is, as the Chalde text writeth, ten seuen yeres.

[l] Which growed about Baals altar.

[m] Meaning, the fat Bull, which was kept to be offered vnto Baal.

[n] Thus wee ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

[†] Ebr. clad Gideon. * Num. 10 3. chap. 3.27.

[°] The family of Abiezer, whereof he was.

[p] This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

[q] Whereby he was assured that it was a miracle of God.

* Chap. 8.35.

† Ebr. En harod.

† Ebr. Hammoreh.

[a] God will not that any creature depriue him of his glory.

* Deut. 20.8. 1. mac. 3.56.

[b] I will giue thee a proofe to know them that shall goe with thee.

[c] Let them depart as vnmeet for this enterprise.

7 ¶ Then the Lord said vnto Gideon, By these three hundred men that lapped, will I saue you, & deliuer the Midianites into thine hand: and let all the other [d] people goe euerie man vnto his place.

d That is, the one and thirtie thousand, and seuen hundred. Looke verses 3. and 6.

8 ¶ So the people tooke vitailes † with them, and their trumpets: and hee sent all the rest of Israel, euery man vnto his tent, and ‖ reteined the three hundred men: and the host of Midian was beneath him in a valley.

† Ebr. in their hands.

‖ Or, encouraged.

9 ¶ And the same night the Lord said vnto him, Arise, [e] get thee downe vnto the host: for I haue deliuered it into thine hand.

e Thus the Lord by diuers meanes doeth strengthen him, that he faint not in so great an enterprise.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruant downe to the host,

11 And thou shalt hearken what they say, and so shall thine hands be strong to go downe vnto the host. Then went he downe and Phurah his seruant vnto the outside of the souldiers that were in the host.

12 ¶ And the Midianites, and the Amalekites, and all * they of the East, lay in the valley like grashoppers in multitude, & their camels were without number, as the sand which is by the sea side for multitude.

* Chap. 6. 33.

13 And when Gideon was come, behold, a man told a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a [f] cake of barley bread tumbled from aboue into the host of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

f Some reade, a trembling noise of barley bread: meaning, that one of no reputation should make their great armie to tremble.

14 And his fellow answered, and said, This is nothing else saue the sword of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the host.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, hee [g] worshipped, and returned vnto the host of Israel, and said, Vp: for the Lord hath deliuered into your hand the host of Midian.

g Or, gaue God thankes, as it is in the Chalde text.

16 And hee diuided the three hundred men into three bands, and gaue euery man a trumpet in his hand with emptie pitchers, and ‖ lampes [h] within the pitchers.

‖ Or, firebrands.

h These weake meanes God vsed to signifie that the whole victory came of him.

17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the host: euen as I doe, so doe you.

18 When I blow with a trumpet and all that are with me, blow yee with trumpets also on euery side of the host, and say, [i] For the Lord, and for Gideon.

i That is, the victory shalbe the Lords and Gideons his seruant.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outside of the host, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blewe with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withall: and they cryed, The [k] sword of the Lord and of Gideon.

k Shall destroy the enemies.

21 And they stood, euery man in his place round about the host: and all the host ‖ ranne, and cryed, and fled.

‖ Or, broke their aray.

22 And the three hundred blew with trumpets, & * the Lord set euery mans sword vpon his [l] neighbour, and vpon all the host: so the host fled to Beth-hashittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

* Isa 9.4.

l The Lord caused the Midianites to kill one another.

23 Then the men of Israel being gathered together out of Naphtali, & out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the [m] waters vnto Beth-barah, and Jorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah, and Jorden.

m Meaning, the passages of the foords that they should not escape.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slewe Oreb vpon the rocke Oreb, and slewe Zeeb at [n] the wine presse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Jorden.

* Psal. 83. 11. isa 10. 26.

n These places had their names of the actes that were done there.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 who appeaseth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth and Penuel. 27 Hee maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim said vnto him, [a] Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharpely.

a They began to cauill, because he had the glory of the victory.

2 To whom he said, What haue I now done in comparison of [b] you? is not the [c] gleaning of grapes of Ephraim better, then the vintage of Abiezer?

b Which haue slaine two princes, Oreb and Zeeb.

c This last acte of the whole tribe is more famous, then the whole enterprise of euery man of one family.

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Jorden to passe ouer, he, and the three hundred men that were with him, wearie, yet pursuing them.

5 And hee said vnto the men of Succoth, Giue, I pray you, [d] morsels of bread vnto the people † that follow me (for they be wearie) that I may follow after Zebah and Zalmunna Kings of Midian.

d Or, some small portion.

† Ebr. that are at my feete.

6 And the princes of Succoth said, Are the [e] handes of Zebah and Zalmunna now in thine

e Because thou hast ouercome my handfull, thinkest thou to haue ouercome the whole?

thine hands, that we should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will † teare your flesh with thornes of the wildernesse and with briers.

† Ebr. beate in pieces.

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this towre.

f Hauing gotten the victorie.

10 ¶ Now Zebah and Zalmunna were [g] in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hosts of them of the East: for there was slaine an hundred and twentie thousand men, that drew swords.

g A citie Eastward beyond Iordan.

11 ¶ And Gideon went thorow them that dwelt in [h] Tabernacles on the East side of Nobah and Iogbehah, and smote the host: for the hoste was careleſſe.

h He went by the wildernesse where the Arabians dwelt in tents.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, [i] the sunne being yet hie,

i Some reade, before the sunne rose vp.

14 And tooke a seruant of the men of Succoth, and inquired of him: and hee ‖ wrote to him the princes of Succoth and the Elders thereof, euen seuentie and seuen men.

‖ Or, described.

15 And he came vnto the men of Succoth, and said, Behold Zebah & Zalmunna, by whom ye vpbraided me, saying, Are the hands of Zebah and Zalmunna already in thine hands, that we should giue bread vnto thy wearie men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse and briers, and † did teare the men of Succoth with them.

† Ebr. brake in pieces, as one thresheth corne.

17 Also he brake downe the towre of * Penuel, and slew the men of the citie.

* 1. King. 12. 25.

18 ¶ Then said hee vnto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabor? and they answered, ‖ As thou art, so were they: euery one was like the children of a King.

‖ Or, they were like vnto thee.

19 And he said, They were my brethren, euen my [k] mothers children: as the Lord liueth, If ye had saued their liues, I would not slay you.

k We came all out of one belly: therefore I will be reuenged.

20 Then he said vnto Ieether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because hee was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for [l] as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels neckes.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.

‖ Or, collars.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy [m] sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

m That is, thy posteritie.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my child reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, [n] I would desire a request of you, that you would giue me euery man the earerings of his pray (for they had golden earerings because they were Ismaelites)

n His intent was to shew himselfe thankefull for this victory by reflozing of religion, which, because it was not according as God had commanded, turned to their destruction.

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earerings of his pray.

26 And the weight of the golden earerings that hee required, was a thousand and seuen hundred shekels of golde, beside collars ‖ and iewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

‖ Or, sweet balles.

27 And Gideon made an [o] Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

o That is, such things as pertein to the vse of the Tabernacle. Locke more of Ephod, Exo. 28. 4. 6. & 1. Sam. 2. 18. and 2. Sam. 6. 14. and chap. 17. 6.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse fortie yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes † begotten of his body: for he had many wiues.

† Ebr. which came out of his thigh.

31 And his concubine that was in Shechem, bare him a sonne also, whose name hee called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the [p] father of the Ezrites.

p Which citie belonged to the family of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made [q] Baal-berith their god.

q That is, Baal to whom they had bound themselues by couenant.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither [r] shewed they mercy on ỹ house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

r They were vnmindfull of God and vnkind toward him, by whom they had receiued so great a benefite.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his [a] mothers brethren, and communed with them, and with all

a To practise with his kinsefolkes for the attaining of the kingdome.

the family, and houſe of his mothers father, ſaying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the ſonnes of Ierubbaal, which are ſeuentie perſons, reigne ouer you, either that one reigne ouer you? Remember alſo, that I am your [b] bone, and your fleſh.

b Of your kinred by my mothers ſide.

3 Then his mothers brethren ſpake of him in the audience of all the men of Shechem, all theſe words: and their hearts were moued to follow Abimelech: for ſaid they, He is our brother.

4 And they gaue him ſeuentie peices of ſiluer out of the houſe of Baal-berith, wherewith Abimelech hired ‖ vaine and light fellowes which followed him.

‖ Or, idle fellows and vagabonds.

5 And he went vnto his fathers houſe at Ophrah, and [c] ſlew his brethren, the ſonnes of Ierubbaal, about ſeuentie perſons vpon one ſtone: yet Iotham the yongeſt ſonne of Ierubbaal was left: for he hid himſelfe.

c Thus tyrants to eſtabliſh their vnripe power, ſpare not the innocent blood, 2. king. 10. 7. 2. chro. 21. 4.

6 And all the men of Shechem gathered together with all the houſe of [d] Millo, and came and made Abimelech king in the plaine, where the ſtone was erected in Shechem.

d Which was as the towne houſe, or common hall, which he calleth the tower of Shechem, verſ. 49.

7 And when they tolde it to Iotham, hee went and ſtood in the top of mount Gerizim, and lift vp his voice, and cryed, and ſayd vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went forth to anoint a King ouer them, and ſaid vnto the Oliue tree, Reigne thou ouer vs.

e By this parable hee declareth that thoſe, that are not ambitious, are moſt worthy of honor, and that the ambitious abuſe their honor both to their owne deſtruction and others.

9 But the Oliue tree ſayd vnto them, Should I leaue my fatneſſe, wherewith by me they honour God and man, and goe to aduance me aboue the trees?

10 Then the trees ſaid to the Figge tree, Come thou, and be King ouer vs.

11 But the Figge tree anſwered them, Should I forſake my ſweetneſſe, & my good fruit, and go to aduance me aboue the trees?

12 Then ſaid the trees vnto the Vine, Come thou, and be King ouer vs.

13 But the Vine ſaid vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me aboue the trees?

‖ Or, thiſtle, or bryer.

14 Then ſaid all the trees vnto the ‖ bramble, Come thou, and reigne ouer vs.

15 And the bramble ſayd vnto the trees, If ye will in deede anoint me King ouer you, come, and put your truſt vnder my ſhadow: and if not, the [f] fire ſhall come out of the bramble, and conſume the Cedars of Lebanon.

f Abimelech ſhal deſtroy the nobles of Shechem.

16 Now therefore, if ye doe truely and vncorruptly to make Abimelech King, and if ye haue dealt well with Ierubbaal and with his houſe, and haue done vnto him according to the deſeruing of his hands,

17 (For my father fought for you, and † aduentured his life, and deliuered you out of the hands of Midian.

† Ebr. he caſt his life farre from him.

18 And ye are riſen vp againſt my fathers houſe this day, and haue ſlaine his children about ſeuentie perſons vpon one ſtone, & haue made Abimelech the ſonne of his maide ſeruant, King ouer the men of Shechem, becauſe he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal and with his houſe this day, then [g] reioyce ye with Abimelech, and let him reioyce with you.

g That he is your king and you his ſubiects.

20 But if not, let a fire come out from Abimelech, and conſume the men of Shechem and the houſe of Millo: alſo let a fire come forth from the men of Shechem, and from the houſe of Millo, and conſume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Iſrael.

23 But God [h] ſent an euill ſpirit betweene Abimelech, & the men of Shechem: and the men of Shechem brake their promiſe to Abimelech,

h Becauſe the people conſented with the king in ſhedding innocent blood: therefore God deſtroyeth both the one and the other.

24 That the cruelitie toward the ſeuentie ſonnes of Ierubbaal and their blood might come and be laide vpon Abimelech their brother, which had ſlaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem ſet men in wait for him in the tops of the mountaines: who robbed all that paſſed that way by them: and it was tolde Abimelech.

26 Then Gaal the ſonne of Ebed came with his brethren, & they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they [i] went out into the field, and gathered in their grapes and trode them, and made merry, and went into the houſe of their gods, and did eate and drinke, and curſed Abimelech.

i Before they were afraid of Abimelechs power, and durſt not goe out of the citie.

28 Then Gaal the ſonne of Ebed ſaid, Who is Abimelech? and who is Shechem, that wee ſhould ſerue him? Is hee not the ſonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why ſhould we ſerue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And hee ſaid to [k] Abimelech, Increaſe thine armie, and come out.

k Braggingly, as though he had bene preſent, or to his captaine Zebul.

30 And when Zebul the ruler of the citie heard the words of Gaal the ſonne of Ebed, his wrath was kindled.

31 Therefore he ſent meſſengers vnto Abimelech

† Ebr. craftily.

bimelech † priuily, saying, Behold, Gaal the sonne of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in wait in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him † what thou canst.

† Ebr. what thine hand can finde.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in wait.

36 And when Gaal sawe the people, hee sayde to Zebul, Beholde, there come people downe from the tops of the mountaines: and

l Thou art afraid of a shadow.

Zebul sayde vnto him, The l shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, and another band commeth by the way

† Ebr. by the nauill.

‖ Or, charmers.

of the plaine of ‖ Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

m As their captaine.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, & he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow, the people went out into the field: which was tolde Abimelech.

n Which were of his company.

43 And he tooke the n people, and diuided them into three bandes, and laid wait in the fields, and looked, and behold, the people were come out of the citie, and hee rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field and slew them.

45 And when Abimelech had fought against the citie all that day, hee tooke the citie, and slew the people that was therein, and de-

o That it should be vnfruitfull and neuer serue to any vse.

stroyed the citie and sowed ° salt in it.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the house of the god p Berith.

p That is, of Baal-berith, as chap. 8. 33.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, and said vnto the folke that were with him, What yee haue seene me doe, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the towre of Shechem q died also, about a thousand men and women.

q Meaning, that all were destroyed, aswell they in the towre as the other.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the towre to set it on fire.

53 But a certaine woman * cast a piece of a milstone vpon Abimelechs head, and brake his braine pan.

* 2. Sam. 11. 21.

54 Then Abimelech called hastily his page that bare his harneis, & said vnto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his page r thrust him thorow, and he died.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the s curse of Jotham the sonne of Jerubbaal.

s For making a tyrant their king.

CHAP. X.

1 *Tola dieth.* 5 *Iair also dieth.* 7 *The Israelites are punished for their sinnes.* 10 *They crie vnto God,* 16 *and he hath pitie on them.*

AFter Abimelech there arose to defend Israel, Tola, the sonne of Puah, the sonne of ‖ Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

‖ Or, his vncle.

2 And he ‖ iudged Israel three & twentie yeere and died, and was buried in Shamir.

‖ Or, gouerned.

3 ¶ And after him arose Jair a Gileadite, and iudged Israel two and twenty yere.

4 And he had thirtie sonnes that t rode on thirtie assecolts, and they had thirtie cities, which are called ‖ Hauoth-Jair vnto this day, and are in the land of Gilead.

t Signifying, they were men of authoritie.

‖ Or, the townes of Iair, as Deut. 3. 14.

5 And

5 And Iair died, & was buried in Kamon.

* Chap.2.11.& 3.7.& 4.1.& 6.1.and 13.1.
* Chap.2.13.
‖ Or, Syria.

6 ¶ *And the children of Israel wrought wickednes againe in the sight of the Lord, and serued Baalim and *Ashtaroth, and the gods of ‖Aram, and the gods of Zidon, & the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

‖ Or, deliuered.

7 Therefore the wrath of the Lord was kindled against Israel, and he ‖ solde them into the hands of the Philistims, and into the hands of the children of Ammon.

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

8 Who from that yeere vexed and oppressed the children of Israel eighteene yeres, b euen all the children of Israel that were beyond Iorden, in the lande of the Amorites, which is in Gilead.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

c They prayed to the Lord and confessed their sinnes.

10 Then the children of Israel c cried vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim.

d By stirring them vp some Prophet as Chap.6.8.

11 And the Lord d said vnto the children of Israel, Did not I deliuer you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cried to me, and I saued you out of their hands.

* Deut.32.15. Ier.2.13.

13 Yet ye *haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Goe, and crie vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

e That is, from this present danger.
f This is true repentance to put away the euill, & to serue God aright.
‖ Or, he pitied.

15 And the children of Israel said vnto the Lord, We haue sinned: do thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs e this day.

16 Then they put away the strange gods from among them, and f serued the Lord: and ‖ his soule was grieued for ϸ miserie of Israel.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: ϸ the children of Israel assembled themselues and pitched in Mizpeh.

* Chap.11.6.

18 And the people and princes of Gilead said one to another, Whosoeuer will begynne the battell against the children of Ammon, the same shall be *head ouer all the inhabitants of Gilead.

CHAP. XI.

2 *Iphtah being chased away by his brethren, was after made captaine ouer Israel.* 30 *He maketh a rash vow.* 33 *He vanquisheth the Ammonites,* 39 *and sacrificeth his daughter according to his vow.*

THen Gilead begat Iphtah and Iphtah the Gileadite was † a valiant man, but the sonne of an ‖ harlot.

† Ebr. a man of mightie force.
‖ Or, vnruler.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, & said vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a a strange woman.

a That is, of an harlot, as verse. 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of b Tob: and there gathered idle fellowes to Iphtah, and c went out with him.

b Where the gouernour of the countrey was called Tob.
c Ioyned with him as some thinke, against his brethren.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, d the Elders of Gilead went to fet Iphtah out of the land of Tob,

d Or ambassadours, sent for that purpose.

6 And they said vnto Iphtah, e Come and be our captaine, that we may fight with the children of Ammon.

e When oft times are constrained to desire helpe of them, whome before they haue refused.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, & f expell me out of my fathers house? how then come you vnto me now in time of your tribulation?

f Oftimes those things which men reiect, God chuseth to vse great enterprises by.

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou mayest go with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

† Ebr. be the hearer.

10 And the Elders of Gilead said to Iphtah, The Lord † be witnesse betweene vs, if we doe not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his words before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my land?

* Num.21.13.

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, *Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands † quietly.

† Ebr in peace.

14 Yet Iphtah sent messengers againe vnto the King of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, *Israel tooke not the land of Moab, nor the land of the children of Ammon.

* Deut.2.9.

16 But when Israel came vp from Egypt, and walked thorow the wildernesse vnto the red sea, they came to Kadesh.

* Num.20.14. 20.

17 *And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, go

thorow thy lande: but the King of Edom would not conſent: and alſo they ſent vnto the King of Moab, but hee would not: therefore Iſrael abode in Kadeſh.

18 Then they went thorow the wildernesſe, and compaſſed the land of Edom, & the land of Moab, and came by the Eaſtſide of the land of Moab, and pitched on the other ſide of Arnon, * and came not within the coaſt of Moab: for Arnon was the border of Moab.

*Num. 21. 13. and 22. 24.

19 Alſo Iſrael *ſent meſſengers vnto Sihon, King of the Amorites, the King of Heſhbon, and Iſrael ſaid vnto him, Let vs paſſe, we pray thee, by thy land vnto our ‖ place.

*Deut. 2. 26.

‖ Or, countrey.

20 But Sihon g conſented not to Iſrael, that he ſhould go thorow his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Iſrael.

g He truſted them not to go thorow his countrey.

21 And the Lord God of Iſrael gaue Sihon, and all his folke into the hands of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed al the land of the Amorites, the inhabitants of that countrey:

22 And they poſſeſſed * all the coaſt of the Amorites, from Arnon vnto Jabbok, & from the wildernesſe euen vnto Jorden.

*Deut. 2. 36.

23 Now therefore the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldeſt not thou poſſeſſe that which Chemoſh thy god giueth thee to poſſeſſe? So whomſoeuer the Lord h our God driueth out before vs, them will we poſſeſſe.

h For we ought more to beleeue and obey God, then thou thine idoles.

25 * And art thou now farre better then Balak the ſonne of Zippor king of Moab? did not he ſtriue with Iſrael and fight againſt them,

*Numb. 22. 2. deut. 23. 4. ioſh. 24. 9.

26 When Iſrael dwelt in Heſhbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coaſtes of Arnon, three hundreth yeeres? why did ye not then recouer i them in that ſpace?

i Meaning their townes.

27 Wherefore, I haue not offended thee: but thou doeſt me wrong to warre againſt me. The Lord the Iudge k be iudge this day betweene the children of Iſrael, and the children of Ammon.

k To punish the offender.

28 Howbeit the King of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had ſent him.

29 ¶ Then the l Spirit of the Lord came vpon Iphtah, and hee paſſed ouer to Gilead, and to Manaſſeh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

l That is, the ſpirit of ſtrength and zeale.

30 And Iphtah m vowed a vow vnto the Lord, and ſaid, If thou ſhalt deliuer the children of Ammon into mine hands,

m As the Apoſtle commendeth Iphtah for his worthy enterpriſe in deliuering the people, Heb. 11. 32. ſo by his raſh vow and wicked performance of the ſame, his victory was defaced: and heere wee ſee that the ſinnes of the godly doe not vtterly extinguiſh their faith.

31 Then that thing that commeth out of the doores of mine houſe to meet me, when I come home in peace from the children of Ammon, ſhall be the Lords, and I will offer it for a burnt offering.

32 And ſo Iphtah went vnto the children of Ammon to fight againſt them, and the Lord deliuered them into his hands.

33 And hee ſmote them from Aroer euen till thou come to Minnith, twentie cities, and ſo forth to ‖ Abel to the vineyards, with an exceeding great ſlaughter. Thus the children of Ammon were humbled before the children of Iſrael.

‖ Or, the plaine

34 ¶ Now when Iphtah came to Mizpeh vnto his houſe, behold, his daughter came out to meet him with n timbrels and dances, which was his onely childe: he had none other ſonne, nor daughter.

n According to the maner after the victory.

35 And when hee ſaw her, hee o rent his clothes, and ſayd, Alas my daughter, thou haſt brought me low, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

o Being ouercome with blind zeale, & not conſidering whether the vow was lawfull or no.

36 And ſhee ſaid vnto him, My father, if thou haſt opened thy mouth vnto the Lord, doe with me as thou haſt promiſed, ſeeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Alſo ſhe ſaid vnto her father, Doe thus much for me: ſuffer me two moneths, that I may goe to the mountaines, and p bewaile my virginitie, I and my fellowes.

p For it was counted as a ſhame in Iſrael, to die without children, and therefore they reioyced to be maried.

38 And he ſaid, Go: and he ſent her away two moneths: ſo ſhee went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the end of two moneths, ſhe turned againe vnto her father, who did with her according to his vow which he had vowed, and ſhe had knowen no man, and it was a cuſtome in Iſrael:

40 The daughters of Iſrael went yere by yere to lament the daughter of Iphtah the Gileadite, foure dayes in a yere.

CHAP. XII.

6 Iphtah killeth two and fourtie thouſand Ephraimites. 8 After Iphtah ſucceedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themſelues together, and went a Northward, and ſaid vnto Iphtah, Wherefore wenteſt thou to fight againſt the children of Ammon, and didſt not call b vs to goe with thee? we will therefore burne thine houſe vpon thee with fire.

a After they had paſſed Jorden.

b Thus ambition enuieth Gods worke in others, as they did alſo againſt Gideon, Chap. 8. 1.

2 And Iptah ſaid vnto them, I and my people were at great ſtrife with the children of Ammon, and when I called you, yee deliuered me not out of their hands.

3 So

3 So when I saw that ye deliuered mee not, [c] I put my life in mine handes, & went vp-on the children of Ammon: so the Lord deliue-red them into mine hands. Wherfore then are ye come vpon me now to fight against me?

c That is, I ventred my life, and when mans helpe failed, I put my trust onely in God.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim, and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephra-im [d] among the Ephraimites, and among the Manassites.

d Ye ran from vs, and chose Gilead, and now in respect of vs, ye are nothing.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead sayde vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now [e] Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and fortie thousand.

e Which signifieth the fal of waters, or an eare of corne.

7 And Iphtah iudged Israel sixe yeere: then died Iphtah the Gileadite, and was buri-ed in one of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth-lehem iudged Israel,

f Some think that this was Boaz the husband of Ruth.

9 Who had thirtie sonnes and thirtie daughters, which he sent out, & tooke in thir-tie daughters, from abroad for his sonnes, and he iudged Israel seuen yere.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, & was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

† Ebr. sonnes sonnes.
‖ Or, horsecolts.

14 And he had fortie sonnes & thirtie † ne-phues that rode on seuentie ‖ asse colts: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon in the land of Ephraim, in the mount of the A-malekites.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

* Chap.2.11. and 3.7. & 4.1. & 6.1. and 10.6.

BVt the children of Israel continues to commit * wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yeere.

2 ¶ There was a man in Zorah of the familie of the Danites, named Manoah, whose wife was [a] barren, and bare not.

a Signifying that their deliuerance came onely of God, and not by mans power.

4 And the Angel of the Lord appeared vnto the woman, and said vnto her, Beholde now, thou art barren, and beares not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware * that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

* Num.6.2,3.

5 For loe, thou shalt conceiue and beare a sonne, and no rasor shall * come on his head: for the childe shall be a [b] Nazarite vnto God from his birth: and hee shall begin to saue Is-rael out of the hands of the Philistims.

* 1.Sam.1.11.

b Meaning, he should be separate from the world, and dedicate to God.

6 ¶ Then the wife came, and tolde her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the Angell of God exceeding [c] fearefull, but I asked him not whence he was, neither tolde he me his name,

c If Manoah be not able to abide the sight of an Angel, how much lesse the presence of God?

7 But he saide vnto mee, Beholde thou shalt conceiue and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, nei-ther eate any vncleane thing: for the child shal be a Nazarite to God from his birth to the day of his death.

8 Then Manoah [d] prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whome thou sentest, come againe now vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

d He sheweth himselfe readie to obey Gods will, and therefore desireth to know further.

9 And God heard the voice of Manoah, and the Angell of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband & said vnto him, Be-holde, the man hath appeared vnto mee, that came vnto me [e] to day.

e It seemeth that the Angell appeared vnto her twise in one day.

11 And Manoah arose and went after his wife, and came to the [f] man, and said vnto him, Art thou the man that spakest vnto the wo-man? and he said, Yea.

f He calleth him man, because he so seemed. but he was Christ the eternall word, which at his time appointed became man.

12 Then Manoah said, Now let thy say-ing come to passe: but how shall we order the childe, and doe vnto him?

13 And the Angell of the Lord saide vnto Manoah, The woman must beware of all that I said vnto her.

14 She may eat of nothing that commeth of the vinetree: she shall not drinke wine nor strong drinke, nor eate any [g] vncleane thing: let her obserue all that I haue cõmanded her.

g Any thing forbidden by the Law.

15 Manoah then saide vnto the Angell of the Lord, I pray thee, let vs reteine thee, vn-till we haue made ready a kid for thee.

16 And the Angell of the Lord saide vn-to Manoah, Though thou make mee abide, I will not eate of thy bread, & if thou wilt make a burnt offering, offer it vnto the [h] Lord: for Manoah knewe not that it was an Angell of the Lord.

h Shewing that he sought not his owne honor, but Gods whole messenger he was.

17 Againe Manoah said vnto the Angell of the Lord, What is thy name, that when thy

saying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is ‖ secret?

‖ Or, marvelous.

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and the Angel did [i] wondrously, whiles Manoah and his wife looked on.

i God sent fire from heaven to consume their sacrifice, to confirme their faith in his promise.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord.

* Exod. 33.20, chap. 6.22.

22 And Manoah said to his wife, * We shall surely die, because we haue seene God.

23 But his wife said vnto him, If the Lord would kill vs, hee would not haue receiued a [k] burnt offering, and a meat offering of our hands, neither would hee haue shewed vs all these things, nor would now haue told vs any such.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord began to ‖ strengthen him in the host of Dan, betweene Zorah and Eshtaol.

‖ Or, to come vpon him at diuers times.

CHAP. XIIII.

Samson desireth to haue a wife of the Philistims. 6 He killeth a lion. 12 He propoundeth a riddle. 19 He killeth thirty. 20 His wife forsaketh him and taketh another.

NOw Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims.

2 And he came vp and told his father and his mother and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore † giue me her to wife.

† Ebr. take her for me to wife.

3 Then his father and his mother saide vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must go to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

a Though his parents did suspect him, yet it appeareth that this was the secret worke of the Lord, verse 4.

4 But his father & his mother knew not that it came of the Lord, that he should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

b To fight against them for the deliuerance of Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards of Timnath: and beholde, a yong Lion roared vpon him.

6 And the Spirit of the Lord [c] came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

c Whereby he had strength and boldnesse.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samson.

8 ¶ And within a few dayes, when hee returned ‖ to receiue her, hee went aside to see the karkeis of the Lion: and beholde, there was a swarme of bees, and hony in the body of the Lion.

‖ Or, to take her to his wife.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eat: but he told not them, that he had taken the honie out of the body of the Lion.

10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the yong men to doe.

d Meaning, when he was maried.

11 And when [e] they saw him, they brought thirtie companions to be with him.

e That is, her parents or friends.

12 Then Samson said vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirtie sheets and thirtie [f] change of garments,

f To weare at feasts, or solemne dayes.

13 But if you cannot declare it me, then shall ye giue me thirtie sheets & thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three dayes expound the riddle.

15 And when the seuenth day was [g] come, they said vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, lest we burne thee and thy fathers house with fire. Haue ye called vs, ‖ to possesse vs? is it not so?

g Or, were neere: for it was the fourth day.

‖ Or, to impouerish vs.

16 And Samsons wife wept before him, and said, Surely thou hatest me and louest me not: for thou hast put forth a riddle vnto the [h] children of my people, and hast not told it me. And hee said vnto her, Beholde, I haue not told it my father, nor my mother, and shall I tell it thee?

h Vnto them which are of my Nation.

17 Then Samsons wife wept before him [i] seuen dayes, while their feast lasted: & when the seuenth day came, he told her, because shee was importunate vpon him: so shee told the riddle to the children of her people.

i Or, to the seuenth day, beginning at the fourth.

18 And the men of the citie said vnto him the seuenth day before the sunne went downe, What is sweeter then honie? and what is stronger then a lion? Then he said vnto them [k] If ye had not plowed with my heifer, ye had not found out my riddle.

k If ye had not vsed the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, and slew thirtie men of them & spoiled them, and gaue change of garments vnto them, which

l Which was one of the fiue chiefe cities of the Philistims.

expounded

expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom he had vsed as his friend.

CHAP. XV.

4 Samſon tieth firebrands to the foxes tailes. 6 The Philiſtims burnt his father in law and his wife. 15 With the iawbone of an aſſe hee killeth a thouſand men. 19 Out of a great tooth in the iaw God gaue him water.

BUt within a while after, in the time of wheate harueſt, Samſon viſited his wife with a kid, ſaying, I will [a] go in to my wife into the chamber: but her father would not ſuffer him to go in.

a That is, I will vſe her as my wife.

2 And her father ſaide, I thought that thou hadſt hated her: therefore gaue I her to thy companion. Is not her younger ſiſter fairer then ſhe? take her, I pray thee, in ſtead of the other.

3 Then Samſon ſaid vnto them, Now am I more [b] blameleſſe then the Philiſtims: therefore will I doe them diſpleaſure.

b For through his father in lawes occaſion, he was moued againe to take vengeance of the Philiſtims.

4 ¶ And Samſon went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the middes betweene two tailes.

5 And when he had ſet the brands on fire, he ſent them out into the ſtanding corne of the Philiſtims, and burnt vp both the [c] ricks and the ſtanding corne with the vineyards and oliues.

c Or, that which was reaped, and gathered.

6 Then the Philiſtims ſaid, Who hath done this? And they anſwered, Samſon the ſonne in law of the [d] Timnite, becauſe he had taken his wife, and giuen her to his companion. Then the Philiſtims came vp, and [e] burnt her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked punith not vice for loue of iuſtice, but for feare of danger, which els might come to them.

7 And Samſon ſaid vnto them, Though ye haue done this, yet will I be auenged of you, and then will I ceaſe.

8 So he ſmote them ‖ hip and thigh with a mightie plague: then he went and dwelt in the top of the rocke Etam.

‖ Or, horſemen and footmen.

9 ¶ Then the Philiſtims came vp, and pitched in Judah, and ‖ were ſpred abroad in Lehi.

‖ Or, camped.

10 And the men of Judah ſaid, Why are ye come vp vnto vs? And they anſwered, To [f] binde Samſon are we come vp, and to do to him, as he hath done to vs.

f And ſo being our priſoner, to punith him.

11 Then three thouſand men of Judah went to the toppe of the rocke Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtims are rulers ouer vs? [g] Wherefore then haſt thou done thus vnto vs? And he anſwered them, As they did vnto me, ſo haue I done vnto them.

g Such was their groſſe ignorance, that they iudged Gods great benefite to be a plague vnto them.

12 Againe they ſaid vnto him, We are come to binde thee, and to deliuer thee into the hand of the Philiſtims. And Samſon ſaid vnto them, Sweare vnto me, that ye will not fall vpon me your ſelues.

13 And they anſwered him, ſaying, No, but we will binde thee and [h] deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new coards, and brought him from the rocke.

h Thus they had rather betray their brother, then vſe the meanes that God had giuen for their deliuerance.

14 When he came to Lehi, the Philiſtims ſhouted againſt him, & the Spirit of the Lord came vpon him, and the cords that were vpon his armes, became as flaxe that was burnt with fire: for the bands looſed from his hands.

15 And hee found a [i] new iawbone of an aſſe, and put forth his hand, and caught it, and ſlew a thouſand men therewith.

i That is, of an aſſe lately ſlaine.

16 Then Samſon ſaid, With the iaw of an aſſe, are heaps vpon heaps: with the iaw of an aſſe haue I ſlaine a thouſand men.

17 And when he had left ſpeaking, he caſt away the iawbone out of his hand, and called that place ‖ Ramath-lehi.

‖ Or, the lifting vp of the iaw.

18 And he was ſore athirſt, and [k] called on the Lord, and ſaid, Thou haſt giuen this great deliuerance into the hand of thy ſeruant: and now ſhall I die for thirſt, & fall into the hands of the vncircumciſed?

k Whereby appeareth that he did theſe things in faith, and ſo with a true zeale to glorifie God, and deliuer his country.

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his ſpirit came againe, and he was reuiued: wherefore the name thereof is called, ‖ En-hakkore, which is in Lehi vnto this day.

‖ Or, the fountaine of him that prayed.

20 And he iudged Iſrael in the dayes of the Philiſtims twentie yeeres.

CHAP. XVI.

3 Samſon carieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 He pulleth downe the houſe vpon the Philiſtims, and dieth with them.

THen went Samſon to [a] Azzah, and ſaw there ‖ an harlot, and [b] went in vnto her.

a One of the fiue chiefe cities of the Philiſtims.

‖ Or, vitailer.

b That is, he lodged with her.

2 And it was told to the Azzahites, Samſon is come hither. And they went about and laid wait for him all night in the gate of the citie, & were quiet all the night, ſaying, Abide ‖ till the morning early, and we ſhall kill him.

‖ Or, to the light of the morning.

3 And Samſon ſlept till midnight, and aroſe at midnight, and tooke the doores of the gates of the citie, and the two poſtes, and lift them away with the barres, and put them vpon his ſhoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this he loued a woman by the ‖ riuer of Sorek, whoſe name was Delilah:

‖ Or plaine.

5 Unto whome came the princes of the Philiſtims, and ſaid vnto her, Entiſe him, and ſee wherein his great ſtrength lieth, and by what meane we may ouercome him, that wee may binde him, and punith him, and euery one of vs ſhall giue thee eleuen hundred [c] ſhekels of ſiluer.

c Of the value of a ſheke, read Gen. 23.15.

6 ¶ And Delilah saide to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seuen || greene cords, that were neuer dried, then shal I be weake, and be as an other man.

|| Or, new withs.

8 And the princes of ẏ Philistims brought her seuen greene cords that were not dry, and she bound him therewith.

9 (And she had [d] men lying in waite with her in the chamber) Then she said vnto him, The Philistims be vpon thee, Samson. And hee broke the cords as a threede of tow is broken, when [e] it feeleth fire: so his strength was not knowen.

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

10 ¶ After Delilah said vnto Samson, See, thou hast mocked mee and told mee lies. I pray thee now, [f] tell mee wherewith thou mightest be bound.

f Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not beware.

11 Then he answered her, If they bind me with newe ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therfore tooke new ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samson: (and men lay in wait in the chamber) and he brake them from his armes, as a threede.

13 ¶ Afterward Delilah saide to Samson, Hitherto thou hast beguiled me, and told me lies: tell me how thou mightest be bound. [g] And he said vnto her, If thou plattedst seuen lockes of mine head with the threedes of the woofe.

g It is impossible, if we giue place to our wicked affections, but at length we shalbe destroyed.

14 And she fastened it with a pin, and said vnto him, The Philistims be vpō thee, Samson. And he awoke out of his sleepe, and went away with the || pinne of the webbe, and the woofe.

|| Or, beame.

15 Againe she said vnto him, How canst thou say, [h] I loue thee, when thine heart is not with mee? thou hast mocked mee these three times, and hast not told me wherein thy great strength lieth.

h For this Samson vsed to say, I loue thee.

16 And because shee was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therfore he told her all his [i] heart, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God frō my mothers wombe: therefore if I be shauen, my strength will goe from me, and I shall bee weake, and be like all other men.

i Thus his immoderate affections toward a wicked woman, caused him to lose Gods excellent gifts, & become slaue vnto them whome he should haue ruled.

18 And when Delilah saw that he had told her al his heart, she sent, and called for the princes of the Philistims, saying, Come vp once againe: for he hath shewed mee all his heart. Then the princes of ẏ Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shaue off the seuen locks of his head, & she began to vexe him, and his strength was [k] gone from him.

k Not for ẏ losse of his haire, but for the contempt of the ordinance of God, which was ẏ cause that God departed from him.

20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but he knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head beganne to [l] grow againe after that it was shauen.

l Yet had he not his strength againe, till he had cal'ed vpon God, and reconciled himselfe.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemie into our hands.

24 Also when the people saw him, they praised their god: for they said, our god hath deliuered into our hands our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he [m] was a laughing stocke vnto them, & they set him betweene the pillars.

m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faithfull.

26 Then Samson said vnto the seruant that led him by the hand, Lead me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also vpon the roofe were about three thousand men and women, that beheld while Samson || played)

|| Or, was mocked.

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me, O God, I beseech thee, strengthen me at this time onely, that I may be † at once [n] auenged of the Philistims for my two eyes.

† Hebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

29 And Samson laid holde on the two middle pillars whereupon the house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then Samson said, [o] Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell vpon the princes, & vpon all the people that were therein: so the dead which he slew at his death were moe then they which he had slaine in his life.

o He speaketh not this of despaire, but humbling himselfe for neglecting his office, and the offence thereby giuen.

31 Then his brethren, & all the house of his father came downe & tooke him, and brought him vp and buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

CHAP.

CHAP. XVII.

3 *Michahs mother according to her vow made her ſonne two idoles.* 5 *He made his ſonne a Prieſt for his idols,* 10 *And after he hired a Leuite.*

a Some thinke this hiſtorie was in the time of Othniel, or as Joſephus writeth, immediatly after Joſhua.

THere [a] was a man of mount Ephraim, whoſe name was Michah,

2 And he ſaid vnto his mother, The eleuen hundred ſhekels of ſiluer that were taken from thee, for the which thou curſedſt, and ſpakeſt it, euen in mine hearing, behold, the ſiluer is with me, I tooke it. Then his mother ſaid, Bleſſed be my ſonne of the Lord.

3 And when hee had reſtored the eleuen hundred ſhekels of ſiluer to his mother, his mother ſaid, I had dedicated the ſiluer to the Lord of mine hand for my ſonne, to make [b] a grauen and molten image. Now therefore I will giue it thee againe.

b Contrary to the commandement of God and true religion practiſed vnder Joſhua, they forſooke the Lord & fell to idolatry. * Chap. 8. 27.

4 And when hee had reſtored the money vnto his mother, his mother tooke two hundred ſhekels of ſiluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the houſe of Michah.

c He would ſeeme both God and idols. * Gen. 31. 19. hoſea 3. 4.

5 And this man Michah had an houſe of gods, and made an *[c] Ephod, and *[d] Teraphim, and † conſecrated one of his ſonnes, who was his Prieſt.

d By Teraphim ſome vnderſtand certaine idols hauing the likeneſſe of a man, but others vnderſtand thereby al maner of things and inſtruments belonging vnto thoſe, who ſought for any anſwere at Gods hands, as Chap. 18. 5, 6. † Ebr. filled the hand of one. * Chap. 21. 25.

6 *In thoſe dayes there was no [e] King in Iſrael, but euery man did that which was good in his owne eyes.

e For where there is no Magiſtrate fearing God, there can be no true religion, nor order.

7 ¶ There was alſo a yong man out of Beth-lehem Judah, [f] of the familie of Judah: who was a Leuite, and ſojourned there.

f Which Beth-lehem was in the tribe of Judah.

8 And the man departed out of the citie, euen out of Beth-lehem Judah, to dwel where he could finde a place: and as he iourneyed, he came to mount Ephraim to the houſe of Michah.

9 And Michah ſaid vnto him, Whence commeſt thou? And the Leuite anſwered him, [g] I come from Beth-lehem Judah, and goe to dwell where I may finde a place.

g For in thoſe dayes the ſeruice of God was corrupt in all eſtates, and the Leuites were not looked vnto.

10 Then Michah ſaid vnto him, Dwell with me, and be vnto me a father and a Prieſt, and I will giue thee ten ſhekels of ſiluer by yere, and a ſute of apparell, and thy meate and drinke. So the Leuite went in.

h Not conſidering that he forſooke the true worſhipping of God for to maintaine his owne belly.

11 And the Leuite was [h] content to dwell with the man, and the yong man was vnto him as one of his owne ſonnes.

12 And Michah conſecrated the Leuite, and the yong man was his Prieſt, and was in the houſe of Michah.

i This the idolaters perſwade themſelues of Gods fauour, when indeede he doth vtterly hate them.

13 Then ſaid Michah, Now I know that the Lord will be [i] good vnto me, ſeeing I haue a Leuite to my Prieſt.

CHAP. XVIII.

1 *The children of Dan ſend men to ſearch the land.* 11 *Then come the ſixe hundred and take the gods, and the Prieſt of Michah away.* 27 *They deſtroy Laiſh.* 28 *They build it againe,* 30 *And ſet vp idolatry.*

IN thoſe dayes there was no [a] King in Iſrael, and at the ſame time the tribe of Dan ſought them an inheritance to dwel in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Iſrael.

a Meaning ordinary ſtates, for iudges accordi. Gods word.

2 Therefore the children of Dan ſent of their family, fiue men out of their coaſts, euen men expert in war, out of Zorah and Eſhtaol, to view the land and ſearch it out, and ſaid vnto them, [b] Goe, and ſearch out the land. Then they came to mount Ephraim to the houſe of Michah, and lodged there.

b For the portion which Joſhua gaue them, was not ſufficient for all their tribe.

3 When they were in the houſe of Michah, they knew the [c] voyce of the yong man the Leuite: and being turned in thither, they ſaid vnto him, Who brought thee hither? or what makeſt thou in this place? and what haſt thou to doe here?

c They knew him by his ſpeech, if he were a ſtranger there.

4 And hee anſwered them, Thus & thus dealeth Michah with me, and hath hired mee, and I am his Prieſt.

5 Againe they ſaid vnto him, Aſke counſell now of God, that we may know whether the way which we goe, ſhalbe proſperous.

6 And the Prieſt ſaid vnto them, [d] Goe in peace: for the Lord guideth your way which ye goe.

d Thus God granteth the idolaters ſometime their requeſts to their deſtruction, that delight in errors.

7 Then the fiue men departed, & came to Laiſh, and ſaw the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and ſure, becauſe no man † made any trouble in the land, or vſurped any dominion: alſo they were farre from the Zidonians, and had no buſineſſe with other men.

† Ebr. made them aſhamed.

8 ¶ So they came againe vnto their brethren to Zorah and Eſhtaol: and their brethren ſaid vnto them, What haue ye done?

9 And they anſwered, Ariſe, that we may goe vp againſt them: for wee haue ſeene the land, and ſurely it is very good, and [e] doe ye ſit ſtill? be not ſlouthfull to goe and enter to poſſeſſe the land:

e Loſe ye this good occaſion through your ſlouthfulneſſe?

10 (If yee will goe, ye ſhall come vnto a careleſſe people, and the countrey is large) for God hath giuen it into your hand. It is a place which doth lacke nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eſhtaol, ſixe hundred men appointed with inſtruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Judah: wherefore they called that place, ‖ Mahaneh-Dan vnto this day: and it is behinde Kiriath-iearim.

‖ Or, the tents of Dan.

13 And they went thence vnto mount Ephraim, and came to the houſe of Michah.

f Becauſe they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing the ſame things.

14 Then anſwered the fiue men, that went to ſpie out the countrey of Laiſh, and ſaid vnto their brethren, [f] Know ye not, that there is in theſe houſes an Ephod, and Teraphim, and a grauen

grauen and a molten image: Now therefore consider what ye haue to doe.

15 And they turned thitherward and came to the house of the yong man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spie out the land went in thither, and tooke the [g] grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the sixe hundred men, that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the grauen image, the Ephod, and the Teraphim, and the molten image. Then said the Priest vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to bee our father and Priest. Whether is it better that thou shouldest be a Priest vnto the house of one man, or that thou shouldest bee a Priest vnto a tribe and to a familie in Israel?

20 And the Priests heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the [h] people.

21 And they turned and departed, and put the children, and the cattell, and the substance [i] before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces and said vnto Michah, What aileth thee, that thou makest an outcry?

24 And he said, Ye haue taken away my [k] gods, which I made, and the Priest, and go your wayes: and what haue I more? how then say ye vnto me, What aileth thee?

25 And the children of Dan said vnto him, Let not thy voyce bee heard among vs, lest † angry fellowes run vpon thee, and thou lose thy life with the liues of thine household.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned, and went backe vnto his house.

27 And they tooke the [l] things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people, and without mistrust, & smote them with the edge of the sword, and burnt the citie with fire:

28 And there was none to ‖ helpe, because [m] Laish was farre from Zidon, and they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

29 *And called the name of the citie Dan, after the name of Dan their father, which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning. * Iosh. 19.47.

30 Then the children of Dan set them vp the [n] grauen image: & Ionathan the sonne of Gershom, the sonne of Manasseh & his sonnes were the Priests in the tribe of the Danites, vntill the day of the [o] captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Leuites wife being an harlot, forsooke her husband, and he tooke her againe. 25 At Gibeah she was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

ALso in those dayes, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, & tooke to wife a * concubine out of Beth-lehem Judah, * Chap. 17.6. and 18.1. * Gene. 25.6.

2 And his concubine played the whore † there, and went away from him vnto her fathers house to Beth-lehem Judah, and there continued the space of foure moneths. † Ebr. besides him, to wit, with others.

3 And her husband arose and went after her, to speake † friendly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and shee brought him vnto her fathers house, and when the young womans father saw him, he reioyced ‖ of his comming. † Ebr. to her heart. ‖ Or, at his meeting.

4 And his father in lawe, the young womans father reteined him: and he abode with him three dayes: so they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and † he prepared to depart: then the young womans father said vnto his sonne in law, ‖ Comfort thine heart with a morsell of bread, and then go your way. † Ebr. rose vp. ‖ Or, strengthen.

6 So they sate downe, and did eate and drinke both of them together. And the [a] yong womans father said vnto the man, Be content I pray thee, and tarie all night, and let thine heart be merry. a That is, his concubines father.

7 And when the man rose vp to depart, his father in law ‖ was earnest: therefore hee returned, and lodged there. ‖ Or, compelled him.

8 And he arose vp early the fift day to depart, & the yong womans father said, [b] Comfort thine heart, I pray thee: and they taried vntill after midday, and they did both eate. b Meaning, that he should refresh himselfe with meate, as ver. 5.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father saide vnto him, Behold now, the day † draweth toward † Ebr. is weake.

g So superstition blinded them, that they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robbery they did take them away.

h With the sixe hundred men.

i Suspecting them that did pursue them.

k This declareth what opinion the idolaters haue of their idoles.

† Ebr. who haue their heart bitter

l Meaning the idoles, as vers. 18

‖ Or, deliuer the.

m Which after was called Cesarea Philippi.

ward euen: I pray you tary all night: behold, ‖ the Sun goeth to rest: lodge here, that thine heart may be merry, and to morrow get you early vpon your way, and goe to thy [c] tent.

‖ Or, the day lodgeth.

c To wit, to the towne or City where he dwelt.

10 But the man would not tary, but arose and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine were with him.

11 When they were neere to Iebus, the day ‖ was sore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this city of the Iebusites, and lodge all night there.

‖ Or, went downe.

12 And his master answered him, [d] Wee will not turne into the citie of strangers that are not of the children of Israel, but wee will goe foorth to Gibeah.

d Though in these dayes there were most horrible corruptions, yet very necessitie could not compell them to haue to do with them that professed not the true God.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah, or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he sate him downe in a street of the citie: for there was no man that ‖ tooke them into his house to lodging.

‖ Or, gathered them.

16 And behold, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Iemini.

e That is, of the tribe of Beniamin.

17 And when he had lift vp his eyes, he saw a ‖ way faring man in the streets of the citie: then this olde man said, Whither goest thou, and whence camest thou?

‖ Or, a man walking.

18 And he answered him, We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and go now to the [f] house of the Lord: and no man receiueth me to house,

f To Shiloh, or Mizpeh where the Arke was.

19 Although we haue straw & prouender for our asses, and also bread and wine for me and thine handmaid, & for the boy that is with thy seruant: we lacke nothing.

‖ Or, be of good comfort.

20 And the olde man said, ‖ Peace be with thee: as for all that thou lackest, shalt thou finde with me: onely abide not in the streete all night.

21 ¶ So he brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eate and drinke.

† Ebr. men of Belial, that is, giuen to all wickednesse.

22 And as they were making their hearts merie, behold, the men of the City, † wicked men, beset the house round about, and [g] smote at the doore, and spake to this olde man the master of the house, saying, Bring foorth the man that came into thine house, that we may know him.

g To the intent they might vse it.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

* Genes. 19. 6.

24 Behold, here is my daughter, a virgin, and his concubine: them will I bring out now [h] and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

h That is, abuse them, as Gen. 19. 8.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: & they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her lord was, till the light day.

i She fel downe dead, as vers. 27.

27 And her ‖ lord arose in the morning, and opened the doores of the house, and went out to goe his way, and behold, the woman his concubine was ‖ dead at the doore of the house, and her hands lay vpon the threshold.

‖ Or, husband.

‖ Or, fallen.

28 And hee said vnto her, Vp, and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, & went vnto his [k] place.

k Meaning, home vnto mount Ephraim.

29 And when hee was come to his house, he tooke a knife, and laid hand on his concubine, and diuided her in pieces with her bones into twelue parts, & sent her thorow all quarters of Israel.

30 And all that saw it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They send for them that did the villenie. 25 The Israelites are twise ouercome, 46 And at length get the victorie.

THen * all the children of Israel went out, & the Congregation was gathered together as [a] one man frō Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

* Hose. 10. 9.

a That is, all with one consent.

b To aske counsell.

2 And the † chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that [c] drew sword.

† Ebr. corners.

c Meaning, men able to handle their weapon.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d] sayd, How is this wickednesse committed?

d To the Leuite.

4 And the same Leuite, the womans husband that was slaine, answered & said, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And

‖ Or, chiefe or lords.

5 And the ‖ men of Gibeah arose against me, and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent [e] her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

e That is, her pieces, to euery tribe a piece, Chap. 19.29.

7 Behold, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his [f] house.

f Before we haue reuenged this wickednes.

9 But now this is that thing which wee will doe to Gibeah: we will goe vp by lot against it,

10 And wee will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

g These onely should haue the charge to prouide for vitaile for the rest.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man.

12 And the tribes of Israel sent men throw all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

h That is, euery familie of the tribe.

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euil from Israel: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Israel.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were all iustly punished.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities, sixe and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred, seuen hundred chosen men.

16 Of all this people were seuen hundred chosen men, being *left handed: all these could sling stones at an haire breadth, and not faile.

* Chap. 3.15.

17 ¶ Also the men of Israel, beside Beniamin, were numbred foure hundred thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp [k] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Iudah shalbe first.

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

19 Then the children of Israel arose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew downe to the ground of the Israelites that day [l] two and twentie thousand men.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp & wept before the Lord vnto the euening, and had asked of the Lord, saying, Shal I go againe to battell against the children of Beniamin my brethren? and the Lord said, Go vp against them)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slewe downe to the ground of the children of Israel againe eighteene thousand men: † all they could handle the sword.

† Ebr. all they drawing the sword.

26 Then all the children of Israel went vp and all the people came also vnto the house of God, and wept and sate there before the Lord, and fasted that day vnto the euening, and offered burnt offrings and peace offrings before the Lord.

27 And the children of Israel asked the Lord (for [m] there was the Arke of the couenant of God in those dayes,

m To wit, in Shiloh.

28 And Phinehas the sonne of Eleazar, the sonne of Aaron [n] stood before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Go vp: for to morow I will deliuer them into your hand.

n Or, serued in the priests office at those dayes: for the Iewes write, that he liued three hundred yeeres.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were [o] drawen from the citie: and they began to smite of the people and kill as at other times, euen by the wayes in the fielde (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

o By the policie of the children of Israel.

32 (For the children of Beniamin sayd, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee & plucke them away from the city vnto the hie [p] waies)

p Meaning, crosse wayes or paths to diuers places.

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal-tamar: and the men that lay in wait of the

the Israelites came forth of their place, euen out of the meadowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the [q] euill was neere them.

[q] They knew not that Gods iudgement was at hand to destroy them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day fiue and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Beniamin saw that they were striken down: for the men of Israel [r] gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

[r] Retired, to draw them after.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment ‖ drew themselues along, and smote all the citie with the edge of the sword.

‖ Or, made a long sound with a trumpet.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame and smoke rise vp out of the citie.

39 And when the men of Israel retired in the battell, Beniamin began to [s] smite and kill of the men of Israel about thirtie persons: for they sayd, Surely they are striken downe before vs, as in the first battell.

[s] For they were sworn harde by the two former victories.

40 But when the flame began to arise out of the city, as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned [t] againe, and the men of Beniamin were astonied: for they saw that euill was neere vnto them.

[t] And withstood their enemies.

42 Therefore they fled before the men of Israel vnto the way of the wildernesse, but the battell ouertooke them: also they which came out of the cities, slew them [u] among them.

[u] For they were ‖ compassed in on euery side. ‖ Or, droue them from their rest.

43 Thus they compassed the Beniamites about, and ‖ chased them at ease, and ouerran them, euen ouer against Gibeah on [y] East side.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Israelites [x] glained of them by the way fiue thousand men, & pursued after them vnto Gidom, and slew two thousand men of them,

[x] They slew them by one and one, as they were scattered abroad.

46 So that all that were slaine that day of Beniamin, were [y] fiue and twenty thousand men that drew sword, which were all men of warre:

[y] Besides eleuen hundred that had bene slaine in the former battels.

47 * But sixe hundred men turned and fled to the wildernesse vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

* Chap. 21, 13.

48 Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the sword from the men of the citie vnto the beasts, and all that came to hand: also they set on fire all the [z] cities that they could come by.

[z] If they belonged to the Beniamites.

CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, & giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel [a] sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

[a] This oth came of rashnesse, and not of iudgment: for after they brake it, in shewing secretly the meanes to marry with certaine of their daughters.

2 And the people came vnto the house of God and abode there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morow the people rose vp and made there an [b] altar, and offred burnt offerings and peace offerings.

[b] According to their custome, when they would consult with the Lord.

5 Then the children of Israel said, Who is he among all the tribes of Israel that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel [c] were sorie for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

[c] Or, repented that they had destroyed their brethren, as appeareth, verse 15.

7 How shal we do for wiues to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they said, Is there any of the tribes of Israel that [d] came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the host & to the Congregation.

[d] Condemning them to be fautours of vice, which would not put their hand to punish it.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of [y] † most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women, and children.

† Ebr. children of strength.

11 * And this is it that ye shall do: ye shal vtterly destroy all the males and all the women that haue lien by men.

* Num. 31. 17.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maides, virgins that had knowen no man by lying with any male: and they brought them vnto the host to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called ‖ peaceably vnto them:

[e] To wit, about foure moneths after the discomfiture, Chap. 20. 47. ‖ Or, friendly.

14 And

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Jabesh Gilead: but they had not [f] so enough for them.

[f] For there lacked two hundred.

15 And the people were sorie for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

[g] Beniamin must bee reserued to haue the twelft portion in the inheritance of Iaakob.

17 And they said, There must be [g] an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Beniamin.

[h] He describeth the place where the maides vsed yeerely to dance, as the maner then was, and to sing Psalmes & songs of Gods workes among them.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh in a place, which is on the [h] Northside of Beth-el, and on the East side of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commaunded the children of Beniamin, saying, Goe, and lie in wait in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

[i] Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

22 And [i] when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pitie on them for our sakes, because we reserued not to each man his wife in the warre, and because ye haue not giuen to them hitherto, ye haue sinned.

[k] Meaning, two hundred.

23 And the children of Beniamin did so, and took wiues of them that danced according to their [k] number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

[*] Chap. 17.6. & 18.1. and 19.1.

25 [*] In those dayes there was no King in Israel, but euery man did that which was good in his eyes.

The booke of Ruth.

The Argument.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepfold, and one shepheard. And it seemeth that this historie apperteineth to the time of the Iudges.

CHAP. I.

1 *Elimelech goeth with his wife & children into the land of Moab.* 3 *He and his sonnes die.* 19 *Naomi and Ruth come to Beth-lehem.*

IN the time that the Iudges † ruled, there was a dearth in the [a] land, and a man of Beth-lehem [b] Iudah went for to soiourne in the countrey of Moab, hee and his wife, and his two sonnes.

† Ebr. iudged.

[a] In the land of Canaan.

[b] In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the lande of Moab, they continued there.

[c] By this wonderfull prouidence of God Ruth became one of Gods houshold, of whom Christ came.

3 Then Elimelech the husband of Naomi died, and shee remained with her two sonnes,

4 Which tooke them wiues of the [c] Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon & Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the countrey of Moab: for shee had heard say in the countrey of Moab, that the Lord had [d] visited his people, and giuen them bread.

[d] By sending them plentie againe.

7 Wherefore she departed out of the place where she was, and her two daughters in law with her, & they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in law, Goe, returne each of you vnto her owne mothers house: the Lord shew fauour vnto you, as ye haue done with the dead, and with me.

[e] Hereby it appeareth that Naomi by dwelling among Idolaters was worn colde in the true zeale of God, which rather had respect to the exile of the body then to the comfort of the soule.

9 The Lord graunt you, that you may finde [e] rest, either of you in the house of her husband. And when she kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely wee will

will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will you goe with me? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe, my daughters, go your way: for I am too olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had borne sonnes,

13 Would ye tary for them, till they were of age? would yee be deferred for them from taking of husbands? nay my daughters: for it grieueth me ‖ much for your sakes that the hand of the Lord is gone out against me.

‖ Or, more then you.

14 Then they lift vp their voice and wept againe, and Orpah [f] kissed her mother in law, but Ruth abode still with her.

f When she tooke leaue and departed.

15 And Naomi said, Behold, thy sister in law is gone backe vnto her people & vnto her gods: [g] returne thou after thy sister in law.

g No perswasion can preuaile to turne them backe from God whom he hath chosen to be his.

16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shalbe my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried, the Lord doe so to me & more also, if ought but death depart thee and me.

18 ¶ When she saw that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noised of them through all the city, and they said, Is not this Naomi?

h Whereby appeareth that she was of a great familie, & of good reputation.

20 And she answered them, Call me not ‖ Naomi, but call me ‖ Mara: for the Almightie hath giuen me much bitternesse.

‖ Or, beautifull. ‖ Or, bitter.

21 I went out full, & the Lord hath caused me to returne emptie: why call you me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitesse her daughter in lawe with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley haruest.

i Which was in the moneth Nisan, which conteineth part of March & part of Aprill.

CHAP. II.

1 Ruth gathereth corne in the fields of Boaz. 8 The gentlenesse of Boaz toward her.

THen Naomies husband had a kinseman, one of great [a] power of the familie of Elimelech, and his name was Boaz.

a Both for vertue, authoritie and riches.

2 And Ruth the Moabitesse saide vnto Naomi, I pray thee, let me go to the field, and [b] gather eares of corne after him, in whose sight I finde fauour. And she said vnto her, Goe my daughter.

b This her humilitie declareth her great affection toward her mother in law, forasmuch as she shunned no painfull diligence to get both their liuings.

3 ¶ And she went, and came & gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maid is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish maid, that came with Naomi out of the countrey of Moab:

7 And shee said vnto vs, I pray you, let me gleane & gather after the reapers ‖ among the sheaues: so she came, and hath continued from that time in the morning vnto now, saue that she taried a little in the house.

‖ Or, certaine handfuls.

8 ¶ Then said Boaz vnto Ruth, Hearest thou my daughter? goe to none other field to gather, neither go from hence: but abide here by my maidens.

9 [c] Let thine eyes be on the field that they do reape, and go thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreouer when thou art athirst, goe vnto the vessels, and drinke of that which the seruants haue drawen.

c That is, take heed in what field they doe reape.

10 Then she fell on her face, & bowed her selfe to the ground, & said vnto him, How haue I found fauor in thine eyes, that thou shouldest know me, seeing I am [d] a stranger?

d Euen of the Moabites, which are enemies to Gods people.

11 And Boaz answered, and said vnto her, All is told and shewed mee that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, & the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward bee giuen thee of the Lord God of Israel, vnder whose [e] wings thou art come to trust.

e Signifying, that she shall neuer want any thing, if she put her trust in God, and line vnder his protection.

13 Then she said, Let me finde fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto thy maid, though I be not like to one of thy maids.

14 And Boaz said vnto her, At the meale time come thou hither, and eat of the bread, and dippe thy morsell in the vineger. And she sate beside the reapers, and he reached her parched corne: and shee did eate, and was sufficed, and [f] left thereof.

f Which she brought home to her mother in law.

15 ¶ And when she arose to gleane, Boaz commanded his seruants, saying, Let her gather among the sheaues, & doe not rebuke her.

16 Also let fall some of the sheaues for her, and let it lie, that she may gather it vp, and rebuke her not.

17 So shee gleaned in the field vntill euen-

ning, and she threshed that she had gathered, and it was about an * Ephah of barley.

* Exod. 16. 36.

18 ¶ And she tooke it vp, and went into the citie, & her mother in law saw what she had gathered: Also she g tooke foorth, and gaue to her that which she had reserued, when she was sufficed.

g To wit, of her bag, as is in the Chalde text.

19 Then her mother in law said vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed bee hee, that knew thee. And she shewed her mother in law, with whom she had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for he ceaseth not to doe good to the liuing and to the h dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

h To my husband & children, when they were aliue, and now to vs.

21 And Ruth the Moabitesse said, He said also certainely vnto mee, Thou shalt be with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe out with his maids, that they ‖ meet thee not in another field.

‖ Or, fall vpon thee.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and ‖ dwelt with her mother in law.

‖ Or, returned to her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 Shee sleepeth at Boaz feet. 12 He acknowledgeth himselfe to be her kinsman.

AFterward Naomi her mother in lawe said vnto her, My daughter, shall not I seeke a rest for thee, that thou mayest prosper?

a Meaning, that she would prouide her of an husband, with whom she might liue quietly.

2 Now also is not Boaz our kinseman, with whose maids thou wast? behold, hee winoweth barley to night in the ‖ floore.

‖ Or, in the barne.

3 Wash thy selfe therefore, & anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the b man know of thee, vntill he haue left eating and drinking.

b Boaz, nor yet any other.

4 And when he shall sleep, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten, and drunken, & c cheered his heart, he went to lie downe at the end of the heape of corne, and she came softly, and vncouered the place of his feet, and lay downe.

c That is, had refreshed himselfe among his seruants.

8 And at midnight the man was afraid, ‖ and caught hold: and loe, a woman lay at his feet.

‖ Or, turned himselfe fro one side to another.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then said he, Blessed be thou of the Lord, my daughter: thou hast d shewed more goodnesse in the latter end, then at the beginning, in as much as thou followedst not young men, were they poore or rich.

d Thou shewest thy selfe frō time to time more vertuous.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doth know, that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinseman neerer then I.

13 Tary to night, and when morning is come, if he e wil doe the duety of a kinsman vnto thee, well, let him doe the kinsmans duetie: but if he will not doe the kinsmans part, then wil I doe the duetie of a kinsman, as the Lord liueth: sleepe vntill the morning.

e If he will take thee to her his wife by the title of affinitie, according to Gods law, Deut. 25. 5.

14 ¶ And she lay at his feet vntil the morning: and she arose before one could know another: for he said, Let no man know, that a woman came into the floore.

15 Also he said, Bring the ‖ sheet that thou hast vpon thee, and hold it. And when she held it, he measured six measures of barley, and laid them on her, and she went into the citie.

‖ Or, mantle.

16 And when she came to her mother in law, she said, f Who art thou, my daughter? And she told her all that ỹ man had done to her.

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonied.

17 And said, These six measures of barley gaue he me: for he said to me, Thou shalt not come emptie vnto thy mother in law.

18 Then said she, My daughter, sit still, vntill thou know how the thing will fall: for the man will not be in rest, vntill he haue finished the matter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman touching her mariage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the a gate, and sate there, and behold, the kinsman of whom Boaz had spoken, came by: and he said, b Ho, such one, come, sit downe here. And he turned, and sate downe.

a Which was the place of iudgement.

b The Ebrewes heere vse two words which haue no proper signification, but serue to note a certaine person: as wee say, Do sirrah, or ho such one.

2 And he tooke ten men of the Elders of the citie, and said, Sit yee downe heere. And they sate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the ‖ assistants, & before the Elders of my people. If thou wilt redeeme it,

‖ Or, inhabitants.

redeeme

redeeme it: but if thou wilt not redeeme it, tell mee: for I know that there is none [e] besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to stirre vp the name of the dead vpon his [d] inheritance.

6 And the kinseman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming and changing for to stablish all things: a man did plucke off his shooe, and gaue it his neighbour, and this was a sure [e] witnesse in Israel.

8 Therefore the kinseman said to Boaz, Buy it for thee: and he drew off his shooe.

9 And Boaz said vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse the wife of Mahlon haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, & that the name of the dead be not put out from among his brethren, and from the gate of his [f] place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that commeth into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest do worthily in [g] Ephratah, and be famous in Beth-lehem,

12 And that thine house be like the house of Pharez (*whom Thamar bare vnto Iudah) of the seed which the Lord shall giue thee of this young woman.

13 ¶ So Boaz tooke Ruth, and she was his wife: and when he went in vnto her, the Lord gaue that she conceiued, & bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinseman, and [h] his name shall be continued in Israel.

15 And this shall bring thy life againe, and cherish thine old age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee [i] then seuen sonnes.

16 And Naomi tooke the childe, and layd it in her lap, and became nource vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These now are the generations of *[k] Pharez: Pharez begate Hezron.

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

[e] For thou art the next of the kinne.

[d] That his inheritance might beare his name that is dead.

[e] That he had resigned his right, Deut. 25.9.

[f] Or, of the citie where he remained.

[g] Ephratah and Beth-lehem are both one.

* Gene. 38.29.

[h] He shall leaue a continuall posteritie.

[i] Meaning, many sonnes.

* 1. Chro. 2.4. matt. 1.3.

[k] This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

¶ The first booke of Samuel.

THE ARGVMENT.

According as God had ordeined, *Deut.* 17.14. that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the bette thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voice of God put downe from his estate, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to behold their state and vocation.

CHAP. I.

1 *The genealogie of Elkanah father of Samuel.* 2 *His two wiues.* 5 *Hannah was barren and prayed to the Lord.* 15 *Her answere to Eli.* 20 *Samuel is borne.* 24 *She doth dedicate him to the Lord.*

THere was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the

[a] There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

* Deut. 16.16.

Lord of hostes in [b] Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, hee gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthie [c] portion: for he loued Hannah, and the Lord had made her barren,

c Some reade, a portion with an heauie cheere.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as she went vp to the house of the Lord, thus she vexed her, that she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten [d] sonnes?

d Let this suffice that I loue thee no lesse, then if thou hadst many children.

9 So Hannah rose vp after that they had eaten and drunke in Shiloh, and Eli the Priest sate vpon a stoole by one of the posts of the [e] Temple of the Lord)

e That is, of the house where the Arke was.

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vow, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmayd, and remember mee, and not forget thine handmayd, but giue vnto thine handmayd a man childe, then I will giue him vnto the Lord all the dayes of his life, * and there shall no razor come on his head.

* Num. 6.5. iudg. 13.5.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voice was not heard: therefore Eli thought she had bene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away † thy drunkennesse from thee.

† Ebr. thy wine.

15 Then Hannah answered and said, Nay my lord, but I am a wom̃ † troubled in spirit: I haue neither drunke wine nor strong drinke, but haue * powred out my soule before ỹ Lord.

† Ebr. of an hard spirit.

* Psal. 42.5.

16 Count not thine handmaid † for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

† Ebr. for a daughter of Belial.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid find [f] grace in thy sight: so the woman went her way, and did eat, and looked no more sad.

f That is, pray vnto the Lord for me.

19 ¶ Then they arose vp early, & worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, & the Lord [g] remembred her.

g According to her petition.

20 For in processe of time Hannah conceiued, and bare a sonne, & she called his name Samuel, Because, said she, I haue asked him of the Lord.

21 ¶ So the man [h] Elkanah and all his house went vp to offer vnto the Lord the yerely sacrifice and his vow:

h This Elkanah was a Leuite, 1. Chron. 6.27. & as some write, once a yere they accustomed to appeare before the Lord with their families.

22 But Hannah went not vp: for she said vnto her husband, I will tarie vntill the childe be weaned, then I will bring him that he may appeare before the Lord, & there abide for euer.

23 And Elkanah her husband said vnto her, Doe what seemeth thee best: tarie vntill thou hast weined him: onely the Lord accomplish his [i] word. So the woman abode, & gaue her sonne sucke vntill she weined him.

i Because her prayer tooke effect, therefore it was called the Lords promise.

24 ¶ And when she had weined him, shee tooke him with her with three bullocks and an * Ephah of floure and a bottle of wine, and brought him vnto the house of the Lord in Shiloh, and the child was † young.

* Exod. 16.36.

† Ebr. a childe.

25 And they slew a bullocke, and brought the child to Eli.

26 And she said, Oh my lord, as thy [k] soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

k That is, most certainely.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue † giuen him vnto the Lord: as long as he liueth, he shalbe giuen vnto the Lord: and hee [l] worshipped the Lord there.

† Ebr. lent.

l Weaning, Eli gaue thanks to God for her.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The new custome of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah [a] prayed, and said, Mine heart reioyceth in the Lord, mine [b] horne is exalted in the Lord: my mouth is [c] enlarged ouer mine enemies, because I reioyce in thy saluation.

a After that she had obtained a sonne by prayer, she gaue thanks.
b I haue recouered strength and glory by the benefit of the Lord.
c I can answere them that reproue my barrennesse.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake [d] no more presumptuously: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

d In that ye condemne my barrennesse, ye shew your pride against God.

4 The bowe and the mighty men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired forth for [e] bread, and the hungry are no more hired, so that the barren hath borne ‖ seuen: and she that had many children, is feeble.

e They set their labors for necessarie food.
‖ Or, many.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

* Deut. 32.39. wisd. 16.13. tob. 13.2. * Psal. 113.7.

7 The Lord maketh poore and maketh rich: bringeth lowe, and exalteth.

8 * He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set them among [f] princes, and to make them

f He preferreth to honor and promoteth vnto dignitie according to his owne will, though mans iudgement be contrary.

inherit

inherit the seat of glory: for the pillars of the earth are thes Lords, and he hath set the world vpon them.

g Therefore he may dispose all things according to his will.

9 He wil keepe the feet of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man be strong.

10 The Lords aduersaries shalbe destroyed, and out of heauen shall he *thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his h King, and exalt the horne of his Anointed.

*Chap.7.10.

h She grounded her prayer on Iesus Christ, which was to come.

11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord i before Eli the Priest.

i In all that Eli commanded him.

12 ¶ Now the sonnes of Eli were wicked men, and k knew not the Lord.

k That is, they neglected his ordinance.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests ||boy came, while the flesh was seething, and a flesh hooke with three teeth in his hand,

||Or, sonne.

15 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: l all that the flesh hooke brought vp, the priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

l Transgressing the order appointed in the Law, Leu.7.31. for their bellies sake.

m Which was commanded first to haue bene offered to God.

15 Yea, before they burnt the m fatte, the priests boy came and said to the man that offered, Giue me flesh to roste for the priest: for he will not haue sodden flesh of thee, but raw.

16 And if any man said vnto him, Let them burne the fat according to the ||custome, then take as much as thine heart desireth: then he would answer, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

||Or, law.

n Not passing for their owne profit, so that God might be serued aright.

17 Therefore the sinne of the young men was very great before the Lord: for men ° abhorred the offering of the Lord.

o Seeing the horrible abuse thereof.

18 ¶ Now Samuel being a young child ministred before the Lord, girded with a linnen *Ephod.

*Exod.28.4.

19 And his mother made him a little coat, and brought it to him from yeere to yere, when shee came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seed of this woman, for ||the petition that she asked of the Lord: and they departed vnto their place.

||Or, for the thing that she hath lent to the Lord: to wit, Samuel.

21 And the Lord visited Hannah, so that she conceiued, and bare three sonnes, and two daughters. And the childe Samuel grew before the Lord.

22 ¶ So Eli was very old, and heard all that his sonnes did vnto all Israel, & how they lay with the women that p assembled at the doore of the tabernacle of the Congregation.

p Which was (as the Ebrues write) after their trauel, when they came to be purified, read Exo. 38.8. Leu.12.6.

23 And he said vnto them, Why doe yee such things? for of all this people I heare euill reports of you.

24 Doe no more, my sonnes: for it is no good report that I heare, which is, that yee make the Lords people to q trespasse.

q Because they contemne their duetie to God, verse 17.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sin against the Lord, who will pleade for him? Notwithstanding they obeyed not the voyce of their father, because the Lord r would slay them.

r So that to obey good admonitions, is Gods mercy, and to disobey them is his iust iudgement for sinne.

26 ¶ (Now the childe Samuel profited and grew, and was in fauour both with the Lord and also with men)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainely appeare vnto the house of thy s father, when they were in Egypt in Pharaohs house?

s To wit, Aaron.

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and *I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

*Leuit.10.14.

29 Wherefore haue you t kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honourest thy children aboue me, to make your selues fat of the first fruits of all the offerings of Israel my people?

t Why haue you contemned my sacrifices, and as it were treaded them vnder foote

30 Wherefore the Lord God of Israel saith, I said, that thine house, and the house of thy father should walke before mee for euer: but now the Lord saith, u It shall not be so: for them that honour me, I will honour, and they that despise me, shall be despised.

u Gods promises are onely effectuall to such as he giueth constancie vnto, to feare and obey him.

31 Behold, the dayes come, that I will cut off thine x arme, and the arme of thy fathers house, that there shall not bee an old man in thine house.

x Thy power and authoritie.

32 And thou y shalt see thine enemie in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shall not be an old man in thine house for euer.

y Thy posterity shall see the glory of the chiefe Priest translated to another, whom they shall enuie, 1. King. 2.27.

33 Neuertheless, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: and all the multitude of thine house shall ||die when they be men.

||Or, when they come to mans age.

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre mee vp a z faithfull Priest, that shall doe according to mine heart and according to my minde: and I will build him a sure house, and he shall walke before mine Anointed for euer.

z Meaning, Iosiah, who succeeded Abiathar, and was the figure of Christ.

36 And all that are left in thine house, shall come and a bow downe to him for a piece of siluer and a morsell of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morsell of bread.

a That is, shall be inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

NOw the childe Samuel ministred vnto the Lord [a] before Eli: and the word of the Lord was [b] precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his [c] place, his eyes began to waxe dimme that he could not see.

3 And yer the [d] light of God went out, Samuel slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord [e] called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst mee. But he said, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou didst call mee. And he answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before he knew [f] the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am heere: for thou hast called me. Then Eli [g] perceiued that the Lord had called the childe.

9 Therefore Eli saide vnto Samuel, Goe and sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord saide to Samuel, Behold, I will doe a thing in Israel, whereof whosoeuer shall heare, his two *eares shall [h] tingle.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I beginne, I will also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquitie which hee knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house shall not be purged with sacrifice nor offering [i] for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God [k] doe so to thee and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words [l] fall to the ground.

20 And all Israel from Dan to Beersheba knew ‖ that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by † his word.

a The Chalde text readeth, whiles Eli liued.
b Because there were very few Prophets to declare it.
c In the court next to the Tabernacle.
d That is, the lampes which burne in the night.
e Iosephus writeth that Samuel was twelue yeere old, when the Lord appeared to him.
f By billon.
g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.
* 2.King.21.12.
h God declareth what euill shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.
i Meaning, that his posteritie should neuer enioy the chiefe Priests office.
k God punish thee after this and that sort, except thou tell me trueth, Ruth 1.17.
l The Lord accomplished whatsoeuer he had said.
‖ Or, that Samuel was the faithful Prophet of the Lord.
† Heb. by the word of the Lord.

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They do fet the Arke, wherfore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 16 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: ‖ and Israel went out against the Philistims to battell, & pitched beside ‖ Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, [a] Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of the Lord of hosts, who [b] dwelleth betweene the Cherubims: and there were the two sons of Eli, Hophni and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the host, all Israel shouted a mightie shout, so that the earth rang againe.

6 And when the Philistims heard the noise of the shout, they said, What meaneth the sound of this mighty shout in the host of the Ebrewes? and they vnderstood that the Arke of the Lord was come into the host.

7 And the Philistims were afraid, and said, God is come into the host: therefore said they,

‖ From the departure of the Israelites out of Egypt vnto the time of Samuel, are about 397. yeere.
‖ Or, stone of helpe, chap. 7.12.
a For it may seeme that this warre was vndertaken by Samuels commandement.
b For he died to appeare to the Israelites betweene the Cherubims ouer the Arke of the couenant, Exod. 25. verse 17.

they, [c] Woe vnto vs: for it hath not beene so heretofore.

c Before we fought against men, and now God is come to fight against vs.

8 Woe vnto vs, who shall deliuer vs out of the hand of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the [d] wildernesse.

d For in the red Sea in the wildernesse the Egyptians were destroyed, which was the last of all his plagues.

9 Be strong and play the men, O Philistims, that yee be not seruants vnto the Ebrewes, * as they haue serued you: be valiant therefore, and fight.

* Iudg. 13.1.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel [e] thirtie thousand footmen.

e Dauid alluding to this place, Psal. 78. 63. sayth they were consumed with fire: meaning they were suddenly destroyed.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas dyed.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes [f] rent, and earth vpon his head.

f In token of sorow and mourning.

13 And when he came, loe, Eli sate vpon a seat by the way side, waiting: for his heart [g] feared for the Arke of God: and when the man came into the citie to tell it, all the citie cryed out.

g Lest it should be taken of the enemies.

14 And when Eli heard the noise of the crying, hee said, What meaneth this noise of the tumult? and the man came in hastily, and tolde Eli.

15 (Now Eli was fourescore and eighteene yeere olde, and * his eyes were dimme that he could not see)

* Chap. 3. 2.

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered, & said, Israel is fled before the Philistims, and there hath beene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas [h] are dead, and the Arke of God is taken.

h According as God had afore said.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and hee died: for he was an olde man and heauy: and he had ‖ iudged Israel forty yeres.

‖ Or, gouerned.

19 And his daughter in lawe Phinehas wife was with childe neere ‖ her trauell: and when shee heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she [i] bowed her selfe, and trauelled: for her paines came vpon her.

‖ Or, to cry out.

i And setled her body toward her trauell.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe ‖ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

‖ Or, no glory, or where is the glory?

22 Shee said againe, [k] The glory is departed from Israel: for the Arke of God is taken.

k She vttered her great sorow by repeating her words.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

THen the Philistims tooke the Arke of God and caried it from Eben-ezer vnto [a] Ashdod,

a Which was one of the fiue principall cities of the Philistims.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of [b] Dagon, and set it by Dagon.

b Which was their chiefe idole, & as some write, from the nauill downeward was like a fish, and vpward like a man.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon, and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagons house [c] tread not on the threshold of Dagon in Ashdod, vnto this day.

c Thus in steed of acknowledging the true God by this miracle, they fall to a further superstition.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with the * emerods, both Ashdod, and the coasts thereof.

* Psal. 78. 66.

7 And when the men of Ashdod saw this, they said, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and said, [d] What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

d Though they had felt Gods power and were afraid thereof, yet they would further trie him, which thing God turned to their destruction and his glory.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to slay vs and our people.

e The wicked when they feele the hand of God, grudge & striue with him, where the godly humble themselues & cry for mercy.

12 Therefore they sent, and gathered together all the princes of the Philistims, and said, Send [e] away the Arke of the God of Israel, and

and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the city, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the country of the Philistims [a] seuen moneths.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

2 And the Philistims called the priests and the soothsayers, saying, What shall wee doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they said, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it a [b] sinne offring: then shal ye be healed, and it shalbe knowen to you, why his hand departeth not from you.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

4 Then said they, What shalbe the sinne offering, which wee shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore yee shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so yee shall giue glory vnto the God of Israel, that he may take his hand from you, and from your [c] gods, and from your land.

c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, * did they not let them go, and they departed?

*Exod. 12. 31.

7 Now therefore make a new cart, and take two milchkine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the [d] iewels of golde which yee giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may goe.

d Meaning, the golden emerods and the golden mice.

9 And take heed, if it go vp by the way of his owne coast to Beth-shemesh, it is [e] he that did vs this great euill: but if not, wee shall know then, that it is not his hand that smote vs, but it was a [f] chance that happened vs.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas indeede there is nothing done without Gods prouidence and decree.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the Princes of the Philistims went after [g] them, vnto the borders of Beth-shemesh.

g For the triall of the matter.

13 Now they of Beth-shemesh were reaping their wheate haruest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the fielde of Ioshua a Beth-shemite, and stood still there. There was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

h To wit, the men of Beth-shemesh, which were Israelites.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offring to the Lord: for [i] Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

18 And golden mice according to the number of all the cities of the Philistims, belonging to ỳ fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of ‖ Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Beth-shemite.

‖ Or, the plaint or lamentation.

19 And he smote of the men of Beth-shemesh, because they [k] had looked in the Arke of the Lord: he slewe euen among the people fiftie thousand men and threescore and tenne men, and the people lamented, because the Lord had slaine the people with so great a slaughter.

k For it was not lawfull to any either to touch or to see it, saue only to Aaron and his sonnes, Num. 4. 15, 20.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes, and to turne to the Lord. 10 The Philistims fight against Israel and are ouercome. 16 Samuel iudgeth Israel.

THen the men of [a] Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill:

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15. 60.

hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

b Lamented for their sinnes and followed the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, *put away the strange gods from among you, and *Ashtaroth, and direct your hearts vnto the Lord, and serue him *onely, and he shall deliuer you out of the hand of the Philistims.

*Ioſh.24.15, 23. *Iudg.3.13.

*Deut 6.4. matth.4.10.

4 Then the children of Israel did put away *Baalim and Ashtaroth, and serued the Lord onely.

*Iudg.2.12, 13.

5 And Samuel said, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpeh, and d drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: & when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to e crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

e Signifying that in the prayers of the godly, there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, & Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord f thundered with a great thunder that day vpon the Philistims, & scattered them: so they were slaine before Israel.

f According to the prophesie of Hannah Samuels mother, chap.2.10.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came to Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mizpeh and g Shen, and called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

g Which was a great rocke ouer against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betweene Israel and the h Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, & there he iudged Israel: also he built an i altar there vnto the Lord.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to grant vnto them.

WHen Samuel was now become old, hee *made his sonnes iudges ouer Israel.

a Because hee was not able to beare the charges.

2 (And the name of the eldest sonne was b Joel, and the name of the second Abiah) euen Iudges in Beer-sheba.

b Who was also called Vashni, 1.Chron.6.28.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and *tooke rewards, and peruerted the iudgement.

*Deut.16.19.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

c For there his house was, chap. 7.17.

5 And said vnto him, Behold, thou art old, and thy sonnes walke not in thy wayes: *make vs now a King to iudge vs like all nations.

*Hoſe 13.10. actes 13.21.

6 But the thing d displeased Samuel, when they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

7 And the Lord said vnto Samuel, Heare the voice of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods) euen so doe they vnto thee.

9 Now therefore hearken vnto their voice: howbeit yet e testifie vnto them, and shew them the maner of the king ỹ shal reigne ouer them.

e To proue if they will forsake their wicked purpose.

10 ¶ So Samuel told all the words of the Lord vnto ỹ people that asked a king of him.

11 And he said, This shall be f the maner of the King that shall reigne ouer you: hee will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall runne before his caret.

f Not that kings haue this authoritie by their office, but that such as reigne in Gods wrath should vsurpe this ouer their brethren, contrary to the Law, Deut.17.20.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his haruest, and to make instruments of warre, and the things that serue for his charets.

13 He will also take your daughters, and make them Apothecaries, & cookes, & bakers,

14 And he will take your fields, and your vineyards, and your best oliue trees, and giue them to his seruants.

15 And he will take the tenth of your seed, and of your vineyards, and giue it to his ‖Eunuches, and to his seruants.

‖ Or, chiefe officers.

16 And he will take your men seruants, and your maid seruants, & the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your King, whom ye haue chosen you, and the Lord will not g heare you at that day.

g Because yee repent not for your sinnes, but because ye smart for your afflictions, where into yee cast your selues willingly.

19 But the people would not heare the voice of Samuel, but did say, Nay, but there shalbe a King ouer vs.

20 And we also will be like all other nations, and our King shall iudge vs, and goe out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehearsed them in the eares of the Lord.

‖ Or, grant their request.

22 And the Lord said to Samuel, ‖Hearken vnto their voice, and make them a King. And Samuel said vnto the men of Israel, Go euery man vnto his city.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reueileth to Samuel Sauls comming, commanding him to anoynt him King. 22 Samuel bringeth Saul to the feast.

THere was now a man of Beniamin, a mightie in power, named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man of Jemini.

a That is, both valiant and rich. * Chap. 14. 51. 1. chron. 8. 33.

2 And hee had a sonne called Saul, a b goodly yong man and a faire: so that among the children of Israel there was none goodlier then hee: from the shoulders vpward hee was higher then any of the people.

b So that it might seeme that God approoued their request in appointing out such a person.

3 And the asses of Kish Sauls father were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and c seeke the asses.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approoued of God) was made king.

4 So hee passed thorow mount Ephraim, and went thorow the land of Shalishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: he went also thorow the land of Jemini, but they found them not.

5 When they came to the land of d Zuph, Saul said vnto his seruant that was with him, Come and let vs returne, lest my father leaue the care of asses, and take thought for vs.

d Where was Ramath-Zophim the city of Samuel.

6 And he said vnto him, Behold now, in this citie is a man of God, and hee is an honourable man: all that hee sayth commeth to passe: let vs now goe thither, if so be that he can shew vs what way we may goe.

7 Then said Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the ‖ bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

‖ Or, vitailes.

8 And the seruant answered Saul againe, and said, Behold, I haue found about me the fourth part of a e shekel of siluer: that will I giue the man of God, to tell vs our way.

e Which is about fiue pence, reade Gene. 23. 15.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus hee spake, Come, and let vs goe to the f Seer: for hee that is called now a Prophet, was in the olde time called a Seer)

f So called, because he foresaw things to come.

10 Then said Saul to his seruant, Well said, come, let vs goe: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the city, they found maides that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, & said, Yea: loe, he is before you: make haste now, for hee came this day to the city: for there is an g offering of the people this day in the hie place.

g That is, a feast after the offering, which should be kept in an hie place of the city appointed for that ble.

13 When ye shall come into the citie, yee shall finde him straightway ere he come vp to the hie place to eate: for the people will not eate vntill he come, because he will h bl esse the sacrifice: and then eate they that be bidden to the feast: now therefore go vp: for euen now shall ye finde him.

h That is, giue thankes, and distribute the meat accordyng to their custome.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the hie place.

15 ¶ * But the Lord had reuealed to Samuel † secretly (a day before Saul came) saying,

* Chap. 15. 1. actes 13. 21. † Ebr. in his eare.

16 To morow about this time I will send thee a man out of the land of Beniamin: him shalt thou anoint to be gouernor ouer my people Israel, that he may i saue my people out of the hands of the Philistims: for I haue looked vpon my people, & their cry is come vnto me.

i Notwithstanding their wickednesse, yet God was euer mindfull of his inheritance.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whome I spake to thee of, hee shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, & said, I am the Seer: goe vp before me vnto the hie place: for ye shall eate with me to day, and to morow I will let thee goe, and will tell thee all that is in thine k heart.

k Meaning, all that thou desirest to know.

20 And as for thine asses that were lost three dayes agoe, care not for them, for they are found: and l on whom is set all the desire of Israel? is it not vpon thee, and on all thy fathers house?

l Whom doeth Israel desire to be their king but thee?

21 ¶ But

21 ¶ But Saul answered, and said, Am not I the sonne of Jemini of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel said vnto the cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And Samuel said, Behold, that which is left, set it before thee and eate: for hitherto hath it beene kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the hie place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the [p] top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shewe thee [q] the word of God.

m Where the least was.

n That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Leuit. 10. 14.

o That both by the assembling of the people, and by the meat prepared for thee, thou mightest vnderstand that I knew of thy comming.

p To speake with him secretly: for the houses were flat aboue.

q Gods commandement as concerning thee.

CHAP. X.

1 Saul is anointed king by Samuel. 9 God changeth Sauls heart, and hee prophesieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the kings office.

THen Samuel tooke a viole of [a] oyle and powred it vpon his head, and kissed him, and said, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by *Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The [b] asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence, and shalt come to the ‖ plaine of Tabor, and there shall meete thee three men going vp to God to Beth-el: one carying three kids, and another carying three loaues of bread, and another carying a bottle of wine:

4 And they will aske thee † if all be well, and will giue thee the two loaues of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the [c] hill of God, where is the garisons of the Philistims: and when thou art come thither to the city, thou shalt meete a company of Prophets comming downe from the hie place with a viole, and a timbrell, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the Spirit of the Lord will come vpon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tary for me seuen dayes, till I come to thee & shew thee what thou shalt doe.

9 And whē he had turned his † backe to go from Samuel, God gaue him another [d] heart: & all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came vpon him, and he ‖ prophesied among them.

11 Therefore all the people that knewe him before, when they saw that he prophesied among the Prophets, said ech to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

12 And one of the same place answered, and said, But who is their [e] father? Therefore it was a prouerbe, Is Saul also among the [f] Prophets?

13 And when he had made an ende of prophecying, he came to the hie place.

14 And Sauls vncle said vnto him, and to his seruant, Whither went yee? And he said, To seeke the asses: and when wee saw that they were no where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul said to his vncle, He tolde vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel s assembled the people vnto the Lord in Mizpeh.

18 And he said vnto the children of Israel, Thus sayth the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, & out of the hands of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, No, but appoint a King ouer vs. Now therfore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was [h] taken.

a In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule.

*Gen. 35. 20.

b Samuel confirmeth him by these signes, that God hath appointed him king.

‖ Or, oake.

† Ebr. of peace.

c Which was an hie place in the citie of Kiriath-iearim, where the Arke was, chap. 7. 1.

* Chap. 13. 8.

† Ebr. shoulder.

d He gaue him such vertues as were meet for a king.

‖ Or, sang praises.

* Chap. 19. 24.

e Meaning, that prophesie commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree commeth suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shewe Gods sentence therein.

h That is, by casting of lot.

21 After-

21 Afterward hee assembled the tribe of Beniamin according to their families, and the family of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Behold, he [i] hath hid himselfe among the stuffe.

i As though he were unworthy and unwilling.

23 And they ran, and brought him thence: and when he stood among the people, he was higher then any of the people from the shoulders vpward.

24 And Samuel sayd to all the people, See ye not him, whom the Lord hath chosen, that there is none like him among all the people? and all the people shouted, and said, † God saue the King.

† Ebr. let the king liue.

25 Then Samuel tolde the people [k] the duety of the kingdome, and wrote it in a booke, and laid it vp before the Lord, and Samuel sent all the people away euery man to his house.

k As it is written in Deut. 17.15. &c.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, and brought him no presents, but he [l] held his tongue.

l Both to auoid sedition, and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renewed.

THen Nahash the Ammonite [a] came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a couenant with vs, and we will be thy seruants.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12.12.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

b This declareth that y more were that tyrants are to their destruction, the more cruell they are.

3 To whom the Elders of Iabesh said, Giue vs seuen dayes respite, that we may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voices, and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What aileth this people, that they weepe? And they tolde him the tidings of the men of Iabesh.

c God gaue him the spirit of strength and courage to goe against this tyrant.

6 Then the Spirit of God [c] came vpon Saul, when hee heard these tidings, and hee was exceeding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the handes of messengers, saying, Whosoeuer commeth not forth after Saul, and after [d] Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out † with one consent.

d He nameth Samuel, because Saul was not yet approued of all.

† Ebr. as one man.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men: and the men of Iudah thirtie thousand.

9 Then [e] they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the sunne be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

e Meaning, Saul and Samuel.

10 Therefore the men of Iabesh said, To morrow we will come out vnto [f] you, and yee shall doe with vs all that pleaseth you.

f That is, to the Ammonites, dissembling that they had hope of aide.

11 ¶ And when the morrow was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heat of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people sayd vnto Samuel, [g] Who is he that said, Shal Saul reigne ouer vs? bring those men that we may slay them.

g By this victory the Lord wonne the hearts of the people to Saul.

13 But Saul said, There shall no man [h] die this day: for to day the Lord hath saued Israel.

h By shewing mercy he thought to ouercome their malice.

14 ¶ Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: and there they offred [i] peace offrings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

i In signe of thankesgiuing for the victory.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

SAmuel then said vnto all Israel, Behold, I haue [a] hearkened vnto your voice in all that yee said vnto mee, and haue appointed a King ouer you.

a I haue granted your petition.

2 Now therefore behold, your King walketh [b] before you, and I am old and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

b To gouerne you in peace and warre.

3 Behold, here I am: * beare record of me before the Lord and before his anointed. [c] Whose oxe haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

* Ecclus. 46.19.

c God would that this confession should be a patterne for all them that haue any charge of office.

4 Then

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witnesse against you, and his [d] Anointed is witnesse this day, that yee haue found nought in mine hands. And they answered, He is witnes.

[d] Your King, who is anointed by the commandement of the Lord.

6 Then Samuel said vnto the people, It is the Lord that ‖ made Moses and Aaron, and that brought your fathers out of the land of Egypt.

‖ Or, ordained.

7 Now therefore stand still, that I may reason with you before the Lord according to all the ‖ righteousnesse of the Lord, which he shewed to you and to your fathers.

‖ Or, benefits.

8 *After that Iaakob was come into Egypt, and your fathers cried vnto the Lord, then the Lord * sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

*Gen.46.5, 6.

*Exod.4.16.

9 *And when they forgat the Lord their God, he sold them into the hand of Sisera [e] captaine of the host of Hazor, & into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

*Iudg.4.2.

[e] Captaine of Iabins host king of Hazor.

10 And they cried vnto the Lord, and said We haue sinned, because wee haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal and [f] Bedan and * Iphtah, and * Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

[f] That is, Samson, Iudg. 13. 25.

*Iudg. 11.1.

*Chap.4.1.

12 Notwithstanding when you saw, that Nahash the king of the children of Ammon came against you, ye said vnto me, [g] No, but a king shall reigne ouer vs: when yet the Lord your God was your King.

[g] Leauing God to seeke the helpe of man, Chap.8. 5.

13 Now therefore behold the king whom ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a king ouer you.

14 If yee will feare the Lord and serue him, and heare his voice, and not disobey the word of the Lord, both yee, and the king that reigneth ouer you, shal [h] follow the Lord your God.

[h] Ye shalbe prosperous as they that follow the Lords will.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your [i] fathers.

[i] Meaning, the gouernours.

16 Now also stand and see this great thing which the Lord will doe before your eyes.

17 Is it not now wheate harueſt? I will call vnto the Lord, and hee shall send thunder and raine, that ye may perceiue and see, how that your wickednesse is [k] great, which ye haue done in the sight of the Lord in asking you a king.

[k] In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for we haue sinned in asking vs a king beside [l] all our other sinnes.

[l] Not onely at other times, but now chiefly.

20 ¶ And Samuel said vnto the people, Feare not, (ye haue in deed done all this wickednesse, [m] yet depart not from following the Lord, but serue the Lord with all your heart,

[m] He sheweth that there is no sinne so great, but it shalbe forgiuen, if the sinner turne againe to God.

21 Neither turne ye back: for that should be after vaine things which cannot profit you, nor deliuer you, for they are but vanitie)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lord to make you [n] his people.

[n] Of his free mercie, and not of your merites, and therefore he will not forsake you.

23 Moreouer God forbid, that I should sin against the Lord, & cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, & serue him in the trueth with all your [o] hearts, & consider how great things he hath done for you.

[o] Vnfainedly, and without hypocrisie.

25 But if ye doe wickedly, yee shall perish, both ye, and your king.

CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods cõmandement, is shewed of Samuel that he shal not reigne. 19 The great slauerie, wherein the Philistims kept the Israelites.

SAul now had bene king [a] one yeere, and hee reigned [d] two yeeres ouer Israel.

[a] Whiles these things were done.

[b] Before hee tooke vpon him the state of a King.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Beniamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garison of the Philistims, that was in the [c] hill: and it came to the Philistims eares: and Saul blew the [d] trumpet throughout all the lande, saying, Heare O ye Ebrewes.

[c] Of Kiriath-iearim, where the Arke was, Chap.10.5.

[d] That euery one should prepare themselues to warre.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselues together to fight with Israel, thirtie thousand charets, and sixe thousand horsemen: for the people was like the sand which is by the sea side in multitude, and came vp, and pitched in Michmash Eastward from [e] Beth-auen.

[e] Which was also called Beth-el in the tribe of Beniamin.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hid themselues in caues, and in holes, and in rockes, and in towres, and in pits.

7 And some of the Ebrewes, went ouer Iorden vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And hee taried seuen dayes according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] scattered from him.

9 And Saul said, Bring a burnt offering to mee and peace offerings: and hee offered a burnt offering.

10 And assoone as hee had made an end of offering the burnt offering, beholde, Samuel came: and Saul went forth to meete him, to † salute him.

11 And Samuel said, What hast thou done? Then Saul said, Because I saw that the people was [h] scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselues together to Michmash,

12 Therefore said I, the Philistims will come downe now vpon me to Gilgal, & I haue not made supplication vnto the Lord. I was bold therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy [i] God, which he commanded thee: for the Lord had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shall not continue: the Lord hath sought him a [k] man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in [l] Gibeah of Beniamin: and Saul numbred of the people that were found with him, about sixe hundred men.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims ‖ three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, & the [m] third band turned toward ỹ way of the coast that looketh toward the valley of Zeboim, toward the wildernesse.

19 Then there was no smith found throughout all the land of Israel: for the Philistims said, Lest the Ebrewes make them swords or speares.

20 Therefore, all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke,

21 Yet they had a file for the shares, and for the mattocks, and for the picke forks, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come, there was neither [n] sword nor speare found in the hands of any of the people that were with Saul & with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an oath, not to eat till euening. 32 The people eat with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the son of Saul said vnto the yong man that bare his armour, [a] Come, and let vs go ouer toward the Philistims garison, that is ponder on the other side, but he told not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about sixe hundred men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan sought to goe ouer to the Philistims garison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Ionathan said to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these [b] vncircumcised: it may be that the Lord will worke with vs: for it is ‖ not hard to the Lord * to saue with many, or with few.

7 And he that bare his armour said vnto him, Doe all that is in thine heart: go where it pleaseth thee: beholde, [c] I am with thee as thine heart desireth.

8 Then said Ionathan, Behold, wee goe ouer vnto those men, and will shew our selues vnto them.

9 [d] If they say on this wise to vs, Tary vntill we come to you, then we will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this shall bee a signe vnto vs.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe, that they should lose the victory.

† Ebr. bleesse him.

h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

i Who willed thee to obey him, and rest vpon the wordes spoken by his Prophet.

k That is, Dauid.

l And went to his citie Rameh.

‖ Or, the destroyer: to wit, the captaine came out with three bands.

m So that to mans iudgement these three armies would haue ouercome the whole country.

n To declare that the victory onely came of God, and not by their force.

a By this meanes God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace.

* Chap. 4.21.

‖ Or, like a tooth.

b To wit, the Philistims.

‖ Or, none can let the Lord.
* 2. Chro. 14.11.

c I will follow thee whither soeuer thou goest.

d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victory.
* 1. Mac. 4.30.

stims said, See, the Ebrewes come out of the [e] holes wherein they had hid themselues.

e Thus they spake contemptuously and by derision.

12 And the men of the garison answered Ionathan, and his armour bearer, and said, Come vp to vs: for we wil shew you a thing. Then Ionathan said vnto his armour bearer, Come vp after me: for the Lord hath deliuered them into the hand of Israel.

f That is, he crept vp, or went vp with all haste.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and some fell before Ionathan, and his armour bearer slew others after him.

g The second was when they slew one another, and the third when the Israelites chased them.

14 So the [g] first slaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land which two oxen plow.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to spoyle, were afraid themselues: and the earth [h] trembled: for it was striken with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin saw: and beholde, the multitude was discomfited, and smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search now and see who is gone from vs. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the priest, the noise that was in the host of the Philistims, spread farther abroad, and increased: therefore Saul said vnto the Priest, [i] Withdraw thine hand.

i Let the Ephod alone: for I haue no leasure now to aske counsell of God, Num. 27.21.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and beholde, * euery mans sword was against his fellow, and there was a very great discomfiture.

* Iudg.7.21,22. 2.chron.20.23.

21 Moreouer, the Ebrewes that were with the Philistims before time, & were come with them into all parts of the host, euen they also turned to bee with the [k] Israelites that were with Saul and Ionathan.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell,

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, [l] Cursed bee the man that eateth † foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie that which God had giuen by the hand of Ionathan.

† Ebr. bread.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the [m] oath.

m That is, the punishment, if they brake their oath.

27 But Ionathan heard not when his father charged the people with the oath: wherefore hee put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eyes receiued sight.

n Which were dim before for wearinesse and hunger.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖ faint.

‖ Or, wearie.

29 Then said Ionathan, My father hath [o] troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this hony:

o By making this cruell Law.

30 How much more, if the people had eaten to day of the spoyle of their enemies which they found: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aitalon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calues, and slew them on the ground, and the people did eate them * with the blood.

* Leuit.7.26. and 19.26. deut.12.16.

33 Then men told Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he said, Ye haue trespassed: [p] roule a great stone vnto me this day.

p That the blood of the beasts that shall be slaine, may be pressed out vpon it.

34 Againe Saul said, Goe abroad among the people, and bid them bring mee euery man his ox, and euery man his sheepe, & slay them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his ox in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that ‖ was the first altar that hee made vnto the Lord.

‖ Or, of that stone began he to build an altar

36 ¶ And Saul said, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let not vs leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs [q] draw neere hither vnto God.

q To aske counsell of him.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims? wilt thou deliuer them into the handes of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All † yee chiefe of the people, come yee hither, and know, and see by whom this sinne is done this day.

* Iudg.20.2. † Ebr. corners.

39 For as the Lord liueth, which saueth Israel, though it bee done by Ionathan my

sonne, he shall die the death. But none of all the people answered him.

40 Then saide he vnto all Israel, Bee ye on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue [r] a perfit lot. And Ionathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul saide to Ionathan, Tell me what thou hast done. And Ionathan tolde him, and said, I tasted a little hony with the end of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God do so and more also, vnlesse thou die the death, Ionathã.

45 And the people said vnto Saul, [s] Shall Ionathan die, who hath so mightily deliuered Israel? God forbid, As the Lord liueth, there shal not one haire of his head fal to the ground: for he hath wrought with God this day. So the people deliuered Ionathã that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, & against the Kings of Zobah, & against the Philistims: and whithersoeuer he went, he ‖ handled them as wicked men.

48 Hee gathered also an hoste, and smote [t] Amalek, and deliuered Israel out of the hands of them that spoiled them.

49 Now the sonnes of Saul were Ionathan, [u] and Ishui, & Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named [x] Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [y] Abner the sonne of Ner, Sauls vncle.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre against the Philistims all the daies of Saul: and [z] whomsoeuer Saul saw to be a strong man, and meet for the warre, he tooke him vnto him.

r Cause the lot to fall on him that hath broken the oath: but he worthy not consider his presumption in commanding the same oath.

s The people thought it their duetie to rescue him, who of ignorance had but broken a rash law, and by whom they had receiued so great a benefit.

‖ Or, ouercame them.

t As the Lord had commanded, Deut. 25. 17.

u Called also Abinadab, chap. 31. 2.

x Which was the wife of Dauid. 18. 27. Chap.

y Whom Ioab the captaine of Dauid slew, 2. Sam. 3. 27.

z As Samuel had forewarned, chap. 8. 11.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

A [*] The Lord sent me to anoint thee King ouer his people, ouer Israel: now therefore

* Chap. 9. 16.

a obey the voice of the words of the Lord.

a Because he hath preferred thee to this honour, thou art bound to obey him.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, * howe they laid wait for them in the way, as they came vp from Egypt.

* Exod. 17. 14. number. 24. 20.

3 Now therefore go, and smite Amalek, and destroy yee all that pertaineth vnto them, and haue no compassion on them, but [b] slay both man & woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

4 ¶ And Saul assembled the people, and ‖ numbred them in Telaim, two hundred thousand footmen, and ten thousand men of Iudah.

‖ Or, knew their number by the Lambs which they brought.

5 And Saul came to a citie of Amalek, ‖ and set watch at the riuer.

‖ Or, fought in the valley.

6 And Saul said vnto the [c] Kenites, Go, depart, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed [d] mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

c Which were the posterite of Iethro Moses father in law.

d For Iethro came to visite them, and gaue them good counsell, Exo. 18. 19.

7 So Saul smote the Amalekites from Hauilah, as thou commest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambs, and all that was good, and they would not destroy them: but euery thing that was vile, and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It [e] repenteth mee that I haue made Saul King: for he is turned from mee, and hath not performed my commaundements. And Samuel was moued, and cried vnto the Lord all night.

e God in his eternall counsell neuer changeth nor repenteth, as vers. 29. though he seemeth to vs to repent, when any thing goeth contrary to his temporall election.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed bee thou of the Lord, I haue fulfilled the [f] commandement of the Lord.

f This is the nature of hypocrites to be impudent against the truth, to condemne others, and iustifie themselues.

14 But Samuel saide, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen, which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tell

tell thee what the Lord hath said to mee this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast g litle in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel.

g Meaning, of base condition, as Chap. 9.22.

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, I h haue obeyed the voice of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

h He standeth most impudently in his owne defence, both against God, and his owne conscience.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefest of the things which should haue bene destroied, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings & sacrifices, as when the voice of the Lord is obeyed? behold, *to obey is better then sacrifice, and to hearken is better then the fat of Rammes.

*Eccle. 4.17. hose. 6.6, 7. matth. 9.13. and 12.7.

23 For i rebellion is as the sinne of witchcraft, and transgression is wickednes and idolatrie. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being king.

i God hateth nothing more, then the disobedience of his Commandement, though the intent seeme neuer so good to man.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy words, because I feared the people, and obeyed their voice.

25 Now therefore I pray thee, take away my k sinne, and turne againe with me, that I may worship the Lord.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord, & the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to go away, hee caught the lappe of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy l neighbour, that is better then thou.

l That is, to Dauid.

29 For in deede the m strength of Israel will not lie nor repent: for hee is not a man that he should repent.

m Meaning, God, who maintaineth and preserueth his.

30 Then hee said, I haue sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, & turne againe with me, that I may worship the Lord thy God.

31 So Samuel turned againe, & followed Saul: & Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites: & Agag came vnto him ‖ pleasantly, and Agag said, Truely the n bitternesse of death is passed.

‖ Or, in boldes.

n He suspected nothing lesse then death, or as some write, he passed not for death.

33 And Samuel said, *As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

*Exod. 17.14. num. 14.45.

34 So Samuel departed to o Ramah, and Saul went vp to his house to Gibeah of Saul.

o Where his house was.

35 And Samuel came no more to p see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord q repented that he made Saul king ouer Israel.

p Though Saul came where Samuel was, Chap. 19.22.

q As verse 11.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, a seeing I haue cast him away from reigning ouer Israel? fil thine horne with oile and come, I will send thee to Ishai the Bethlehemite: for I haue prouided mee a King among his sonnes.

a Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whom he casteth out.

2 And Samuel saide, How can I goe? for if Saul shall heare it, hee will kill mee. Then the Lord answered, Take an heifer † with thee, and say, I am come b to doe sacrifice to the Lord.

† Ebr. in thine hand.

b That is, to make a peace offering, which might be done though the Arke was not there.

3 And call Ishai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoint vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the Elders of the towne were c astonied at his comming, and said, Commest thou peaceably?

c Fearing, lest some grieuous crime had bene committed, because the Prophet was not wont to come thither.

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, and said, Surely the Lords *Anointed is before him.

d Thinking, that Eliab had bene appointed of God to be made King.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the *heart.

*1. Chron. 28.9. Iere. 11.20. and 17.10. and 20.12. psal. 7.10.

8 Then Ishai called Abinadab, and made him come before Samuel. And hee said, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Iſhai made his ſeuen ſonnes to come before Samuel: & Samuel ſaid vnto Iſhai, The Lord hath choſen none of theſe.

† Ebr. are the children ended?

11 Finally, Samuel ſaid vnto Iſhai, † Are there no more children but theſe? And he ſaid, There remaineth yet a litle one behind, that keepeth the ſheepe. Then Samuel ſaid vnto Iſhai, * Send and fet him: for we will not ſit downe, till he be come hither.

2. Sam. 7. 8. pſal. 78. 71. and 89. 21.

12 And he ſent, and brought him in: and he was ruddie, and of a good countenance, and comely vilage. And the Lord ſaid, Ariſe, and anoint him: for this is he.

13 Then Samuel tooke the horne of oile, and anointed him in the middes of his brethren. And the * ſpirit of the Lord || came vpon Dauid, from that day forward: then Samuel roſe vp, and went to Ramah.

Act. 7. 46. and 13. 22.
|| Or, proſpered.

14 ¶ But the ſpirit of the Lord departed from Saul, and an e euill ſpirit ſent of the Lord vexed him.

e The wicked ſpirits are at Gods commandement to execute his will againſt the wicked.

15 And Sauls ſeruants ſaid vnto him, Behold now, the euill ſpirit of God vexeth thee.

16 Let our Lord therefore command thy ſeruants, that are before thte, to ſeeke a man that is a cunning plaier vpon the harpe: that when the euill ſpirit of God commeth vpon thee, he may play with his hand, and thou maieſt be eaſed.

17 Saul then ſaid vnto his ſeruants, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Then anſwered one of his ſeruants, and ſaid, Behold, I haue ſeene a f ſonne of Iſhai, a Bethlehemite, that can play, & is ſtrong, valiant, & a man of warre, & wiſe in matters, and a comely perſon, and the Lord is with him.

f Though Dauid was now anointed King by the Prophet, yet God would exerciſe him in ſundry ſorts, before he had the vſe of his kingdome.

19 ¶ Wherefore Saul ſent meſſengers vnto Iſhai, and ſaid, Send mee Dauid thy ſonne, which is with the ſheepe.

20 And Iſhai tooke an aſſe laden w bread, and a flagon of wine, and a kid, and ſent them by the hand of Dauid his ſonne vnto Saul.

|| Or, ſerued him.

21 And Dauid came to Saul, and || ſtood before him: and hee loued him very well, and he was his armour bearer.

22 And Saul ſent to Iſhai, ſaying, Let Dauid now remaine with mee: for hee hath found fauour in my ſight.

g God would that Saul ſhould receiue this benefite as at Dauids hand, that his condemnation might be the more euident, for his cruel hate toward him.

23 And ſo when the euill ſpirit of God came vpon Saul, Dauid tooke an harpe and plaied with his hand, and Saul was g refreſhed and was eaſed: for the euill ſpirit departed from him.

CHAP. XVII.

1 The Philiſtims make warre againſt Iſrael. 19 Goliath defieth Iſrael. 17 Dauid is ſent to his brethren. 34 The ſtrength and boldnes of Dauid. 47 The Lord ſaueth not by ſword nor ſpeare. 50 Dauid killeth Goliath, and the Philiſtims flee.

NOw the Philiſtims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, || in the coaſt of Dammim.

|| Or, in Ephes-dammim.

2 And Saul, & the men of Iſrael aſſembled, and pitched in the valley || of Elah, & put themſelues in battel aray to meet the Philiſtims.

|| Or, of the oke.

3 And the Philiſtims ſtoode on a mountaine on the one ſide, and Iſrael ſtoode on a mountaine on the other ſide: ſo a valley was betweene them.

4 ¶ Then came a man betweene them a both out of the tents of the Philiſtims, named Goliath of Gath: his height was ſixe cubites and an hand breadth,

a Betweene the two campes.

5 And had an helmet of braſſe vpon his head, and a || brigandine vpon him: and the weight of his brigandine was fiue thouſand b ſhekels of braſſe,

|| Or, coat of plate.
b That is, 156. lib. 4. ounces, after halfe an ounce the ſheke and 600. ſhekes weight, amounteth to 18 lib. 3. quarters.

6 And hee had || bootes of braſſe vpon his legs, and a ſhield of braſſe vpon his ſhoulders.

|| Or, greaues.

7 And the ſhaft of his ſpeare was like a Weauers beame: and his ſpeare head weied ſixe hundreth ſhekels of yron: and one bearing a ſhield went before him.

8 And he ſtood, and cried againſt the hoſte of Iſrael, and ſaid vnto them, Why are ye come to ſet your battell in aray? am not I a Philiſtim, and you ſeruants to Saul? chuſe you a man for you, and let him come downe to me.

9 If he be able to fight with me, and † kill me, then will we be your ſeruants: but if I ouercome him and kill him, then ſhall ye be our ſeruants, and ſerue vs.

† Ebr. ſmite me.

10 Alſo the Philiſtim ſaid, I defie the hoſt of Iſrael this day: giue me a man, that wee may fight || together.

|| Or, hand to hand.

11 When Saul & all Iſrael heard thoſe wordes of the Philiſtim, they were diſcouraged, and greatly afraide.

12 ¶ Now this Dauid was the * ſonne of an Ephrathite of Beth-lehem Iudah, named Iſhai, which had eight ſonnes: and || this man was taken for an old man in ỳ dayes of Saul.

* Chap. 16. 1.
|| Or, he was counted among them that bare office.

13 And the three eldeſt ſonnes of Iſhai went and followed Saul to the battel: and the names of his three ſonnes that went to battel, were Eliab the eldeſt, and the next Abinadab, and the third Shammah.

14 So Dauid was the leaſt: and the three eldeſt went after Saul.

15 Dauid alſo c went, but he returned from Saul to feed his fathers sheep in Beth-lehem.

c To ſerue Saul, as chap. 16. verſ. 19.

16 And the Philiſtim drew neere in ỳ morning, and euening, & continued fourtie dayes.

17 And Iſhai ſaid vnto Dauid his ſonne, d Take now for thy brethren an Ephah of this parched corne, and theſe ten cakes, and run to the hoſte to thy brethren.

d Though Iſhai meant one thing, yet Gods prouidence directed Dauid to another end.

18 Also carry these ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their [e] pledge.

e If they haue layen any thing to gage for their necessitie, redeeme it out.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, [f] tooke and went as Ishai had commanded him, and came within the compasse of the host: and the host went out in aray, & shouted in the battell.

f Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honor.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things, which hee bare, vnder the hands of the keeper of the † carriage, and ran into the host, and came, and asked his brethren † how they did.

† Ebr. vessels.

† Ebr. of peace.

23 And as hee talked with him, beholde, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the ‖ armie of the Philistims, and spake [g] such words, & Dauid heard them.

‖ Or, vallies.

g As are aboue rehearsed, ver. 8. and 9.

24 And all the men of Israel when they saw the man, ranne away from him, and were sore afraid.

25 And for euery man of Israel said, Saw ye not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the king giue great riches, and will giue him his [x] daughter, yea, and make his fathers house s free in Israel.

x Iosh. 15. 16.

s From taxes and paiments.

26 ¶ Then Dauid spake to the men that stood with him, and said, What shall be done to the man that killeth this Philistim, and taketh away the [h] shame from Israel? for who is this vncircumcised Philistim, that hee should reuile the host of the liuing God?

h This dishonor that he doth to Israel.

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when hee spake vnto the men, and Eliab was very angry with Dauid, and said, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wildernesse? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid said, What haue I now done? Is there not a [i] cause?

i For his fathers sending was a iust occasion, & also he felt himselfe inwardly moued by Gods Spirit.

30 And he departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 ¶ And they that heard [y] words which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul said to Dauid, Thou art not [k] able to go against this Philistim, to fight with him: for thou art a boy, and he is a man of warre from his youth.

k Here Satan proueth Dauids faith, by the infirmitie of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheep, and there came a [l] lion, and likewise a beare, and tooke a sheep out of the flocke,

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honor.

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lion, and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath railed on the host of the liuing God.

37 ¶ Moreouer Dauid said, The Lord that deliuered me out of the paw of the Lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, [m] Go, and the Lord be with thee.

m For by these examples he saith that the power of God was with him.

38 And Saul put his raiment vpon Dauid, and put an helmet of braſſe vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and ‖ began to goe: for he neuer proued it: and Dauid said vnto Saul, I can not goe with these, for I am not accustomed, wherefore Dauid put them off him.

‖ Or, assayed.

40 Then tooke he his [n] staffe in his hand, and chose him fiue smoothe stones out of a brooke, and put them in his shepheards bag or scrip, and his sling was in his hand, & he drew neere to the Philistim.

n To the intent that by these weake meanes, God might onely be knowen to be the author of this victorie.

41 ¶ And the Philistim came and drewe neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, he disdeined him: for he was but yong, ruddie, and of a comely face.

43 And the Philistim said vnto Dauid, Am I a dog, that thou commest to me with staues? And the Philistim [o] cursed Dauid by his gods.

o He sware by his gods, that he would destroy him.

44 And [y] Philistim said to Dauid, Come to me, and I will giue thy flesh vnto the fowles of the heauen, and to the beasts of the field.

45 ¶ Then said Dauid to the Philistim, Thou commest to me with a sword, and with a speare, & with a shield, but I come to thee in the Name of the Lord of hosts, the God of the host of Israel, whom thou hast railed vpon.

46 This [p] day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the host of the Philistims this day vnto the fowles of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God,

p Dauid being assured both of his cause and of his calling, propheſieth of the destruction of the Philistims.

47 And that all this assembly may know,

that the Lord saueth not with sword nor with speare (for the battell is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid [q] hasted and ran to fight against the Philistim.

[q] Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods name.

49 And Dauid put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and hee fell groueling to the earth.

50 So Dauid * ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

* Eccl. 47.4. 1. mac. 4.30.

51 Then Dauid ran, and stood vpon the Philistim, and tooke his sword & drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims saw, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the || valley and vnto the gates of Ekron: and the Philistims fell down wounded by the way of Shaaraim, euen to Gath and Ekron.

|| Or, Gai the citie.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his || tent.

|| Or, house at Beth-lehem.

55 ¶ When Saul saw Dauid goe forth against the Philistim, hee said vnto Abner the captaine of his hoste, Abner, [r] whose sonne is this yong man? and Abner answered, As thy soule liueth, O King, I cannot tell.

[r] That is, of what family and tribe is hee? or else he had forgotten Dauid, albeit he had receiued so great a benefit by him.

56 Then the King sayde, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul sayd to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Beth-lehemite.

CHAP. XVIII.

The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 He promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundred foreskins of the Philistims. 29. Saul feareth Dauid, seeing that the Lord is with him.

AND when he had made an end of speaking vnto Saul, the [a] soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him as his owne soule.

[a] His affection was fully bent toward him.

2 And Saul tooke him that day, and would not let him return to his fathers house.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, and behaued himselfe [b] wisely: so that Saul set him ouer the men of war, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

[b] That is, he prospered in all his doings.

6 ¶ When they came againe, and Dauid returned from the slaughter of the [c] Philistim, the women came out of all cities of Israel singing and dancing to meet king Saul, with timbrels, with instruments of ioy, and with rebeckes.

[c] To wit, Goliath.

7 And the women † sang by course in their play, and said, * Saul hath slaine his thousand, and Dauid his ten thousand.

† Ebr. answered playing.
* Chap. 21.11. and 29.5. eccli. 47.6,7.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and hee sayd, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, & what can he haue more saue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward.

[d] Because he bare him enuie and hatred.

10 ¶ And on the morrow, the euill spirit of God came vpon Saul, and he [e] prophesied in the mids of the house: and Dauid played with his hand like as at other times, and there was a speare in Sauls hand.

[e] That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

11 And Saul tooke the speare, and said, I will smite Dauid thorow to the wall. But Dauid auoided twise out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went [f] out and in before the people.

[f] Meaning, he was captaine ouer the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that hee was very wise, he was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

17 ¶ Then Saul said to Dauid, Behold mine elder daughter Merab, her I will giue thee to wife: only be a valiant sonne vnto me, & fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

[g] Fight against them that warre against Gods people.

18 And Dauid answered Saul, What am I? and what is my life, or the familie of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue bin giuen to Dauid, [h] she was giuen vnto Adriel a Meholathite to wife.

[h] By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21.8.

20 ¶ Then

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a [i] snare to him, and that the hand of the Philistims may be against him Wherefore Saul said to Dauid, Thou shalt this day be my sonne in law in the one of the twaine.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Beholde, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid said, [k] Seemeth it to you a light thing to bee a Kings sonne in law, seeing that I am a poore man and of small reputation?

k Meaning, that he was not able to endow his wife with riches.

24 And thē Sauls seruants brought him word again, saying, Such words spake Dauid.

25 And Saul said, This wise shall ye say to Dauid, The King desireth no dowrie, but an hundred foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants told Dauid these words, it pleased Dauid well, to be the [l] Kings sonne in law: and the dayes were not expired.

l Because he thought himselfe able to compasse the Kings request.

27 Afterward Dauid arose with his men, and went and slew of the Philistims two hundred men: and Dauid brought their foreskins and [m] they gaue them wholly to the King that he might be the Kings sonne in law: therfore Saul gaue him Michal his daughter to wife.

m Meaning, Dauid and his souldiers.

28 Then Saul saw, and vnderstood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid [n] of Dauid, and Saul became alway Dauids enemie.

n To be depriued of his kingdome.

30 And when the Princes of ỳ Philistims went forth, at their going forth [o] Dauid behaued himselfe more wisely thē all the seruants of Saul, so that his name was much set by.

o That is, Dauid had better successe against the Philistims then Sauls men.

CHAP. XIX.

2 Ionathā declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophesie commeth on Saul.

THen Saul spake to Ionathan his sonne, and to all his seruants, that they should [a] kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open cruelty.

2 And Ionathan told Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I wil go out and stand by my father in the field where thou [b] art, and wil commune with my father of thee, and I will see what he saith, and will tell thee.

b That I may giue thee warning what to do.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, and said vnto him, Let not the King sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee † did * put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

† Ebr. he put his soule in his hand. * Iudg. 12. 3. chap. 28. 21. psal. 119. 109.

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul [c] sware, As the Lord liueth, he shall not die.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

7 So Jonathan called Dauid, and Jonathan shewed him all those words, and Jonathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euil spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid [d] played with his hand.

d He played on his harpe to mitigate the rage of the euil spirit, as Chap. 16. 23.

10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, & he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal [e] let Dauid downe thorow a window: and he went, and fled, and escaped.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

13 Then Michal tooke an image, and laid it in the bed, & put a pillow stuffed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the [f] bed, that I may slay him.

f Behold, how the tyrants to accomplish their rage, neither regard oath nor friendship, God nor man.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul saide vnto Michal, Why hast thou mocked me so, and sent away mine enemie, that hee is escaped? And Michal answered Saul, He said vnto me, Let me goe, or else I will kill thee.

18 ¶ So Dauid fled, and escaped, and came

came to Samuel to Ramah, and told him all that Saul had done to him: and hee and Samuel went and dwelt in g Naioth.

g Naioth was a schoole where the word of God was studied, neere to Ramah.

19 But one told Saul, saying, Behold, Dauid is at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they sawe a companie of Prophets prophesying, and Samuel standing h as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also i prophesied.

h Being their chiefe instructor.

i Changed their mindes and praised God.

21 And when it was told Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went he himselfe to Ramah, and came to a great well that is in Sechu, and hee asked, and said, Where are Samuel and Dauid? and one said, Behold, they be at Naioth in Ramah.

k With a mind to persecute them.

23 And he k went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him also, and he went prophesying vntill hee came to Naioth in Ramah.

l His kingly apparell.

m He humbled himselfe as other did.

* Chap. 10. 11.

24 And he stript off his l clothes, and hee prophesied also before Samuel, & fell m downe naked all that day and all that night: therfore they say, *Is Saul also among the Prophets?

CHAP. XX.

1 Ionathan comforteth Dauid. 3 They renue their league 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrowes, of his fathers furie.

a For Saul was stayed, and prophesied a day and a night by Gods prouidence, that Dauid might haue time to escape.

AND Dauid a fledde from Naioth in Ramah, and came & said before Ionathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great nor small, but he will † shew it me: and why should my father hide this thing frō me? he will not doe it.

† Ebr. reueile it in mine eare.

3 And Dauid sware againe and said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan shall not know it, lest he be sorie: but in deede, as the Lord liueth, and as thy soule liueth, there is but a b steppe betweene me and death.

b I am in great danger of death.

4 Then sayde Ionathan vnto Dauid, Whatsoeuer thy soule † requireth, that I will doe vnto thee.

† Ebr. saith.

5 And Dauid said vnto Ionathan, Behold, to morow is the c first day of the moneth, and I should sit with the King at meate: but let mee goe, that I may hide my selfe in the fields vnto the third day at euen.

c At what time there should be a solemne sacrifice, Num. 28. 11 to the which they added peace offrings & feasts.

6 If thy father make mention of mee, then say, Dauid asked leaue of mee, that hee might goe to Beth-lehem to his owne citie: for there is a d yeerely sacrifice for all that family.

d Reade Chap. 1. 21.

7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angry, bee sure that wickednesse is concluded of him.

8 So shalt thou shew mercie vnto thy seruant: * for thou hast ioyned thy seruant into a couenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldest thou bring me to thy father?

* Chap. 18. 3. and 23. 18.

9 ¶ And Ionathan answered, God keepe that from thee: for if I knew that wickednes were e concluded of my father to come vpon thee, would not I tell it thee?

e That he were fully determined.

10 Then said Dauid to Ionathan, Who f shall tell me? how shall I know, if thy father answere thee cruelly?

f If thy father do fauour me.

11 And Ionathan said to Dauid, Come and let vs goe out into the field: & they twaine went out into the field.

12 Then Ionathan said to Dauid, O Lord God of Israel, whē I haue groped my fathers minde to morrow at this time, or within this three dayes, and if it be well with Dauid, and I then send not vnto thee, and shew it thee,

13 The Lord g do so and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will shew thee also, and send thee away, that thou mayest goe in peace: and the Lord be with thee, as hee hath beene with my father.

g The Lord punish me most grieuously.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shew mee the mercie of the Lord, h that I die not.

h I know that if thou wert preferred to the kingdome, thou wouldest not destroy me, but shew thy seede friendly to my posteritie.

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because he loued him (for he loued him as his owne soule)

18 Then said Ionathan to him, To morow is the first day of the moneth: and thou shalt be ‖ looked for, for thy place shall be emptie.

‖ Or, mentioned

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone † Ezel.

† Eb of the way, because it serued as a signe to shew the way to them that passed by.

20 And I will shoot three arrowes on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Go, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is † well with thee and no hurt, as the Lord liueth.

† Ebr. peace,

22 But

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, go thy way: for the [i] Lord hath sent thee away.

i The Lord is the author of the departure.

23 As touching the thing which thou and I haue spoken of, behold, the Lord bee betweene thee and me for euer.

24 ¶ So Dauid hid himselfe in the field: and when the first day of the moneth came, the King sate to eate meate.

25 And the King sate, as at other times vpon his seate, euen vpon his seat by the wall: and Ionathan arose, & Abner sate by Sauls side, but Dauids place was emptie.

26 And Saul said nothing that day: for he thought, Some thing hath befallen him, though he were [k] cleane, or els because he was not purified.

k Lest he might haue some busines to let him.

27 But on the morrow which was the second day of the moneth, Dauids place was emptie againe: and Saul sayd vnto Ionathan his sonne, Wherefore commeth not [l] the sonne of Ishai to meate, neither yesterday nor to day?

l Thus he speaketh contemptuously of Dauid.

28 And Ionathan answered vnto Saul, Dauid required of me, that he might goe to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our familie offereth [m] a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me goe, I pray thee, and see my [n] brethren: this is the cause that he commeth not vnto the Kings table.

m That is, a peace offring.

n Meaning, all his kinsfolke.

30 Then was Saul angry with Ionathan, and said vnto him, Thou [o] sonne of the wicked rebellious woman, doe not I knowe that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

o Thou art euer contrary vnto me as thy mother is.

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he † shall surely die.

† Ebr. Sonne of death.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall he [p] die? what hath he done?

p For it were too great tyrannie to put one to death, and not to shew the cause why.

33 And Saul cast a speare at him to smite him, whereby Ionathan knew, that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for hee was sorie for Dauid, and because his father had reuiled him.

35 On the next morning therefore Ionathan went out into the field, [q] at the time appointed with Dauid, and a little boy with him.

q For this was the third day, as it was agreed vpon, verse 5.

36 And he said vnto his boy, Runne now, seeke the arrowes which I shoote, and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had shot, Ionathan cried after the boy, and said, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, [r] Make speed, haste and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

r By these words he admonished Dauid what he ought to doe.

39 But the boy knew nothing: onely Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his † bow and arrowes vnto the boy that was with him, and said vnto him, Goe, carry them into the citie.

† Ebr. instruments.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the [s] South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

s It seemeth that he had lyen on the North side of the stone, left the boy should haue espied Dauid.

42 Therefore Ionathan said to Dauid, Goe in peace: that which we haue [t] sworne both of vs in the Name of the Lord, saying, The Lord be betweene mee and thee, and betweene my seed and betweene thy seed, let it stand for euer.

t Which oath he called to the eighth verse the couenant of the Lord.

43 And he arose and departed, and Ionathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 Hee getteth of him the Shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 and there faineth himselfe mad.

THen came Dauid to [a] Nob to Ahimelech the Priest, and Ahimelech was afrayed at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

a Where the Arke then was, to aske counsell of the Lord.

2 And Dauid saide to Ahimelech the Priest, The [b] king hath commanded me a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commanded thee: and I haue appointed my seruants to such and such places.

b Their infirmities that we see in the saints of God, teach vs that none hath his suffice in himselfe, but rather crieth it of Gods mercie.

3 Now therefore if thou hast ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and said, There is no common bread vnder mine hand, but here is [*] hallowed bread, if the young men haue kept themselues, at least from [c] women.

* Exod. 25. 30. Leuit. 24. 5. mat. 12. 3, 4.

c If they haue not companied with their wiues.

5 Dauid then answered the Priest, and said vnto him, Certainly women haue bene separated from vs these two or three dayes since I came out: and the [d] vessels of the young men were holy, though the way were prophane, and how much more then shall euery one [e] be sanctified this day in the vessell?

d That is, their bodies.

e Hee saith more carefull to keepe his vessell holy, when he shall haue cause of this holinesse.

6 So the Priest gaue him hallowed bread: for there was no bread there, saue [f] the shewbread that was taken fro before the Lord, to put hot

bread

bread there, the day that it was taken away.

7 (And there was the ſame day one of the ſeruants of Saul [f] abiding before the Lord, named Doeg the Edomite, the ‖ chiefeſt of Sauls heardmen)

f Tarying to worſhip before the Arke.

‖ Or, maſter of them that kept Sauls cattell.

8 And Dauid ſayd vnto Ahimelech, Is there not here vnder thine hand a ſpeare or a ſword? for I haue neither brought my ſword nor mine harneſſe with me, becauſe the Kings buſineſſe required haſte.

9 And the Prieſt ſayd, The ſword of Goliath the Philiſtim, whom thou ſleweſt in the * valley of Elah, behold, it is wrapt in a cloth behind the [g] Ephod: if thou wilt take that to thee, take it: for there is none other ſaue that here: And Dauid ſaid, There is none to that, giue it me.

* Chap. 17.2.

g Behinde that place, where the the Prieſts garment lay.

10 And Dauid aroſe and fled the ſame day from the [h] preſence of Saul, and went to Achiſh the king of Gath.

h That is, out of Sauls dominion

11 And the ſeruants of Achiſh ſaide vnto him, Is not this Dauid the * King of the land? did they not ſing vnto him in dances, ſaying, * Saul hath ſlaine his thouſand, and Dauid his ten thouſand?

* Chap. 17.9.

* Chap. 18.7. and 29.5. ecclus 47.6.

† Ebr. put theſe words in his heart.

12 And Dauid † conſidered theſe words, & was ſore afraid of Achiſh the king of Gath.

13 And hee changed his behauiour before them, and fained himſelfe mad in their hands, and [i] ſcrabled on the doores of the gate, and let his ſpettle fall downe vpon his beard.

i By making markes and ſtapes.

14 Then ſaid Achiſh vnto his ſeruants, Loe ye ſee the man is beſide himſelfe, wherefore haue ye brought him to me?

15 Haue I need of mad men, that ye haue brought this fellow to play the mad man in my preſence? [k] ſhall he come into mine houſe?

k Is he meet to be in a Kings houſe?

CHAP. XXII.

1 *Dauid hideth himſelfe in a caue.* 2 *Many that were in trouble came vnto him.* 9 *Doeg accuſeth Ahimelech.* 18 *Saul cauſeth the Prieſts to be ſlaine.* 20 *Abiathar eſcapeth.*

DAuid therefore departed thence, and ſaued himſelfe in the caue [a] of Adullam: and when his brethren & all his fathers houſe heard it, they went downe thither to him.

a Which was in the tribe of Iudah and neere to Beth-lehem.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all thoſe that were vexed in minde, and he was their ‖ prince, and there were with him about foure hundred men.

‖ Or, captaine.

3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and ſaid vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

b For there was another ſo called in Iudah.

4 And he [c] brought them before the King of Moab, & they dwelt with him all the while that Dauid was in [d] the hold.

c For he feared the rage of Saul againſt his houſe.

d That is, in Mizpeh, which was a ſtrong holde.

5 And the Prophet Gad ſaid vnto Dauid, Abide not in the holde, but depart and goe into the land of Iudah. Then Dauid departed and came into the forreſt of Hareth.

6 ¶ And Saul heard that Dauid was [e] diſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

e That a great bruite went on him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now, ye ſonnes [f] of Jemini, will the ſonne of Iſhai giue euery one of you fields and vineyards? will he make you all captaines ouer thouſands, and captaines ouer hundreds?

f Ye that are of my tribe and linage.

8 That all ye haue conſpired againſt me, and there is none that telleth me that my ſon hath made a couenant with the ſonne of Iſhai? and there is none of you that is ſorie for me, or ſheweth me, that my [g] ſonne hath ſtirred vp my ſeruant to lie in waite againſt me, as appeareth this day?

g Hereby he would perſuade them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, & the ſeruant againſt his maſter.

9 ¶ Then anſwered Doeg the Edomite (who was appointed ouer the ſeruants of Saul) and ſaid, I ſaw the ſonne of Iſhai when he came to Nob, to Ahimelech the ſonne of Ahitub,

10 Who aſked counſel of the Lord for him and gaue him victailes, and hee gaue him alſo the ſword of Goliath the Philiſtim.

11 Then the King ſent to call Ahimelech the Prieſt the ſonne of Ahitub, and all his fathers houſe, to wit, [h] the Prieſts that were in Nob: and they came all to the King.

h Which were the remnant of the houſe of Eli, whoſe houſe God threatned to punish.

12 And Saul ſaid, Heare now thou ſonne of Ahitub. And he anſwered, Here I am, my lord.

13 Then Saul ſaid vnto him, Why haue ye conſpired againſt me, thou and the ſonne of Iſhai, in that thou haſt giuen him victaile, and a ſword, and haſt aſked counſell of God for him, that hee ſhould riſe againſt me, and lie in waite, as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſaid, Who is ſo faithfull among all thy ſeruants as Dauid, being alſo the Kings ſonne in law, & goeth at thy commandement, and is honourable in thine houſe?

15 [i] Haue I this day firſt begunne to aſke counſell of God for him? be it farre from me, let not the King impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruant knew nothing of all this, leſſe nor more.

i Haue I not at other times alſo, when he had great affaires, conſulted with the Lord for him?

16 Then the King ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

17 And the King ſaid vnto the ‖ ſergeants that ſtood about him, Turne, and ſlay the Prieſts of the Lord, becauſe their hand alſo is with Dauid, and becauſe they knew when hee fled, and ſhewed it not to me. But the ſer-

‖ Or, footmen.

uants of the King [k] would not moue their hands to fall vpon the Priests of the Lord.

18 Then the king sayd to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slewe that same day fourescore and fiue persons that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smote hee with the edge of the sword, both man and woman, both child and suckling, both oxe and asse, and sheepe, with the edge of the sword.

20 But one of the sonnes of Abimelech the sonne of Ahitub (whose name was Abiathar) [l] escaped and fled after Dauid.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid saide vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tel Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for ‖ he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

k For they knew that they ought not to obey the wicked commandement of the king in slaying the innocents.

l This was Gods prouidence, who according to his promise preserued some of the house of Eli, Chap. 2.33.

‖ Or, he that taketh thy life, shal take mine also.

CHAP. XXIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wildernes of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterprise is broken in pursuing Dauid.

THen they tolde Dauid, saying, Behold, the Philistims fight against [a] Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I go and smite these Philistims? And the Lord answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men sayd vnto him, See, we be afraid here in [b] Iudah, how much more if wee come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Abimelech * fled to Dauid to Keilah, he brought an [c] Ephod † with him)

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for he is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

a Which was a citie in the tribe of Iudah, Iosh. 15.44.

b That is, in the middes of Iudah, much more when we come to the borders against our enemies.

*Chap. 22.20.

c By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

† Eb. in his hand.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, sayd to Abiathar the Priest, [d] Bring the Ephod.

10 Then sayd Dauid, O Lord God of Israel, thy seruaunt hath heard, that Saul is about to come to Keilah, to destroy the citie for my sake.

11 Will the lords of Keilah deliuer mee vp into his hand? and wil Saul come downe, as thy seruant hath heard? O Lord God of Israel, I beseech thee, tel thy seruant. And the Lord said, He will come downe.

12 Then said Dauid, Will the ‖ lords of Keilah deliuer mee vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose, and departed out of Keilah, and went ‖ whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and he left off his iourney.

14 And Dauid abode in the wildernesse in ‖ holdes, and remained in a mountaine in the wildernes of Ziph. And Saul sought him euery day, but God [e] deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wildernes of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted † him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt bee [f] King ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side ‖ of Jeshimon?

20 Now therefore, O king, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the kings hands.

21 Then Saul said, [g] Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: knowe and see his place where he † haunteth, and who hath seene him there: for it is said to me, He is subtile, and craftie.

23 See therefore & know all the secret places where he hideth himselfe, & come ye againe to me with the certaintie, and I will goe with you: and if he be in the [h] land, I wil search him out throughout all the thousands of Iudah.

d To consult with the Lord by Urim and Thummim.

‖ Or, gouernours.

‖ Or, to and fro, as hauing no certaine place to go to.

‖ Or, strong places.

e No power nor policie can preuaile against Gods children, but when hee appointeth the time.

† Ebr. his hand.

f Ionathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

‖ Or, of the wildernesse.

g The Lord recompense this friendship.

† Ebr. where his foot hath bene.

h In your countrey of Iudah, which is in Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wildernesse of Maon, in the plaine on the right hand of Jeshimon.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wildernes of [i] Maon. And when Saul heard that, he followed after Dauid in ỹ wildernes of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a [k] messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

i Which was also in the tribe of Iudah, Iosh. 15.55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lyons mouth.

l That is, the stone of diuision, because there they diuided themselues one from another.

CHAP. XXIIII.

1 *Dauid hid in a caue spareth Saul.* 10 *Hee sheweth to Saul his innocencie.* 18 *Saul acknowledgeth his fault.* 22 *Hee causeth Dauid to sweare vnto him to bee fauourable vnto his.*

AND Dauid went thence, and dwelt in [a] holds at En-gedi.

2 When Saul was returned from the Philistims, they told him, saying, Behold, Dauid is in the wildernesse of [b] En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goats.

4 And he came to the sheepecoats by the way where there was a caue, and Saul went in † to doe his easement: and Dauid and his men sate in the † inward parts of the caue.

5 And the men of Dauid sayd vnto him, See, the day is [c] come, whereof the Lord sayd vnto thee, Behold, I wil deliuer thine enemie into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

6 And afterward Dauid [d] was touched in his heart, because he had cut off the lap which was on Sauls garment.

7 And hee sayd vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords anointed, to lay mine hand vpon him: for he is the anointed of the Lord.

8 So Dauid ouercame his seruants with these wordes, and suffered them not to arise against Saul: so Saul rose vp out of the caue, and went away.

9 ¶ Dauid also arose afterward, and went out of the caue, and cried after Saul, saying, O my lord the king. And when Saul looked behinde him, Dauid enclined his face to the earth, and bowed himselfe.

10 And Dauid sayd to Saul, [e] Wherefore giuest thou an eare to mens wordes, that say, Behold, Dauid seeketh euil against thee?

11 Behold, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade mee kill thee, but I had compassion on thee, and sayd, I will not lay mine hand on my master: for hee is the Lords Anointed.

12 Moreouer, my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednes in me, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord bee Iudge betweene thee and mee, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the ‖ olde prouerbe saith, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea?

16 The Lord therefore bee Iudge, and iudge betweene thee & me, and see, and pleade my cause, and † deliuer me out of thine hand.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul said, [f] Is this thy voyce, my sonne Dauid? and Saul lift vp his voyce, and wept,

18 And sayd to Dauid, Thou art more righteous then I: for thou hast rendred mee good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lord had closed mee in thine hands, thou killedst mee not.

20 For who shall finde his enemie, and let him depart † free? wherefore the Lord render thee good, for that thou hast done vnto me this day.

21 For now behold, I [g] knowe that thou shalt be king, and that the kingdome of Israel shall be stablished in thine hand.

22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seede after mee, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

a That is, in strong places, which were defenced by nature.

b A citie of Iudah, Iosh. 15.62.

† Ebr. to couer his feet.
† Ebr. in the sides.

c Here we see how ready we are to hasten Gods promise, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

e Contrary to the false report of them that said, Dauid was Sauls enemie, he proueth himselfe to be his friend.

‖ Or, the prouerb of an ancient man.

† Ebr. iudge.

f Though he was a most cruel enemie to Dauid, yet by his great gentilenes his conscience compelled him to yeelu.

† Ebr. a good way.

g Though this tyrant saw and confessed the fauour of God toward Dauid, yet hee ceaseth not to persecute him against his owne conscience.

CHAP. XXV.

1 *Samuel dieth.* 3 *Nabal and Abigail.* 38 *The Lord killeth Nabal.* 43 *Abigail and Ahinoam Dauids wiues.* 44 *Michal is giuen to Phalti.*

THen * Samuel died, and all Israel assembled, and mourned for him, & buried him

* Chap. 28. 3. ecclus. 46. 13, 20

in his [a] owne house at Ramah. And Dauid arose & went downe to the wildernes of Paran.

2 Now in [b] Maon was a man, who had his possession in Carmel, and the man was exceeding mighty, & had three thousand sheepe, and a thousand goates: and hee was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisedome, and beautiful, but the man was churlish, and euil conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wildernes, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid sayd vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name † how he doeth.

6 And thus shall yee say [c] † for salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperitie.

7 Beholde, I haue heard, that thou hast shearers: now thy shepheards were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants and they will shewe thee. Wherefore let these yong men finde fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoeuer [d] commeth to thine hand vnto thy seruaunts, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they told Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and sayd, Who is Dauid? and who is the [e] sonne of Ishai? there bee many seruants nowe a dayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men, whom I know not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came and told him all those things.

13 And Dauid sayd vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the † carriage.

14 Nowe one of the seruants told Abigail Nabals wife, saying, Behold, Dauid sent messengers out of the wildernes to salute our master, and he † railed on them.

15 Notwithstanding the men were very good [f] vnto vs, and we had no displeasure, neither missed we any thing as long as wee were conuersant wᵗ them, when we were in ỹ fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping of sheepe.

17 Now therefore take heede, and see what thou shalt doe: for euil † will surely come vpon our master, and vpon all his familie: for hee is so wicked that a man cannot speake to him.

18 ¶ Then Abigail made haste, and tooke two hundreth † cakes, and two bottels of wine, and fiue sheepe ready dressed, & fiue measures of parched corne, and an hundreth ‖ frailes of raisins, and two hundreth of figs, and laded them on asses.

19 Then shee said vnto her seruants, Goe ye before me: beholde, I will come after you: yet she told not her husband Nabal.

20 And as shee rode on her asse, shee came downe by a secret place of the mountaine, and beholde, Dauid and his men came downe against her, and she met them.

21 And Dauid said, In deed I haue kept all in vaine that this fellow had in the wildernes, so that nothing was missed of all that pertained vnto him: for he hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all that he hath, by the dawning of the day, any that [h] pisseth against the wall.

23 And when Abigail saw Dauid, shee hasted and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fell at his feete, and sayd, Oh my lord, I haue committed the iniquitie, and I pray thee, let thine handmayd speake † to thee, and heare thou the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is hee: ‖ Nabal is his name, and follie is with him: but I thine handmayd saw not the yong men of my lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from comming to shed blood, and that [i] thine hand should not saue thee) so now thine enemies shalbe as Nabal, and they that intend to doe my lord euill.

27 And nowe, this ‖ blessing which thine handmayd hath brought vnto my lord, let it be giuen vnto the young men that † follow my lord.

28 I pray thee forgiue the trespasse of thine handmayd: for the Lord will make my lord a [k] sure house, because my lord fighteth the battels of the Lord, and none euill hath beene found in thee † in all thy life.

29 Yet [l] a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my

[a] That is, among his owne kinred.
[b] Maon and Carmel were cities in the tribe of Iuda, Carmel the mountaine was in Galile.
† Ebr. of peace.
[c] Some reade, so mayest thou liue in prosperitie the next yeere, both thou, &c.
† Ebr. for life.
[d] Whatsoeuer thou hast ready for vs.
[e] Thus the couetous wretches in stead of relieuing the necessitie of Gods children, vse to reuile their persons and condemne their cause.
† Ebr. vessell.
† Ebr droue them away.
[f] When we kept our sheepe in the wildernesse of Paran.
† Ebr. is accomplished.
† Ebr. bread.
‖ Or, clusters.
[g] Because she knew his crooked nature, that he would rather haue perished, then consented to her enterprise.
[h] Meaning by this prouerbe, that he would destroy both small and great.
† Ebr. in thine eares.
‖ Or, foole.
[i] That is, that thou shouldest not be reuenged of thine enemie.
‖ Or, present.
† Ebr. walke at the feete.
[k] Confirme his kingdome to his posterity.
† Ebr. from thy dayes.
[l] To wit, Saul.

m God shall preserue thee long in his seruice, and destroy thine enemies.

lord shall be bound in the [m] bundle of life with the Lord thy God: and the soule of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that hee hath promised thee, & shall haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shed blood causelesse, nor that my lord hath

n That he hath not auenged himselfe, which things would haue tormented his conscience

[n] not preserued himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid said to Abigail, Blessed bee the Lord God of Israel, which sent thee this day to meet me.

33 And blessed be thy counsell, and blessed be thou, which hast kept mee this day from

o Reade ver. 26

comming to shed blood, [o] and that mine hand hath not saued me.

34 For in deed, as the Lord God of Israel liueth, [p] who hath kept me backe from hurting thee, except thou hadest hasted and met me, surely there had not bene left vnto Nabal by the dawning of the day, any that pisseth against the wall.

p He attributeth it to the Lords mercy, and not to himselfe that he was stayed.

35 Then Dauid receiued of her hand that which she had brought him, and said to her, Go vp in peace to thine house: beholde, I haue heard thy voyce, and haue † granted thy petition.

† Ebr. receiued thy face.

36 ¶ So Abigail came to Nabal, and beholde, he made a feast in his house, like the feast of a king, and Nabals heart was merry within him, for he was very drunken: wherefore shee told him [q] nothing, neither lesse nor more, vntil the morning arose.

q For he had no reason either to consider, or to giue thanks for this great benefite of deliuerance.

37 Then in the morning when the wine was gone out of Nabal, his wife told him those wordes, and his heart died within him, and he was like [r] a stone.

r For feare of the great danger.

38 And about tenne dayes after, the Lord smote Nabal, that he died.

39 ¶ Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lord that hath ‖ iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euil: for the Lord hath recompensed the wickednes of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to [t] take her to his wife.

‖ Or, reuenged.

t For he had experience of her great godlines, wisedome and humilitie.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaid be a seruant to wash the feete of the seruants of my lord.

42 And Abigail hasted, and arose, and rode vpon an asse, and her fiue maides † followed her, and she went after the messengers of Dauid, and was his wife.

† Ebr. went at her feet.

43 Dauid also tooke Ahinoam of * Izreel, and they were both his wiues.

* Iosh. 15.56.

44 Nowe Saul had giuen * Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of [t] Gallim.

* 2. Sam. 3.14, 15

t Which was a place bordering on the country of the Moabites.

CHAP. XXVI.

1 *Dauid was discouered vnto Saul by the Ziphims.* 12 *Dauid taketh away Sauls speare, and a pot of water that stood at his head.* 21 *Saul confesseth his sinne.*

AGaine the Ziphims came vnto Saul to Gibeah, saying, * Doth not Dauid hide himselfe ‖ in the hill of Hachilah before ‖ Jeshimon?

* Chap. 23.19.

‖ Or, in Gibeah. ‖ Or, the wildernes.

2 Then Saul arose, and went downe to the wildernes of Ziph, hauing three thousand [a] chosen men of Israel with him, for to seeke Dauid in the wildernes of Ziph.

a That is, of the most skilfull and valiant souldiers.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side. Now Dauid abode in the wildernesse, and hee sawe that Saul came after him into the wildernes.

4 (For Dauid had sent out spies, and vnderstood, that Saul was come ‖ in very deed)

‖ Or, to a certaine place.

5 Then Dauid arose, & came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and * Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him)

* Chap. 14.50. and 17.55.

6 Then spake Dauid, and said to Ahimelech the [b] Hittite, and to Abishai the sonne of Zeruiah, brother to [c] Joab, saying, Who will goe downe with mee to Saul to the host? Then Abishai said, I will go downe with thee.

b Who was a stranger and not an Israelite.

c Who afterward was Dauids chiefe captaine.

7 So Dauid and Abishai came downe to the people by night: and beholde, Saul lay sleeping within the fort, and his speare did sticke in the ground at his ‖ head: and Abner and the people lay round about him.

‖ Or, bolster.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemie into thine hand this day: now therefore, I pray thee, let mee smite him once with a speare to the earth, and I will not smite him [d] againe.

d Meaning, he would make him sure at one stroke.

9 And Dauid said to Abishai, Destroy him not: for who can lay his hand [e] on the Lords anointed, and be guiltlesse?

e To wit, in his owne priuate cause: for Jehu slew two kings at Gods appointment. 2. King. 9.24.

10 Moreouer Dauid said, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shal descend into battel, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take nowe the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the

pot

pot of water from Sauls head, and they gate them away and no man sawe it, nor marked it, neither did any awake, but they were all a-sleepe: for † the Lorde had sent a dead sleepe vpon them.

† Ebr. the heauie sleepe of the Lord was fallen vpon them.

13 Then Dauid went into the other side, and stoode on the toppe of an hill a farre off, a great space being betweene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, † Hearest thou not, Abner? Then Abner answered, and said, Who art thou that criest to the King?

† Ebr. Answerest.

15 ¶ And Dauid said to Abner, Art not thou a [f] man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the King? for there came one of the folke in to destroy the King thy Lord.

f Esteemed most valiant, & meete to saue the King.

16 This is not well done of thee: as the Lord liueth, ye are † worthy to die, because ye haue not kept your master the Lords anointed: and nowe see where the Kings speare is, and the pot of water that was at his head.

† Ebr. sonnes of death.

17 And Saul knewe Dauids voice, and [g] said, Is this thy voice, my sonne Dauid? And Dauid said, It is my voice, my Lord O King.

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience and contrary to his promise.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Nowe therefore, I beseech thee, let my lord the king heare the wordes of his seruant. If the Lorde haue stirred thee vp against me, [h] let him smel the sauour of a sacrifice: but if the children of men haue done it, cursed be they before the Lord: for they haue cast me out this day from abiding in the inheritance of the Lord, saying, Goe, serue [i] other gods.

h Let his anger toward vs be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

20 Nowe therefore let not my blood fall to the earth before the face of the Lorde: for the King of Israel is come out to seeke a flea, as one would hunt a Partridge in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I wil do thee no more harme because my soule was [k] precious in thine eies this day: behold, I haue done foolishly, and haue erred exceedingly.

k Because thou sauedst my life this day.

22 Then Dauid answered, and saide, Beholde the kings speare, let one of the yong men come ouer and fet it.

23 And let the Lorde reward euery man according to his [l] righteousnes and faithfulnes: for the Lord had deliuered thee into mine handes this day, but I would not lay mine hand vpon the Lords anointed.

l Thus he protesteth his innocencie toward Saul, not defending his iustice in the sight of God, in whose presence none is rightwous, Psal. 14.3 and 130.3.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul said to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his [m] place.

m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

AND Dauid said in his heart, I shall now [a] perish one day by the hand of Saul: is it not better for me that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coastes of Israel, and so escape out of his hand?

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

2 Dauid therefore arose, and hee and the sixe hundred men that were with him, went vnto Achish the sonne of Maoch king of Gath.

3 And Dauid [b] dwelt with Achish at Gath, he, and his men, euery man with his household, Dauid with his two wiues, Ahinoam the Iz-reelite, and Abigail Nabals wife the Carmelite.

b Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his, in their necessitie.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, [c] let them giue me a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwel in the head city of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And † the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

† Ebr. the number of the dayes.

8 Then Dauid and his men went vp, and inuaded the [d] Geshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish said, ‖ Where haue ye bene a rouing this day? And Dauid answered, Against the South of Iudah, and against the South of the [e] Ierahmeelites, and against the South of the Kenites.

‖ Or, against whom.

e Which were a familie of the tribe of Iudah, 1. Chron. 2. 9.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Lest they should tell on vs, and say, So did Dauid, and so will bee his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, ‖ He hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

‖ Or, he doeth surely abhorre his people.

CHAP. XXVIII.

2 Dauid hath the chiefe charge promised about Achish.

8 *Saul consulteth with a witch, and she causeth him to speake with Samuel,* 18 *Who declareth his ruine.*

NOw at that time the Philistims assembled their hands and armie to fight with Israel: therefore Achish said to Dauid, [a]Be sure, thou shalt goe out with me to the battell, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him.

2 And Dauid said to Achish, Surely thou shalt knowe, what thy seruant can doe. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (*Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne city: and Saul had put [b]away the sorcerers, & the soothsayers out of the land)

*Chap. 25. 1.

b According to the commandement of God, Exod. 22. 18. and Deut. 18. 10, 11.

4 Then the Philistims assembled themselues, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, hee was afraid, and his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by [c]Urim, nor yet by Prophets.

c Meaning, the high Priests, Exod. 28. 30.

7 ¶ Then said Saul vnto his seruants, Seeke mee a woman that hath a familiar spirit, that I may go to her, and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

8 Then Saul [d]changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he said, I pray thee coniecture vnto me by the familiar spirit, and bring me him vp whom I shall name vnto thee.

9 And the woman said vnto him, Behold, thou knowest what Saul hath done, how hee hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no ‖harme shall come to thee for this thing.

‖Or, punishment.

11 Then said the woman, Whom shall I bring vp vnto thee? And he answered, Bring me vp [e]Samuel.

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power ouer them.

12 And when the woman sawe Samuel, shee cried with a lowd voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw ‖gods ascending vp out of the earth.

‖Or, an excellent person.

14 Then he said vnto her, What fashion is he of? And she answered, An old man commeth vp lapped in a mantle: and Saul knew that it was [f]Samuel, and hee enclined his face to the ground, and bowed himselfe.

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can doe of an Angel of light.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from me, and answereth me no more, neither † by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell me, what I shall doe.

† Ebr by the hand of Prophets.

16 Then said Samuel, Wherefore then doest thou aske of me, seeing the Lord is gone from thee, and is thine enemie?

17 Euen the Lord hath done to him, as hee spake * by mine ‖hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

g That is, to Dauid.
*Chap. 15. 28.
‖Or, ministerie.

18 Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreouer the Lord will deliuer Israel with thee into the hands of the Philistims: [h]and to morrow shalt thou and thy sonnes bee with me, and the Lord shall giue the hoste of Israel into the hands of the Philistims.

h Be shall be dead, Chap. 31. 6

20 Then Saul fell straightway all along on the earth, and was sore [i]afraid because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

i The wicked, when they heare Gods iudgements, tremble and despaire: but cannot seeke for mercie by repentance.

21 Then the woman came vnto Saul, and sawe that hee was sore troubled, and said vnto him, See, thine handmaide hath obeyed thy voyce, and I [k]haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.

k I haue ventured my life.

22 Now therefore, I pray thee, hearken thou also vnto the voice of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eat and get thee strength, and goe on thy iourney.

23 But he refused and said, I will not eat: but his seruants & the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and shee hasted, and killed it, and tooke floure and kneaded it, and baked of it, [l]vnleauened bread.

l Because it required haste.

25 Then shee brought them before Saul, and before his seruants: and when they had eaten, they stood vp, and went away the same night.

CHAP. XXIX.

4 *The princes of the Philistims cause Dauid to bee sent backe from the battell against Israel, because they distrusted him.*

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched by the fountaine, which is in Jzreel.

‖Or, in Ain.

2 And

‖ Or, captaines.

a According to their bands or ensignes.

2 And the ‖ Princes of the Philistims went forth by [a] hundreds and thousands, but Dauid and his men came behind with Achish.

3 Then sayd the Princes of the Philistims, What doe these Ebrewes here? And Achish said vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the king of Israel, who hath beene with me these dayes, [b] or these yeeres, and I haue found nothing in him, since hee † dwelt with me vnto this day?

b Meaning, a long time. that is, foure moneths & certaine dayes, Chap. 27.7.

† Ebr. fell, as Gen. 25.18.

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims sayde vnto him, * Send this fellow backe, that hee may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell hee be an aduersarie to vs: for wherewith should hee obtaine the fauour of his master? should it not be with the [c] heads of these men?

* 1. Chro. 12.19

c Would not Saul receiue him to fauour, if he could betraye vs?

5 Is not this Dauid, of whom they sang in dances, saying, * Saul slew his thousand, and Dauid his ten thousand?

* Chap. 18.7. and 21.11.

6 ¶ Then Achish called Dauid, and sayd vnto him, As the Lord liueth, thou hast beene vpright and good in my sight when thou [d] wentest out and in with me in the hoste, neither haue I found euill with thee, since thou camest to me vnto this day, but the † princes doe not fauour thee.

d That is, was conuersant with me.

† Ebr. thou art not good in the eyes of the princes.

7 Wherefore now returne, and goe in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue beene with thee vnto this day, that I may [e] not goe and fight against the enemies of my lord the king?

e This dissimulation cannot be excused: for it grieued him to goe against the people of God.

9 Achish then answered, and said to Dauid, I know thou pleasest me, as an Angel of God: but the princes of the Philistims haue said, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy [f] masters seruants that are come with thee: and when ye be vp early, assoone as ye haue light, depart.

f With them that flee vnto thee from Saul.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Iezreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 3 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies, recouereth the pray. 24 He diuideth it equally, 26 And sendeth part to his friends.

BUt when Dauid and his men were come to Ziklag [a] the third day, the Amalekits had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire.

a After that he departed from Achish.

b That is, destroyed the city.

2 And had taken the women that were therein prisoners, both small and great, and slew not a man, but caried them away, & went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their [c] wiues, & their sonnes, and their daughters were taken prisoners.

c For these only remained in the citie, when the men were gone to warre.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Iezreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people [d] intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

d Thus we see that in troubles and aduersitie we doe not consider Gods prouidence, but like raging beasts forget both our owne duety, and contemne Gods appointment ouer vs.

7 ¶ And Dauid sayd to Abiathar the Priest Abimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsel at the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and [e] recouer all.

e Though God seeme to leane vs for a time, yet if we trust in him, we shall be sure to finde comfort.

9 ¶ So Dauid & the sixe hundred men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundred men followed (for two hundred men abode behind, being too wearie to go ouer the riuer Besor)

11 And they founde an Egyptian in the field, and brought him to Dauid, and gaue him [f] bread & he did eate, and they gaue him water to drinke.

f God by his prouidence both prouided for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

12 Also they gaue him a few figs and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid said vnto him, To who belongest thou? and whence art thou? And hee said, I am a yong man of Egypt, and seruant to an Amalekite: and my master left mee three dayes agoe, because I fell sicke.

14 Wee roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring mee to this companie? And hee sayd, [g] Sweare vnto mee by God, that thou wilt neither kill mee, nor deliuer me into the hands of my master, and I will bring thee to this company.

g For other were in all ages had in most reuerence euen among the heathen.

16 ¶ And

16 ¶ And when he had brought him thither, behold, they lay scattered abroad vpon all the earth, [h] eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening [i] of the next morrow, so that there escaped not a man of them, saue foure hundred yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoile of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they drawe them before his cattell, and said, This is Dauids [k] pray.

21 ¶ And Dauid came to the two hundred men that were too wearie for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meet Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will wee giue them none of the pray that wee haue recouered, saue to euery man his [l] wife and his children: therefore let them cary them away and depart.

23 Then said Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the company that came against vs into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be, that tarieth by the stuffe: they shall part alike.

25 [m] So from that day forward he made it a statute and a law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, hee sent of the pray vnto the Elders of Iudah and to his friends, saying, See, there is a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el, [n] to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

h The wicked in their pompe and pleasures consider not the iudgment of God, which is then at hand to smite them.

i Some reade, euen vnto the morrow of the two euenings: that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods which appertaine to euery man.

m Some referre these words to Dauid, that hee alledged an olde custome and law, as if it were written. It is both now and hath bene euer.

n Shewing himselfe mindfull of their benefits toward him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 11 The men of Iabesh tooke downe his body, which was hanged on the wall.

NOw * the Philistims fought against Israel, and the men of Israel fledde away from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

* 1.Chro.10.1.

‖ Or, slaine.

2 And the Philistims pressed sore vpon Saul and his sonnes, and slew Ionathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battell went sore against Saul, the archers and bowmen † hit him, and he was sore ‖ wounded of the archers.

† Ebr. found him

‖ Or, afraid.

4 Then said Saul vnto his armour bearer, [a] Draw out thy sword, and thrust me thorow therewith, lest the vncircumcised come and thrust me thorow and mocke me: but his armour bearer would not, for hee was sore afraid. Therefore Saul tooke a sword, and fell vpon it.

a So we see that this cruell life hath a desperate end, as is commonly seene in them that persecute the children of God.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the [b] valley, and they of the other side [c] Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

b Neere to Gilboa.

c The tribes of Reuben & Gad, and halfe the tribe of Manasseh.

8 ¶ And on the morow when the Philistims were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should [d] publish it in the temple of their idoles, and among the people.

d In token of victorie and triumph.

10 And they layde vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of [e] Iabesh Gilead heard, what the Philistims had done to Saul,

e Whom he had deliuered from their enemies, Chap. 11.11.

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and * burnt them there.

* Iere. 34.5.

13 And tooke their bones and * buried them vnder a tree at Iabesh, and [f] fasted seuen dayes.

* 2.Sam.2.4.

f According to the custome of mourners.

¶ The

¶ The second booke of Samuel.

The Argvment.

THis booke and the former beare the title of Samuel, because they conteine the conception, nativity, and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whom he anointed and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he susteined both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellers, fained friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance hee ouercame all difficulties, and enioyed his kingdom in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 Hee causeth him to be slaine that brought the tidings. 19 Hee lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the * slaughter of the Amalekites, and had beene two dayes in Ziklag,

* 1.Sam.30.17.

2 Behold, a man came the third day out of the hoste from Saul with his [a] clothes rent, and earth vpon his head: and when hee came to Dauid, hee fell to the earth, and did obeisance.

[a] Seeming to lament the ouerthrow of the people of Israel.

3 Then Dauid said vnto him, Whence commest thou? And he said vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid said vnto the young man that told it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the young man that tolde him, answered, [b] As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charets and ‖ horsemen followed hard after him.

[b] As I fled in the chase.

‖ Or, captaines.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an [c] Amalekite.

[c] He was an Amalekite borne, but renounced his country, and ioyned with the Israelites.

9 Then said he vnto me, I pray thee † come vpon me, and slay me: for anguish is come vpon me, because my [d] life is yet whole in me.

† Hebr. stand vpon.

[d] I am sorie, because I am yet aliue.

10 So † I came vpon him, and slew him, and because I was sure that he could not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

† Hebr. I stood vpon him.

11 Then Dauid tooke hold on his clothes, * and rent them, and likewise all the men that were with him.

* Chap.3.31. and 13.31.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ [e] Afterward Dauid said vnto the yong man that told it him, Whence art thou? And hee answered, I am the sonne of a stranger an Amalekite.

[e] After the lamentation, he examined him againe.

14 And Dauid said vnto him, * How wast thou not afraid, to put foorth thine hand to destroy the Anointed of the Lord?

* Psal.105.15.

15 Then Dauid called one of his yong men, and said, Goe neere, and fall vpon him. And he smote him that he died.

16 Then sayde Dauid vnto him, [f] Thy blood bee vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

[f] Thou art iustly punished by thy fault.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also he bade them teach the children of Iudah to [g] shoote, as it is written in the booke of * ‖ Iasher)

[g] That they might be able to match their enemies the Philistims in that arte.

19 O noble Israel, [h] he is slaine vpon thy hie places: how are the mighty ouerthrowen!

* Iosh.10.13.

‖ Or, righteous.

[h] Meaning, Saul.

20 * Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumph.

* Micah.1.10.

21 Ye mountaines of Gilboa, vpon you be neither dew nor raine, nor [i] be there fieldes of offrings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not beene anointed with oyle.

[i] Let their fertile fields be barren, and bring forth no fruite to offer to the Lord.

22 The bowe of Ionathan neuer turned backe, neither did the sword of Saul returne emptie from the blood of the slaine, and from the fat of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their death they

were not [k] diuided: they were swifter then eagles, they were stronger then lions.

24 Yee daughters of Israel, weepe for Saul, which clothed you in scarlet, [l] with pleasures, and hanged ornaments of golde vpon your apparell.

25 How were the mightie slaine in the mids of the battell! O Jonathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Jonathan: very kinde hast thou beene vnto me: thy loue to me was wonderfull, passing the loue of [m] women: how are the mighty ouerthrowen, and the weapons of warre destroyed!

CHAP. II.

1 *Dauid is anointed King in Hebron.* 9 *Abner maketh Ish-bosheth king ouer Israel.* 15 *The battell of the seruants of Dauid and Ish-bosheth.* 32 *The buriall of Asahel.*

AFter this Dauid [a] asked counsell of the Lord, saying, Shall I go vp into any of the cities of Judah? And the Lord said vnto him, Goe vp. And Dauid said, Whither shall I goe? He then answered, Vnto [b] Hebron.

2 So Dauid went vp thither, and his two wiues also, Ahinoam the Jzreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Judah came, and there they anointed Dauid king ouer the house of Judah. And they tolde Dauid, saying, *that the men of Jabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Jabesh Gilead, and said vnto them, Blessed are ye of the Lord, that ye haue shewed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercie and [d] trueth vnto you: and I will recompence you this benefite, because yee haue done this thing.

7 Therefore now let your handes bee strong, and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Judah hath anointed me [e] King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Jzreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

10 Ish-bosheth Sauls sonne was fortie yeere olde when hee began to reigne ouer Israel, and reigned two yeere: but the house of Judah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Judah, was seuen yeere and sixe moneths)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Joab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Joab, Let the yong men now arise, and [h] play before vs. And Joab said, Let them arise.

15 Then there arose and went ouer twelue of Beniamin by number, which perteined to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught [i] his fellow by the head, and thrust his sword in his fellowes side, so they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding sore that same day: for Abner and the men of Jsrael [k] fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Joab, and Abishai, and Asahel. And Asahel was as light on foot as a wilde roe.

19 And Asahel followed after Abner, and in going hee turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, & said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, and take one of the young men, and take thee his ‖ weapons: but Asahel would not depart from him.

22 And Abner sayde to Asahel, Depart from me: [l] wherefore should I smite thee to the ground? how then should I be able to hold vp my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder ende of his speare smote him vnder the [m] fift rib, that the speare came out behinde him: and hee fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

24 Joab also and Abishai pursued after Abner: and the Sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the [n] sword deuoure for euer? knowest thou not that it will be bitternesse in the latter ende? how long then shall it be, ere thou bidde the

k They died both together in Gilboa.

l As rich garments, and costly iewels.

m Either toward their husbands, or their children.

a By the meanes of the Priest, as 1. Sam. 23. 2. and 2. Sam. 5. 19.

b Which citie was also called Kiriath-arba, Josh. 14. 15.

c In the time of his persecution.

* 1. Sam. 31. 13.

d According to his promise, which is to recompence them that are merciful.

e So that you shall not want a captaine and a defender.

f Ouer the eleuen tribes.

g After this time was expired, he reigned ouer all the countrey 33. yeere, Chap. 5. 5.

h Let vs see how they can handle their weapons.

i Meaning, his aduersarie.

‖ Or, the field of strong men.

k After that these foure and twentie were slaine.

‖ Or, spoile.

l Why doest thou prouoke me to kill thee?

m Some reade, in those parts, whereas the lowly parts lie, as the heart, the lungs, the liuer, the milt, and the gall.

n Shall we not make an end of murdering?

the people returne from following their brethren.

27 And Ioab said, As God liueth, if thou hadst not [o] spoken, surely euen in the morning the people had departed euery one backe from his brother.

[o] If thou hadst not prouoked them to battell, as verse 14.

28 ¶ So Ioab blewe a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all the night thorow the ‖ plaine, and went ouer Iorden, and past thorow all Bithron till they came ‖ to Mahanaim.

‖ Or, wildernesse.

[Or, to the tents.

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin and of Abners men, so that three [p] hundred and threescore men died.

[p] Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

1 *Long warre betweene the houses of Saul and Dauid.* 2 *The children of Dauid in Hebron.* 12 *Abner turneth to Dauid.* 27 *Ioab killeth him.*

[a] That is, without intermission indured two yeeres, which was the whole reigne of Ish-bosheth.

THere was then [a] long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Iezreelite,

[b] Who is called also Daniel, 1. Chron. 3. 1.

3 And his second was [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third Absalom the son of Maacah the daughter of Talmai the king of Geshur,

4 And the fourth Adonijah the sonne of Haggith, and the fift, Shephatiah the sonne of Abital,

[c] Within seuen yeeres and sixe moneths.

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in [c] Hebron.

6 ¶ Now while there was war betweene the house of Saul, & the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

[d] Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a [d] dogs head, which against Iudah doe shewe mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

9 [e] So doe God to Abner, and more also, except, as the Lord hath sworne to Dauid, euen so doe I to him,

[e] We see how the wicked can not abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednesse.

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be established ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And hee durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid ‖ on his behalfe, saying, Whose is the land? who should also say, Make couenant with me, and behold, mine hand shall be with thee to bring all Israel vnto thee.

‖ Or, secretly.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou commest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for * a hundreth foreskinnes of the Philistims.

* 1. Sam. 18. 25, 27.

15 And Ish-bosheth sent, & tooke her from her husband * Phaltiel the sonne of Laish.

* 1. Sam. 25. 44.

16 And her husband went with her, and came weeping behinde her, vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had [f] communication with the Elders of Israel, saying, Ye sought for Dauid in times past, that he might be your King.

[f] Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake † to Beniamin, and afterward Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole [g] house of Beniamin.

† Eb. in the eares of Beniamin.

[g] Who challenged the kingdome, because of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will rise vp, and goe gather all Israel vnto my lord the king, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

‖ Or, without harme.

22 ¶ And behold, the seruants of Dauid and Ioab came [h] from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

[h] From warre against the Philistims.

23 When Ioab, and all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the king, and he

he hath sent him away, and he is gone in peace.

24 Then Ioab came to the king, and said, What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and he is departed?

i Here appeareth the malicious minde of Ioab, who would haue had the king to slay Abner for his priuate grudge.

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, he sent messengers after Abner, which brought him againe from the well of Siriath vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift rib, that he died, for the blood of * Asahel his brother.

*1.King.2.5.

‖ Or, secretly.

*Chap.2.23.

28 ¶ And when afterward it came to Dauids eare, hee said, I and my kingdome are k guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

k The Lord knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and l Abishai his brother slew Abner, because hee had slaine their brother Asahel at Gibeon in battell)

l Abishai is said to slay him with Ioab, because he consented to the murther.

31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes and put on sackcloth, and mourne m before Abner: and King Dauid himselfe followed the beare.

m Meaning, before the corps.

32 And when they had buried Abner in Hebron, the King lift vp his voice, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and said, Died Abner as n a foole dieth?

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

34 Thine handes were not bound, nor thy feete tied in fetters of brasse: but as a man falleth before wicked men, so didst thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate o meate while it was yet day, but Dauid sware, saying, So doe God to me and more also, if I taste bread, or ought else till the sunne be downe.

o According to their custome, which was to banket at burials.

36 And all the people knew it, and it p pleased them: as whatsoeuer the King did, pleased all the people.

p It is expedient sometime not onely to conceiue inward sorow, but also that it may appeare to others, to the intent that they may be satisfied.

37 For all the people and all Israel vnderstood that day, how that it was not the Kings deed that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anointed King: and these men the sonnes of Zeruiah be too ‖ hard for me: the Lord reward the doer of euill according to his wickednesse.

‖ Or, cruell.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul:
12 Dauid commandeth them to be slaine.

AND when Sauls a sonne heard that Abner was dead in Hebron, then his hands were b feeble, and all Israel was afraid.

a That is, Ishbosheth.

b Meaning, that he was discouraged.

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab the sonnes of Rimmon a Beerothite of the children of Beniamin, (for c Beeroth was reckoned to Beniamin,

c The city Beeroth was in the tribe of Beniamin, Iosh.18.25.

2 Because the Beerothites fled to d Gittaim, and soiourned there, vnto this day)

d After the death of Saul, for feare of the Philistims.

4 And Ionathan Sauls sonne had a son that was lame on his feete: he was fiue yeere olde when the tidings came of Saul and Ionathan out of Israel: then his nurse tooke him, and fled away. And as she made haste to flee, the childe fell, and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone)

6 And behold, Rechab and Baanah his brother came into the middes of the house, as they c would haue wheat, and they f smote him vnder the fift rib, and fled.

c They disguised themselues as merchants, which came to buy wheate.

f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slewe him, and beheaded him, and tooke his head, and gate them away thorow the ‖ plaine all the night.

‖ Or, wildernesse.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and said to the King, Behold the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my lord the King this day of Saul, and of his seede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one * told me, and said that Saul was dead, (thinking to haue brought good tidings) I tooke him and slewe him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

*Chap.1.15.

g Forasmuch as neither the example of him that slew Saul, nor euery to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

11 How much more when wicked men haue slaine a righteous person in his owne house, and vpon his bedde? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then

12 Then Dauid commaunded his yong men, and they slew them, & cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of * Abner in Hebron.

* Chap. 3. 32.

CHAP. V.

3 Dauid is made King ouer all Israel. 7 He taketh the fort of Zion. 19 He asketh counsell of the Lord, 20 and ouercommeth the Philistims twise.

THen * came all the tribes of Israel to Dauid vnto Hebron, and spake thus, Behold, we are thy [a] bones and thy flesh.

* 1. Chron. 11. 1.

a We are of thy kinred, and must neere ioyned vnto thee.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feed my people Israel, and thou shalt be a captaine ouer Israel.

* Psal. 78. 71.

3 So all the Elders of Israel came to the King to Hebron: and King Dauid made a couenant with them in Hebron [b] before the Lord: and they anoynted Dauid King ouer Israel.

b That is, taking the Lord to witnesse: for the Arke was as yet in Abinadabs house.

4 ¶ Dauid was thirty yeere old when he began to reigne: and he reigned fortie yeere.

5 In Hebron he reigned ouer Iudah * seuen yeere, and sixe moneths: and in Ierusalem hee reigned thirtie and three yeeres ouer all Israel and Iudah.

* Chap. 2. 11.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the [c] blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

c The children of God called ioyes blinde and lame guides: therefore the Iebusites meant that they should proue that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters & smiteth the lame and blind, which Dauids soule hateth, I will preferre him: * therefore they said, The blind and the lame shall not [d] come into that house.

* 1 Chron. 11. 6.

d The idoles should enter no more into that place.

9 So Dauid dwelt in that fort, and called it the Citie of Dauid, and Dauid built round about it, from * Millo, and inward.

* He built from the towne house round about to his owne house, 1 Kings. 11. 8.

10 And Dauid prospered and grew: for the Lord God of hosts was with him.

11 ¶ Hiram also King of † Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

† Or, Tyre.

12 Then Dauid knew that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid tooke him moe * concubines and wiues out of Ierusalem, after hee was come from Hebron, and mo sonnes and daughters were borne to Dauid.

* 1. Chron. 3. 9.

14 * And these bee the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

* 1. Chron. 3. 5.

15 And Ibhar, and Elishua, and Nepheg, and Iaphia,

16 And Elishama, & Eliada, & Eliphelet.

17 ¶ * But when the Philistims heard that they had anoynted Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

* 1. Chro. 14. 8. and 11. 16.

18 But the Philistims came, and spred themselues in the valley of Rephaim.

19 Then Dauid [e] asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Goe vp: for I will doubtlesse deliuer the Philistims into thine hands.

e By Abiathar the Priest.

20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore hee called the name of that place, ‖ Baal-perazim.

* 1 Sa. 28. 21.

‖ Or, the plaine of diuisions.

21 And there they left their images, and Dauid and his men * burnt them.

* 1. Chro. 14. 12.

22 Againe the Philistims came vp, and spred themselues in the valley of [g] Rephaim.

g Meaning, the valley of giants, which Dauid calleth Baal perazim, because of his victorie.

23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remoue: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.

25 Then Dauid did so as the Lord had commaunded him, and smote the Philistims from Geba, vntill thou come to [h] Gazer.

h Which was in the tribe of Beniamin, but the Philistims yet possesse it.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzziah is striken, and dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

AGaine Dauid gathered together all the ‖ chosen men of Israel, euen thirtie thousand.

‖ Or, chiefe.

2 * And Dauid arose and went with all the people that were with him [a] from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

* 1. Chro. 13. 5, 6.

a This was a citie in Iudah, called also Kiriath-iearim, Iosh. 15. 9.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in [b] Gibeah. And Uzzah and Ahio the sonnes of Abinadab did driue the new cart.

b Which was in the place of the citie of Baale.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke.

* 1. Sam 7. 1.

5 And Dauid and all the houſe of Iſrael [c] played before the Lord on all inſtruments made of firre, and on harpes, and on Pſalteries, and on timbrels, and on cornets, and on cymbales.

[c] Praiſed God, and ſang Pſalmes.

6 ¶ *And when they came to Nachons threſhing floore, Uzzah put his hand to ỹ Arke of God, and held it: for the oxen did ſhake it.

*1.Chro.13.10.

7 And the Lord was very wroth with Uzzah, and God [d] ſmote him in the ſame place for his fault, and there hee died by the Arke of God.

[d] Here we ſee what danger it is to follow good intentions, or to do any thing in Gods ſeruice without his expreſſe word.

8 And Dauid was diſpleaſed, becauſe the Lord had †ſmitten Uzzah: and hee called the name of that place ‖ Perez Uzzah vntill this day.

† Ebr. made a breach.

‖ Or, the diuiſion of Vzzah.

9 Therefore Dauid that day feared the Lord, and ſaid, How ſhal the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the houſe of Obed-edom [e] a Gittite.

[e] Who was a Leuite, and had dwelt in Gittaim, 1.Chron. 15.21.

11 And the Arke of the Lord continued in the houſe of Obed-edom the Gittite, three moneths, and the Lord bleſſed Obed-edom, and all his houſhold.

12 And one tolde King Dauid, ſaying, *The Lord hath bleſſed the houſe of Obed-edom, and all that he hath, becauſe of the Arke of God: therefore Dauid went and [f] brought the Arke of God from the houſe of Obed-edom into the citie of Dauid with gladneſſe.

*1.Chron.15. 25.

[f] Meaning, he cauſed the Leuites to beare it, according to the Law.

13 And when they that bare the Arke of the Lord had gone ſixe paces, hee offered an oxe, and a fat beaſt.

14 And Dauid daunced before the Lord with all his might, and was girded with a linnen [g] Ephod.

[g] With a garment like to the Prieſts garment.

15 So Dauid and all the houſe of Iſrael brought the Arke of the Lord with ſhouting, and ſound of trumpet.

16 And as the Arke of the Lord came into the Citie of Dauid, Michal Sauls daughter looked thorow a window, and ſaw King Dauid leape, and dance before the Lord, and ſhee [h] deſpiſed him in her heart.

[h] The worldlings are not able to comprehend the motions that moue the children of God, to praiſe God by all maner of meanes.

17 And when they had brought in the Arke of the Lord, they ſet it in his place, in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings, and peace offerings before the Lord.

18 And aſſoone as Dauid had made an ende of offering burnt offerings and peace offrings, hee *bleſſed the people in the Name of the Lord of hoſtes,

*1.Chro.16.2.

19 And gaue among all the people, euen among the whole multitude of Iſrael, aſwell to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottel of wine: ſo all the people departed euery one to his houſe.

20 ¶ Then Dauid returned to [i] bleſſe his houſe, and Michal the daughter of Saul came out to meete Dauid, and ſaide, O how glorious was the King of Iſrael this day, which was vncouered to day in the eyes of the maydens of his ſeruants, as a ‖ foole vncouereth himſelfe!

[i] That is, to pray for his houſe, as he had done for the people.

‖ Or, vaine man.

21 Then Dauid ſaide vnto Michal, [k] it was before the Lord, which chooſe me rather then thy father, and all his houſe, and commanded mee to be ruler ouer the people of the Lord, euen ouer Iſrael: and therefore will I play before the Lord.

[k] It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

22 And will yet be more vile then thus, and will be low in mine owne ſight, and of the very ſame mayd ſeruants, which thou haſt ſpoken of, ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no childe vnto the day of her death.

[l] Which was a punishment becauſe ſhe mocked the ſeruant of God.

CHAP. VII.

2 Dauid would build God an houſe, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefits. 12 Hee promiſeth continuance of his kingdome and poſteritie.

AFterward *when the King ſate in his houſe, and the Lord had giuen him reſt round about from all his enemies,

*1.Chro.17.1.

2 The King ſaide vnto Nathan the Prophet, Behold, now I dwell in an houſe of Cedar trees, and the Arke of God remayneth within the [a] curtaines.

[a] Within the Tabernacle couered with ſkinnes, Exod. 26.7.

3 Then Nathan ſaid vnto the King, Goe, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the ſame night the word of the Lord came vnto Nathan, ſaying,

5 Goe and tell my ſeruant Dauid, Thus ſaith the Lord, [b] Shalt thou build mee an houſe for my dwelling?

[b] Meaning, he ſhould not: yet Nathan ſpeaking according to mans iudgement, and not by the ſpirit of prophecie, permitted him.

6 For I haue dwelt in no houſe ſince the time that I brought the children of Iſrael out of Egypt vnto this day, but haue walked in a tent and Tabernacle.

7 In all the places wherein I haue walked with all the children of Iſrael, ſpake I one [c] word with any of the Tribes of Iſrael when I commaunded the Iudges to feede my people Iſrael? or ſaid I, Why build ye not me an houſe of Cedar trees?

[c] As concerning the building of an houſe: meaning that without Gods expreſſe word, nothing ought to be attempted.

8 Now therefore ſo ſay vnto my ſeruant Dauid, Thus ſaith the Lord of hoſtes, *I tooke thee from the ſheepecoat following the ſheepe, that thou mighteſt bee ruler ouer my people, ouer Iſrael.

*1.Sam.16.12. pſal.78.70.

9 And I was with thee whereſoeuer thou haſt walked, and haue deſtroyed all thine enemies out of thy ſight, and haue made thee a [d] great name, like vnto the name of the great men

[d] I haue made thee famous through all the world.

men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwel in a place of their owne, and moue[e] no more, neither shal wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people of Israel.) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 *And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seed after thee, which shall proceed out of thy body, and will stablish his kingdome.

13 *He shall build an house for my Name, and I will stablish the throne of his kingdome for euer.

14 *I will be his father, and he shalbe my sonne: and *if hee sinne, I will chasten him with the [f] rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shall be stablished and thy kingdome for euer before thee, euen thy throne shalbe stablished for euer.

17 According to all these words, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then King Dauid went in, & sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but † doeth this appertaine to [h] man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruãt.

21 For thy words sake, & according to thine own heart hast thou done al these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 *And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a Name, and do for [i] you great things, and terrible for thy [k] land, O Lord, euen for thy people, whom thou redeemedst to thee out of Egypt, from the [l] Nations, and their gods?

24 For thou hast [m] ordeined to thy selfe thy people Israel to bee thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name be magnified for euer by them that shall say, The Lord of hosts is the God ouer Israel: and let the [n] house of thy seruant Dauid be established before thee.

27 For thou, O Lord of hosts, God of Israel, hast reuealed vnto thy seruant, saying, I wil build thee an house: therefore hath thy seruant † bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God (for thou art God, and thy words be true, and thou hast told this goodnesse vnto thy seruant.)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast [o] spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

1 *Dauid ouercommeth the Philistims, and other strange Nations, and maketh them tributaries to Israel.*

AFter * this now Dauid smote the Philistims and subdued them, and Dauid tooke || the bridle of bondage out of the [a] hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with [b] two cords to put them to death, and with one full cord to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob King of Zobah, as he went to ||recouer his border at the riuer † Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid || destroyed all the charets, but hee reserued an hundreth charets of them.

5 ¶ Then came the ||Aramites of ||Dammesek to succour Hadadezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And Dauid put a garison in [c] Aram of Dammesek: and the Aramites became seruants to Dauid, [d] and brought gifts. And the Lord saued Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, and brought them to [e] Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) King Dauid brought exceeding much brasse.

9 ¶ The Toi king of ||Hamath heard how Dauid had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto King Dauid, †to salute him, and to † [f] reioyce with him because he had fought against Hadadezer, & beaten him (for Hadadezer had

e He promiseth them quietnesse, if they wil walke in his feare and obedience.

* 1.King.8.20.

* 1.King.5.5. and 6.12. 1.chron.22.10.

*Hebr. 1.5.

*Psal.89.31, 32.

f That is, gently, as fathers vse to chastise their children.

g This was begun in Salomon, as a figure, but accomplished in Christ.

† Ebr. is this the law of man?

h Commeth not this rather of thy free mercie, then of any worthinesse that can be in man?

*Deut.4.7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians, and their idoles.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

n This prayer is most effectual, when we chiefly seeke Gods glory, and the accomplishment of his promise.

† Ebr. found his heart disposed.

o Therefore I firmely beleeue it shall come to passe.

* 1.Chro.18.1. psal.60.2.

|| Or, Methegammah.

a So that they payed no more tribute.

b He slew two parts, as it pleased him, and reserued the third.

|| Or, enlarge.

† Ebr. Perath.

|| Or, hought the horses of the charets.

|| Or, the Syrians.

|| Or, of Damascus: that is, which dwelt neere Damascus.

c In that part of Syria, where Damascus was.

d They payed yeerely tribute.

e For the vse of the Temple.

|| Or, Antiochia.

† Ebr. to aske peace.

† Ebr. blesse him.

f For, seeing Dauid victorious, he must needs be glad to haue peace.

warre with Toi) who brought † vnto him veſſels of ſiluer, & veſſels of gold, and veſſels of braſſe.

11 And King Dauid did dedicate them vnto the Lord with the ſiluer and gold that he had dedicate of all the Nations, which he had ſubdued:

12 Of ‖ Aram, and of Moab, and of the children of Ammon, and of the Philiſtims, and of Amalek, and of the ſpoile of Hadadezer the ſonne of Rehob King of Zobah.

13 So Dauid gate a name after that hee returned, and had ſlaine of the Aramites, in the ‖ valley of ſalt, eighteene thouſand men.

14 And hee put a gariſon in Edom: throughout all Edom put hee ſouldiers, and all they of Edom became Dauids ſeruants: and the Lord kept Dauid ‖ whitherſoeuer he went.

15 Thus Dauid reigned ouer all Iſrael, and executed g iudgement and iuſtice vnto all his people.

16 And Ioab the ſonne of Zeruiah was ouer the hoſte, and Iehoſhaphat the ſonne of Ahilud was ‖ recorder.

17 And Zadok the ſonne of Ahitub, and Ahimelech the ſonne of Abiathar were the Prieſts, and Seraiah the Scribe.

18 And Benaiahu the ſonne of Iehoiada ‖ and the h Cherethites, and the Pelethites, and Dauids ſonnes were chiefe rulers.

CHAP. IX.

9 Dauid reſtoreth all the lands of Saul to Mephiboſheth the ſonne of Ionathan. 10 He appointeth Ziba to ſee to the profit of his lands.

AND Dauid ſaid, Is there yet any man left of the houſe of Saul, that I may ſhew him mercie for a Ionathans ſake?

2 And there was of the houſhold of Saul a ſeruant whoſe name was Ziba, and when they had called him vnto Dauid, the King ſaid vnto him, Art thou Ziba? And he ſayd, I thy ſeruant am he.

3 Then the King ſaid, Remaineth there yet none of the houſe of Saul, on whom I may ſhew the b mercie of God? Ziba then anſwered the King, Ionathan hath yet a ſonne * lame of his feete.

4 Then the King ſaid vnto him, Where is he? And Ziba ſaid vnto the King, Behold, he is in the houſe of Machir the ſonne of Ammiel of Lo-debar.

5 ¶ Then King Dauid ſent, and tooke him out of the houſe of Machir the ſonne of c Ammiel of Lo-debar.

6 Now when Mephiboſheth the ſonne of Ionathan, the ſonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid ſaid, Mephiboſheth? And he anſwered, Behold thy ſeruant.

7 Then Dauid ſaid vnto him, Feare not: for I will ſurely ſhew thee kindneſſe for Ionathan thy fathers ſake, and will reſtore thee all the ‖ fields of Saul thy father, and thou ſhalt eate bread at my table continually.

8 And he bowed himſelfe, and ſaid, What is thy ſeruant, that thou ſhouldeſt looke vpon ſuch d a dead dogge as I am?

9 Then the King called Ziba Sauls ſeruant, and ſaid vnto him, I haue giuen vnto thy maſters ‖ ſonne all that pertained to Saul and to all his houſe.

10 Thou therefore and thy * ſonnes & thy ſeruants ſhall till the land for him, and bring in that thy maſters ſonne may haue food to eate. And Mephiboſheth thy maſters ſonne ſhall eate bread alway at my table (now Ziba had fifteene ſonnes, and twentie ſeruants)

11 Then ſaid Ziba vnto the King, According to all that my lord the King hath commaunded his ſeruant, ſo ſhall thy ſeruant doe, f that Mephiboſheth may eate at my table, as one of the Kings ſonnes.

12 Mephiboſheth alſo had a yong ſonne named Micha, and all that dwelled in the houſe of Ziba, were ſeruants vnto Mephiboſheth.

13 And Mephiboſheth dwelt in Ieruſalem: for he did eate continually at the Kings table, and was lame on both his feete.

CHAP. X.

4 The meſſengers of Dauid are villenouſly entreated of the King of Ammon. 7 Ioab is ſent againſt the Ammonites.

AFter this the * King of the children of Ammon died, & Hanun his ſonne reigned in his ſtead.

2 Then ſaid Dauid, I will ſhew kindneſſe vnto Hanun the ſon of Nahaſh, as his father a ſhewed kindneſſe vnto me. And Dauid ſent his ſeruants to comfort him for his father. So Dauids ſeruants came into the land of the children of Ammon.

3 And the Princes of the children of Ammon ſaid vnto Hanun their lord, † Thinkeſt thou that Dauid doeth honour thy father, that he hath ſent comforters to thee? hath not Dauid rather ſent his ſeruants vnto thee, b to ſearch the Citie, and to ſpie it out, and to ouerthrow it?

4 Wherefore Hanun tooke Dauids ſeruants, and ſhaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttockes, and ſent them away.

5 ¶ When it was tolde vnto Dauid, he ſent to meet them (for the mē were exceedingly aſhamed) & the King ſaid, Tary at Iericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon ſaw that they c ſtanke in the ſight of Dauid, the children of Ammon ſent and hired the ‖ Aramites of the houſe of Rehob, and the Aramites of Zoba, twentie thouſand footemen, and

† Ebr. in his hand.

‖ Or, Syria, or Cœlosyria.

‖ Or, Ge melah.

‖ Or, in all his enterpriſes.

g Hee gaue iudgement in controuerſies, and was mercifull toward the people.

‖ Or, writer of Chronicles.

‖ Or, was ouer the Cherethites.

h The Cherethites and Pelethites were as the kings guard, and had charge of his perſon.

a Because of mine oath and promiſe made to Ionathan, 1. Sam. 20. 15.

b Such mercy as ſhalbe acceptable to God.

* Chap. 4. 4.

c Who was alſo called Eliam, the father of Bath-ſheba Dauids wife.

d Meaning, a deſpiſed perſon.

‖ Or, nephew.

e Be ye prouident ouerſeers and gouernours of his lands that they may be profitable.

f That Mephiboſheth may haue all things at commandement as becommeth a Kings ſonne.

* 1. Chro. 19. 2.

a The children of God are not vnmindfull of a benefit receiued.

† Ebr. in thine eyes doeth Dauid.

b Their arrogant malice would not ſuffer them to ſee the ſimplicitie of Dauids heart: therefore their counſell turned to the deſtruction of their country.

c That they had deſerued Dauids diſpleaſure for the iniurie done to his ambaſſadors.

‖ Or, Syrians.

and

and of King Maacah a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, hee sent Joab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of [d] Zoba, and of Rehob, and of Ish-tob, and of Maacah were by themselues in the field.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers doe.

9 When Joab saw that the front of the battell was against him before and behinde, he chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishai his brother, that hee might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt help me: and if the children of Ammon be too strong for thee, I will come and succour thee.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true Religion and Gods people.

12 Be strong and let vs be valiant for [e] our people, and for the Cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Joab, and the people that was with him, ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the city. So Joab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

‖ Or, Hadadezer.
‖ Or, Euphrates.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer went before them.

f Meaning, the greatest part.

17 When it was shewed Dauid, then he gathered [f] all Israel together, and passed ouer Iorden & came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him:

g Which were the chiefest and most principall: for in all be destroyed 7000. as 1. Chro. 19. 18: or, the souldiers which were in 700. charets.

18 And the Aramites fled before Israel: and Dauid destroyed [g] seuen hundreth charets of the Aramites, and fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

19 And when all the Kings, that were seruants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and serued them. and the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The city of Rabbah is besieged. Dauid cõmitteth adultery. 17 Vriah is slaine. 27 Dauid marieth Bath-sheba.

a The yeere following about the spring time.

AND when the yeere [a] expired in the time when Kings goe forth to battell, Dauid sent * Ioab, and his seruants with him, and all Israel: and they destroyed the children of Ammon, and besieged Rabbah: but Dauid remained at Ierusalem.

* 1 Chro. 20. 1.

b Whereupon he vsed to rest at afternoone, as was read of Ishbosheth, Chap. 4. 7.

2 ¶ And when it was euening tide, Dauid arose out of his [b] bed, and walked vpon the roofe of the Kings palace: and from the roofe hee saw a woman washing her selfe: and the woman was very beautifull to looke vpon.

c Who was not an Israelite borne, but conuerted to the true Religion.
* Leuit. 15. 19. and 18. 19.

3 And Dauid sent & inquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the [c] Hittite?

4 Then Dauid sent messengers, & tooke her away: and she came vnto him and hee lay with her: (now she was *purified from her vncleannesse) and she returned vnto her house.

d Fearing lest she should be stoned according to the Law.

5 And the woman conceiued: therefore she sent and [d] told Dauid, and said, I am with childe.

6 ¶ Then Dauid sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demaunded him how Joab did, and how the people fared, and how the warre prospered.

e Dauid thought that if Uriah lay with his wife, his fault might be cloken.

8 Afterward Dauid said to Uriah, [e] Goe downe to thine house, and wash thy feete. So Uriah departed out of the Kings palace, and the King sent a present after him.

9 But Uriah slept at the doore of the Kings palace with al the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid said vnto Uriah, Comest thou not from thy iourney? why didst thou not goe downe to thine house?

f Hereby God would touch Dauids conscience, that seeing the fidelitie and Religion of his seruant, he would declare himselfe so forgetfull of God and iniurious to his seruant.

11 Then Uriah answered Dauid, [f] The Arke and Israel, and Iudah dwell in tents: and my lord Joab and the seruants of my lord abide in the open fields: shall I then goe into mine house to eate and drinke, and to lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

12 Then Dauid said vnto Uriah, Tary yet this day, and to morow I will send thee away. So Uriah abode in Ierusalem that day, and the morrow.

g He made him drinke more liberally then hee was wont to doe, thinking hereby he would haue lien by his wife.

13 Then Dauid called him, and hee did eate and drinke before him, and he made him drunke: and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

† Ebr. saying.

14 And on the morrow Dauid wrote a letter to Joab, and sent it by the hand of Uriah.

h Except God continually vphold vs with his mighty Spirit, the most perfect fall headlong into all vice and abomination.

15 And he wrote † thus in the letter, [h] Put ye Uriah in the forefront of the strength of the battell, and recule ye backe from him, that hee may be smitten, and die.

16 ¶ So when Ioab besieged the city, he assigned Uriah vnto a place, where hee knew that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Uriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre.

19 ¶ And he charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the King,

‖ Or, Thou shalt doe this, if.

20 ‖ And if the Kings anger arise, so that he say vnto thee, Wherefore approched ye vnto the Citie to fight? knew yee not that they would hurle from the wall?

i Meaning, Gideon, Iudg. 9. 52, 53.

21 Who smote Abimelech sonne of i Ierubbesheth? did not a woman cast a piece of a milstone vpon him from the wall, and he died in Thebez? why went you nye the wall? Then say thou, Thy seruant Uriah the Hittite is also dead.

22 So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainely the men preuailed against vs, and came out vnto vs into the fielde, but we † pursued them vnto the entring of the gate.

† Ebr. were against them.

24 But the shooters shot from the wall against thy seruants, and some of the Kings seruants be dead: and thy seruant Uriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, k Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth † one as well as another: make thy battell more strong against the Citie, and destroy it, and encourage thou him.

k He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.

† Ebr. so and so.

26 ¶ And when the wife of Uriah heard that her husband Uriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that Dauid had done † displeased the Lord.

† Ebr. was euil in the eyes of the Lord.

CHAP. XII.

g *Dauid reproued by Nathan confesseth his sinne.* 18 *The childe conceiued in adulterie dieth.* 24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The citizens are grieuously punished.*

a Because Dauid lay now drowned in sin, the louing mercie of God, which willeth not his to perish, waketh his conscience by this similitude and bringeth him to repentance.

THen the Lord a sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, saue one little sheepe which hee had bought, and nourished vp: and it grew vp with him, & with his children also, and did eat of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a ‖ stranger vnto the rich man, who ‖ refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

‖ Or, wayfaring man.
‖ Or, spared.

5 Then † Dauid was exceeding wroth with the man, and said to Nathan, as the Lord liueth, the man that hath done this thing, † shal surely die,

† Ebr. the anger of Dauid was kindled.
† Ebr. is the child of death.

6 And hee shall restore the lambe * foure fold, because he did this thing, and had no pitie thereof.

* Exod. 22, 1.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, * I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul,

* 1. Sam. 16. 13.

8 And gaue thee thy lords b house, and thy lords c wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had bene too little) haue giuen thee d such and such things.

b For Dauid succeeded Saul in his kingdome.
c The Iewes vnderstand this of Egla and Michal, or of Rizpah and Michal.
d That is, greater things then these: for Gods loue and benefits increase toward his, if by their ingratitude they slay him not.

9 Wherefore hast thou despised the commandement of the Lord, to do euil in his sight: thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the * children of Ammon.

c Thou hast most cruelly giuen him into the hands of Gods enemies.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lye with thy wiues in the sight of this f Sunne.

* Deut. 28. 30. 2. chap. 16. 22.

f Meaning, openly, as at noone dayes.

11 For thou diddest it secretly: but I will do this thing before al Israel, & before the sun.

* Ecclus. 47. 21.

13 Then Dauid said vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath g put away thy sinne, thou shalt not die.

g For the Lord seeketh but that the sinner would turne to him.

14 Howbeit because by this deed thou hast caused the enemies of the Lord to h blaspheme, the childe that is borne vnto thee shall surely die.

h In saying, that the Lord had appointed a wicked man to reigne ouer his people.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Uriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and i went in, and lay all night vpon the earth.

i To wit, to his priuie chamber.

17 Then the [illegible]ers of his house arose to come vnto him, and to cause him to rise from the ground: but hee would not, neither did he

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

he eate k meate with them.

18 So on the seuenth day the child died: and the seruants of Dauid feared to tell him that the child was dead: for they said, Behold, while the child was aliue, wee spake vnto him, and hee would not hearken vnto our voyce: how then shall wee say vnto him, The child is dead, † to vexe him more?

† Ebr and he will doe himselfe euill.

19 But when Dauid sawe that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they said, He is dead.

l Shewing that our lamentations ought not to be excessiue, but moderate: and that wee must praise God in all his doings.

20 Then Dauid l arose from the earth, and washed and annointed himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and he did eate.

m As they which considered not that God graunteth many things to the sobs and teares of the faithfull.

21 Then sayd his m seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe while it was aliue, but when the childe was dead, thou diddest rise vp, and eate meate.

22 And he sayd, While the childe was yet aliue, I fasted, and wept: for I sayd, Who can tell whether God will haue mercie on me, that the child may liue?

n By this conuersion he appeaseth his sorow.

23 But now being dead, wherefore should I now fast? n Can I bring him againe any more? I shall goe to him, but hee shall not returne to me.

o Math. 1.6. p To wit, the Lord, 1. Chron. 22.9. † Ebr. by the hand of. p To call him Salomon. q Meaning, Dauid. r 1. Chron. 22.9. ‖ Or, the chiefe citie.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and o hee called his name Salomon: also the Lord loued him.

25 For the Lord had sent † by Nathan the p Prophet: therefore q * he called his name Iedidiah, because the Lord loued him.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome,

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of r waters.

r That is, the chiefe citie, and where all the cestuills are, is as good as taken. † Ebr my name be called vpon it.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou mayest take it, lest † the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

s 1. Chron. 20.2 t That is, three score pound after the weight of the common talent.

30 * And he tooke their kings crowne from his head, (which weighed a t talent of golde, with precious stones) u it was set on Dauids head: and he brought away the spoile of the citie in exceeding great abundance.

u Signifying that as they were malicious enemies of God, so he put them to cruell death.

31 And hee caried away the people that was therein, and put them vnder x sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did he with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

14 Ammon Dauids sonne defileth his sister Tamar. 20 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Ammon.

NOw after this, so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was a Tamar, Ammon the sonne of Dauid loued her.

a Tamar was Absaloms sister both by father and mother, and Ammon onely by father.

2 And Ammon was so sore vexed, that he fell sicke for his sister Tamar: for shee was a b virgin, and it seemed hard to Ammon to doe any thing to her.

b And therefore kept in her fathers house, as virgins were accustomed.

3 But Ammon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtill man.

4 Who said vnto him, Why art thou the Kings sonne so leane from day to day? wilt thou not tel me? Then Ammon answered him, I loue Tamar my brother Absalome sister.

c Here we see that there is no enterprise so wicked that can lacke a counsell to further it.

5 And Ionadab said vnto him, c Lie downe on thy bedde, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meat, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 ¶ So Ammon lay downe, and made himselfe sicke: and when the King came to see him, Ammon said vnto the King, I pray thee, let Tamar my sister come, and make me a couple of d cakes in my sight, that I may receiue meate at her hand.

d Meaning some delicate & daintie meate.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Ammons house, and dresse him meate.

8 ¶ So Tamar went to her brother Ammons house, and he lay downe: and she tooke ‖ floure, and kneaded it, and made cakes in his sight, and did bake the cakes.

‖ Or, paste.

9 And she tooke a pan, and powred e them out before him, but he would not eate. Then Ammon said, Cause yee euery man to goe out from f me: so euery man went out from him.

e That is, she serued them in a dish.

f For the wicked are alwayes ready to doe that before men, which they are not afraid to commit in the sight of God.

10 Then Ammon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which shee had made, and brought them into the chamber to Ammon her brother.

11 And when she had set them before him to eate, he tooke her, and said vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force mee: for no such thing * ought to be done in Israel: commit not this folly.

* Leuit. 18.9.

13 And I, ‖ whither shal I cause my shame to goe? and thou shalt be as one of ᵍ the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not denie me vnto thee.

14 Howbeit he would not hearken vnto her voice, but being stronger then she, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith he had loued her: and Amnon said vnto her, Vp, get thee hence.

16 And she answered him, ‖ There is no cause: this euill (to put me away) is greater then the other that thou didest vnto mee: but he would not heare her,

17 But called his ‖ seruant that serued him, and said, Put this woman now out from mee, and locke the doore after her.

18 (And she had a garment of ʰ diuers colours vpon her: for with such garments were the Kings daughters that were virgines, apparelled.) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laid her hand on her head, & went her way crying.

20 And Absalom her brother said vnto her, Hath Amnon thy brother beene with thee? Now yet be ⁱ still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when king Dauid heard all these things, he was very wroth.

22 And Absalom spake vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeres, Absalom had sheepeherers in ‖ Baal-hazor, which is beside Ephraim, and ᵏ Absalom called all the kings sonnes.

24 And Absalom came to the king, & said, Behold now, thy seruant hath sheepeshearers: I pray thee, that the King with his seruants would goe with thy seruant.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest we be chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit he would not goe, but † thanked him.

26 Then said Absalom, But, I pray thee, shall not my brother ˡ Amnon go with vs? And the king answered him, Why should hee goe with thee?

27 But Absalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now when Amnons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not ᵐ I commanded you? be bold therefore, and play the men.

29 And the seruants of Absalom did vnto Amnon as Absalom had commanded: and all the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Absalom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ⁿ ground, and all his seruants stood by with their clothes rent.

32 And Jonadab the sonne of Shimeah, Dauids brother answered and said, Let not my Lord suppose that they haue slaine all the yong men the Kings sonnes: for Amnon only is dead, † because Absalom had reported so since he forced his sister Tamar.

33 Now therefore let not my lord the king ‖ take the thing so grieuously, to thinke that all the kings sonnes are dead: ‖ for Amnon only is dead.

34 ¶ Then Absalom fled: and the yong man that kept the watch, lift vp his eies, and looked, and behold, there came much people by the way of the hill side ‖ behind him.

35 And Jonadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, ᵒ so it is.

36 And as soone as he had left speaking, behold, the kings sons came, and lift vp their voices, and wept: and the king also and all his seruants wept exceedingly sore.

37 But Absalom fled away, and went to ᵖ Talmai the sonne of Ammihur king of Geshur: & Dauid mourned for his sonne euery day.

38 So Absalom fled, & went to Gelhur, and was there three yeeres.

39 And king Dauid ‖ desired to goe forth vnto Absalom, because hee was pacified concerning Amnon, seeing he was dead.

CHAP. XIIII.

2 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the Kings face. 25 The beautie of Absalom. 30 He causeth Ioabs corne to be burnt, and is brought to his fathers presence.

THen Ioab the sonne of Zeruiah perceiued that the Kings heart was toward Absalom.

2 And Ioab sent to Tekoah, and brought thence a ‖ subtill woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and ᵇ anoynt not thy selfe with oyle: but bee as a woman that had now long time mourned for the dead.

3 And

‖ Or, how shall I put away my shame?

g As a lewd and wicked person.

m Such is the pride of the wicked masters, that in all their wicked commandements they think to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12. 10.

‖ Or, for this cause.

‖ Or, boy.

h For that which was of diuers colours or pieces in those dayes was had in greatest estimation, Gen. 37. 3. Iudg. 5. 30.

† Ebr. because it was put in Absaloms mouth.

‖ Or, take it to heart.

‖ Or, but.

i For though he conceiued sudden vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.

‖ Or, ode after another.

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, chap. 3. 3.

Or, in the plaine of Hazor.

k To wit, to a banket, thinking thereby to fulfill his wicked purpose.

‖ Or, ceased.

† Ebr. blessed.

‖ Pretending to the king, that Amnon was most deare vnto him.

a That the king fauoured him.

‖ Or, wife.

b In token of mourning: for they vse anoynting to seeme cheerefull,

3 And come to the king, and speake on this maner vnto him, (for Ioab † taught her what she should say.)

† Ebr. put words in her mouth.

4 ¶ Then the woman of Tekoah spake vnto the king, and fell downe on her face to the ground, and did obeysance, & said, † Helpe, O king.

† Ebr. Saue.

5 Then the king said vnto her, What aileth thee? And she answered, I am indeede a † widow, and mine husband is dead:

† Ebr a widow woman.

6 And thine handmaid had two [c] sonnes, and they two stroue together in the field: (and there was none to part them) so the one smote the other, and slew him.

c Under this parable she describeth the death of Amnon by Absalom.

7 And behold, the whole family is risen against thine handmaide, and they say, Deliuer him that smote his brother, that wee may kill him for the [d] soule of his brother whom he slew, that wee may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

d Because hee hath slaine his brother, he ought to be slaine according to the Law, Gen. 9. 6. Exod. 21. 12.

8 And the king said vnto the woman, Goe to thine house, & I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the king, My lord, O king, this [e] trespasse be on me, and on my fathers house, and the king and his throne be ‖ guiltlesse.

e As touching the breach of the Law which punisheth blood, let me beare the blame.
‖ Or, innocent.

10 And the king said, Bring him to mee that speaketh against thee, and hee shall touch thee no more.

11 Then said she, I pray thee, let the king [f] remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

f Sweare that they shall not reuenge the blood, which are many in number.

12 Then the woman said, I pray thee, let thine handmaide speake a word to my lord the king. And he said, Say on.

13 Then the woman said, Wherefore then hast thou [g] thought such a thing against the people of God? for why doeth the king, as one which is faulty, speake this thing, that he will not bring againe his banished?

g Why doest thou giue contrary sentence in thy sonne Absalom?

14 For we must needes die, and we are as water spilt on the ground, which cannot be gathered vp againe: neither doth God ‖ spare any person, yet doth he appoint [h] meanes, not to cast out from him, him that is expelled.

‖ Or, accept.
h God hath prouided alwayes (as sanctuaries) to saue them oft times, whome man iudgeth worthy death.

15 Now therefore that I am come to speake of this thing vnto my lord the king, the cause is that the people [i] haue made me afraid: therefore thine handmaid said, Now will I speake vnto the king: it may be that the king will performe the request of his handmaid.

i For I thought they would kill this mine heire.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmaide said, The word of my lord the King shall now be † comfortable: for my lord the King is euen as an [k] Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

† Ebr. rest.
k Is of great wisedome to discerne right from wrong.

18 Then the King answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the King now speake.

19 And the King said, Is not [l] the hand of Ioab with thee in all this? Then the woman answered, & said, As thy soule liueth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lorde the King hath spoken: for euen thy seruant Ioab bade mee, and he put all these wordes in the mouth of thine handmaide.

l Hast not thou done this by the counsell of Ioab?

20 For to the intent that I should [m] change the forme of speach, thy seruant Ioab hath done this thing: but ‖ my lorde is wise according to the wisedome of an Angell of God to vnderstand all things that are in the earth.

m By speaking rather in a parable then plainely.
‖ Or, none can hide ought from the King.

21 ¶ And the King said vnto Ioab, Behold now, I haue [n] done this thing: goe then, and bring the yong man Absalom againe.

n I haue granted thy request.

22 And Ioab fell to the ground on his face, and bowed himselfe, and † thanked the King. Then Ioab said, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the King, in that the King hath fulfilled the request of his seruant.

† Ebr. blessed.

23 ¶ And Ioab arose, and went to Geshur, and brought Absalom to Ierusalem.

24 And the King said, Let him [o] turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the Kings face.

o Couering hereby his affection, and hee doing some part of Iustice to please the people.

25 Now in all Israel there was none to be so much praised for beauty as Absalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeares end hee polled it: because it was too heauie for him, therefore he polled it) hee weighed the haire of his head at two hundreth [p] shekels by the kings weight.

p Which were 6. pounds and 4. ounces, after halfe an ounce the shekel.

27 And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yeeres in Ierusalem, & saw not the kings face.

29 Therefore Absalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, hee would not come.

30 Therefore hee said vnto his seruants, Behold, Ioab hath a ‖ field by my place, and hath barley therein: goe, and set it [q] on fire: and Absaloms seruants set the field on fire.

‖ Or, possession.
q The wicked are impatient in their affections, and spare no lawfull meanes to compasse them.

31 Then Ioab arose, and came to Absalom

vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Absalom answered Joab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the King for to say, Wherefore am I come from Gesur? It had bin better for me to haue bene there still: now therefore let me see the Kings face: and [r] if there be any trespasse in me, let him kill me.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselues in their euill.

33 Then Joab came to the King, and told him: and he called for Absalom, who came to the King, and bowed himselfe to the ground on his face before the King, and the king kissed Absalom.

CHAP. XV.

1 The practises of Absalom to aspire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Hushai is sent to Absalom to discouer his counsell.

AFter this, Absalom † prepared him charets, and horses, and fifty men to [a] runne before him.

† Ebr. made him.
a Which were as a garde to set forth his estate.

2 And Absalom rose vp early, and stood hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the King for iudgement, him did Absalom call vnto him, and said, Of what citie art thou? And he answered, Thy seruant is of one of the [b] tribes of Israel.

‖ Or, controuersie.
b That is, noting of what city or place he was.

3 Then Absalom said vnto him, See, thy matters are good and righteous, but there is no man deputed of the King to heare thee.

4 Absalom said moreouer, [c] Oh that I were made Iudge in the land, that euery man which hath any matter or controuersie, might come to me, that I might doe him iustice.

c Thus by slander, flatterie and faire promises the wicked seeke preferment.

5 And when any man came neere to him, and did him obeisance, he put foorth his hand, and tooke him, and kissed him.

6 And on this maner did Absalom to all Israel, that came to the King for iudgement: so Absalom [d] stale the hearts of the men of Israel.

d By intising them from his Father to himselfe.

7 ¶ And after [e] fourtie yeeres, Absalom said vnto the King, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

e Counting from the time that the Israelites had asked a King of Samuel.

8 For thy seruant vowed a vow when I remained in Gesur, in Aram, saying, If the Lord shall bring me againe in deede to Jerusalem, I will [f] serue the Lord.

f By offering a peace offering, which was lawfull to do in any place.

9 And the King saide vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When yee heare the sound of the trumpet, ye shal say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Jerusalem, that were [g] called: and they went in their simplicitie knowing nothing.

g And lay to his feast in Hebron.

12 Also Absalom sent for Ahithophel the Gilonite Dauids counseller, from his cite Giloh, while he offered sacrifices: and the treason was great: for the people † encreased still with Absalom.

† Eb. went and increased.

13 Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid said vnto all his seruants that were with him at Jerusalem, Vp, and let vs flee: for we shall not escape from [h] Absalom: make speede to depart, lest he come suddenly and take vs, and bring euil vpon vs, and smite the citie with the edge of the sword.

h Whose heart he saw that Satan had so possessed, that hee would leaue no mischiefe vnattempted.

15 And the Kings seruants said vnto him, Behold, thy seruants are ready to doe according to all that my lord the king shal † appoint.

† Ebr. chuse.

16 So the king departed and all his household † after him, and the king left tenne concubines to keepe the house.

† Ebr. at his feet.

17 And the king went forth and all the people after him, and taried in a ‖ place [i] farre off.

‖ Or, house.
i To wit, from Jerusalem.

18 And all his seruants went about him, and all the [k] Cherethites and al the Pelethites and all the Gittites, euen sixe hundreth men which were come after him from Gath, went before the king.

k These were as the Kings guard, or as some write, his counsellers.

19 Then said the King to [l] Ittai the Gittite, Wherefore commest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.

l Who, as some write, was the Kings sonne of Gath.

20 Thou camest yesterday, and should I cause thee to wander to day and goe with vs? I will goe whither I can: therefore returne thou, and carie againe thy [m] brethren: mercie and [n] trueth be with thee.

m Meaning them of his familie.
n God requite thee thy friendship and sincerity.

21 And Ittai answered the king, and said, As the Lord liueth, and as my lord the King liueth, in what place my lord the King shalbe, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, [o] all his men, & all the children that were with him.

23 And all the countrey wept with a loude voyce, and [o] all the people went forward, but the King passed ouer the brooke Kidron: and al the people went ouer toward the way of the wildernesse.

o To wit, the sixe hundred men.

24 ¶ And lo, Zadok also was there, and all the Leuites with him, [p] bearing the Arke of the couenant of God: and they set downe the Arke of God, and Abiathar went [q] vp vntill the people were all come out of the citie.

p Which was the charge of the Kohathites, Num. 4. 4.
q To stand by the Arke.

25 Then the king said vnto Zadok, Carie the Arke of God againe into the citie: if I shall find fauour in the eyes of the Lord, he wil bring me againe, and shew me both it, and the ‖ tabernacle thereof.

‖ Or, his tabernacle.

26 But if he thus say, I haue no delight in thee,

thee, beholde, [r] here am I, let him doe to mee as seemeth good in his eyes.

r The faithfull in all their afflictions shew themselues obedient to Gods will.

27 The King said againe vnto Zadok the Priest, Art not thou a *Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

* 1. Sam. 9. 9.

28 Behold, I will tarrie in the fieldes of the wildernesse, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the arke of God againe to Jerusalem, and they caried there.

30 And Dauid went vp the mount of Olives and wept as he went vp, and had his head [s] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

s Which ashes and dust in signe of sorow.

31 Then one told Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid said, O Lord, I pray thee, turne the [t] counsell of Ahithophel into foolishnesse.

t The counsell of the craftie worldlings doth more harme then the open force of the enemie.

32 ¶ Then came Dauid to the toppe of the mount where hee worshipped God: and behold, Hushai the Archite came against him with his coat torne, and hauing earth vpon his head.

33 Vnto whom Dauid said, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I wil be thy [u] seruant, O king, (as I haue bene in times past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoeuer thou shalt heare out of the kings house thou shalt shewe to Zadok and Abiathar the priests.

36 Behold, there are with them their two sonnes, Ahimaaz Zadoks sonne and Jonathan Abiathars sonne: by them also shall yee send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Jerusalem.

CHAP. XVI.

1 *The infidelitie of Ziba.* 5 *Shimei curseth Dauid* 16 *Hushai commeth to Absalom.* 21 *The counsell of Ahithophel for the concubines.*

a Which was the hill of Olives Chap. 15. 30.

WHen Dauid was a litle past the [a] top of the hill, behold, Ziba the seruant of Mephibosheth met him with a couple of asses sadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundred of ‖ dried figs, and a bottle of wine.

‖ Or, figge cakes

2 And the king said vnto Ziba, What meanest thou by these? And Ziba saide, They be [b] asses for the kings houshold to ride on, and bread and dried figs for the yong men to eate, and wine, that the faint may drinke in the wildernesse.

b Commonly there are no hier traitors then they, which vnder pretence of friendship accuse others.

3 And the King said, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Jerusalem: for hee said, This day shall the house of Israel restore me the kingdome of my father.

4 Then said the King to Ziba, Behold, thine are all that pertained vnto Mephibosheth. And Ziba said, † I beseech thee, let me find grace in thy sight, my lord, O King.

† Ebr. I worship.

5 ¶ And when king Dauid came to [c] Bahurim, behold, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, & cursed,

c Which was a citie in the tribe of Beniamin.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his [d] right hand, and on his left.

d That is, round about him.

7 And thus said Shimei when he cursed, Come foorth, come foorth thou † murtherer, and † wicked man.

† Ebr. man of blood.

† Ebr. man of Belial.

8 The Lord hath brought vpon thee all the [e] blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murtherer.

e Reproching him as though by his meanes Ishbosheth and Abner were slaine.

9 Then said Abishai the sonne of Zeruiah vnto the king, Why doeth this * dead dogge curse my lord the king? let me goe, I pray thee, and take away his head.

* 1. Sam. 24. 15. and chap. 3. 8.

10 ¶ But the king said, What haue I to doe with you, yee sonnes of Zeruiah? for hee curseth euen because the Lord hath [f] bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

f Dauid felt that this was the iudgement of God for his sin, and therefore humbleth himselfe to his rod.

11 And Dauid said to Abishai, and to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Jemini? Suffer him to curse: for the Lorde hath bidden him.

12 It may be that the Lord will looke on ‖ mine affliction, and doe me good for his cursing this day.

‖ Or, my teares.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselues [h] there.

h To wit, at Bahurim.

15 ¶ And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, † GOD saue the King,

† Ebr. Let the King liue.

God saue the king.

17 Then Absalom said to Hushai, Is this thy kindnesse to thy i friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And † moreouer vnto whom shall I do seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And k Ahithophel saide vnto Absalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spred Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked counsell at the l oracle of God: so was all the counsell of Ahithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Ahithophels counsel is ouerthrowen by Hushai. 14 The Lord had so ordained. 19 The Priests sonnes are hid in the well. 21 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vitailes to Dauid.

MOreouer Ahithophel said to Absalom a Let me chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for hee is weary, and weake handed: so I will feare him, and all the people that are with him, shall flee and I will smite the King onely.

3 3 And I will bring againe all the people vnto thee, and when all shall returne, (b the man whome thou seekest being slaine) all the people shall be in peace.

4 And the saying † pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise † what he saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall we doe after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not c good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelps in the field: also thy father is a valiant warrier, and will not ‖ lodge with the people.

9 Behold, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare, and say, The people that follow Absalom, † be ouerthrowen.

10 Then he also that is valiant, whose heart is as the heart of a Lyon, shall † shrinke and faint: for all Israel knoweth, that thy father is valiant, & they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, & that thou go to battell in thine owne person.

12 So shall wee come vpon him in some place, where we shall find him, and ‖ wee will vpon him as the dew falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreouer if hee be gotten into a citie, then shall the men of Israel bring ropes to that Citie, and we will draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsel of Hushai the Archite is better then the counsell of Ahithophel: for the Lord had ‖ determined to destroy the d good counsell of Ahithophel, that the Lorde might e bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the priests, Of this and that maner did Ahithophel and the elders of Israel counsel Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shew Dauid, saying, Tarrie not this night in the fieldes of the wildernesse, but rather get thee f ouer, lest the King bee deuoured and all the people that are with him.

17 ¶ Now Ionathan and Ahimaaz abode by ‖ En-rogel: (for they might not be seene to come into the Citie) and a maid went, & told g them, and they went & shewed king Dauid.

18 Neuertheless a yong man saw them, and tolde it to Absalom, therefore they both departed quickely, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And h the wife tooke and spread a couering ouer the wels mouth, and spread ground corne thereon, that the thing should not bee knowen.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz & Ionathan? And the woman answered them, They be gone ouer the i brooke of water. And when they had sought them, and could not find them, they returned to Ierusalē.

21 And assoone as they were departed, the other came out of the well, and went and tolde

i Meaning Dauid.

† Ebr. the second time.

k Suspecting the change of the kingdome, and so his owne ouerthrow, he giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authoritie.

l It was so esteemed for the successe thereof.

a The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

b Meaning Dauid.

† Ebr. was right in the eyes of Absalom.

† Ebr. what is in his mouth.

‖ Or, giuen such counsell.

c Hushai shewed himself faithfull to Dauid, in that hee reproued this wicked counsell and purpose.

‖ Or, tarrie all night.

† Ebr. haue a breach, or ruine.

† Ebr. melt.

‖ Or, we will campe against him.

‖ Or, commanded.

d That counsell which seemed good at the first to Absalom, verse 4.

e For by the counsell of Hushai he went to the battell where he was destroyed

f That is, ouer Iorden.

‖ Or, the well of Rogel.

g Meaning, the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers.

i The Chalde text readeth, now they haue passed the Iorden.

tolde King Dauid, and saide vnto him, Up, and get you quickly ouer the water: for [k] such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iordan [l] vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iordan.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, hee saded his asse, and arose, and he went home vnto his city, and put his household in order, and [m] hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigail the daughter of [n] Nahash, sister to Zeruiah Ioabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 [o] Brought beds, and basens, & earthen vessels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheese of kine for Dauid and for the people that were with him, to eate: for they said, The people is hungry, and wearie, and thirstie in the wildernesse.

CHAP. XVIII.

2 Dauid diuideth his army into three parts. 9 Absalom is hanged, slaine, and cast into a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid [a] numbred the people that were with him, and set ouer them captaines of thousands, & captaines of hundreds.

2 And Dauid sent foorth the third part of the people vnder the hand of Ioab, and the third part vnder the hand of Abishai Ioabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. And the King said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they will not regard vs, neither wil they passe for vs, though halfe of vs were slaine: but thou [b] art nowe worth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the King said vnto them, What seemeth you best, that I wil doe. So the King stood by the gate side, and all the people came out by hundreths and by thousands.

5 And the King commanded Ioab and Abishai, & Ittai, saying, Entreate the yong man Absalom gently for my sake. And all the people heard when the King gaue all the captaines charge concerning Absalom.

6 So the people went out into the field to meet Israel, and the battell was in the [c] wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twenty thousand.

8 ¶ For the battel was scattered ouer all the countrey: and the wood deuoured much more people that day then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, & the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that saw it, told Ioab, saying, Behold, I saw Absalom hanged in an oke.

11 Then Ioab said vnto the man that told him, And hast thou in deede seene? why then diddest not thou there smite him to the ground, and I would haue giuen thee ten * shekels of siluer, and a girdle?

12 Then the man said vnto Ioab, Though I should † receiue a thousand shekels of siluer in mine hand, yet would I not lay mine hand vpon the Kings sonne: for in our hearing the King charged thee, and Abishai, and Ittai, saying, Beware, lest any touch the yong man Absalom.

13 If I had done it, it had bene † the danger of my life: for nothing can be hid from the King: yea, thou thy selfe wouldest haue bene against me.

14 Then said Ioab, I will not thus tarie with thee. And hee tooke three darts in his hand, and thrust them † thorow Absalom, while he was yet aliue in the middes of the oke.

15 And ten seruants that bare Ioabs armour, compassed about and smote Absalom, and slew him.

16 Then Ioab [d] blewe the trumpet, and the people returned from pursuing after Israel: for Ioab held backe the people.

17 And they tooke Absalom, and cast him into a great [e] pit in the wood, and laid a mightie great heape of stones vpon him: and all Israel fled euery one to his tent.

18 Now Absalom in his life time had taken and reared him vp a pillar, which is in the * Kings dale: for he said, I haue no [f] sonne to keepe my name in remembrance, and hee called the pillar after his owne name, and it is

k To wit, to pursue thee with all haste.

l They trauelled all night, and by morning had all their companie passed ouer.

m Gods iust vengeance euen in this life is powred on them, which are enemies, traitours, or persecuters of his Church.

n Who was also called Ithai Dauids father.

o God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fed their cattell beyond Iordan in this wood.

‖ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

* Gene. 23. 15.

† Ebr. weigh vpon mine hand.

† Eb. a lie against my soule.

† Eb. in the heart of Absalom.

d For he had pitie of the people, which was seduced by Absaloms flatterie.

e Thus God turnes his owne glory to them.

* Gene. 14. 17.

f It seemeth that God had punished him in the like sort he children. Chap. 14. 27.

called vnto this day, Abſaloms place.

19 ¶ Then ſaide Ahimaaz the ſonne of Zadok, I pray thee, let mee run, and beare the King tidings that the Lord hath †deliuered him out of the hand of his enemies.

†Ebr. iudged.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Abſaloms death.

20 And Ioab ſaid vnto him, Thou g ſhalt not bee the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the Kings ſonne is dead.

21 Then ſaid Ioab to Cuſhi, Goe, tell the King what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, and ran.

22 Then ſaid Ahimaaz the ſonne of Zadok againe to Ioab, ¶What, I pray thee, if I alſo run after Cuſhi? And Ioab ſaid, Wherefore now wilt thou runne, my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then he ſaid vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cuſhi.

h He ſate in the gate of the citie of Mahanaim.

24 Nowe Dauid ſate betweene the two h gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſawe, and beholde, a man came running alone.

†Ebr. tidings are in his mouth.

25 And the watchman cryed, and told the King. And the King ſaid, If he be alone, †he bringeth tidings. And hee came apace, and drew neere.

26 And the watchman ſawe another man running, and the watchman called vnto the porter, and ſayd, Beholde, another man runneth alone. And the King ſayd, Hee alſo bringeth tidings.

†Ebr. I ſee the running.

27 And the watchman ſayd, †Mee thinketh the running of the formoſt is like the running of Ahimaaz the ſonne of Zadok. Then the King ſayd, Hee is a i good man, and commeth with good tidings.

i He had had experience of his fidelity, Chap. 17.21.

28 And Ahimaaz called, and ſaid vnto the King, Peace be with thee: and he fell downe to the earth vpon his face before the King, and ſaid, Bleſſed bee the Lord thy God, who hath ‖ſhut vp the men that lift vp their handes againſt my lord the King.

‖Or, deliuered vp.

29 And the King ſaid, Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the Kings k ſeruant, and me thy ſeruant, I ſawe a great tumult, but I knew not what.

k To wit, Cuſhi, who was an Ethiopian.

30 And the King ſaide vnto him, Turne aſide, and ſtand here. So hee turned aſide and ſtood ſtill.

‡Ebr. tidings is brought.

31 And beholde, Cuſhi came, and Cuſhi ſaid, †Tidings, my lord the King: for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

32 Then the King ſaide vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to doe thee hurt, be as that yong man is.

l Becauſe he conſidered both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

33 And the king was l mooued, and went vp to the chamber ouer the gate, & wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom my ſonne, my ſonne.

CHAP. XIX.

7 Ioab encourageth the King. 8 Dauid is reſtored. 13 Shimei is pardoned. 28 Mephiboſheth meeteth the King. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was told Ioab, Behold, the King weepeth and mourneth for Abſalom.

†Ebr. ſaluation, or deliuerance.

2 Therefore the †victory of that day was turned into mourning to all the people: for the people heard ſay that day, The King ſoroweth for his ſonne.

‖Or, by ſtealth.

3 And the people went that day into the citie ‖ ſecretly, as people confounded hide themſelues when they flee in battell.

a As they doe that mourne.

4 So the King a hid his face, and the King cried with a loude voyce, My ſonne Abſalom, Abſalom my ſonne, my ſonne.

b At Mahanaim.

5 ¶ Then Ioab came into b the houſe to the King, and ſaid, Thou haſt ſhamed this day the faces of all thy ſeruants, which this day haue ſaued thy life, and the liues of thy ſonnes, and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou loueſt thine enemies, and hateſt thy friends: for thou haſt declared this day, that thou regardeſt neither thy ‖ princes nor ſeruants: therefore this day I perceiue, that if Abſalom had liued, and wee all had died this day, that then it would haue †pleaſed thee well.

‖Or, captaines.

†Ebr. bene right in thine eyes.

†Ebr. to the heart of thy ſeruants.

7 Now therefore vp, come out, and ſpeake †comfortably vnto thy ſeruants: for I ſweare by the Lord, except thou come out, there will not tarie one man with thee this night: and that will be worſe vnto thee, then all the euill that fell on thee from thy youth hitherto.

c Where the moſt reſort of the people haunts.

8 Then the King aroſe, and ſate in the c gate: and they told vnto all the people, ſaying, Beholde, the King doeth ſit in the gate: and all the people came before the King: for Iſrael had fled euery man to his tent.

d Euery one blames another and ſtriue who ſhould firſt bring him home.

9 ¶ Then all the people were at d ſtrife throughout all the tribes of Iſrael, ſaying, The King ſaued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philiſtims, and now hee is fled out of the land for Abſalom.

e That they ſhould repent the negligence of the Elders, ſeeing the people were ſo forward.

10 And Abſalom, whom wee anointed ouer vs, is dead in battell: therefore why are ye ſo ſlowe to bring the King againe?

11 But King Dauid ſent to Zadok and to Abiathar the e Prieſts, ſaying, Speake vnto

the

the Elders of Iudah, and say, Why are ye behinde to bring the king againe to his house, (for the saying of all Israel is come vnto the king, euen to his house)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the king againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to me and more also, if thou be not captaine of the hoste to mee for euer in the [f] roume of Ioab.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the king, and to conduct him ouer Iorden.

g Who had before reuiled him, Chap. 16.13.

16 ¶ And [g] Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,

17 And a thousand men of Beniamin with him, and *Ziba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him: and they went ouer Iorden to meete the king.

* Chap. 16.2.

18 And there went ouer a boate to carie ouer the kings housholde, and to doe him pleasure. Then Shimei the sonne of Gera fell before ỳ king, when he was come ouer Iorden,

19 And saide vnto the king, Let not my lord impute *wickednesse vnto mee, nor remember the thing that thy seruant did [h] wickedly when my lord the king departed out of Ierusalem, that the king should take it to his heart.

* Chap. 16.15.

h For in his auncestrie he was his most cruell enemie, and now in his prosperity seeketh by flatterie to creepe into fauour.

20 For thy seruant doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of [i] Ioseph, that am come to goe downe to meete my lord the king.

i By Ioseph he meaneth Ephraim, Manasseh and Beniamin (whereof hee was) because these three were vnder one standerd, Num. 2.18.

21 But Abishai the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because he cursed the Lords anoynted?

22 And Dauid said, What haue I to doe with you, yee sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shall there any man die this day in Israel? for doe not I know that I am this day king ouer Israel?

23 Therefore the king saide vnto Shimei, Thou shalt not [k] die, and the king swa[re] vnto him.

k By my hands, or during my life. as reade 1. King. 2.8,9.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntill he returned in peace.

l When Mephibosheth being at Ierusalem had met the King.

25 And when [l] he was come to Ierusalem, and met the king, the king saide vnto him, Wherefore wentest thou not with mee, Mephibosheth?

26 And hee answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon, for to go with the king, because thy seruant is lame.

27 And he hath *accused thy seruant vnto my lord the king: but my lord the king is as an [m] Angel of God: doe therefore thy pleasure.

* Chap. 16.3.

m Able for his wisedome to iudge in all matters.

28 For all my fathers house were [n] but dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the king?

n Worthy to die for Dauids cruelty towards thee.

29 And the king saide vnto him, Why speakest thou any more of thy matters? I haue said, Thou and Ziba diuide the [o] lands.

o Dauid did euill in taking his lands from him before he knew the cause, but much worse, that knowing the trueth, he did not restore them.

30 And Mephibosheth said vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere old, and hee had prouided the king of sustenance, while hee lay at Mahanaim: for hee was a man of very great substance.

33 And the king saide vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ierusalem.

34 And Barzillai sayde vnto the king, † How long haue I to liue, that I should goe vp with the king to Ierusalem?

† Ebr. how many dayes are the yeres of my life?

35 I am this day fourescore yeere olde: and can I discerne betweene good and euill? hath thy seruant any taste in that I eate, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant be any more a [p] burden vnto my lord the king?

p He thought it not meete to receiue benefites of him to whom he was not able to doe seruice againe.

36 Thy seruant will goe a little way ouer Iorden with the king, and why will the king recompense it with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne city, and be buried in the graue of my father, and of my mother: but behold thy seruant [q] Chimham, let him goe with my lord the king, and doe to him what shall please thee.

q My sonne.

38 And the king answered, Chimham shall goe with mee, and I will doe to him that thou shalt bee content with: and whatsoeuer thou shalt ‖ require of me, that will I doe for thee.

‖ Or, chuse.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzillai, and ‖ blessed him, and hee returned vnto his owne place.

‖ Or, bade him farewell.

40 ¶ Then the King went to [r] Gilgal, and Chimham went with him, and all the people of Judah conducted the king, and also halfe the people of [s] Israel.

41 And behold, all the men of Israel came to the King, and sayd vnto the King, Why haue our brethren the men of Judah stolen thee away, and haue brought the King and his household, and all Dauids men with him ouer [t] Iorden?

42 And all the men of Judah answered the men of Israel, Because the King is neere of kinne to vs: and wherfore now be ye angry for this matter? haue we eaten of the Kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Judah, and sayd, Wee haue ten parts in the King, and haue also more right to Dauid then yee: Why then did yee despise vs, ‖ that our aduise should not bee first had in restoring our King? And the words of the men of Judah were fiercer then the words of the men of Israel.

r Where the tribe of Judah taried to receiue him.

s Which had taken part with the king.

t Toward Ierusalem.

‖ Or, haue not we first spoken to bring home the king? vers. 11.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come [a] thither a wicked man (named Sheba the sonne of Bichri, a man of Jemini) and he blewe the trumpet, and sayd, We haue no part in [b] Dauid, neither haue wee inheritance in the sonne [c] of Jshai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Judah claue fast vnto their King, from [d] Iorden euen to Jerusalem.

3 ¶ When Dauid then came to his house to Jerusalem, the King tooke the ten women his * concubines, that he had left behinde him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then sayde the King to [e] Amasa, Assemble mee the men of Judah within three dayes, and be thou here present.

5 So Amasa went to assemble Judah, but hee taried longer then the time which hee had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri do vs more harme then did Absalom: take thou therefore thy [f] lords seruants and follow after him, lest hee get him walled cities, and escape vs.

7 And there went out after him Joabs men, and the * Cherethites and the Pelethites, and all the mightie men: and they departed out of Jerusalem, to follow after Sheba the sonne of Bichri.

a Where the ten tribes contended against Judah.

b As they of Judah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Judah would haue lesse esteemed him.

d From Gilgal which was neere Iorden.

* Chap. 16. 22.

e Who was his chiefe captaine in Joabs roume, Chap. 19. 13.

f Either them which had bene vnder Joab, or Dauids men.

* Chap. 8. 18.

8 When they were at the great stone which is in Gibeon, Amasa went before them, and Joabs [g] garment, which hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it slid to fall out.

9 And Joab said to Amasa, Art thou in † health, my brother? and Joab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to the sword that was in Joabs hand: for therwith he smote him in the fift rib, and shed out his bowels to the ground, & † smote him not the second time: so hee died. then Joab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Joabs men [h] stood by him, and said, Hee that fauoureth Joab, and he that is of Dauids part, let him goe after Joab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remooued Amasa out of the way into the fielde, and cast a cloth vpon him, because hee saw that euery one that came by him, stood still.

13 ¶ When hee was remooued out of the way, euery man went after Joab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Abel, and [i] Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Joab, [k] destroyed and cast downe the wall.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you say vnto Joab, Come thou hither, that I may speake w^th thee.

17 And when he came neere vnto her, the woman said, Art thou Joab? And hee answered, Yea. And she said to him, Heare ỹ wor^ds of thine handmayd. And he answered, I doe heare.

18 Then shee spake thus, [l] They spake in the old time, saying, They should aske of Abel, and so haue they continued.

19 I am [m] one of them, that are peaceable and faithful in Israel: and thou goest about to destroy a city, & a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Joab answered, and said, God forbid, God forbid it me, that I should deuoure, or destroy it.

21 The [n] matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against ỹ king, euen against Dauid: deliuer vs him only, and I wil depart frō the city. And the woman said vnto

g Which was his coate, that he vsed to weare in the warres.

† Ebr. peace.

† Ebr. doubled not his stroke.

h He stood by Amasa at Joabs appointment.

i Unto the citie Abel, which was neere to Bethmaachah.

k That is, he went about to ouerthrowe it.

l She sheweth that the old custome was not to destroy a citie, before peace was offered, Deut. 20. 10, 11.

m She speaketh in the name of the citie.

n Hearing his fault tolde him, he gaue place to reason, and required only him that was author of the treason.

vnto Ioab, Behold, his head shall be throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then he blew the trumpet, and † they retired from the citie, euery man to his tent: and Ioab returned to Ierusalem vnto ỹ king.

† Ebr. they were scattered.

23 ¶ * Then Ioab was ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites and ouer the Pelethites,

* Chap. 8. 16.

24 And Adoram ouer the tribute, and Iehaphat the sonne of Ahilud the Recorder.

25 And Sheia was Scribe, and Zadok and Abiathar the Priests,

26 And also Ira the Iairite was ° chiefe about Dauid.

° Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

THen there was a famine in the dayes of Dauid, three yeres † together: and Dauid † asked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloodie house, because he slew the [a] Gibeonites.

† Ebr. yeere after yeere.
† Ebr. sought the face of the Lord.

a Thinking to gratifie the people, because they were not of the seede of Abraham.

2 Then the King called the Gibeonites, and saide vnto them, (Now the Gibeonites were not of the children of Israel, but * a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

* Ioſh. 9. 3, 16, 17

3 And Dauid said vnto the Gibeonites, [b] What shall I doe for you, and wherewith shal I make the atonement, that ye may bleſſe the inheritance of the Lord?

b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people?

4 The Gibeonites then answered him, [c] Wee will haue no siluer nor gold of Saul nor of his house, neither for vs shalt thou kill ° any man in Israel. And he said, What ye shall say, that will I doe for you.

c Some onely of Dauids flocke.

5 Then they answered the king, The man that consumed vs, and that imagined euill against vs, so that wee are destroyed from remaining in any coast of Israel,

6 Let seuen men of his [d] sonnes be deliuered vnto vs, and we will hang them vp [e] vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

d Of Sauls kinsemen.
e To pacifie the Lord.

7 But the king had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the Lords * othe, that was betweene them, euen betweene Dauid and Ionathan the sonne of Saul.

* 1. Sam. 18. 3. and 20. 8, 42.

8 But the King tooke the two sonnes of Rizpah the daughter of Aiah, whom she bare vnto Saul, euen Armoni and Mephibosheth, and the fiue sonnes of [f] Michal, the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite.

f Here Michal is named for Merab Azriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25 44. and neuer had childe, 2. Sam. 6. 23.

9 And hee deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they † died all seuen together, and they were slaine in the time of harueſt: in the [g] first dayes, in the beginning of barley harueſt.

† Ebr. fell.

g Which was in the moneth Abib or Nisan, which conteineth part of March and part of Aprill.

10 Then Rizpah the daughter of Aiah tooke [h] sackecloth and hanged it vp for her vpon the rocke, from the beginning of harueſt, vntill [i] water dropped vpon them from the heauen, and suffered neither the birds of the ayre to ‖ light on them by day, nor beasts of the field by night.

h To make her a tent, wherein she prayed God to turne away his wrath.
i Because drought was the cause of this famine, God by seeing of raine shewed that he was pacified.
‖ Or, rest.

11 ¶ And it was told Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, and the bones of Ionathan his sonne, from the citizens of Iabesh Gilead, which had stollen them from the streete of Beth-shan, where ỹ Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

* 1. Sam. 31. 10.

13 So hee brought thence the bones of Saul and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the country of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the king had commanded, God was then [k] appeased with the land.

k For where the magistrate suffereth faults to be punished, there the plague of God lieth vpon the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruaunts with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of [l] Haraphah (the head of whose speare weighed three hundreth [m] shekels of brasse) euen he being girded with a new sword, thought to haue slaine Dauid.

l That is, of the race of giants.
m Which amount to nine pound three quarters.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, & killed him. Then Dauids men sware vnto him, saying, Thou shalt goe no more out with vs to battell, lest thou quench the [n] light of Israel.

n For the glory and wealth of the country standeth in the prosperation of the godly magistrate.

18 ¶ And after this also there was a battell with the Philistims at ° Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

° Called Geser, and Saph is called Sippai, 1. Chron. 20. 4.

19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim a Bethlehemite slewe [p] Goliath the Gittite: the staffe of whose speare was like a weauers beame.

p That is, Lahmi the brother of Goliah whom Dauid slewe, 1. Chron. 20. 5.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hand sixe fingers, and on euery

foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Ionathan the sonne of * Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his seruants.

*1. Sam. 16. 9.

CHAP. XXII.

2 Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 He prophesieth of the reiection of the Iewes, and vocation of the Gentiles.

AND Dauid spake the wordes of this [a] song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

a In token of the wonderfull benefits that he receiued of God.

2 And hee said, * The Lord is my [b] rocke and my fortresse, and he that deliuereth me.

* Psal. 18. 2.

b By the diuersitie of these comfortable names, he sheweth how his faith was strengthened in all tentations.

3 God is my ‖ strength, in him wil I trust: my shield, and the horne of my saluation, my hie tower and my refuge: my Sauiour, thou hast saued me from violence.

‖ Or, rocke.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the [c] pangs of death haue compassed me: the floods of vngodlinesse haue made me afrayd.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyranny and death.

6 The sorrowes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and crie to my God, and he did heare my voyce out of his temple, and my crie did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued and shooke, because he was angry.

9 [d] Smoke went out at his nostrels, and consuming [e] fire out of his mouth: coles were kindled thereat.

d That is, clouds, & vapors.

e Lightening and thundering.

10 He [f] bowed the heauens also, and came downe, and darkenesse was vnder his feet.

f So it seemeth when the ayre is darke.

11 And he rode vpon a Cherub and did flie, and he was seene vpon the wings of the wind.

g To flie in a moment, through the world.

12 And hee made darknesse a Tabernacle round about him, euen the gatherings of waters, and the cloudes of the ayre.

13 At the brightnesse of his presence [h] the coles of fire were kindled.

h By this description of a tempest he declareth the power of God against his enemies.

14 The Lord thundred from heauen, and the most High gaue his voyce.

15 Hee shot arrowes also, and scattered them: to wit, lightening, and destroyed them.

16 The [i] chanels also of the sea appeared, euen the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrels.

i He alludeth to the miracle of the red sea.

17 He sent from aboue, and tooke me: he drew me out of many waters.

18 He deliuered mee from my strong enemie, and from them that hated mee: for they were too strong for me.

19 They [k] preuented me in the day of my calamitie, but the Lord was my stay.

k I vse is beset, that all meanes seemed to faile.

20 And brought me forth into a large place: he deliuered me because he fauoured me.

21 The Lord rewarded mee according to my [l] righteousnes: according to the pureneſſe of mine hands he recompensed me.

l Calleth God and mine enemies.

22 For I kept the wayes of the Lord, and did not [m] wickedly against my God.

m I attempted nothing without his commandement.

23 For all his Lawes were before me, and his Statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward me according to my righteousnesse, according to my pureneſſe before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the [n] froward thou wilt shewe thy selfe froward.

n Their wickednes is cause, that thou seemest to forget thy wonted mercy.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee I haue broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the Lord is tried in the fire: hee is a shield to all that trust in him.

o The manner that God vseth to succour his, neuer failed.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battell, and maketh my way vpright.

34 He maketh my feete like [p] hindes feet, and hath set me vpon mine hie places.

p He bleſſeth extraordinarie meanes to make me horne most strong holds.

35 He teacheth mine hands to fight, so that a bowe of ‖ brasse is broken with mine armes.

‖ Or, steele.

36 Thou hast also giuen mee the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shal not arise, but shall fall vnder my feet.

40 For thou hast [q] girded me with power to battell, and them that arose against me, hast thou subdued vnder me.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

41 And thou hast giuen mee the necks of mine enemies, that I might destroy them that hate me.

42 They

42 They looked about, but there was none to saue them, euen vnto the [r] Lord, but he answered them not.

r The wicked in their necessitie are compelled to flee to God, but it is too late.

43 Then did I beate them as small as the dust of the earth: I did tread them as flat as the clay of y streets, and did spread them abroad.

44 Thou hast also deliuered me from the contentions of my [f] people: thou hast preserued me to be the head ouer nations: the people which I knew not doe serue me.

f Meaning, of the Iewes, who conspired against me.

45 Strangers [t] shalbe in subiection to me: assoone as they heare, they shall obey me.

t Not willingly obeying me, but dissemblingly.

46 Strangers shall shrinke away, and feare in their priuie chambers.

47 Let the Lord liue, [u] and blessed be my strength: and God, euen the force of my saluation be exalted.

u Let him shew his power, that her is gouernour of all the world.

48 It is God that giueth me power to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift me vp from them that rose against mee, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the * nations, and will sing vnto thy Name)

* Rom. 15. 9.

51 He is the Tower of saluation for his King, and sheweth mercy to his Anointed, euen to Dauid, and to his seede * for euer.

* Chap. 7. 13.

CHAP. XXIII.

1 *The last words of David.* 6 *The wicked shalbe plucke vp as thornes.* 8 *The names and factes of his mighty men.* 15 *He desired water and would not drinke it.*

THese also be the [a] last words of Dauid: Dauid the sonne of Ishai sayth, euen the man who was set vp on high, the anointed of the God of Iacob, and the sweete singer of Israel sayth.

a Which he spake after that he had made the Psalmes.

2 The Spirit of the Lord spake by me, and his word was in my [b] tongue.

b Meaning, he spake nothing but by the motion of Gods spirit.

3 The God of Israel spake to mee, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sun riseth, the morning, I say, without clouds, so shall mine house be, and not as the [c] grasse of the earth is by the bright raine.

c Which groweth quickely and fadeth soone.

5 For so shall not mine house be with God: for he hath made with me an euerlasting couenant, perfit in all points, and sure: therefore all mine health and whole desire is, that he will not make it [d] grow so.

d But that my kingdome may continue for euer according to his promise.

6 But the wicked shall be euery one as thornes thrust away, because they cannot be taken with hands.

7 But the man that shal touch them, must be defenced with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

8 ¶ These be the names of the mightie men, whom Dauid had. He that sate in the seate of [e] wisedome, being chiefe of the princes, was Adino of Ezni, hee slew eight hundreth at one time.

e As one of the kings counsell.

9 And after him was * Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied the Philistims gathered there to battell, when the men of Israel were [f] gone vp.

* 1. Chro. 11. 12

‖ Or, assailed with danger of their liues.

f Meaning, fled from the battell.

10 He arose and smote the Philistims, vntill his hand was wearie, and his hand [g] claue vnto the sword: and the Lord gaue great victory the same day, and the people returned after him onely to spoyle.

g By a cramp which came of wearinesse and straining.

11 After him was * Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentiles, and the people fledde from the Philistims.

* 1. Chro. 11. 27.

12 But he stood in the middes of the field, and defended it, and slewe the Philistims: so the Lord gaue [h] great victory.

h Who hath neither respect to many nor few, when he will shew his power.

13 ¶ Afterward three of the thirtie captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of ‖ Rephaim.

‖ Or, Gyants.

14 And Dauid was then in an holde, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid [i] longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

i Being ouercome with tenderness & thirst.

16 Then the three mightie brake into the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it & brought it to Dauid, who would not drinke thereof, but [k] powred it for an offering vnto the Lord,

k Beholding his affection, and also desiring God not to be offended for that rash enterprise.

17 And said, O Lord, be it farre from me, that I should doe this. Is not this the blood of the men that went in ieopardy of their liues? therefore he would not drinke it. These things did these three mightie men.

18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and he lifted vp his speare against three hundreth, † and slewe them, and hee had the name among the three.

* 1. Chro. 11. 20.

† Ebr. slaine.

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of ‖ a valiant man, which had done many actes, and was of Kabzeel, slewe two strong men of Moab: hee went downe also, and slewe a Lyon in the middes of a pit in the time of snow.

‖ Or, valiant man.

21 And he slewe an Egyptian a ‖ man of

‖ Or, comely

l Which was bigge, as a weauers beame, 1. Chro. 11.23.

great stature, and the Egyptian had a [l] speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his own speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

m He was more valiant then the 30. that follow, and not so valiant as the five before.

23 Hee was honourable among [m] thirtie, but he attained not to the first three: and Dauid made him of his counsell.

a Chap. 2.18.

24 ¶ * Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Bethlehem:

* 1. Chro. 11.27.

25 Shammah the Harodite: Elika the Harodite:

‖ Or, Pelonite.

26 Helez the * ‖ Paltite: Ira the sonne of Ikkesh the Tekoite:

n Diuers of these had two names, as appeareth, 1. Chro. 11. and also many more are there mentioned.

27 Abiezer the Anethothite: [n] Mebunnai the Husathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Parathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba the Shaalbonite: of the sons of Iashen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai the son of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Parai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:

o These came to Dauid, and helped to restore him to his kingdome.

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, [o] thirtie and seuen in all.

CHAP. XXIIII.

1 Dauid causeth the people to be numbred. 10 Hee repenteth, and chuseth to fall into Gods hand. 15 Seuentie thousand perish with the pestilence.

a Before they were plagued with famine, Chap. 21.1.

AND the wrath of the Lord was [a] againe kindled against Israel, and [b] he moued Dauid against them, in that he said, Goe, number Israel and Iudah.

b The Lord permitted Satan, as 1. Chron. 21.1.

c Because hee did this to try his power, and so to trust therein, it offended God, els it was lawfull to number the people, Exo. 30.12. Num. 1.2.

2 For the king said to Ioab the captaine of the hoste, which was with him, Goe speedily now through all the tribes of Israel, frō Dan euen to Beer-sheba, [c] number ye the people, that I may know the number of the people.

3 And Ioab said vnto the King, The Lord thy God increase the people an hundreth fold moe then they be, and that the eyes of my lord the king may see it: but why doth my lord the king desire this thing?

4 Notwithstanding the kings word preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the middes of the ‖ valley of Gad and toward Iazer.

‖ Or, riuer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon,

‖ Or, to the nether land newly inhabited.

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

‖ Or, Zor.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the ende of nine moneths and twentie dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King: and there were in Israel [d] eight hundred thousand strong men that drew swords, and the men of Iudah were [e] fiue hundred thousand men.

d According to Ioabs count: for in all there were eleuen hundreth thousand, 1. Chron. 21.5.

e Concluding vnder them the Beniamites: for els they had but foure hundreth and seuenty thousand, 1. Chron. 21.5.

10 Then Dauids heart smote him, after that hee had numbred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

11 And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids [f] Seer, saying,

f Whom God had appointed for Dauid and his time.

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that [g] seuen yeeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there bee three dayes pestilence in thy land? now aduise thee, and see, what answere I shall giue him that sent me.

g For 3. yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeres more, 1. Chron. 21.12.

14 ¶ And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning, euen to the time appointed: and there died of the people from [h] Dan euen to Beer-sheba seuentie thousand men.

h From the one side of the country to the other.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord * repented of the euill, and said to the Angel that destroyed the people, It is sufficient, [i] hold now thine hand. And the Angel of the Lord

* 1. Sam. 15.28.

i The Lord speaketh this after the manner of men.

Lord was by the threſhing place of Araunah the Iebuſite.

17 And Dauid ſpake vnto the Lord (when he ſaw the Angel that ſmote the people) and ſaid, Behold, I haue ſinned, yea, I haue done wickedly: but theſe ſheepe, what haue they [k] done? let thine hand, I pray thee, be againſt me and againſt my fathers houſe.

k Dauid ſaw not the iuſt cauſe, why God plagued the people, and therefore he offereth himſelfe to Gods correction as the onely cauſe of his euill.

18 ¶ So Gad came the ſame day to Dauid, and ſaid vnto him, Goe vp, reare an altar vnto the Lord in the threſhing floore of Araunah the Iebuſite.

19 And Dauid (according to the ſaying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and ſaw the king and his ſeruants comming toward him, and Araunah went out, and bowed himſelfe before the king on his face to the ground.

21 And [l] Araunah ſaid, Wherefore is my lord the king come to his ſeruant? Then Dauid anſwered, To buy the threſhing floore of

l Called alſo Ornan, 1. Chro. 21. 20.

thee for to build an Altar vnto the Lord, that the plague may ceaſe from the people.

22 Then Araunah ſaid vnto Dauid, Let my Lord the king take and offer what ſeemeth him good in his eyes: behold the oxen for the burnt offering, and charets, and the inſtruments of the oxen for wood.

23 (All theſe things did Araunah [m] as a king giue vnto the king: and Araunah ſayd vnto the king, The Lord thy God be fauourable vnto thee)

m That is, abundantly: for as ſome write, hee was king of Ieruſalem before Dauid wanne the Tower.

24 Then the king ſayde vnto Araunah, Not ſo, but I will buy it of thee at a price, and will not offer burnt offring vnto the Lord my God of that which doeth coſt me nothing. So Dauid bought the threſhing floore, and the oxen for [n] fiftie ſhekels of ſiluer.

n Some write that euery tribe gaue 50. which make 600. or that afterwards he bought as much as came to 550. ſhekels, 1. Chro. 21. 25.

25 And Dauid built there an altar vnto the Lord, and offered burnt offrings and peace offrings, and the Lord was appeaſed toward the land, and the plague ceaſed from Iſrael.

¶ The firſt booke of the Kings.

The Argvment.

BEcauſe the children of God ſhould looke for no continuall reſt and quietneſſe in this world, the Holy Ghoſt ſetteth before our eyes in this Booke the varietie and change of things, which came to the people of Iſrael from the death of Dauid, Salomon, and the reſt of the Kings, vnto the death of Ahab, declaring how that flouriſhing kingdomes, except they bee preſerued by Gods protection, (who then fauoureth them when his word is truely ſet foorth, vertue eſteemed, vice puniſhed, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iuſt puniſhment of God were made two, whereof Iudah and Beniamin claue to Roboam: and this was called the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Iſrael. The king of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was built by Amri Ahabs father. And becauſe our Sauiour Chriſt according to the fleſh ſhould come of the ſtocke of Dauid, the genealogie of the kings of Iudah is here deſcribed, from Salomon to Ioram the ſonne of Ioſaphat, who reigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

CHAP. I.

3 Abiſhag keepeth Dauid in his extreme age. 5 Adoniah vſurpeth the kingdome. 30 Salomon is anointed King. 50 Adoniiah fleeth to the Altar.

NOwe when king Dauid was [a] olde, and ſtricken in yeeres, they couered him with clothes, but no [b] heate came vnto him.

a He was about 70. yeere olde, 2. Sam. 5. 4.

b For his naturall heate was worne away with trauels.

2 Wherefore his ſeruants ſaid vnto him, Let there be ſought for my lord the king, a young virgine, and let her ‖ ſtand before the king, and cheriſh him: and let her lie in thy boſome, that my lord the king may get heate.

‖ Or, ſerue him.

3 So they ſought for a faire yong mayd throughout all the coaſts of Iſrael, and found one Abiſhag [c] a Shunammite, and brought her to the King.

c Which city was in the tribe of Iſſachar, as Ioſh. 19. 18.

4 And the maid was exceeding faire, and cheriſhed the King, and miniſtred to him, but the king knew her not.

5 ¶ Then Adoniiah the ſonne of Haggith exalted himſelfe, ſaying, I will be King. And hee gate him charets and horſemen, and [d] fiftie men to runne before him.

d Reade 2. Sam. 15. 1.

6 And his father would not diſpleaſe him from his † childhood, to ſay, Why haſt thou done ſo? And he was a very goodly man, and his mother bare him next after Abſalom.

† Ebr. dayes.

7 And hee † tooke counſell of Ioab the ſonne of Zeruiah, and of Abiathar the Prieſt: and they [e] helped forward Adoniiah.

† Ebr. his words were with Ioab.

e They tooke his part and followed him.

8 But Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniiah.

9 Then Adoniiah ſacrificed ſheepe and oxen, and fat cattell by the ſtone of Zoheleth, which is by ‖ En-rogel, and called all his brethren the kings ſonnes, and all the men of Iudah the kings ſeruants.

‖ Or, the fountaine.

10 But Nathan the Prophet, and Benaiah, and [f] the mightie men, and Salomon his brother he called not.

f As the Cherethites and Pelethites.

11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adoniiah the sonne * of Haggith doeth reigne, and Dauid our lorde knoweth it not?

* 2.Sam 3.4.

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne
g For Adoniiah will destroy thee and thy sonne, if he reigne.
s life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto king Dauid, and say vnto him, Diddest not thou my lord, O king, sweare vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? why is then Adoniiah king?

14 Behold, while thou yet talkest there with the king, I also will come in after thee,
h By declaring such things, as may further the same.
and h confirme thy words.

15 ¶ So Bath-sheba went in vnto the king into the chamber, and the king was very old, and Abishag the Shunammite ministred vnto the king.

16 And Bath-sheba bowed and made obeysance vnto the king. And the king sayd, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now is Adoniiah king, and now, my lord, O king, thou knowest
i The king being worne with age could not attend to the affaires of the realme, and also Adoniiah had many flatterers which kept it from the king.
i it not.

19 And he hath offered many oxen, and fat cattel and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Ioab the captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O king, knowest that the eies of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the king after him.

21 For else when my lord the king shall sleepe with his fathers, I and my sonne Salomon shall be
k And so put to death as wicked transgressers.
† Ebr. sinners.
k reputed † vile.

22 And loe, while she yet talked with the King, Nathan also the Prophet came in.

23 And they tolde the king, saying, Behold, Nathan the Prophet. And when he was come in to the king, he made obeysance before the king vpon his face
l Acknowledging him to be the true and worthy king appointed of God, as the figure of his Christ.
l to the ground.

24 And Nathan sayd, My lord, O king, hast thou said, Adoniiah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen and fat cattel and sheep, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue king Adoniiah.
† Ebr. let the king Adoniiah liue.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy
m Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.
m seruant, who should sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, and said, Call me Bath-sheba. And she came into the kings presence, and stood before the king.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I
n Moued by the Spirit of God so to doe, because he foresaw that Salomon should be the figure of Christ.
n sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne in my place, so will I certainely doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and said, God saue my lord King Dauid for euer.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the king.

33 Then the king said vnto them, Take with you the
o Meaning the kings seruants and such as were of his gard.
o seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him there king ouer Israel, and blow yee the trumpet, and say, God saue king Salomon.

35 Then come vp after him, that hee may come and sit vpon my throne: and he shall be King in my stead: for I haue † appointed him
† Ebr. commanded.
to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lord God of my lord the king † ratifie it.
† Ebr. say so.

37 As the Lord hath beene with my lord the King, so be hee with Salomon, and exalt his throne aboue the throne of my lord King Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went down and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of
p Wherewith they accustomed to annoynt the Priests and the holy instruments, Exod. 30.23.
p oyle out of the tabernacle, and anointed Salomon: and they blewe the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth † rang with
† Ebr. brake.
the sound of them.

41 ¶ And Adoniiah and all the ghests that were with him, heard it: (and they had made an ende of eating) and when Ioab heard the sound of the trumpet, he said, What meaneth this noise and vproare in the citie?

42 And

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: and Adoniiah said, Come in: for thou art art † a worthy man, and bringest ᵍ good tidings.

† Ebr. a man of power.

ᵍ Hee praiseth Jonathan, thinking to haue heard comfortable newes, but God brought things contrary to his expectation, and so did beate downe his pride.

43 And Jonathan answered, and sayd to Adoniiah, Verely our lord King Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is mooued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruants came ʳ to blesse our Lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the ˢ bed.

ʳ To salute him, and to pray and praise God for him.

ˢ He gaue God thankes for the good successe.

48 And thus said the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghestes that were with Adoniiah, were afraid, and rose vp, and went euery man his way.

50 And Adoniiah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the ᵗ altar.

ᵗ Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24. 25.

51 And one tolde Salomon, saying, Behold, Adoniiah doeth feare king Salomon: for loe, hee hath caught hold on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon said, If hee will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then King Salomon sent, and they brought him from the altar, and he came and did obeysance vnto king Salomon. And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adoniiah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roume.

THen the dayes of Dauid drew neere that he should die, and hee charged Salomon his sonne, saying,

ª I am ready to die, as all men must.

ᵇ He sheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God.

2 I goe the ª way of all the earth: bee strong therefore, and shew thy selfe a man,

3 And take heede to the ᵇ charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou mayest * ‖ prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

* Deut. 29. 9. Iosh. 1. 7.

‖ Or, doe wisely.

4 That the Lord may confirme his word which he spake vnto me, saying, If thy sonnes take heed to their way, that they walke before me in ᶜ trueth, with all their hearts, and with all their soules, * † thou shalt not (sayd hee) want one of thy posteritie vpon the throne of Israel.

ᶜ And without hypocrisie.

* 2. Sam. 7. 12.

† Ebr. a man shal not be cut off to thee from off the throne.

5 Thou knowest also what Ioab the son of Zeruiah did to me, and what hee did to the two captaines of the hosts of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether: whom he slew, and ᵈ shed blood of battell in peace, and ᵉ put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

* 2. Sam. 3. 27.

* 2. Sam. 20. 10.

ᵈ He shed his blood in time of peace, as if there had bene warre.

ᵉ Hee put the bloodie sword into his sheath.

6 Doe therefore according to thy wisedome, and let thou not his hoare head goe downe to the graue in peace.

7 But shew kindnesse vnto the sonnes of * Barzillai the Gileadite, and let them bee among them that eat at thy Table: ᶠ for so they came to me when I fledde from Absalom thy brother.

* 2. Sam. 19. 31.

ᶠ That is, they vsed mercifully with me.

8 ¶ And behold, with thee * is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but he came downe to meete me at Iorden, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

* 2. Sam. 16. 5.

* 2. Sam. 19. 23.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with ᵍ blood.

ᵍ Let him be punished with death: looke verse 46.

10 So * Dauid slept with his fathers, and was buried in the citie of Dauid.

* Acts 2. 29. and 13. 36.

11 And the dayes which Dauid * reigned vpon Israel, were forty yeeres: seuen yeeres reigned hee in Hebron, and thirtie and three yeeres reigned he in Ierusalem.

* 2 Sam. 5. 4. 1. chr. 29. 26, 27.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was stablished mightily.

* 1. Chro. 29. 23.

13 And Adoniiah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she said, ʰ Commest thou peaceably? And he said, Yea.

ʰ For he feared least she would worke treason against the king.

14 He said moreouer, I haue a suite vnto thee. And she sayd, Say on.

15 Then hee said, Thou knowest that the kingdome was mine, and that all Israel set their faces on me, that I should reigne: howbeit the kingdome is turned away, and is my brothers:

ⁱ By figure of their consent and consent.

brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, † refuse me not. And she said vnto him, Say on.

† Hebr. cause not my face to turne away.

17 And he said, Speake, I pray thee, vnto Salomon the King (for he wil not say thee nay) that hee giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah: and the King rose to meete her, and k bowed himselfe vnto her, and sate downe on his throne: and he caused a seate to be set for the kings mother, & she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honor.

20 Then she said, I desire a small request of thee, say me not nay. Then the king said vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But king Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? aske for him the l kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Joab the sonne of Zeruiah.

l Meaning, that if he should haue granted Abishag (which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as he * promised, Adonijah shal surely die this day.

* 2. Sam. 7. 12, 13

25 And king Salomon sent by the hand of Benaiah the sonne of Jehoiada, and hee ‖ smote him that he died.

‖ Or, fell vpon him.

26 ¶ Then the king said vnto Abiathar the Priest, Goe to Anathoth vnto thine owne ‖ fields: for thou art † worthy of death: but I will not this day kil thee, because thou m barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath beene afflicted.

‖ Or, possessions. † Ebr. a man of death.

m When he fled before Absalom, 2. Sam. 15. 24.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might * fulfill the words of the Lord, which he spake against the house of Eli in Shiloh.

* 1. Sam. 2. 31, 35.

28 ¶ Then tidings came to Joab: (for Joab had n turned after Adonijah, but he turned not after Absalom) and Joab fled vnto the Tabernacle of the Lord, and caught holde on the hornes of the altar.

n He tooke Adonijahs part when he would haue vsurped the kingdome, Chap. 1. 7.

29 And it was tolde king Salomon, that Joab was fledde vnto the Tabernacle of the Lord, and beholde, he is by the o altar. Then Salomon sent Benaiah the sonne of Jehoiada, saying, Goe fall vpon him.

o Thinking to be saued by the holinesse of the place.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus said Joab, and thus he answered me.

31 And the king said vnto him, Doe as he hath said, and p smite him, and bury him, that thou mayest take away the blood, which Joab shed causelesse, from me, and from the house of my father.

p For it was lawfull to take the wilfull murtherer from the altar, Exod. 21. 14.

32 And the Lord shall bring his blood vpon his owne head: for he smote two men more righteous, and better then he, and slew them with the sword, and my father Dauid knew not: to wit, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Jether captaine of the hoste of Judah.

* 2. Sam. 3. 27. * 2. Sam. 20. 10.

33 Their blood shal therefore returne vpon the q head of Joab, and on the head of his seed for euer: but vpon Dauid, and vpon his seed, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

q Joab shall be iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the son of Jehoiada went vp, and smote him, and slew him, and hee was buried in his owne house in the wildernesse.

35 And the king put Benaiah the sonne of Jehoiada in his roume ouer the hoste: and the king set Zadok the r Priest in the roume of Abiathar.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei, and said vnto him, Build thee an house in Jerusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lord the king hath said, so will thy seruant doe. So Shimei dwelt in Jerusalem many dayes.

39 And after three yeeres two of the s seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

s Thus God appointeth the wayes and meanes to bring his iust iudgements vpon the wicked.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and t Shimei went, and brought his seruants from Gath.

t His couetous mind moued him rather to venture his life, then to loose his worldly profit, which he had by his seruants.

41 And it was tolde Salomon, that Shimei had gone from Jerusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said vnto him, Did not I make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou

shalt

shalt die the death: and thou saydest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the oth of the Lord, and the commandement wherewith I charged thee?

u For though thou wouldest denie, yet thine owne conscience would accuse thee, for reuiling & doing wrong to my father, 2. Sam. 16. 5.

44 The King said also to Shimei, u Thou knowest all the wickednesse whereunto thine heart is priuy, that thou didst to Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let King Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that hee died. And the * kingdome was x established in the hand of Salomon.

* 3. Cron. 1. 1.
x Because all his enemies were destroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisdome. 17 The pleading of the two harlots, & Salomons sentence therein.

b Chap. 7. 8.

SAlomon * then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the a citie of Dauid, vntill he had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

a Which was Beth-lehem.

b Where altars were appointed before the temple was built to offer vnto the Lord.

2 Onely the people sacrificed in b the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his c father: onely he sacrificed & offred incense in the hie places.

d For there the Tabernacle was. 2. Chro. 1. 3.

4 And the king went to d Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, ‖ when he walked before thee in truth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast * kept for him this great mercie, and hast giuen him a sonne to sit on his throne, as appeareth this day.

‖ Or, as he walked.
e Thou hast performed thy promise.

7 And now, O Lord my God, thou hast made thy seruant King in stead of Dauid my father: and I am but a yong childe, and know not how to f go out and in,

f That is to beare me my selfe in executing this charge of ruling.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people which cannot be told nor numbred for multitude.

9 * Giue therefore vnto thy seruant an ‖ vnderstanding heart, to iudge thy people, that I may discerne betweene good & bad: for who is able to iudge this thy g mightie people?

* 2. Chro. 1. 10.
‖ Or, obedient.
g Which are so many in number.

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine h enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

h That is, that thine enemies should die.

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wise and vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there ‖ shall be none like vnto thee all thy dayes.

* Matth. 6. 33. wisd. 7. 11.
‖ Or, hath bene none.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my Commandements, * as thy father Dauid did walke, I will prolong thy dayes.

* Chap. 15. 5.

15 And when Salomon awoke, beholde, it was i a dreame, & he came to Ierusalem, and stood before the Arke of the couenant of the Lord, and offered burnt offrings & made peace offrings, and made a feast to all his seruants.

i He knew that God had appeared vnto him in a dreame.

16 ¶ Then came two ‖ harlots vnto the King, and k stood before him.

‖ Or, victuallers.
k By this example it appeareth that God kept promise with Salomon in granting him wisdome.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, saue we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And shee arose at midnight, and l tooke my sonne from my side, while thine handmayd slept, and layd him in her bosome, and layd her dead sonne in my bosome.

l She stale the quicke childe away, because she might both auoid the shame and punishment.

21 And when I arose in the morning to giue my sonne sucke, beholde, hee was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Againe she said, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then said the King, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the King said, m Bring mee a sword: and they brought out a sword before the King.

m Except God giue iudges vnderstanding, the impudencie of the vnrighteous that maintaineth the euill cause of the innocent.

25 And the King said, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the King, for her compassion was kindled toward her sonne, and she said, Oh my lord, giue her the liuing child, and [n] slay him not: but the other said, Let it be neither mine nor thine, but deuide it.

n Her motherly affection herein appeareth, that she had rather indure the rigor of the law, then see her childe cruelly slaine.

27 Then the King answered, and saide, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement, which the King had iudged, and they feared the King: for they saw that the wisdome of God was in him to doe iustice.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The purueyance for his vitailes. 26 The number of his horses. 32 His bookes and writtings.

AND King Salomon was King ouer all Israel.

2 And these were [a] his princes, [b] Azariah the sonne of Zadok the Priest,

a That is, his chiefe officers.
b He was the sonne of Achimaas & Zadocks nephue.

3 Elihoreph and Ahiah the sonnes of Shisha scribes, Iehoshaphat the sonne of Ahilud, the recorder,

4 And Benaiah the son of Iehoiada was ouer the host and Zadok & [c] Abiathar Priests,

c Not Abiathar whom Salomon had put from his office, Chap. 2. 27. but another of that name.

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the Kings friend,

6 And Ahishar was ouer the household: and * Adoniram the sonne of Abda was ouer the tribute.

* Chap. 5. 14.

7 ¶ And Salomon had twelue officers ouer al Israel, which prouided vitailes for the King and his household: eche man had a moneth in the yeere to prouide vitailes.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Deker in Makaz, and in Shaalbim and Beth-shemesh, and ‖ Elon and Beth-hanan:

‖ Or, Elon in Beth-anan.

10 The sonne of Hesed in Aruboth, to whō perteined Sochoh, and all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphah the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, & in all Beth-shean which is by Zartanah beneath Izreel, from Beth-shean ‖ to Abel-meholah, euen till beyond ouer against Iokmeam:

‖ Or, to the plaine.

13 The sonne of Geber in Ramoth Gilead, and his were the townes of [d] Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walls and barres of brasse.

d Which townes bare Iairs name because he tooke them of the Canaanites, Num. 32. 41.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, and hee tooke Basmah the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in [e] Issachar.

e Salomon obserued not the diuision that Iosua made, but deuided it as might best serue for his purpose.

18 Shimei the son of Elah in Beniamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon King of the Amorites, and of Og King of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, [f] eating, drinking, and making mery.

f They liued in all peace and securitie.

21 * And Salomon reigned ouer all kingdomes, from the [g] Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

* Ecclus. 47. 15.

g Which is Euphrates.

22 And Salomons vitailes for one day were thirtie † measures of fine flour, and threescore measures of meale:

† Hebr. Corim.

23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth sheepe, beside harts and bucks, and Bugles, and fat foule.

24 For he ruled in all the region on the other side of the Riuer, from Tiphsah euen vnto ‖ Azzah, ouer all the [h] Kings on the other side the Riuer: and he had peace round about him on euery side.

‖ Or, Gaza.
h For they were all tributaries vnto him.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from [i] Dan, euen to Beer-sheba, all the dayes of Salomon.

i Throughout all Israel.

26 ¶ And Salomon had * fortie thousand stalles of horses for his charets, & twelue thousand horsemen.

* 2. Chro. 9. 25.

27 And these officers prouided vitaile for King Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Barly also and straw for the horses and mules brought they vnto ỹ place where the officers were euery mā according to his charge.

29 ¶ * And God gaue Salomon wisdome and vnderstanding exceeding much & [k] a large heart, euen as the sand that is one the sea shore.

* Eccli. 47. 14. 15. 16.
k Meaning, great vnderstanding and able to comprehend all things.

30 And Salomons wisdome excelled the wisdome of all the children of the [l] East and all the wisdome of Egypt.

l To wit, the philosophers and astronomers, which were iudged most wise.

31 For he was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon spake three thousand [m] Prouerbs: and his songs were a thousand and fiue.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the hyssope that springeth out of the wall: he spake also of beasts,

n From the highest to the lowest.

beasts, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisedome of Salomon, from all Kings of the earth, which had heard of his wisedome.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuffe for the building. 13 The number of the workemen.

‖ Or, Zor.

AND Hiram King of ‖ Tyrus sent his seruants vnto Salomon, (for hee had heard, that they had anoynted him King in the roome of his father) because Hiram had euer loued Dauid.

* 2. Chro. 2. 3.

2 * Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could not build an house vnto the Name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put ‖ them vnder the soles of his feete.

‖ Or, his enemies.

a He declareth that hee was bound to set forth Gods glory, forasmuch as the Lord had sent him rest and peace. * 2. Sam. 7. 13. 1. chro. 22. 10.

4 But now the Lord my God hath giuen me [a] rest on euery side, so that there is neither aduersary, nor euil to resist.

5 And behold, I purpose to build an house vnto the Name of the Lord my God, * as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shal build an house vnto my Name.

6 Now therefore command, that they hew me Cedar trees out of Lebanon, and my seruants shalbe with thy seruants, and vnto thee will I giue the [b] hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

b This was his request, that he would not receiue a benefit without some recompence.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the Spirituall Temple.

7 ¶ And when [c] Hiram heard the words of Salomon, hee reioyced greatly, and said, Blessed bee the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mighty people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto me, and wil accomplish all thy desire, concerning the Cedar trees & firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ‖ in rafts vnto the place that thou shalt shew mee, and will cause them to bee discharged there, and thou shalt receiue them: now thou shalt doe mee a pleasure to minister food for [d] my family.

‖ Or, floates.

d While my seruants are occupied about thy businesse.

10 So Hiram gaue Salomon Cedar trees and firre trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand † measures of wheat for food to his houshold, and twentie measures of ‖ beaten oyle. Thus much gaue Salomon to Hiram peere by peere.

† Ebr. Corim.

‖ Or, pure.

12 ¶ And the Lord gaue Salomon wisedome as hee * promised him. And there was peace betweene Hiram and Salomon, and they [e] two made a couenant.

* Chap. 3. 12.

e As touching the furniture of wood & vitailes.

13 ¶ And King Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram was ouer the summe.

* Chap. 4. 6.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaine,

16 Besides the ‖ princes, whom Salomon appointed ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

‖ Or, masters of the worke.

17 And the King commanded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen, and the workemen of Hiram, and the [f] masons hewed and prepared timber and stones for the building of the house.

f The Ebrew word is, Giblim, which some say, were excellent masons.

CHAP. VI.

1 The building of the Temple and the forme thereof. 11 The promise of the Lord to Salomon.

AND * in the foure hundred & fourescore yeere (after the children of Israel were come out of the land of Egypt) & in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth of [a] Zif, which is the second moneth) he built the [b] house of the Lord.

* 2. Chro. 3. 1.

a Which moneth conteineth part of April and part of May.

b Whereby is meant the Temple and the Oracle.

2 And the house which King Salomon built for the Lord, was threescore cubits long, and twenty broad, and thirtie cubits hie.

3 And the [c] porch before the Temple of the house was twentie cubits long according to the breadth of the house, and ten cubits broad before the house.

c Or, the Court where the people prayed, which was before the place where the Altar of burnt offrings stood.

4 And in the house hee made windowes, ‖ broad without, and narrow within.

‖ Or, so open and to shut.

5 And by the wall of the house hee made ‖ galleries round about, euen by the walles of the house round about the Temple and [d] the oracle, and made chambers round about.

‖ Or, loftes.

d Whence God spake betweene the Cherubims, called also the most holy place.

6 The nethermost gallerie was fiue cubits broad, and the middlemost sixe cubites broad, and the third seuen cubits broad: for he made [e] rests round about without the house, that the beames should not bee fastened in the walles of the house.

e Which were certaine stones comming out of the wall, as stayes for the beames to rest vpon.

7 And when the house was built, it was built of stone perfit, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost,

‖ Or, gallerie.

and out of the middlemost into the third.

9 So he built the [f] house and finished it, and sieled the house being vawted with sieling of Cedar trees.

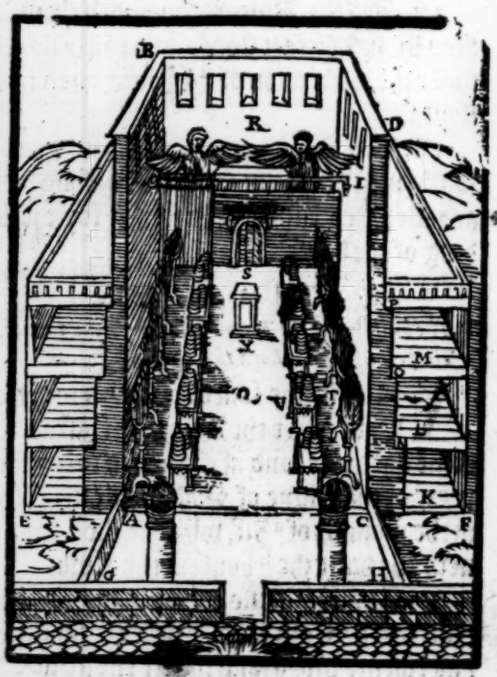
10 And hee built the galleries vpon all the wall of the house of fiue cubits height, and they were ioyned to the house with beames of Cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my Commaundements, to walke in them,

[f] In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuarie, and the Oracle the most holy place.

¶ The Temple Vncovered.



The cause why wee vncouered and set open the Temple, without setting foorth the wall that is before it, is that the order of those things that are within might be seene more liuely. A B. The length of the Temple of threescore cubites. A C. The breadth of twenty cubites within, and not measuring the thickneſſe of the walls. This also was the length of the porch without the Temple. C D. The height of thirty cubits. E F. The chambers of the Priests, which compassed about the Temple on three sides, South, West and North, and were of three heights. G H, The breadth of the porch, ten cubits. I. The windowes of the Temple. K. The first chamber was fiue cubits broad. L. The second sixe. M. The third seuen. N O P. The rests are stayes of the wall, which bare vp the posts that did separate chamber from chamber. Q. The holy place. R. The holiest of all, where the Arke of the Couenant was. S. The gate to enter into the most holy place. T. The fiue candlesticks on euery side of the Temple. V. The ten tables on both sides for the Shewbread. X. The incense Altar.

then will I perfoorme vnto thee my promise, * which I promised to Dauid thy father,

13 And I will [g] dwell among the children of Israel, & will not forsake my people Israel.

14 So Salomon built the house and finished it,

15 And built the walles of the house within, with boards of Cedar tree from the pauement of the house vnto [h] the walles of the sieling, and within he couered them with wood, and couered the floore of the house with planks of firre.

16 And he built twenty cubits in the sides of the house with boards of Cedar, from the floore to the walls, & he prepared a place within it for the oracle, euen the most holy place,

* 2. Sam. 7. 13.

[g] According as he promised vnto Moses, Exod. 25. 22.

[h] Meaning, vnto the roofe, which was also sieled.

17 But the [i] house, that is, the Temple before it, was foortie cubits long.

18 And the Cedar of the house within was carued with ‖ knops, and grauen with floures: all was Cedar, so that no stone was seene.

19 ¶ Also he prepared the place of the oracle in the mids of the [k] house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle, within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure gold, and couered the Altar with Cedar.

21 So Salomon couered the house within with pure golde: and he † shut the place of the oracle with chaines of golde, and couered it with gold.

22 And hee ouerlayed all the house with gold, vntill all the house was made perfect, also he couered the [l] whole Altar, that was before the oracle, with gold.

23 And within the oracle hee made two Cherubims of ‖ Oliue tree, ten cubits hie.

[i] For when he spake of the house in the first verse, he meant both the oracle and the Temple.

‖ Or, wilde cucumers.

[k] That is, in the most inward place of the house.

† Ebr. he drew thorow chaines of gold before.

[l] Meaning, the Altar of incense, Exod. 30. 1.

‖ Or, Pine tree.

¶ The Temple Covered.

This figure representeth the great Court separated into 3. parts, whose separation was made of three orders of hewen stone, and one of Cedar boordes. A. The court of the Priests next to the Porch, called the inner court, for it was neerer the Temple then was the peoples. B. The Altar of burnt sacrifices, which was much greater then Moses was: For the length thereof was twenty cubits, and the bredth as much, and ten in height. C. Ten lauers, 2. Chr. 4. 6. D. The sea, 2. Chro. 4. 2. E. The court of the people, 2. Chron. 4. 9. and 6. 12. which is called the great porch, and in Acts. 3. 11. the Porch of Salomon. This Court is often taken in the Scriptures of the New Testament for the Temple, Matth. 21. 23. Acts. 3. 2, 3. for the people did not passe vp further, but did worship in this Court. This is the place wherein Christ and his Apostles vsed to preach, and whence Christ did cast the buyers and sellers. F. A stage of brasse whereon Salomon prayed, that he might be better seene and heard of the people. It was fiue cubits long, fiue broad, and in height three, 2. Chron. 6. 13. G. A gate on the East, called the gate of Sur, or Seir, 2 Kings 11. 6. and the gate of the foundation, 2. Chron. 23. 5. It is also called Beautifull, Acts 3. 2. for the Priests did onely enter in thereat, and not the people, Ezek 44. 3. for the people entered by the North gate and the South, Ezek. 46. 9.

24 The wing also of the one Cherub was fiue cubits, and the wing of the other Cherub

was

was fiue cubits: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubits.

25 Also the other Cherub was of ten cubits: both the Cherubims were of one measure and one sise.

26 For the heighe of the one Cherub was ten cubits, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the mids of the house.

28 And he [m] ouerlayd the Cherubims with golde.

29 And he carued all the walls of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowres within and without.

30 And the flooze of the house hee couered with gold within and without.

31 And in the entring of the oracle hee made two doores of Olive tree: and the vpper post and side posts were fiue square.

32 The two doores also were of Olive tree, and hee grauen them with grauing of Cherubims and Palme trees, and grauen flowres, and couered them with golde, and layd [n] thinne gold vpon the Cherubims, and vpon the Palme trees.

33 And so made hee for the dooze of the Temple, posts of Olive tree foure square.

34 But the two doores were of firre tree, the two sides of the one dooze were ‖ round, and the two sides of the other dooze were round.

5 And he grauen Cherubims, and palme trees, and carued flowres, and couered the carued worke with gold, finely wrought.

36 ¶ And he built the [o] court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yere was the foundation of the house of the Lord layde in the moneth of Zif:

38 And in the eleuenth yere in the moneth of [p] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

* Exod. 25. 20.

m For the other which Moses made of beaten golde, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

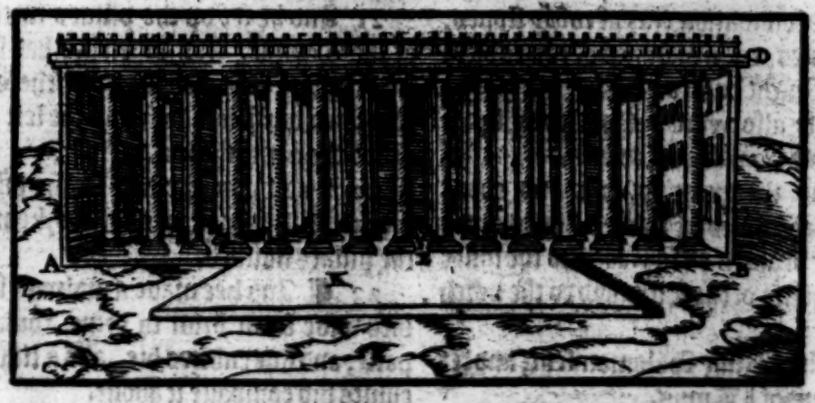
n So that the fashion of the carued worke might be still appeare.

‖ Or, folding.

o Where the Priests were, and was then called in respect of the great Court, which is called, Act. 3. 11. the Porch of Salomon, where the people vsed to pray.

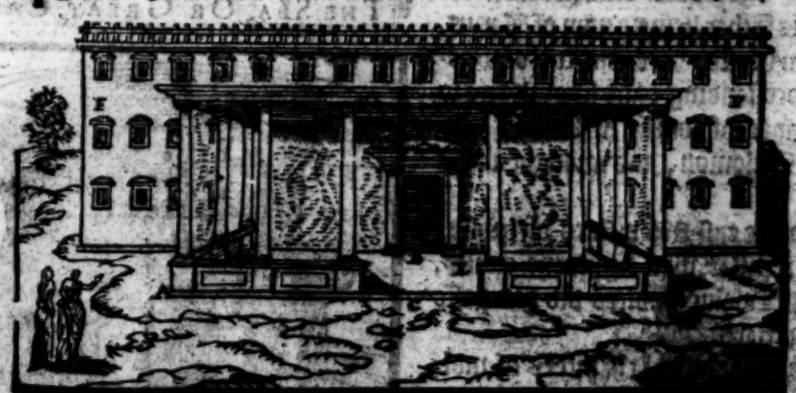
p Which containeth part of October, and part of Nouember.

¶ The First Figvre Of The Kings Hovse in the wood of Lebanon.



This figure is made without wall or Porch, that the order of the pillars within might bee seene. A. B. The length of an hundred cubits. B. C. The bredth of fiftie. B. D. The height of thirtie. E. F. G. H. The foure rowes of pillars. I. The three rowes of windowes. K. The porch or gallerie before the house.

¶ The Second Figvre Of The Same Hovse.



This second figure sheweth the manner of the house without, and the Porch thereof, which was fiftie cubites long, A. B. and thirty broad, C. D. The pauement, E. The windowes, F.

CHAP. VII.

1 *The building of the houses of Salomon.* 15 *The excellent workemanship of Hiram in the pieces which hee made for the Temple.*

* Chap. 9. 10.

a After he had built the temple.

B Vt Salomon was building his owne house [a] thirteene yeeres, and he finished all his house.

2 He built also an house [b] called the house of Lebanon, an hundred cubits long, and fiftie cubites broad, and thirty cubites high, vpon

b For the beauty of the place, compared vnto Mount Lebanon in Syria: this house perhaps was so named by reason of the multitude

foure rowes of Cedar pillars: and Cedar beames were layed vpon the pillars.

3 And it was couered aboue with Cedar vpon the beames, that lay on the fortie and fiue pillars, fifteene in a row.

4 And the windowes were in three rowes, and window was [c] against window in three rankes.

c There were as many, & like proportion on the one side as on the other, & at euery end euen three in a rowe one aboue another.

5 And all the doores, and the side postes with the windowes were foure square, & window was ouer against window in three ranks.

6 And he made a porch of pillars fifty cubits long, and thirtie cubits broad, & the porch was before [d] them, euen before them were thirty pillars.

d Before the pillars of the house.

7 ¶ Then hee made a porch [e] for the throne, where he iudged, euen a porch of iudgment, and it was sieled with cedar from pauement to pauement.

e For his house, which was at Ierusalem.

8 And in his house where he dwelt, was another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

* Chap. 3. 1.

9 All these were ‖ of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto [f] the stones of an ‖ hand breadth, and on the outside to the great court.

‖ Or, precious.

f Which were rests and stayes for the beames to lie vpon.
‖ Or, spanne.

10 And the foundation was of costly stones, and great stones, euen of stones of ten cubits, and stones of eight cubits.

11 [g] Aboue also were costly stones squared by rule, and boards of Cedar.

g From the foundation vpward.

12 ¶ And the great court round about was with three rowes of hewed stones, and a row of cedar beames: [h] so was it to the inner court of the house of the Lord, and to the porch of the house.

h As the Lords house was built, so was this: onely the great court of Salomons house was vncouered.

13 ¶ Then King Salomon sent, and fet one Hiram out of ‖ Tyrus.

‖ Or. Zor.

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: [i] hee was full of wisedome, and vnderstanding, and knowledge to worke all maner of worke in brasse: who came to King Salomon, and wrought all his worke.

i Thus when God will haue his glory set forth, he raiseth vp men & gineth them excellent gifts for the accomplishment of the same, Exod. 31. 2, 3.

15 ¶ For hee cast two pillars of brasse: the height of a pillar was eighteene cubits, and a threed of twelue cubites did compasse † either of the pillars.

† Ebr. the second.

16 And he made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters was fiue cubits, and the height of the other chapiter was fiue cubits.

‖ Or, pommels.

17 Hee made grates like networke, and ‖ wreathen worke like chaines for the chapiters that were on the top of the pillars, euen

‖ Or, cords like chaines.

¶ The Forme Of The Pillar.

A. B. The height of a pillar 18. cubits: the compasse of a pillar was 12. cubits. D. E. The height of the chapiter or round ball vpon the pillar of fiue cubites height. F. In the mids were two rowes of pomegranates: the rest is the network and flowerdelices, or roses.

seuen for the one chapiter, and seuen for the other chapiter.

18 So hee made the pillars & two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars were after [k] lillie worke in the porch, foure cubits.

k As was seene commonly wrought in costly porches.

20 And the chapiters vpon the two pillars had also aboue, ‖ ouer against the bellie ‖ within the networke pomegranates: for two hundred pomegranates were in the two ranks about vpon † either of the chapiters.

‖ Or, round about the mids.
‖ Or, beyond.
† Ebr. the second.

21 And he set vp the pillars in the [l] porch of the Temple. And when hee had set vp the right pillar, he called the name thereof [m] Iachin: and when he had set vp the left pillar, he called the name thereof [n] Boaz.

l Which was in the inner court betweene the Temple and the oracle.
m That is, he will stablish, to wit, his promise toward this house.
n That is, in strength: meaning, the power thereof shall continue.

22 And vpon the top of the pillars was worke of lillies: so was the workemanship of the pillars finished.

23 ¶ And hee made a molten [o] sea ten cubits wide from brim to brim, round in compasse, and fiue cubites hie, and a line of thirtie cubits did compasse it about.

o The cullen for the bigenesse of the vessell.

¶ The Sea, Or Great Caldron.

A. B. Ten cubits frō one side to the other. C. D. The height of fiue cubites. E. F. This vessel was in compasse 30. cubites. G. The two rowes, which compassed the vessell about, and were garnished with bulles heades, wherein were pipes to auoyd the water.

24 And vnder the brim of it were knops like wilde cucumers compassing it round about, ten in one cubite, compassing the Sea * round about: and the two rowes of knops were

* 2. Chron. 4. 3.

were cast, when it was molten.

25 It stood on twelue buls, three looking toward the North, and three toward the west, and three toward the South, and three toward the East: and the Sea stood aboue vpon them, and all their hinder parts were inward.

‖Or, a spanne. 26 It was ‖ an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup with flours of Lilies: it conteined two thousand [p] Baths.

p Bath and Ephah seeme to be both one measure, Ezek. 45. 11. euery Bath conteined about ten pottels.

27 ¶ And he made ten bases of brasse, one base was foure cubites long, and foure cubites broad, and three cubites high.

28 ¶ And the worke of the bases was on this manner, They had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were Lyons, Buls and Cherubims: and vpon the ledges there was a base aboue: and beneath the Lions and Buls, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had †Undersetters: vnder the caldron were undersetters molten at the side of euery addition.

†Ebr. shoulders.

q The mouth of the great base or frame entred into the chapiter, or pillar that bare vp the caldron.

31 And the [q] mouth of it was within the chapiter and aboue to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen works, whose borders were foure square, and not round.

32 And vnder the borders were foure wheeles, and the axletrees of the wheeles ioyned to the base: and the height of a wheele was a cubite and halfe a cubite.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axletrees, and their naues and their ‖ fellocs, and their spokes were all molten.

‖Or, rings.

34 And foure undersetters were vpon the foure corners of one base: and the undersetters thereof were of the base it selfe.

35 And in the top of the base was a round [r] compasse of halfe a cubite high round about: and vpon the top of the base the ledges thereof and the borders thereof were of the same.

r Which was called the pillar, chapiter, or small base, wherein the caldron stood.

36 And vpon the tables of the ledges thereof, [s] on the borders thereof he did graue Cherubims, Lyons, and palme trees, on the side of euery one, and additions round about.

37 Thus made he the ten bases. They had all one casting, one measure, and one size.

s To keepe waters for the vse of the sacrifice.

38 ¶ Then made hee [t] ten caldrons of brasse, one caldron conteined fourtie Baths: [s] euery caldron was foure cubits, one caldron was vpon one base throughout the ten bases.

39 And hee set the bases, fiue on the right side of the house, and fiue on the left side of the house. And he set the Sea on the right side of the [t] house Eastward toward the South.

t To wit of the Temple or Sanctuary.

40 ¶ And Hiram made caldrons, and besomes, and basins, and Hiram finished all the worke that he made to king Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the toppe of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars,

43 And the ten bases, and ten caldrons vpon the bases,

44 And the Sea, and twelue Buls vnder that Sea,

45 And pots, and besomes, and basens: and all these vessels, which [u] Hiram made to king Salomon for the house of the Lorde, were of shining brasse.

u By this name also Hiram the king of Tyrus was called.

THE FORME OF THE Caldrons.

A B The base whereupon stoode the caldrons, which was foure cubites long. B C Foure cubites broad. A D Three cubites high. E The imbossement and figures of Lyons, Buls, Cherubims. F The border of workemanship folding to and fro. G The foure wheeles, which had a cubite and an halfe of height. H The foure stayes or vpholders, which were vpon the base whereupon the caldron stoode. I The Caldron.

46 In the plaine of Jordan did the king cast them in ‖ clay betweene Succoth and Zarthan.

‖Or, thick earth.

47 And Salomon left to weigh all the vessels, because of the exceeding aboundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the [x] golden altar, and the golden table, whereon the shewbread was,

x This was done according to the figure that the Lord prescribed vnto Moses in Exodus.

49 And the candlesticks, fiue at the right side, & fiue at the left, before the oracle of pure gold, and the floures, and the lampes, and the snuffers of gold,

50 And the bowles, [y] and the hookes, and the basens, and the spoones, and the ashpannes of pure golde, and the hindges of golde for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

y Some take this for some instrument of musicke.

51 So was finished all the worke that

king Salomon made for the house of ỹ Lord, and Salomon brought in the things which
* 2. Chron. 5. 1. *Dauid his father had dedicated: the siluer and the golde, and the vessels, and layed them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King blesseth the people.

b 2. Chron. 5. 2. THen *King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto † him in Ierusalem, for to [a] bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zion.

† Ebr. Salomon. a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2. Sam. 6. 17. b Conteining part of September, and part of October, in the which moneth they helde three solemne feasts, Num. 29. 1.

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of [b] Ethanim, which is the seuenth moneth.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They bare the Arke of the Lord, & they bare the Tabernacle of the Congregation, & all the holy vessels that were in the Tabernacle: those did the Priests & Leuites bring vp.

5 And king Salomon and al the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeues, which could not be told, nor numbred for multitude.

c That is, the Kohathites, Num. 4. 5.

6 So the [c] Priests brought the Arke of the couenant of the Lord vnto his place, into the oracle of the house, into the most holy place euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

d They drew them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25. 15. e For it is like that the enemies when they had the Arke in their hands, tooke away the rod of Aaron and the pot with Man. * Exod. 40. 34.

8 And they [d] drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing was in the Arke [e] saue the two tables of stone, which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the * cloude filled the house of the Lord,

* 2. Chron. 6. 1.

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord * said, that he would dwell in the darke cloud.

f He spake according to the tenour of Gods promise, which was conditionally, that they should serue him aright.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for [f] euer.

14 ¶ And the king turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And hee said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might bee there: but I haue chosen *Dauid to be ouer my people Israel. * 2. Sam. 7. 8.

17 And it was in the heart of Dauid my father to builde an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheless thou shalt not build the house, but thy sonne that shall come out of thy loynes, hee shall builde the house vnto my Name.

† Ebr. confirmed.

20 And the Lord hath made † good his word that he spake: and I am risen vp in the roome of Dauid my father, & sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

g The two tables wherein the articles of the couenant were written.

21 And I haue prepared therein a place for the Arke, wherein is the [g] couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

* 2. Chron. 6. 13.

22 ¶ Then Salomon stood before * the altar of the Lord in the sight of all the Congregation of Israel, & stretched out his hands toward heauen,

* 2. Mac. 1. 8.

23 And said, * O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruants that walke before thee with [h] all their heart,

h Vnfainedly and without all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

* Chap. 2. 4.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And nowe, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

i He is rauished with the admiration of Gods mercies, who being incomprehensible and Lord ouer all, will become familiar with men.

27 [i] Is it true indeed that God will dwell on the earth? beholde, the heauens, and the heauens of heauens are not able to conteine thee: how much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, & to his supplication, O Lord, my

my God, to heare the cry and praier which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast said, *My Name shal be there: that thou mayest hearken vnto the prayer which thy seruant praieth in this place.

*Deut.12.11.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou ‖ in the place of thine habitation, euen in heauen, and when thou hearest, haue mercie.

‖ Or, from.

31 ¶ When a man shall trespasse against his neighbour, and k he lay vpon him an oath to cause him to sweare, and † the swearer shall come before thine altar in this house,

k To wit, the Iudge, or neighbour. † Eb. the oath.

32 Then heare thou in heauen, and l doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

l That is, make it knowen.

33 ¶ When thy people Israel shall bee ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and m confesse thy Name, and pray and make supplication vnto thee in this house,

m Acknowledge thy iust iudgement, and praise thee.

34 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the lande, which thou gauest vnto their fathers.

35 ¶ When heauen shall be n shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

n So that there be a drought to destroy the fruits of the land.

36 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherin they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherit.

37 ¶ When there shall bee famine in the land, when there shalbe pestilence, when there shalbe blasting, mildewe, grashopper or caterpiller, when their enemie shall besiege them in the † cities of their land, or any plague, or any sickneſſe,

† Ebr in the land of their gates.

38 Then what prayer, and supplication so euer shall bee made of any man, or of all thy people Israel, when euery one shall know the plague in his owne o heart, and stretch foorth his hands in this house,

o For such are most meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his wayes, as thou knowest his heart, (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the p stranger that is not of thy people Israel, who shal come out of a farre country for thy Names sake,

p He meaneth such as should be turned from their idolatrie to serue the true God.

42 (When they shall heare of thy great Name, and of thy mightie hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee as doe thy people Israel: and that they may know, that thy q Name is called vpon in this house which I haue built.

q That this is the true religion wherewith thou wilt be worshipped.

44 ¶ When thy people shall goe out to battell against their enemie by the way that thou shalt send them, and shall pray vnto the Lord * toward the way of the citie which thou hast chosen, and toward the house that I haue built for thy Name,

* Dan.6.10.

45 Heare thou then in heauen their prayer and their supplication, and ‖ iudge their cause,

‖ Or, maintaine the right.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farre or neere,

* 2.Chron.6.36 eccles.7.22. 1.iohn 1.8,10.

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee r in the lande of them that caried them away captiues, saying, We haue sinned, wee haue transgressed, and done wickedly,

‖ Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he secludeth not them that being let with necessitie, call vpon him in other places. ſ As Daniel did. Dan.6.10.

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward ſ the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and the house, which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and ‖ iudge their cause,

‖ Or, auenge their wrong.

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherin they haue transgressed against thee) & cause that they, which led them away captiues, may t haue pitie and compassion on them:

t He vnderstood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron fornace,

52 Let thine eyes be open vnto the prayer of thy seruant, and to the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Moſes

ses thy seruant, when thou broughtest our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an end of praying all this u prayer and supplication vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel, with a loud voice, saying,

56 Blessed bee the Lord that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

58 That hee may x bowe our hearts vnto him, that we may walke in all his wayes, and keepe his commandements, & his statutes, and his lawes, which he commanded our fathers.

59 And these my words, which I haue praied before the Lord, be neere vnto the Lord our God day & night, that he defend the cause of his seruant, and the cause of his people Israel † alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ * Then the King and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offrings which he offred vnto the Lord, to wit, two and twentie thousand beeues, and an hundred and twentie thousand sheepe: so the king and all the children of Israel dedicated the y house of the Lord.

64 The same day did the king halowe the middle of the court, that was before the house of the Lord: for there he made burnt offrings, and the meate offrings, and the fat of the peace offerings, because the * brasen altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lord our God, a seuen dayes and seuen dayes, euen fourteene dayes.

66 And the eight day he sent the people away: and they † thanked the King, and went vnto their tents ioyous & with glad heart, because of al the goodnes that the Lord had done for Dauid his seruant, & for Israel his people.

* Exod. 19.6.

u Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

x He concludeth that man of himselfe is enemie vnto God, and that al obedience to his Law proceedeth of his meere mercie.

† Ebr. the thing of a day in his day.

* 2. Chron. 7.4.

y Before the oracle, where the Arke was.

* 2. Chron. 7.7.

z That is, from North to South: meaning, all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

† Ebr. blessed.

Salomō giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a nauie for gold.

WHen * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

* 2. Chron. 7.11.

2 Then the Lord appeared vnto Salomon the second time, as hee * appeared vnto him at Gibeon.

* Chap. 3.5.

3 And the Lord saide vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue hallowed this house (which thou hast built) to * put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

* Chap. 8.29. deut. 12.11.

4 And a if thou wilt walke before me (as Dauid thy father walked in purenes of heart, and in righteousnesse) to doe according to all that I haue commanded thee, and keepe my statutes, and my iudgements,

a If thou walke in my feare, and withdraw thy selfe from the common maner of men which follow their sensualitie.

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

* 2. Sam. 7.12. 1. chro. 22.10.

6 But if ye and your children turne away from me, and will b not keepe my commandements, and my statutes (which I haue set before you) but goe and serue other gods, and worship them,

b God declareth that disobedience against him is the cause of his displeasure and so of all miserie.

7 Then will I cut off Israel frō the land which I haue giuen them, & the house which I haue hallowed * for my Name, will I cast out of my sight, and Israel shalbe a c prouerbe, and a common talke among all people.

* Iere. 7.14.

c The worst shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefits.

8 Euen this high house shalbe so: euery one that passeth by it, shalbe astonied, and shall hisse, and they shall say, * Why hath the Lord done thus vnto this land, and to this house?

* Deut. 29.24. iere. 22.8.

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, & haue taken holde vpon other gods, & haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings Palace,

* 2. Chron. 8.1

11 (For the which Hiram the King of || Tyrus had brought to Salomon timber of Cedar, and firre trees, and gold, and what soeuer he desired) then King Salomon gaue to Hiram twentie cities in the land of || Galil.

|| Or, Zor.

|| Or, Galile.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee said, What cities are these which thou hast giuen mee, my brother? And hee called them the land of || Cabul vnto this day.

|| Or, dirtie, or barren.

14 And Hiram had sent the King d fiue score

d For his tribute toward the building.

e The common talent was about threescore pounds weight.

scoze e talents of gold.

15 ¶ And this is the cause of the tribute why king Salomon raised tribute, to wit, to build the house of the Lord, & his owne house,

f Millo was as the towne house or place of assembly, which was open above.

and f Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wilderness of the land,

g Cities for his munitions of warre.

19 And all the cities of store, that Salomon had, euen cities for charets, and cities for horsemen, and all that Salomon desired and would build in Jerusalem, and in Lebanon, and in all the land of his dominion)

h These were as bondmen, and paied what was required, either labour or money.

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, & Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

i Deut. 17. 16.

22 But of the children of Israel did Salomon * make no bondwomen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charets and his horsemen.

k The ouerseers of Salomons workes, were diuided into three parts: the first conteined 3300. the second 300. and the third 250. which were Israelites: so here are conteined the two last parts, which make 550. looke more, 2. Chro. 8. 10.

23 These were the princes of the officers, that were ouer Salomons worke: euen i fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did he builde Millo.

25 And thrise a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which hee built vnto the Lord: and hee burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also king Salomon made a nauie of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were mariners, and had knowledge of the Sea, with the seruants of Salomon.

k In the 2. Chron. 8. 18. is made mention of thirtie more, which seeme to haue been employed for their charges.

28 And they came to Ophir, and fet from thence k foure hundreth and twentie talents of golde, and brought it to king Salomon.

CHAP. X.

1 The Queene of Sheba commeth to heare the wisedome of Salomon. 18 His royall throne. 23 His power & magnificence.

AND the * Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

* 2 Chron. 9. 1. mat. 12. 42. luke 11. 31.

a Iosephus saith that she was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an Iland of Nilus.

2 And she came to Jerusalem with a very great traine, and camels that bare sweete odours, and gold exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisedome, and the house that hee had built,

b That is, the whole order, and trade of his house.

5 And the b meat of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and † she was greatly astonied.

† Ebr. there was no more spirit in her.

6 And shee said vnto the king, It was a true word that I heard in mine owne lande of thy sayings, and of thy wisedome.

7 Howbeit I beleeued not this report til I came, and had seene it with mine eyes: but loe, the one halfe was not told mee: for thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy c wisedome.

c But much more happie are they, which beare the wisedome of God reuealed in his word.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

9 Blessed be the Lord thy God, which d loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, & made thee king to doe e equitie and righteousnes.

e This is the cause, why kings are appointed.

10 And she gaue the king fiue score talents of gold, and of sweet odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the Queene of Sheba gaue to king Salomon.

11 The nauie also of Hiram (that caried golde from Ophir) brought likewise great plentie of * Almuggim trees from Ophir, and precious stones.

* 2. Chron. 9. 10.

12 And the king made of the Almuggim trees, pillars for the house of the Lord, and for the kings pallace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And King Salomon gaue vnto the Queen of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her † of his kingly liberalitie: so she returned and went to her owne country, both she, and her seruants.

† Ebr. by the hand of the king.

14 ¶ Also the weight of gold, that came to Salomon in one yeere, was fiue hundreth three score and * fiue talents of gold,

* Exod. 25. 39.

15 Besides that he had of merchant men,

and

and of the merchandises of them that sold spices, and of all the Kings of Arabia, and of the princes of the f countrey.

f To wit, of Arabia, which for the great abundance of all things, was called Happie.

16 And King Salomon made two hundreth targets of beaten golde, sixe hundreth shekels of gold went to a target:

17 And three hundreth shields of beaten golde, three pound of gold went to one shield: and the King put them in the *house of the wood of Lebanon.

*Chap. 7.2.

18 ¶ Then the king made a great throne of yuorie, and couered it with the best gold.

THE ROYALL THRONE of Salomon.

19 And the throne had sixe steps, and the top of the throne was round behind, and there were g staies on either side on the place of the throne, and two Lyons standing by the staies.

g As the chaire bowes, or places to leane vpon.

20 And there stood twelue Lyons on the sixe steps on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing esteemed in the dayes of Salomon.

22 For the King had on the Sea the nauie of Tharshish with the nauie of Hiram: once in three yeere came the nauie of h Tharshish, and brought gold and siluer, yuorie, and Apes, and Peacocks.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

23 So King Salomon exceeded all the kings of the earth both in riches and in wisedome.

24 And all the world sought to see Salomon to heare his wisedome, which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, and armour, and sweete odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together *charets and horsemen: and hee had a thousand and foure hundreth charets, and twelue thousand horsemen, whome hee placed in the charet cities, & with the King at Hierusalem.

*2. Chro. 1.14.

27 And the King ‖ gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figtrees that growe abundantly in the plaine.

‖ Or, he made siluer as plenteous as stones.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‖ the Kings merchants receiued the linnen for a price.

‖ Or, for the company of the kings merchants did receiue a number at a price.

29 There came vp and went out of Egypt some charet, woorth sixe hundreth shekels of siluer: that is, one horse, an hundreth & fiftie. And thus they brought horses to all the Kings of the Hittites, and to the Kings of Aram by their † meanes.

† Ebr. hands.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth vp aduersaries against him. 43 He dieth.

BUt King Salomon loued * many a outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

*Deut. 17.17. ecclus. 47.19.20

a Which were idolaters.

2 Of the nations, whereof the Lord had said vnto the children of Israel, *Goe not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods, to them, I say, did Salomon ioyne in loue.

*Exod. 34.16.

3 And he had seuen hundreth wiues, that were ‖ princesses, and three hundreth b concubines, and his wiues turned away his heart.

‖ Or, Queenes.

b To whome appertained no honour.

4 For when Salomon was old, his wiues turned his heart after other goods, so that his heart was not c perfect with the Lord his God, as was the heart of Dauid his Father.

c He serued not God with a pure heart.

5 For Salomon followed *Ashtaroth the God of the Zidonians, and d Milcom the abomination of the Ammonites.

*Iudg. 2.13.

d Who was also called Molech, verse 7. reade. 2. Kings 23.10.

6 So Salomon wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an high place for Chemosh the e abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

e Thus the Scripture termeth whatsoeuer man doeth reuerence and seruice as God.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lorde was angrie with Salomon, because hee had turned his heart from the Lord God of Israel, *which had appeared vnto him twice,

*Chap. 3.5. and 9.2.

10 And had giuen him a *charge concerning this thing, that hee should not followe other gods: but hee kept not that, which the Lord had commanded him.

*Chap. 6.12.

11 Wherefore the Lord said vnto Salomon, Forasmuch as f this is done of thee, and thou hast not kept my couenant, and my statutes (which I commanded thee) *I will surely

f That thou hast forsaken me and worshipped idoles.

*Chap. 12.15.

ly rent the kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes, I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one [g] tribe to thy sonne, because of Dauid my seruant, and because of Jerusalem which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, euen Hadad the Edomite, of the kings [h] seed, which was in Edom.

15 *For when Dauid was in Edom, and Joab the captaine of the hoste had smitten all the males in Edom, and was gone vp to burie the [i] slaine,

16 (For sixe moneths did Joab remaine there, and all Israel, til he had destroied all the males in Edom)

17 Then this Hadad [k] fled, and certaine other Edomites of his fathers seruants with him to goe into Egypt, Hadad being yet a little childe.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him vitailes, and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his sonne, whom Tahpenes wained in Pharaohs house: and Genubath was in Pharaohs house among the sons of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Joab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh sayd vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ *And God stirred him vp another aduersary, Rezon the sonne of Eliadah, which [m] fled from his lord Hadadezer King of Zobah.

24 And hee gathered men vnto him, and had beene captaine ouer the companie, when Dauid slew them. And they went to Damascus, and dwelt there, [n] and they made him king in Damascus.

25 Therefore was hee an aduersarie to Israel all the dayes of Salomon: besides the euill that Hadad did, hee also abhorred Israel, and reigned ouer Aram.

26 ¶ *And Jeroboam the sonne of Nebat an Ephrathite of Zereda, Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the King.

27 And this was the cause that hee lift vp his hand against the King, When Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Jeroboam was a man of strength and courage, and Salomon seeing that the yong man was meet for the worke, he made him [o] ouerseer of all the labour of the house of Joseph.

29 And at that time, when Jeroboam went out of Jerusalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiiah caught the new garment that was on him, and [p] rent it in twelue pieces,

31 And said to Jeroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the handes of Salomon, and will giue ten tribes to thee,

32 But hee shall haue one tribe for my seruants Dauids sake, and for Jerusalem the citie which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to ‖ doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements and my statutes.

35 *But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, euen the ten tribes,

36 And vnto his sonne wil I giue one tribe, that Dauid my seruant may haue a [q] light alway before mee in Jerusalem the citie, which I haue chosen me, to put my Name there.

37 And I will take thee, and thou shalt reigne, † euen as thine heart desireth, and shalt be King ouer Israel.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my sight, to keepe my statutes, and my commandements, as Dauid my seruant did, then will I bee with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for [r] this afflict the seede of Dauid, [s] but not for euer.

40 ¶ Salomon sought therefore to kill Jeroboam, and Jeroboam arose, and fled into

[g] Because the tribes of Iuuah and Beniamin had their possessions mixed, they are here taken as one tribe.

[h] Of the king of Edoms stocke.

*2.Sam.8.14.

[i] Of the Edomites.

[k] Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

[l] God brought him to honour, that his power might be more able to compasse his enterprises against Salomons house.

*1.Sam.8.3.

[m] When Dauid had discomfited Hadadezer and his armie.

[n] To wit, the men whom he had gathered vnto him.

*2.Chron.13.6.

[o] He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.

[p] By these visible signes the Prophets would more deepely print their message into their hearts, to whom they were sent.

‖ Or, to doe that that pleaseth God.

*Chap.12.15.

[q] He hath respect vnto the Messiah, which should be the bright starre that should shine through all the world.

† Hebr. in all that thy soule.

[r] For this whole trie that Salomon hath committed.

[s] For the whole spirituall kingdome was restored in Christ.

Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisedome, are they not written in the booke [c] of the actes of Salomon?

c Which booke as is thought, was lost in their captiuitie.

42 The time that Salomon reigned in Ierusalem ouer all Israel, was *fortie yeere.

*2.Chron.9.30

43 And Salomon slept with his fathers, and was buried in the city of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 8 Hee refuseth the counsell of the ancient. 20 Ieroboam reigneth ouer Israel. 21 God commaundeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

*2.Chron.10.1 AND *Rehoboam went to Shechem: for all Israel were come to Shechem, to make him King.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, *whither Ieroboam had fled from king Salomon, and ‖ dwelt in Egypt)

*Chap.11.40.

‖ Or, returned from Egypt.

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our *yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his yoke which hee put vpon vs, [a] lighter, and we will serue thee.

*Chap.4.7.

a Oppresse vs not with so great charges, which we are not able to sustaine.

5 And hee said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And king Rehoboam tooke counsel with the olde men that ‖ had stood before Salomon his father, while he yet liued, and said, What counsell giue ye, that I may make an answere to this people?

‖ Or, had bene of his ancient counsellers.

7 And they spake vnto him, saying, If thou bee a [b] seruant vnto this people this day, and serue them, and answere them, and speake kinde words to them, they will be thy seruants for euer.

b They shewed him that there was no way to winne the peoples hearts, but to grant them their iust petition.

8 But he forsooke the counsell that the old men had giuen him, and asked counsell of the yong men that had bene brought vp with him, and waited on him.

9 And he said vnto them, [c] What counsell giue yee, that wee may answere this people, which haue spoken to mee, saying, Make the yoke which thy father did put vpō vs, lighter?

c There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counsell.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My ‖ least part shall be [d] bigger then my fathers loynes.

‖ Or, little finger.

d I am much more able to keep you in subiection then my father was.

11 Nowe whereas my father did burden you wᵗ a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I wil correct you wᵗ ‖ scourges.

‖ Or, Scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, saying, Come to me againe the third day.

e The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

13 And the King answered the people sharpely, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you wᵗ scourges.

15 And the king hearkened not vnto the people: for ‖ it was the ordinance of the Lord, that he might perform his saying, which the Lord had spoken by *Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

‖ Or, the Lord was the cause.

*Chap.11.11.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion haue wee in [f] Dauid? wee haue none inheritance in the sonne of Iishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

17 Howbeit ouer all the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

† Ebr. strengthened himselfe.

19 And Israel rebelled against the house [g] of Dauid vnto this day.

g By the iust iudgement of God for Salomons sinnes.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, and made him king ouer all Israel: none followed the house of Dauid, but the tribe of Iudah *onely.

*Chap.11.13.

21 And when Rehoboam was come to Ierusalem, he [h] gathered all the house of Iudah with the tribe of Beniamin, an hundreth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

h For as yet he perceiued not that the Lord had so appointed it.

22 *But the word of God came vnto Shemaiah the [i] man of God, saying,

*2.Chron.11.2.

i That is, the Prophet.

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus saith the [k] Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed.

k Who of his iust iudgement will punish the trespasser, and of his mercy spare the innocent people.

parted, according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord [l] at Ierusalem, then shall the heart of this people turne againe vnto their lord, euen to Rehoboam king of Iudah: so shall they kill mee, and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calues of golde, and sayd vnto them, [m] It is too much for you to go vp to Ierusalem: beholde, O Israel, thy gods, which brought thee vp out of the land of Egypt.

29 And hee set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an [n] house of high places, and made Priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, & offred on the altar. So did hee in Beth-el, and offered vnto the calues that he had made: and he placed in Beth-el the priests of the hie places, which he had made.

33 And he offered vpon the altar, which he had made in Beth-el, in the fifteenth day of the eight moneth, (euen in the moneth which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel: and he went vp to the altar, to burne incense.

l He feared lest his people should haue by this meanes bene entised to rebell against him.

m So craftie are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple, where altars were built for idolatrie.

o Because he would the more bind the peoples deuotion to his idolatrie, hee made a new holy day, besides those that the Lord had appointed in the Law.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced, 24 And is killed of a Lyon, 33 The obstinacie of Ieroboam.

AND beholde, there came [a] a man of God out of Iudah (by the commandement of the Lord) vnto [b] Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and sayd, O altar, altar, thus saith the Lord, Behold, a child shalbe borne vnto the house of Dauid, * Iosiah by name, & vpon thee shall he sacrifice the priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖ fall out.

4 And when the king had heard the saying of the man of God, which he had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, [d] Lay hold on him: but his hand which hee put forth against him, dried vp, and he could not pull it in againe to him.

5 The altar also claue asunder, and the ashes fell out from the altar, according to the signe which the man of God had giuen by the † commandement of the Lord.

6 Then the king answered & said vnto the man of God, [e] I beseech thee, pray vnto the Lord thy God, & make intercession for me, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the kings hand was restored, & became as it was afore.

7 Then the King sayd vnto the man of God, Come home with mee, that thou mayest ‖ dine, and I will giue thee a reward.

8 But the man of God said vnto the king, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eat bread, nor drinke water in this place.

9 For so ‖ was it charged me by the word of the Lord, saying, [f] Eat no bread, nor drinke water, nor turne againe by the same way that thou camest.

10 So hee went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came and tolde him all the works, that the man of God had done that day in Beth-el, and the words which hee had spoken vnto the king, told they their father.

12 And their father said vnto them, What way went hee? and his sonnes † shewed him what way the man of God went, which came from Iudah.

13 And he sayd vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, † Yea.

15 Then he said vnto him, [g] Come home with me, and eate bread.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither wil I eat bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And hee sayd vnto him, I am a Prophet also as thou art, and an [h] Angel spake vnto mee by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lied vnto him.

19 So hee went againe with him, and did eat bread in his house, and dranke water.

20 And as they sate at the table, the word of

b Not that that was called Luz in Beniamin, but another of that name.

* 2. King. 23. 17.

c By this signe ye shall know that the Lord hath sent me. ‖ Or, be powered out.

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

† Ebr. mouth.

e Though the wicked humble themselues for a time, when they feele Gods iudgments, yet after they returne to their olde malice, and declare that they are but vile hypocrites. ‖ Or, take sustenance.

‖ Or, he charged me: to wit, an Angel.

f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

† Ebr. looked

† Ebr. I am.

g This he did of a simple minde, thinking it his duety to declare friendship to a Prophet.

h His fault is here double: first, in that that he suffered not the Prophet to obey Gods expresse commandement, and next, that he fained to haue a reuelation to the contrary.

the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, [i] Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commaunded thee,

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof hee did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when hee had eaten bread and drunk, he sadled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, [k] a Lyon met him by the way, and slewe him, and his body was cast in the way, and the asse stood thereby: the Lyon stood by the corps also.

25 And behold, men that passed by, sawe the carkeis cast in the way, and the Lyon standing by the corps: and they came and tolde it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee said, It is the man of God, who hath bene disobedient vnto the commaundement of the Lord: therefore the Lord hath deliuered him vnto the Lyon, which hath rent him, and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they sadled him.

28 And he went and found his body cast in the way, and the asse and the Lyon stood by the corps: and the Lyon had [l] not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and layd it vpon the asse, and brought it againe, and the old Prophet came to the citie, to lament and burie him.

30 And hee layd his body in his [m] owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, burie ye mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the high places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this, Ieroboam [n] conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the high places. Who would, might † consecrate himselfe, and bee of the priests of the high places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to root it out, and destroy it from the face of the earth.

CHAP. XIIII.

2 Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiiah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, [a] and disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiiah the Prophet, which told me *that I should be king ouer this people,

3 And take † with [b] thee ten loaues, and ‖ craknels, and a bottell of honie, and goe to him: hee shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his † sight was decayed for his age.

5 Then the Lord said vnto Ahiiah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she commeth in, she shall faine her selfe to be [c] an other.

6 Therefore when Ahiiah heard the sound of her feet, as she came in at the doore, he said, Come in, thou [d] wife of Ieroboam: why fainest thou thus thy selfe to be another? I am sent to thee with heauie tidings.

7 Go tel Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdom away from the house of Dauid, and haue giuen it thee, and thou hast not beene as my seruaunt Dauid, which kept my commaundements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and [f] molten images, to prouoke me, and hast cast me behind thy backe)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that *spitteth against the wall, as well him that [h] is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all gone.

11 The dogs shall eat him of Ieroboams stocke that dieth in the citie, and the foules of the ayre shall eate him that dieth in the field: [i] for the Lord hath said it.

12 Vp

i God would reproue his folly by him, who was the occasion to bring him into error.

k By this fearefull example, God setteth forth how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge wherevnto God hath called them.

l To declare that this was onely the iudgement of God: for if the Lyon had done it for hunger, he would also haue deuoured the body.

m Which hee had prepared for himselfe.

n So the wicked profit not by Gods threatnings, but goe backward, and become worse and worse, 2. Tim. 3. 13. † Ebr. fill his hand.

a His owne conscience bare him witnesse, that the Prophet of God would not satisfie his affections, which was a wicked man.

* Chap. 11. 31. † Ebr. in thine hand.

b According to the custom when they went to aske counsell of Prophets, 1. Sam. 9. 7. ‖ Or, wafers. † Ebr. eyes stood.

c Then the wife of Ieroboam.

d For God oft times discloseth vnto his the craft and subtilties of the wicked.

e Which was but a seruant.

f To wit, the calues.

* Chap. 21. 21. and 2. king. 9. 8.

g Euery male euen to the dogs, 1. Sam. 25. 22.

h As well him that is in the strong hold, as him that is abroad.

i They shall lack the honour of burial in token of Gods malediction.

12 Up therfore and get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and burie him: for he onely of Ieroboam shall come to the graue, because in him there is found [k] some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shall stirre him vp a king ouer Israel, which shall destroy the house of Ieroboam in that day: [l] what? yea, euen now.

15 For the Lord shal smite Israel, as when a reed is shaken in the water, and he shall weed Israel out of this good land, which he gaue to their fathers, and shal scatter them beyond the [m] riuer, because they haue made them groues, prouoking the Lord to anger.

16 And hee shall giue Israel vp, because of the sinnes of Ieroboam, who did sinne, and [n] made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the young man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord, which hee spake by the hand of his seruant Ahiah the Prophet.

19 And the rest of Ieroboams actes, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twenty yeere: and he [o] slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fortie yeere old, when he began to reigne, and reigned seuenteene [p] yeere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel, to put his Name there: & his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednes in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.

23 For they also made them high places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites [q] in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of king Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the kings house, and tooke away all: also hee caried away all the shields of gold * which Salomon had made. *Chap.10.16.

27 And King Rehoboam made for them brasen shields, and committed them vnto the hands of the chiefe of the guard, which waited at the doore of the kings house.

28 And when the king went into the house of the Lord, the guard bare them, and brought them againe into the guard chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in [r] the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [s] continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an [t] Ammonite. And Abiiam his sonne reigned in his stead.

k In the mids of the wicked God hath some, on whom he doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shal not be excused, when they doe euill at the commandement of their gouernours.

o The Lord smote him that he died, 2. Chro. 13,20.

p And died before Ieroboam about 4 yeeres.

q Where idolatrie reigneth, all horrible vices are committed, til at length Gods iust iudgement destroy them vtterly.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2. Chron. 12.15.

s That is, all the dayes of Rehoboams life.

t Whole idolatrie Rehoboam her sonne followed.

CHAP. XV.

1 *Abijam reigneth ouer Iudah.* 9 *Asa succeedeth in his roume.* 16 *The battell betweene Asa and Baasha.* 24 *Iehoshaphat succeedeth Asa.* 25 *Nadab succeedeth Ieroboam.* 28 *Baasha killeth Nadab.*

AND in the eighteenth yeere of king * Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah. * 2.Chro.11.20

2 Three yeere reigned he in Ierusalem, and his mothers name was Maachah the daughter of [a] Abishalom.

3 And he walked in all the sinnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God, as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a [b] light in Ierusalem, and set vp his sonne after him, and established Ierusalem.

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, * saue onely in the matter of Uriah the Hittite. * 2.Sam.11.4. and 12.9.

6 And there was warre betweene Rehoboam and Ieroboam, as long as he liued.

7 The rest also of the acts of Abiiam, and all that hee did, are they not written in the *booke of the Chronicles of the kings of Iudah? there was also warre betweene Abiiam and Ieroboam. * 2.Chron.13.5.

8 And Abiiam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ *And in the twentie yeere of Ieroboam king of Israel reigned Asa ouer Iudah. * 2.Chron.14.1.

10 Hee reigned in Ierusalem one and fortie yeere, and his [c] mothers name was Maachah, the daughter of Abishalom,

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

d Neither kinred nor authority ought to bee regarded, when they blaspheme God and become idolaters, but must be punished.

13 And hee [d] put downe *Maachah his mother also from her estate, because shee had made an idole in a groue: & Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places. Neuertheless Asas heart was [e] vpright with the Lord all his dayes.

*2.Chro.15.16.

e For in that that he suffered them to worship God in other places then hee had appointed, it came of ignorance, and not of malice.

15 Also he brought in the holy vessels of his father, and the things that hee had dedicated vnto the house of the Lord, siluer, and golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built [f] Ramah, so that hee would let none goe out or in to Asa king of Iudah.

f Of the same purpose that Ieroboam did, because the people should not go vp to Ierusalem, lest they should follow Asa.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and king Asa sent them to *Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of ‖ Aram that dwelt at Damascus, saying,

*2.Chron.16.2.

‖Or, Syria.

19 There is a couenant betweene mee and thee, and betweene my father & thy father: behold, I haue sent vnto thee a present of siluer and gold: come, breake thy couenant with Baasha king of Israel, that he may depart frō me.

g And bere me no longer.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

‖Or, made a proclamation. †Ebr. none innocent.

22 Then king Asa ‖ assembled all Iudah, † none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, & king Asa built with them Geba of Beniamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the Chronicles of the kings of Iudah? but in his old age he was diseased [h] in his feet.

h He had the goute, and put his trust rather in Physicians then in the Lord, 2.Chron.16.12.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his [i] father. And Iehoshaphat his sonne reigned in his stead.

i His great grandfather.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And he did euil in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahiiah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layd siege to Gibbethon.

28 Euen in the third yeere of Asa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, hee [k] smote all the house of Ieroboam, hee left none aliue to Ieroboam, vntill he had destroyed him, according vnto the * word of the Lord, which he spake by his seruant Ahiiah the Shilonite,

k So God stirred vp one tyrant to punish the wickednes of another.

*Chap.14.10.

30 Because of the sinnes of Ieroboam which he committed, and wherewith he made Israel to sinne, by his [l] prouocation, wherewith he prouoked the Lord God of Israel.

l By causing the people to commit idolatry with his calues, and so prouoking God to anger.

31 And the residue of the actes of Nadab, and all that hee did, are they not written in the book of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel all their dayes.

33 In the third yeere of Asa king of Iudah, beganne Baasha the sonne of Ahiiah to reigne ouer all Israel in [m] Tirzah, and reigned foure and twenty yeeres.

m Which was the place where the kings of Israel remained.

34 And he did euil in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 *Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built againe.*

THen the word of the Lord came to Iehu [p] son of Hanani against Baasha, saying,

2 [a] Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

a Thus spake Iehu to Baasha in the Name of the Lord.

3 Behold, I will take away the posterity of Baasha, and the posteritie of his house, and will make [b] thine house like the * house of Ieroboam the sonne of Nebat.

b Meaning, the house of Baasha.

*Chap.15.29.

4 * Hee that dieth of Baashas stocke in the citie, him shall the dogs eate: and that man of him which dieth in the fields, shall the foules of the ayre eate.

*Chap.14.11.

5 And the rest of the actes of Baasha, and what hee did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Israel?

‖Or, valiantnes.

*2.Chron.16.1.

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And [c] also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, and to his house, that hee should

c That is, the Prophet did his message.

should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed [d] him.

d Meaning, Nadab Ieroboams sonne.

8 ¶ In the sixe and twentie yeere of Asa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as hee was in Tirzah [e] drinking, til he was drunken in the house of Arza steward of his house in Tirzah.

e The Chalde text hath thus, Drinking till he was drunken in the Temple of Arza the stole by his house in Tirzah.

10 And Zimri came and smote him, and killed him, in the seuen and twenty yeere of Asa king of Iudah, and reigned in his stead.

11 ¶ And when he was King, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lorde which he spake against Baasha by the hand of Iehu the [f] Prophet,

f Both Hanani his father, and he were Prophets.

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, & made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa King of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe [g] against Gibbethon, which belonged to the Philistims.

g The siege had continued from the time of Nadab Ieroboams sonne.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day euen in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged [h] Tirzah.

h Where Zimri kept himselfe in holde.

18 And when Zimri saw, that the city was taken, he went into the palace of the Kings house, and † burnt himselfe, and the Kings house with fire, and so died,

† Ebr. burnt the kings house vpon him.

19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israel diuides into two parts: for [i] halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath, so Tibni died, and Omri reigned.

23 In the one and thirtie yere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yere reigned he in Tirzah.

24 And he bought the mountaine ‖ Samaria of one Shemer for two talents of siluer, and built in the mountaine, & called the name of the citie, which he built, after the name of Shemer lord of the mountaine, Samaria.

[Or, Shomeron.

25 But Omri did euill in the eyes of the Lord, and did [k] worse then all that were before him.

k For such is the nature of Idolatrie, that the superstition thereof doeth daily increase, and the elder it is, the more abominable it is before God and his Church.

26 For he walked in the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith hee made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri, that hee did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in [l] Samaria: and Ahab his sonne reigned in his stead.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except hee tooke Iezebel also the daughter of Eth-baal king of the Zidonians to [m] wife, and went and serued Baal, and worshipped him?

m By whose meanes he fell to all wicked and strange idolatry, and cruell persecution.

32 Also he reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build [n] Iericho: he laid the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yongest sonne Segub, according to the word of the Lord which hee spake † by Ioshua the sonne of Nun.

n Reade Iosh. 6.26.

† Ebr. by the hand of Ioshua.

CHAP. XVII.

1 Elijah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

AND Eliah the Tishbite one of the inhabitants of Gilead, said vnto Ahab, [a] As the Lord God of Israel liueth, before whom I [a] stand, there shall be neither dew nor raine these yeeres, but [b] according to my word.

a Eccles. 48.3. Iam. 5.16, 17.

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

2 ¶ And

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the ‖ riuer Cherith, that is ouer against Jordan,

‖ Or, brooke.

4 And thou shalt drinke of the riuer: and I haue commanded the [c] rauens to feede thee there.

c To strengthen his faith against persecution, God promiseth to feed him miraculously.

5 So he went and did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer against Jordan.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

d As the troubles of the saints of God are many, so his mercy is euer at hand to deliuer them. * Luke 4.25,26.

8 ¶ And the [d] word of the Lord came vnto him, saying,

9 *Vp, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

10 So he arose and went to Zarephath: and when he came to the gate of the city, behold, the widow was there [e] gathering sticks: and he called her, and said, Bring me, I pray thee, a little water in a vessell, that I may drinke.

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods prouidence.

11 And as she was going to fet it, hee called to her, and said, Bring me, I pray thee, a morsell of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oile in a cruse: and behold, I am gathering † a few sticks for to goe in, and dresse it for me and my sonne, that we may eate it, and [f] die.

† Ebr. two.

f For there is no hope of any more allowance.

13 And Elijah said vnto her, Feare not, come, doe as thou hast said, but make me thereof a little cake first of all, and bring it vnto me, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, [g] The meale in the barrell shal not be wasted, neither shall the oyle in the cruse bee diminished, vnto the time that the Lord send raine vpon the earth.

g God reuealeth no benefit for the sake of his, but he promiseth a most ample recompence for the same.

15 So shee went, and did as Elijah said, and she did eate: so did hee and her house [h] for a certaine time.

h That is, till he had raine & foode in the earth.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which hee spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickenesse was so sore, ‖ that there was no [i] breath left in him.

Or, that he died. i God would try whether she had learned by his especiall prouidence to make him her onely stay and comfort.

18 And she said vnto Elijah, What haue I to doe with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to slay my sonne?

19 And hee said vnto her, Giue me thy sonne: and hee tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his owne bed.

20 Then he called vnto the Lord, and said, O Lord my God, hast thou [k] punished also this widow, with whom I soiourne, by killing her sonne?

k He was afraid lest Gods name should haue been blasphemed and his ministers contemned, except he should haue continued his mercies, as he had begun them, specially while he there remained.

21 And hee stretched himselfe vpon the childe three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voice of Elijah, and the soule of the childe came into him againe, and he reuiued.

23 And Elijah tooke the childe, & brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now [l] I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 4 Elijah killeth all Baals prophets. 45 He obtaineth raine.

AFter many dayes, the word of the Lord came to Elijah, in the [a] third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

a After that he departed from the riuer Cherith.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah [b] feared God greatly:

b God had begun to worke his feare in his heart, but had not yet brought him to ꝑ knowledge, which is also requisite of the godly: that is, to professe his Name openly.

4 For when Iezebel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them, by fiftie in a cane, and he fed them with bread and water)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that wee may finde grasse to saue the horses and the mules aliue, lest we destroy the land of the beasts.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah [c] met him: and he knew him, and fell on his face, and said, Art not thou my lord Elijah?

c God pitieth oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefite might be known to be granted for Gods children sake.

8 And he answered him, Yea, goe tell thy lord, Behold, Elijah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not

not sent to seeke thee: and when they said, He is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord, Behold, Eliiah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if hee cannot finde thee, then will he kill me: But I thy seruant [d] feare the Lord from my youth.

d I am note of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God, and fauour his children.

13 Was it not tolde my lord, what I did when Iezebel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fedde them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Eliiah is here, that he may slay me.

15 And Eliiah said, As the Lord of hostes liueth, before whome I stand, I will surely shew [e] my selfe vnto him this day.

e By my presence I will declare that thou hast tolde him the trueth.

16 ¶ So Obadiah went to meete Ahab, and tolde him: and Ahab went to meete Eliiah.

17 And when Ahab saw Eliiah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but [f] thou, and thy fathers house, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim.

f The true ministers of God ought not onely not to suffer the trueth to be vniustly slandered, but to reproue boldly the wicked slanderers without respect of person.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundred and fiftie, and the prophets of the groues foure hundred, which eate at Iezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliiah came vnto all the people, and said, How long [g] halt ye betweene two opinions? If the Lord be God, follow him: but if Baal be he, then goe after him. And the people answered him not a word.

g Be constant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye serue God wholly, or in part, Zeph. 1.5.

22 Then said Eliiah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the Name of the Lord: and then the God that answereth [h] by fire, let him be God. And all the people answered, and said, It is well spoken.

h By sending visible fire from heauen to burne the sacrifice.

25 And Eliiah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answere: and they [i] leapt vpon the altar that was made.

i As men rauished with some strange spirit.

27 And at noone Eliiah mocked them, and said, Crie loude: for he is a [k] god: either hee talketh or pursueth his enemies, or is in his iourney, or it may be that he sleepeth, and must be [l] awaked.

k You esteeme him as a god.

l Ye mocked their beastly maneere, which thinke that by any instance or sute the deed and bils inoles can helpe their worshippers in their necessities.

28 And they cried loud, and cut themselues as their maner was, with knives and lancers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophecied vntill the offering of the euening sacrifice, there was neither voice, nor one to answere, nor any that regarded.

30 And Eliiah said vnto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord that was broken downe.

31 And Eliiah tooke twelue stones, according to the number of the tribes of the sonnes of Iaakob, (vnto whom the word of the Lord came, saying, *Israel shalbe thy name)

*Gen. 32.28. 2.king.17.34.

32 And with the stones he built an altar in the Name of the Lord: and hee made a ditch round about the altar, as great as would conteine two † measures of seede,

†Ebr. Sats, which some thinke conteine about three pottels & a third part apiece.

33 And he put the wood in order, and hewed the bullocke in pieces, and laid him on the wood,

34 And said, Fill foure barrels with water, and powre it vpon the burnt offring and on the wood. Againe he said, Doe so againe. And they did so the second time. And he said, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar, and he [m] filled the ditch with water also.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt, that he is the onely God.

36 And when they should offer the euening sacrifice, Eliiah the Prophet came, and said, Lord God of Abraham, Izhak, and of Israel, let it bee knowen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare me, and let this people know that thou art the Lord God, and that thou hast turned their heart againe [n] at the last.

n Though God suffer his to run in blindnesse and error for a time, yet at the length he calleth them home to him by some notorious signe or token.

38 Then the fire of the Lord fell, and consumed the burnt offring, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And

40 And Eliiah sayd vnto them, Take the prophets of Baal, let not [o] a man of them escape. And they tooke them, & Eliiah brought them to the brooke Kishon, and slewe them there.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power, and destroy the inolaters his enemies.

41 ¶ And Eliiah sayd vnto Ahab, Get thee vp, eate and drinke, for there is a sound of much raine.

42 So Ahab went vp to eat and to drinke, and Eliiah went vp to the top of Carmel: and hee crouched vnto the earth, and put his face betweene his knees,

43 And said to his seruant, Goe vp now, and looke toward the way of the Sea. And he went vp, and looked, & said, There is nothing. Againe he said, Goe againe [p] seuen times.

p As Gods spirit mooued him so pray, so was he strengthened by the same, that he did not faint, but continued still till he had obteined.

44 And at the seuenth time hee said, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready thy charet, and get thee downe, that the raine stay thee not.

45 And ‖ in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Iezreel.

‖ Or, here and there.

46 And the hand of the Lord was on Eliiah, and he girded vp his loynes, and ran [q] before Ahab till he came to Iezreel.

q He was so strengthened with Gods spirit, that he ran faster then the charet was able to runne.

CHAP. XIX.

5 Eliiah fleeing from Iezebel, is nourished by the Angel of God. 15 He is commanded to anoint Hazael, Iehu, and Elisha.

NOw Ahab tolde Iezebel all that Eliiah had done, and how hee had slaine all the [a] Prophets with the sword.

a To wit, of Baal.

2 Then Iezebel sent a messenger vnto Eliiah, saying, [b] The gods doe so to me and more also, if I make not thy life like one of their liues by to morrow this time.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

3 ¶ When he saw that, he arose, & went ‖ for his life, and came to Beer-sheba, which is in Iudah, and left his seruant there.

‖ Or, whither his minde led him.

4 But hee went a dayes iourney into the wildernesse, and came and sate downe vnder a Iuniper tree, and desired that hee might die, and said, It is now enough: O Lord, [c] take my soule, for I am no better then my fathers.

c So hard a thing it is to bridle our impatiencie in affliction, that the saints could not ouercome the same.

5 And as hee lay and slept vnder the Iuniper tree, behold now, an Angel touched him, and said vnto him, Vp, and eate.

6 And when he looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so hee did eate and drinke, and returned and slept.

7 And the Angel of the Lorde came againe the second time, and touched him, and sayde, Vp, and eate: for [d] thou hast a great iourney.

d He declareth that except God had nourished him miraculously, it had not been possible for him to haue gone this iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meat fortie dayes and fortie nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and behold, the Lord spake to him, and said vnto him, What doest thou here, Eliiah?

10 And he answered, I haue [e] beene very zelous for the Lord God of hosts: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, * and I onely am left, and they seeke my life to take it away.

e He complaineth, that the more zealous that he shewed himselfe to maintaine Gods glorie, the more cruelly was he persecuted.

* Rom. 11.3.

11 And he said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mighty strong wind rent the mountaines, and brake the rockes before the Lord: but the Lord was [f] not in the wind: and after the wind came an earthquake: but the Lord was not in the earthquake:

f For the nature of man is not able to come neere vnto God, if he should appeare in his strength and full maiesty, and therefore of his mercy he submitteth himselfe to our capacitie.

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a still and soft voice.

13 And when Eliiah heard it, he couered his face with his mantle, and went out, and stood in the entring of the caue, and behold, there came a voice vnto him, and said, What doest thou here, Eliiah?

14 And he answered, I haue beene very zelous for the Lord God of hostes, [g] because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

g We ought not to depend on the multitude in maintaining Gods glory, but because our duety so requireth, we ought to doe it.

15 And the Lord said vnto him, Goe, returne by the wildernesse vnto Damascus, and when thou commest there, annoynt Hazael king ouer ‖ Aram.

‖ Or, Syria.

16 And Iehu the sonne of Nimshi shalt thou anoint King ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoint to be Prophet in thy roume.

17 And * him that escapeth from the sword of Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elisha slay.

* 2. King. 9.1, 3. ecclus. 48.8.

18 Yet will * I leaue seuen thousand in Israel, euen [h] all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

* Rom. 11.4.

h He declareth that wicked dissemblers and idolaters are not his.

19 ¶ So hee departed thence, and found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelft: & Eliiah went towards him, and cast his mantle vpon him.

20 And he left the oxen, and ran after Eliiah, and said, [i] Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

i Though this naturall affection is not to be condemned, yet it ought not to moue vs when God calleth vs to serue him.

21 And when hee went backe againe from him,

him, he tooke a couple of oxen, and slew them, and sodde their flesh with the [k] instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliiah, and ministred vnto him.

k He would not stay till wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth victory to Ahab by a Prophet. 31 The king of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.

THen Ben-hadad the king of ‖ Aram assembled all his army, and two and thirtie [a] Kings with him, with horses, and charets, and went vp and besieged ‖ Samaria, and fought against it.

‖ Or, Syria.

a That is, gouernours, and rulers of prouinces.

2 And he sent messengers to Ahab king of Israel, into the citie,

‖ Or, Shomeron.

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy golde is mine: also thy women, and thy faire children are mine.

4 And the King of Israel answered, and said, My lord king, according to thy saying, [b] I am thine, and all that I haue.

b I am content to obey and pay tribute.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy siluer and thy golde, and thy women, and thy children,

6 [c] Or else I will send my seruants vnto thee by to morrow this time: & they shal search thine house and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

c He would not accept his answere, except he did out of hand deliuer whatsoeuer hee should aske: for hee sought an occasion, how to make warre against him.

7 Then the king of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how hee seeketh mischiefe: for hee sent vnto me for my wiues, and for my children, and for my siluer, and for my golde, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken [d] not vnto him, nor consent.

d They thought it their dueties rather to venter their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

9 Wherefore he said vnto the messengers of Ben-hadad, Tell my lord the King, All that thou diddest send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed and brought him an answere.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me and more also, if the [e] dust of Samaria be enough to all the people that follow me, for euery man an handfull.

e Much lesse shall there be found any pray, that is worth any thing, when they shall be so many.

11 And the king of Israel answered, and said, Tell him, Let not him that girdeth his harneis, boast himselfe, as hee that [f] putteth it off.

f Boast not before the victory be gotten.

12 And when he heard that tidings, as he was with the kings drinking in the pauilions, he said vnto his seruants, ‖ Bring forth your engines, and they set them against the citie.

‖ Or, put your selues in order.

13 ¶ And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus sayth the Lord, Hast thou seene all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayest know, [g] that I am the Lord.

g Before God went about with signes and miracles to pull Ahab from his impiety, and now againe with wonderfull victories.

14 And Ahab said, By whom? And hee said, Thus saith the Lord, By the seruants of the princes of the prouinces. Hee said againe, Who shall order the battell? And hee answered, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them hee numbred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, both hee and the kings: for two and thirtie kings helped him.

17 So the [h] seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

h That is, young men trained in the seruice of Princes.

18 And he said, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his † enemie: and the ‖ Aramites fledde, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his [i] horsemen.

† Ebr. man.

‖ Or, Syrians.

i With them that were appointed for the preseruation of his person.

21 And the king of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Go, be of good courage, & consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee)

23 ¶ Then the seruants of the king of Aram said vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffereth not vnpunished.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and wee will fight against them in the plaine, and doubtlesse we shall ouercome them: and hee hearkened vnto their voice, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred,

l All they which were in the battell of the former yeere, verse 15.

vred, and were all l assembled and went against them, and the children of Israel pitched before them, like two little flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, & spake vnto the king of Israel, saying, Thus sayth the Lord, Because the Aramites haue sayde, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that m I am the Lord.

m Who am of like power in the valley, as I am on the hils: and can as well destroy a multitude with few as with many.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battell was ioyned: and the children of Israel slewe of the Aramites an hundreth thousand footmen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen and twentie thousand men that were left: and Ben-hadad fled into the citie, and came into † a secret chamber.

† Ebr. from chamber to chamber.

31 ¶ And his seruants said vnto him, Behold now, wee haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our n loynes, and ropes about our heads, and goe out to the King of Israel: it may be that hee will saue thy life.

n In signe of submission, and that we haue deserued death. if he will punish vs with rigor.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and sayd, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

‖ Or, and caught it of him.

33 Now the men tooke diligent heede, ‖ if they could catch any thing of him, and made haste, and sayde, Thy brother o Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the chariot.

o He is aliue.

34 And Ben-hadad said vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streets for thee in p Damascus, as my father did in Samaria. Then said Ahab, I will let thee goe with this couenant. So hee made a couenant with him, and let him goe.

p Thou shalt appoint in my chiefe citie what thou wilt, and I will obey thee.

35 ¶ Then a certaine man of the ‖ children of the Prophets said vnto his neighbor by the commandement of the Lord, q Smite me, I pray thee. But the man refused to smite him.

‖ Or, of the disciples.

q By this externall signe he would more liuely touch the kings heart.

36 Then said he vnto him, Because thou hast not obeyed the voice of the Lord, behold, assoone as thou art departed from me, a lyon shall r slay thee. So when hee was departed from him, a lyon found him and slew him.

r Because thou hast transgressed the commandement of the Lord.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the king came by, he cryed vnto the King, and said, s Thy seruant went into the middes of the battell: and behold, there went away a man, whom another man brought vnto me, and said, Keepe this man: if hee be lost, and want, thy life shall goe for his life, or elsse thou shalt pay a talent of siluer.

s By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemie, and let him escape, whom God had appointed to be slaine.

40 And as thy seruant had here and there to doe, he was gone: And the King of Israel said vnto him, So shall thy iudgement bee: thou hast giuen sentence.

41 And hee hasted, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, * Because thou hast let goe out of thine hands a man whome I appointed to die, thy life shall goe for his life, and thy people for his people.

* Chap. 22. 31.

43 And the King of Israel went to his house heauie and in displeasure, and came to ‖ Samaria.

‖ Or, Shomeron.

CHAP. XXI.

8 Iezebel commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab. 19 Eliah reproueth Ahab, and he repenteth.

AFter ‖ these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab King of Samaria.

‖ Or, at this time.

2 And Ahab spake vnto Naboth, saying, a Giue me thy vineyard, that I may make me a garden of herbes thereof, because it is neere by mine house, and I wil giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izreelite had spoken vnto him, for he had said, I will not giue thee the inheritance of my fathers, and he lay b vpon his bed, and turned his face and would eate no bread.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

5 Then Iezebel his wife came to him, and said vnto him, Why is thy spirit so sadde that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but hee answered, I will not giue thee my vineyard.

7 Then Iezebel his wife said vnto him, c Doest thou now gouerne the kingdome of Israel? vp, eat bread, and † be of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

c As though he said, thou knowest not what it is to reigne. Command and intreat not.

† Ebr. let thine heart be merie.

8 ¶ So she wrote letters in Ahabs name, and

and sealed them with his seale, and sent the letters vnto the Elders and to the nobles that were in his citie dwelling with Naboth.

9 And shee wrote in the letters, saying, Proclaime a [d] fast, and set Naboth among the chiefe of the people.

10 And set two wicked men before him, and let thē witnesse against him, saying, Thou diddest blaspheme God and the King: then carie him out, and stone him that he may die.

11 And the [e] men of his citie, euen the Elders and gouernours, which dwelt in his citie, did as Jezebel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men & sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did † blaspheme God and the King. Then they caried him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned and is dead.

15 ¶ And when Jezebel heard that Naboth was stoned and was dead, Jezebel sayde to Ahab, [f] Up, and take possession of the vineyard of Naboth the Jzreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead,

16 And when Ahab heard that Naboth was dead, hee rose to goe downe to the vineyard of Naboth the Jzeelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Eliah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria. loe, he is in the vineyard of Naboth, whither hee is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus sayth the Lord, [g] Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, [h] In the place where dogs licked the blood of Naboth, shall dogs licke euen thy blood also.

20 And Ahab saide to Eliah, Hast thou found me, O mine enemie? And he answered, I haue founde thee: for thou hast solde thy selfe to worke wickednesse in the sight of the Lord.

21 * Behold, I will bring euill vpon thee, and will take away thy posteritie, and wil cut off from Ahab him that * pisseth against the wall, as well him that is * shut vp, as him that is left in Israel.

22 And I will make thine house like the house of * Jeroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahijah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23 And also of Jezebel spake the Lord, saying, * The dogs shall eate Jezebel, ‖ by the wall of Jzreel.

24 The dogs shal eat him of Ahabs stock, that dyeth in the citie: and him that diethin the fieldes, shall the foules of the ayre eate.

25 (But there was none like Ahab, who did [i] sell himselfe, to worke wickednesse in the sight of the Lord: whom Jezebel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those wordes, hee rent his clothes, and put sackecloth vpon † him and fasted, and lay in sackecloth and went [k] softly.

28 And the word of the Lord came to Eliah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before mee, I will not bring that euill in his dayes, but in his [l] sonnes dayes will I bring euill vpon his house.

d For then they vsed to enquire of mens faults: for none could fast truely that were notorious sinners.

e Thus the worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of princes, then the iust lawes of God.

† Ebr. blesse.

f This example of monstrous crueltie the holy Ghost leaueth to vs, to the intent that we should abhorre all tyranny, and specially in them, whom nature and kinde should moue to be pitifull and inclined to mercy.

g Doest thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Joram his sonne, as 2. Kin. 9. 25, 26.

*Chap. 14. 10. 2. king. 9. 8.

‖ 1. Sam. 25. 22.

†Chap. 14. 10.

*Chap. 15. 29.

†Chap. 16. 3.

i By the wicked counsell of his wife he became a vile idolater and cruell murtherer, as one that gaue himselfe wholy to serue sinne.

† Ebr. his flesh.

k In token of mourning, or as some reade, bare footed.

l Meaning, in Jorams time. 2. King. 9. 26.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah sheweth the King what shall be the successe of their enterprise. 24 Zidkijah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 and Ioram his sonne.

AND * they continued [a] three yeere without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the King of Judah [b] come downe to the King of Israel.

3 (Then the King of Israel saide vnto his seruants, Know ye not that [c] Ramoth Gilead was ours? and we stay, and take it not out of the hand of the King of Aram?)

4 And he saide vnto Jehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Jehoshaphat said vnto the king of Israel, [d] I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Jehoshaphat said vnto the King of Israel, * Aske counsaile, I pray thee, of the Lord to day.

6 Then the King of Israel gathered the [f] prophets vpon a foure hundreth men, and saide vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they said, Go vp: for the Lord shall deliuer it into the hands of the King.

7 And Jehoshaphat said, Is there heere neuer a Prophet of the [g] Lord more, that wee

*2. Chro. 18. 1, 2

a Benhadad the King of Syria and Ahab made a peace, which endured three yeeres.

b To see and visite him.

c The Kings of Syria kept Ramoth before this league was made by Benhadad: therefore he thought not himselfe bound thereby to restore it.

d I am ready to ioyne and goe with thee, and all mine is at thy commandement.

e Here seemeth that he would not goe to the warre, except God approoued it, yet when Michaiah counselled the contrary, hee would not obey.

f Meaning, the false prophets, which were flatterers and serued the time, of whom prophets to be

for lucre, whom Jezebel had assembled and kept after the death of Elias seruice. g Jehoshaphat did not acknowledge the false Gods ministers, but did contemne them.

might inquire of him?

8 And the King of Iſrael ſayde vnto Jehoſhaphat, There is yet one man (Michaiah the ſonne of Imlah) by whom wee may aske counſell of the Lord, but I [h] hate him: for he doeth not prophecie good vnto me, but euill. And Jehoſhaphat ſaid, Let not the King ſay ſo.

h Whereby we ſee that the wicked cannot abide to heare ỹ trueth, but hate the Prophets of God & moleſt them.

9 Then the King of Iſrael called an [i] Eunuch, and ſaide, Call quickely Michaiah the ſonne of Imlah.

i Reade Gene. 37.36.

10 And the King of Iſrael and Jehoſhaphat the king of Judah ſate either of them on his throne in their [k] apparel in the voyd place at the entring of the gate of Samaria, and all the prophets prophecied before them.

k In their kingly apparell.

11 And Zidkiiah the ſonne of Chenaanah made him [l] hornes of yron, and ſaid, Thus ſaith the Lord, With theſe ſhalt thou puſh the Aramites, vntill thou haſt conſumed them.

l The true Prophets of God were accuſtomed to vſe ſignes for the confirmation of their doctrine, Iſa. 20.2. Jere. 7.2. wherein the falſe prophets did imitate them, thinking thereby to make their doctrine more commendable.

12 And all the prophets prophecied ſo, ſaying, Goe vp to Ramoth Gilead, and proſper: for the Lord ſhall deliuer it into the Kings hand.

13 ¶ And the meſſenger that was gone to call Michaiah, ſpake vnto him, ſaying, Behold now, the wordes of the prophets declare good vnto the King with † [m] one accorde: let thy worde therefore, I pray thee, be like the word of one of them, and ſpeake thou good.

† Ebr. mouth.

m This is the common argument of the wicked, who thinke that none ſhould ſpeake againſt a thing, if the greater part approue it, be they neuer ſo vngodly.

14 And Michaiah ſaid, As the Lord liueth, whatſoeuer the Lord ſaith vnto me, that will I ſpeake.

15 ¶ So he came to the King, and the King ſaid vnto him, Michaiah, ſhall we goe againſt Ramoth Gilead to battel, or ſhall wee leaue off? And he anſwered him, [n] Goe vp, and proſper: and the Lord ſhall deliuer it into the hand of the King.

n He ſpeaketh this in deriſion, becauſe the king attributed ſo much to the falſe prophets, meaning that by experience he ſhould trie that they were but flatterers.

16 And the King ſaide vnto him, Howe oft ſhall I charge thee, that thou tell me nothing but that which is true in the Name of ỹ Lord?

17 Then he ſaid, I ſaw all Iſrael ſcattered vpon the mountaines, as ſheepe that had no ſhepheard. And the Lord ſaid, [o] Theſe haue no maſter, let euery man returne vnto his houſe in peace.

o It is better they returne home, then to be puniſhed and ſcattered, becauſe they take warre in hand without Gods counſell and approbation.

18 (And the King of Iſrael ſaid vnto Jehoſhaphat, Did I not tell thee, that hee would prophecie no good vnto me, but euill?)

19 Againe hee ſaid, Heare thou therefore the worde of the Lord. I ſawe the Lord ſit on his throne, and all the [p] hoſte of heauen ſtoode about him on his right hand and on his left hand.

p Meaning, his Angels.

20 And the Lord ſaid, Who ſhall ‖ entiſe Ahab that he may goe and fall at Ramoth Gilead? and one ſaid on this maner, and another ſaid on that maner.

‖ Or, perſwade, and deceiue.

21 Then there came forth a ſpirit, and [q] ſtood before the Lord, & ſaid, I wil entiſe him. And the Lord ſaid vnto him, Wherewith?

q Here we ſee that though the deuill be euer ready to bring vs to deſtruction, yet he hath no further power then God giueth him.

22 And hee ſaide, I will goe out, and be a [r] falſe Spirit in the mouth of all his Prophets. Then he ſaid, Thou ſhalt entiſe him, and ſhalt alſo preuaile: goe forth, and doe ſo.

r I will cauſe all his prophets to tell lies.

23 Now therefore beholde, the Lord hath put a lying Spirit in the mouth of all theſe thy Prophets, and the Lord hath appointed euill againſt thee.

24 Then Zidkiiah the ſonne of Chenaanah came neere, and ſmote Michaiah on the cheeke, and ſaid, * [ſ] When went the Spirit of the Lord from me, to ſpeake vnto thee?

* 2. Chro. 18.23.

ſ Thus the wicked would ſeeme that none were in the fauour of God, but they, & that God hath giuen his graces to none ſo much as to them.

25 And Michaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go from chamber to chamber to hide thee.

26 And the King of Iſrael ſaid, Take Michaiah, and carie him vnto Amon the gouernor of the citie, and vnto Joaſh the Kings ſonne,

27 And ſay, Thus ſaith the King, Put this man in the priſon houſe, and feede him with [t] bread of affliction, and with water of affliction, vntill I returne in peace.

t Let him bepined away with hunger, and be fed with a ſmall portion of bread and water.

28 And Michaiah ſaid, If thou returne in peace, the Lord hath not ſpoken by me. And he ſaid, [u] Hearken all ye people.

u That when ye ſhall ſee theſe things come to paſſe, yee may giue God the glory, and know that I am his true Prophet.

29 So the King of Iſrael & Jehoſhaphat the King of Judah went vp to Ramoth Gilead.

30 And the King of Iſrael ſaide to Jehoſhaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the King of Iſrael changed himſelfe, and went into the battell.

31 And the King of Aram commanded his two and thirtie captaines ouer his charets, ſaying, Fight neither with ſmall, nor great, ſaue onely againſt the King of Iſrael.

32 And when the captaines of the charets ſaw Jehoſhaphat, they ſayde, Surely it is the King of Iſrael, & they turned to fight againſt him: and Jehoſhaphat [x] cryed.

x That is, to the Lord for helpe.

33 And when the captaines of the charets ſawe that he was not the King of Iſrael, they turned backe from him.

34 Then a certaine man drewe a bowe ‖ mightily, and ſmote the King of Iſrael betweene the ioynts † of his brigandine. Wherefore he ſaid vnto his charetman, Turne thine hand and carie me out of the hoſte: for I am † hurt.

‖ Or, in his ſimplicitie and ignorantly.

† Ebr. and betweene the brigandine.

† Ebr. ſicke.

35 And the battell encreaſed that day, and the [y] King ſtoode ſtill in his charet againſt the Aramites, and died at euen: and the blood ranne out of the wounds into the middes of the charet.

y To wit, Ahab King of Iſrael.

36 And there went a proclamation throwout the [z] hoſte about the going downe of the ſunne, ſaying, Euery man to his citie, and euery man to his owne countrey.

z Of the Iſraelites.

37 So

37 So the King died, and was brought to Samaria, and they buried the King in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and ‖ they washed his armour) according * vnto the word of the Lord which he spake.

‖ Or, the harlots washed it.
* Chap. 21. 19.

39 Concerning the rest of the actes of Ahab and all that hee did, and the yuorie house which he built, and all the Cities that he built, are they not written in the booke of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ * And Iehoshaphat the sonne of Asa beganne to reigne vpon Iudah in the fourth yeere of Ahab King of Israel.

* 2. Chron. 20. 31.

42 Iehoshaphat was fiue and thirty yeere old, when hee began to reigne, & reigned fiue and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheless [a] the hie places were not taken away: for the people offered still and burnt incense in the hie places.

a Meaning, that he was led with an errour, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

44 And Iehoshaphat made peace with the King of Israel.

45 Concerning the rest of the acts of Iehoshaphat, and his worthy deedes that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the [b] deputie was King.

48 Iehoshaphat made ships of [c] Tharshish to saile to [d] Ophir for gold, but they went not, for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the City of Dauid his father. And Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab beganne to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat King of Iudah, and reigned two yeere ouer Israel.

52 But he did euil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, ‖ according vnto all that his father had done.

b In the time of this King, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.
c By Tharshish the Scripture meaneth Cilicia, and all the Sea called Mediterraneum.
d Iosephus writeth that Ophir is in India, where the Egyptians, and Arabians traffique for gold.

‖ Or, in all points, as his father did.

¶ The second Booke of the Kings.

The Argvment.

THis second booke conteineth the acts of the Kings of Iudah and Israel: to wit, of Israel from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten Tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lords Commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, & his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those Rulers and people which obey his Prophets and imbrace his word: and contrarywise, of his plagues towards those common weales which neglect his Ministers, and doe not obey his Commandements.

CHAP. I.

2 *Ahaziah by a fall falleth sicke, and consulteth with Baal-zebub.* 3 *He is reproued by Eliiah.* 10 *The captaines ouer fifty were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer.* 17 *Ahaziah dieth, and Iehoram his brother succeedeth him.*

THen Moab rebelled against Israel after ỹ death of Ahab:

2 And [a] Ahaziah fell thorow the lattesse window in his vpper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom hee said, Goe, & enquire of [b] Baal-zebub the god of Ekron, if I shall recouer of this my disease.

a He was punished for his idolatrie after two sorts: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to giue light beneath.

b The Philistims which dwelt at Ekron, worshipped this idole, which signified the god of Flies, thinking that he could preserue them from the biting of flies: or else he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that Idole.

3 Then the Angel of the Lord said to Eliiah the Tishbite, Arise, and goe vp to meete the messengers of the King of Samaria, and say vnto them, [c] Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus saith the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Eliiah departed.

c Her sheweth that idolaters haue not the true God, for else they would seeke to none but to him alone.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Goe, and returne vnto the King which sent you, and say vnto him, Thus saith the Lord, [d] Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And hee said vnto them, What maner of man was hee which came and met you, and told you these wordes?

8 And they said vnto him, Hee was an [e] hairie man, and girded with a girdle of lether about his loynes. Then said hee, It is Eliah the Tishbite.

9 Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for behold, hee sate on the top [f] of a mountaine, and he said vnto him, O man of God, the King hath commanded that thou come downe.

10 But Eliah answered, and said to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. [g] So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also hee sent vnto him another captaine ouer fiftie, with his fiftie. Who spake and said vnto him, [h] O man of God, thus the King commandeth, Come downe quickly.

12 But Eliah answered, and said vnto them, [i] If I bee a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe he sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Eliah, and besought him, and said vnto him, O man of God, I pray thee, let my [k] life and the life of these thy fiftie seruants be [l] precious in thy sight.

14 Beholde, there came fire downe from the heauen, and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord saide vnto Eliah, Goe downe with him, bee [m] not afraid of his presence. So he arose, and went downe with him vnto the King.

16 And hee said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baal-zebub the God of Ekron, (was it not because there was no God in Israel to enquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee died according to the word of the Lord which Eliah had spoken. And [n] Iehoram began to reigne in his stead in the second yere of Iehoram the son of Iehoshaphat King of Iudah, because he had no sonne.

18 Concerning the rest of the actes of Ahaziah, that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

Ahab reigned in Israel: and in the fift yeere of this Iehoram, and the kingdome of Iudah was confirmed to his sonne.

d Ignorance is the mother of error and idolatrie.

e Some thinke that this is ment of his garments which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.

h He spake this in mockery, and therefore prouoked Gods wrath so much the more.

i Meaning, that God would shew by effect, whether he was a true Prophet or not.

k Which humble my selfe before God and his seruant.

l That is, spare my life, and let me not die as the other two.

m Thus the Lord giueth boldnesse to his, that they feare not the threatnings of tyrants, which otherwise of themselues are afraide to doe Gods message.

n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram King in the 17. yeere of his reigne, and in the 18. yeere, which was the second yeere of his sonne, Iehoram the sonne of Iehoshaphat died.

CHAP. II.

8 *Eliah deuideth the waters with his cloake.* 11 *Hee is taken vp into heauen.* 13 *Elisha taketh his cloake and deuideth Iorden.* 20 *The bitter and venemous waters are healed.* 23 *The children that mocke Elisha, are rent in pieces with beares.*

AND when the Lord would take vp Eliah into heauen by a whirlewinde, Eliah went with Elisha from [a] Gilgal.

2 Then Eliah said to Elisha, Tary here, I pray thee: for the Lord hath sent mee to Beth-el. But Elisha said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Elisha, and said vnto him, Knowest thou that the Lord will take thy master from [c] thine head this day? And hee said, Yea, I [d] know it: hold ye your peace.

4 Againe Eliah said vnto him, Elisha, tarie here, I pray thee: for the Lord hath sent me to Iericho. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at [e] Iericho, came to Elisha, & said vnto him, Knowest thou that the Lord will take thy master from thine head this day? And he said, Yea, I know it: hold ye your peace.

6 Moreouer Eliah said vnto him, Tary, I pray thee, here: for the Lord hath sent me to Iorden. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fifty men of the sonnes of the Prophets went and stood on the other side a farre off, and they two stood by Iorden.

8 ¶ Then Eliah tooke his cloake, and wrapt it together, and smote the [f] waters, and they were deuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliah said vnto Elisha, Aske what I shall doe for thee before I be taken from thee. And Elisha said, I pray thee, let thy Spirit [g] be double vpon me.

10 And he said, Thou hast asked an hard thing:

a Which was that place, where the children of Israel were circumcised after they came ouer Iorden, and had beene fourtie yeeres in the wildernesse, as Iosh. 5. 9.

b So called because they are begotten as it were anew by the heauenly doctrine.

c That is, from being any more thine head: for to bee as the head, is to be the master, as to be at the feet, is to be a scholer.

d For the Lord had reuealed it vnto him.

e Not onely at Beth-el, but at Iericho, and other places were there Prophets, which had scholers, whom they instructed, and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being deuided into three parts, let me haue two.

thing: yet if thou see mee when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, behold, there appeared a charet of fire, and horses of fire, & did separate them twaine. * So Eliiah went vp by a whirlewinde into [h] heauen.

12 And Elisha saw it, and he cried, My father, my father, the charet of Israel, and the horsemen thereof: and hee saw him no more: and he tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliiah that fell from him, and returned, and stood by the banke of Iorden.

14 After, hee tooke the cloake of Eliiah, that fell from him, and smote the waters, and said, Where is the Lord God of Eliiah? And so he also, after hee had stricken the waters, so that they were deuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they said, [i] The Spirit of Eliiah doeth rest on Elisha: and they came to meete him, and fell to the ground before him,

16 And said vnto him, Behold now, there be with thy seruants fifty strong men, let them goe, we pray thee, and seeke thy [k] master, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, [l] Ye shall not send.

17 Yet they were instant vpon him, till he was ashamed: wherefore he said, Send. So they sent fifty men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the city said vnto Elisha, Behold, we pray thee: the situation of this city is pleasant, as thou, my lord, seest, but the water is naught, and the ground ‖ barren.

20 Then he said, Bring me a new cruse, & put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there [m] the salt, and said, Thus saith the Lord, I haue healed this water: death shal no more come thereof, neither barrennesse to the ground.

22 So the waters were healed vntill this day, according to the word of Elisha which he had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as hee was going vp the way, litle children came out of the city, and mocked him and said vnto him, Come vp, thou balde head, come vp, thou balde head.

24 And hee turned backe, and looked on them, and [n] cursed them in the Name of the Lord. And two beares came out of the forest, & tare in pieces two and fourty children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

* Eccles. 48 9. 1. mac. 2. 58.

h Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

i The Spirit of prophecie is giuen to him, as it was to Eliiah.

k Meaning, Eliiah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

‖ Or, killeth the inhabitants.

m Thus God gaue him power euen contrary to Nature, to make that water profitable for mans vse, which before was hurtfull.

n Perceiuing their malicious heart against the Lord and his word, he desireth God to take vengeance of that iniurie done vnto him.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat goe to warre against Moab, which rebelled. 13 Elisha reproueth him, 17 and giueth their host water. 24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

NOw Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the [a] eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And hee wrought euil in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.

3 Neuertheless, hee cleaued vnto [b] the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then [c] Mesha King of Moab had store of sheepe, and rendred vnto the King of Israel an hundreth thousand lambes, and an hundreth thousand rammes with the wooll.

5 But when Ahab was dead, the King of Moab rebelled against the King of Israel.

6 Therefore King Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, and sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou goe with mee to battel against Moab? And he answered, I wil goe vp: for [d] I am, as thou art, my people, as thy people, and mine horses, as thine horses.

8 Then said he, What way shall we goe vp? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the King of Israel and the King of Iudah, and the [e] King of Edom, and when they had compassed the way seuen daies, they had no water for the hoste, nor for the cattell that † followed them.

10 Therefore the king of Israel said, Alas, that the Lord hath called these three Kings, to giue them into the hand of Moab.

11 But Iehoshaphat saide, Is there not here a Prophet of the Lord, that wee may inquire of the Lord by him? And one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which [f] powred water on the hands of Eliiah.

12 Then Iehoshaphat said, [g] The word of the Lord is with him. Therefore the King of Israel, and Iehoshaphat, and the King of Edom went downe to him.

13 And Elisha said vnto the King of Israel, [h] What haue I to doe with thee? get thee

a Reade the annotation in the first chapter and 17 verse.

b He sacrificed to the golden calues, that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his successors.

d Reade 1. Kin. 22. 4.

e Meaning, the Viceroy or Lieutenant of the King of Iudah, reade 1. King. 22. 47.

† Ebr. that were at their feet.

f That is, who was his seruant.

g He is able to instruct vs what is Gods will in this point.

h He knew that this wicked king would haue but vsed his counsell to serue his turne, and therefore he refuseth to answer him.

to the prophets of thy father, and to the Prophets of thy mother. And the King of Israel said vnto him, [i] Nay: for the Lord hath called these three Kings, to giue them into the hand of Moab.

14 Then Elisha said, As the Lord of hosts liueth, in whose sight I stand, if it were not that I regard the presence of Iehoshaphat the King of Iudah, I would [k] not haue looked toward thee, nor seene thee.

15 But now bring mee a minstrell. And when the minstrell [l] played, the hand of the Lord came vpon him.

16 And hee saide, Thus saith the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Yee shall neither see winde nor see raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattell, and your beasts.

18 But this is a [m] small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stoppe all the fountaines of water, and [n] marre euery good fielde with stones.

20 And in the morning when the meate offering was offred, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come vp to fight against them, they gathered all that was able †to put on harnesse, and vpward, and stood in their border.

22 And they rose earely in the morning, when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they saide, [o] This is blood: the kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the host of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they [p] inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good fieldes euery man cast his stone, and filled them, and they stopt all the fountaines of water, and felled all the good trees: onely in [q] Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the King of Moab saw that the battell was too sore for him, he tooke with him seuen hundreth men that drew the sword, to breake through vnto the King of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his stead, and [r] offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.

k God suffereth his word to be declared to the wicked, because of the godly that are among them.

l He sang songs to Gods glory, and so stirred vp the Prophets heart to prophecie.

m He will not onely miraculously giue you waters, but your enemies also into your hand.

n Though God bestow his benefits for a time vpon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them.

† Ebr. to gird himselfe with a girdle.

o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.

p Meaning, they followed them into the townes.

q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

r Some referre it to the King of Edoms sonne, whom they say he had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offred to his gods to pacifie them, which barbarous cruelrie moued the Israelites hearts of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elisha. 12 He obtaineth for the Shunammite a sonne at Gods hand. 18 Who dying, 32 he raiseth him vp againe. 40 He maketh sweete the pottage, 42 And multiplyeth the loaues.

AND one of the wiues [a] of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did [b] feare the Lord, and the creditour is come to take my two sonnes to be his [c] bondmen.

2 Then Elisha said vnto her, What shall I do for thee? tell me, what hast thou at home? And she said, Thine handmayd hath nothing at home, saue a [d] pitcher of oyle.

3 And he said, Go, and borrow thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into [e] all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring mee yet a vessell. And hee said vnto her, There is no more vessels. And the oyle [f] ceased.

7 Then shee came and tolde the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the [g] rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as he passed by, he turned in thither to eate bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make [h] him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlesticke, that hee may turne in thither when hee commeth to vs.

11 ¶ And on a day, hee came thither and turned into the chamber, and lay therein,

12 And said to Gehazi his seruant, Call this Shunammite: and when hee called her, she stood before him.

13 Then he said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, [i] what shall we doe for thee? Is there any thing to be spoken for thee to the King, or to the captaine of the host? And shee answered,

a Reade Chap. 2. 3.

b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.

c Because I am poore, and not able to pay.

d Thus God suffereth his many times to be brought to extreme necessitie, before he succour them, that afterward they may the more praise his mercy.

e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his seruants, their wiues and children, if they trust in him.

f To augment and increase in the vessels.

g God here dis not onely prouide for his seruant, that his debts should bee paied, and so kept his doctrine and profession without slander, but also for his wife and children.

h Which should be separate from the rest of the house, that her might more commodiously giue himselfe to study and prayers.

i Thus the seruants of God are not vnthankfull for the benefits they receiue,

red, I [k] dwell among mine owne people.

14 Againe hee said, What is then to bee done for her? Then Gehazi answered, Indeed she hath [l] no sonne, and her husband is old.

15 Then said he, Call her. And he called her, and she stood in the dooze.

16 And he said, * At this time appointed according to the time of life, thou shalt embrace a sonne. And she said, Oh my Lord, thou man of God, doe not lie vnto thine handmaid.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 ¶ And when the childe was growen, it fel on a day, that he went out to his father, and to the reapers.

19 And he said vnto his father, [m] Mine head, mine head. Who saide to his seruant, Beare him to his mother.

20 And he tooke him and brought him to his mother, and he sate on her knees til noone, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 ¶ Then she called to her husband, and said, Send with me, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he saide, Wherefore wilt thou goe to him to day? it is neither [n] new moone nor Sabbath day. And she answered, † All shall be well.

24 Then she sadled an asse, and saide to her seruant, Driue, and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So she went, and came vnto the man of God to mount Carmel. And when the man of God sawe her ‖ ouer against him, hee saide to Gehazi his seruant, Beholde, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, shee [o] caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God saide, Let her alone: for her soule is † vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then she said, Did I desire a sonne of my Lord? did I not say, Deceiue me not?

29 Then hee saide to Gehazi, Gird thy loines, and take my staffe in thine hand, and goe thy way: [p] if thou meet any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the Mother of the childe sayde, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore hee arose, and followed her.

31 But Gehazi was gone before them, and had layed the staffe vpon the face of the child, but he neither spake nor heard: wherefore hee returned to meete him, and tolde him, saying, The childe is not waken.

32 ¶ Then came Elisha into the house, and behold, the child was dead, and laide vpon his bed.

33 He went in therfore, and shut the dooze vpon them twaine, and prayed vnto the Lord.

34 After hee went vp, and [q] lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the house, and went vp & spread himselfe vpon him: then the childe neesed [r] seuen times, and opened his eyes.

36 Then he called Gehazi, and sayd, Call this Shunammite. So hee called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the [s] land, and the children of the Prophets dwelt with him. And he sayd vnto his seruant, Set on the great pot, & seeth pottage for the children of the Prophets.

39 And one went out into the fielde, to gather herbes, and found as it were a wilde vine, and gathered thereof [t] wilde gourdes his garment full, and came, and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eat: and when they did eate of the pottage, they cryed out, and sayd, O thou man of GOD, [u] death is in the pot: and they coulde not eate thereof.

41 Then he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruits, euen twentie loaues of barley, and full eares of corne in the huske. And hee sayd, Giue vnto the people, that they may eate.

43 And his seruant answered, How should I set this before an hundreth men? He sayd againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there [x] shall remaine.

44 So hee set it before them, and they did eate

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k I am content with that that God hath sent me, and can want nothing that one can doe for another.

l Which then was a reproch, and therefore he would that his master should pray to God for her, that shee might be fruitfull.

*Gen. 18. 10.

m His head aken sore, and therefore he cried thus.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

† Ebr. peace.

‖ Or, farre off.

o In token of humilitie and ioy that she had met with him.

† Ebr. her soule is in bitternes.

p Make such speede that nothing may let thee in the way, Luke 10. 4.

q The like did Eliah to the widowes sonne at Sarephta, 1. King. 17. 21. and S. Paul, Act. 20. 10. signifying the care that ought to bee in them that beare the word of God and are distributers of the spirituall life.

r Meaning, oftentimes.

s That is, in the land of Israel.

t Which the Apoticaries call Colloquintida, and is most benement and dangerous in purging.

u They feared that they were poisoned, because of the bitternes.

x It is not the quantity of bread that satisfieth, but the blessing that God giueth.

eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leproſie. 16 Eliſha refuſeth his gifts. 27 Gehazi is ſtriken with leproſie, becauſe he tooke money and rayment of Naaman.

NOw was there one Naaman Captaine of the hoſte of the king of Aram, a great man, and honourable in the ſight of his lord, becauſe that by him the Lord had [a] deliuered the Aramites. He alſo was a mightie man and valiant, but a leper.

a Here appeareth that among the infidels God hath his, and alſo that the infidels haue them in eſtimation, which do good to their countrey.

2 And the Aramites had gone out by bands, and had taken a litle maid of the land of Iſrael, and ſhe † ſerued Naamans wife.

† Eb. ſhe was before.

3 And ſhe ſaid vnto her miſtres, Would God my lord were with the [b] Prophet that is in Samaria, hee would ſoone deliuer him of his leproſie.

b Meaning Eliſha.

4 And [c] he went in, and tolde his lord, ſaying, Thus and thus ſaith the maide that is of the land of Iſrael.

c That is, Naaman told it to the king of Syria.

5 And the king of Aram ſaid, Go thy way thither, and I will ſend a letter vnto the King of Iſrael. And he departed, and [d] tooke † with him tenne Talents of ſiluer, and ſixe thouſand pieces of golde, and tenne change of raiments.

d To giue this as a preſent to the Prophet.
† Eb. in his hand.

6 And brought the letter to the King of Iſrael to this effect, Nowe when this letter is come vnto thee, vnderſtand, that I haue ſent thee Naaman my ſeruaunt, that thou mayeſt heale him of his leproſie.

7 And when the king of Iſrael had read the letter, he rent his clothes, and ſaid, Am I God, to kill and to giue life, that he doth ſend to me, that I ſhould heale a man from his leproſie? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrell againſt me.

8 But when Eliſha the man of God had heard that the King of Iſrael had rent his clothes, he ſent vnto the king, ſaying, [e] Wherefore haſt thou rent thy clothes? Let him come now to me, and hee ſhall know that there is a Prophet in Iſrael.

e The prophet rebuketh the king becauſe he did not conſider that God was true in his promiſe, and therefore would not leaue his church deſtitute of a Prophet, whoſe prayers he would heare, and to whom other ſhould haue recourſe for comfort.

9 Then Naaman came with his horſes, and with his charets, and ſtood at the doore of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger vnto him, ſaying, Goe and waſh thee in Iordan ſeuen times, and thy fleſh ſhall come againe to thee, and thou ſhalt be cleanſed.

11 But Naaman was [f] wroth and went away, and ſaide, Behold, I thought with my ſelfe, He will ſurely come out, and ſtand, & call on the name of the Lord his God, and put his hand on the place, and heale the leproſie.

f Mans reaſon murmureth, whē it conſidereth onely the ſignes and outward things, and hath not regard to the word of God, which is there contained.

12 Are not Abanah and Pharpar, riuers of Damaſcus, better then all the waters of Iſrael? may I not waſh me in them, and be cleanſed? ſo he turned, and departed in diſpleaſure.

13 But his ſeruants came, and ſpake vnto him, and ſaid, [g] Father, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it? how much rather then, when he ſaith to thee, Waſh and be cleane?

g This declareth that ſeruants ought to reuerence & loue their maſters as children their fathers, and likewiſe maſters toward their ſeruants, muſt be affectioned as toward their children.

14 Then went hee downe, and * waſhed himſelfe ſeuen times in Iordan, according to the ſaying of the man of God: and his fleſh came againe, like vnto the fleſh of a litle child, and he was cleane.

* Luke 4.27.

15 ¶ And he turned againe to the man of God, he, and all his company, and came and ſtood before him, and ſaide, Behold now, I know that there is no God in all the world but in Iſrael: now therefore I pray thee, take a † reward of thy ſeruant.

† Ebr. bleſſing.

16 But he ſaid, As the Lord liueth (before whom I ſtand) I will not receiue it. And he would haue conſtrained him to receiue it, [h] but he refuſed.

h So the Lord commandeth that they that receiue freely ſhould giue alſo freely.

17 Moreouer Naaman ſaid, Shall there not be giuen to thy ſeruant two mules load of this earth? for thy ſeruant will henceforth offer neither burnt ſacrifice nor offering vnto any other god, ſaue vnto the Lord.

18 Herein the Lord be [i] mercifull vnto thy ſeruant, that when my maſter goeth into the houſe of Rimmon, to worſhip there & leaneth on mine hand, and I bow my ſelfe in the houſe of Rimmon: when I doe bow downe, I ſay, in the houſe of Rimmon, the Lord be mercifull vnto thy ſeruant in this point.

i He feeleth his conſcience wounded in being preſent at idoles ſeruice, and therefore deſireth God to forgiue him, leſt others by his example might fall to idolatry: for as for his owne part he confeſſeth that he will neuer ſerue any but the true God.

19 Vnto whome he ſaid, [k] Goe in peace. So he departed from him about halfe a dayes iourney of ground.

k The Prophet did not approue his acte, but after the common maner of ſpeach he bideth him farewell.

20 And Gehazi the ſeruant of Eliſha the man of God, ſaid, Behold, my maſter hath ſpared this Aramite Naaman, receiuing not thoſe things at his hand that he brought: as the Lord liueth, I will runne after him, and take ſomewhat of him.

21 So Gehazi followed ſpeedily after Naaman. And when Naaman ſaw him running after him, [l] he light downe from the charet to meet him, and ſaid, Is all well?

l Declaring thereby what honour and affection he bare to the Prophet his maſter.

22 And he anſwered, All is well: my maſter hath ſent me, ſaying, Behold, there bee come to me, euen now from mount Ephraim two yong men of the children of the prophets: giue them, I pray thee, a talent of ſiluer, and two change of garments.

23 And Naaman ſaid, Yea, take two talents: and he compelled him, and bound two talents of ſiluer in two bags, with two change of garments, and gaue them vnto two of his ſeruants, that they might beare them before him.

24 And when he came to the ‖ towre, hee tooke them out of their handes, and laid them in

‖ Or, fortreſſe or ſecret place.

in the houſe, and ſent away the men, and [m] they departed.

m Naamans ſeruants.

25 ¶ Then hee went in, and ſtood before his maſter. And Eliſha ſaid vnto him, Whence commeſt thou, Gehazi? And he ſaid, Thy ſeruant went no whither.

n Was not I preſent with thee in Spirit?
o That is, money to buy poſſeſſions with: meaning, that it is deteſtable in the ſeruants of God to haue couetous mindes.

26 But he ſaid vnto him, [n] Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyards, and ſheepe, and oxen, and men ſeruants, and maid ſeruants?

p To be an example to all ſuch, as by whoſe couetouſnes Gods word might be ſlandered.

27 The leproſie therefore of Naaman ſhal cleaue vnto thee, and [p] to thy ſeed for euer. And hee went out from his preſence a leper white as ſnow.

CHAP. VI.

6 Eliſha maketh yron to ſwimme aboue the water. 8 He diſcloſeth the king of Syrias counſell to the king of Iſrael. 13 Who ſending certaine to take him were kept faſt in Samaria. 24 Samaria is beſieged, and endureth extreme famine.

AND the children of the Prophets ſaide vnto Eliſha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now go to Jorden, that we may take thence euery man a [a] beame, and make vs a place to dwell in. And he anſwered, Goe.

a Or a piece of wood fit to build with.

3 And one ſaid, Vouchſafe, I pray thee, to go with thy ſeruants. And he anſwered, I wil goe.

4 So he went with them, and when they came to Jorden, they cut downe wood.

5 And as one was felling of a tree, the ‖ yron fell into the water: then he cried, and ſaid, Alas, maſter, it was but borrowed.

‖ Or, the axe head.

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. Then he cut downe a piece of wood, and caſt in thither, and he cauſed the yron to [b] ſwimme.

b God wrought this miraculouſly to confirme the authority of Eliſha to whom he had giuen ſuch abundance of his Spirit.

7 Then he ſaid, Take it vp to thee. And he ſtretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred againſt Iſrael, and tooke counſell with his ſeruants, and ſaid, In [c] ſuch and ſuch a place ſhal bee my campe.

c Meaning, that he would lie in ambuſh and take the Iſraelites at aduantage.

9 Therefore the man of God ſent vnto the king of Iſrael, ſaying, Beware thou goe not ouer to ſuch a place: for there the Aramites are come downe.

10 So the king of Iſrael ſent to the place which the man of God tolde him, and warned him of, and [d] ſaued himſelfe from thence, not once nor twiſe.

d The wicked conſpire nothing ſo craftily, but God can reueile it to his ſeruants and caule their counſell to be diſcloſed.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his ſeruants and ſaid vnto them, Will ye not ſhew me, which of vs bewrayeth our counſel to the king of Iſrael?

12 Then one of his ſeruants ſaid, None, my lord, O king, but Eliſha the Prophet that is in Iſrael, telleth the king of Iſrael, euen the wordes that thou ſpeakeſt in thy [e] priuie chamber.

e There is nothing ſo ſecret that thou canſt go about, but he knoweth it, and diſcloſeth it vnto his king.

13 And he ſaid, Goe, and eſpie where hee is, that I may ſend and fetch him. And one told him, ſaying, Behold, he is in Dothan.

14 ¶ So hee ſent thither horſes, and charets, and a [f] mightie hoſte: and they came by night, and compaſſed the citie.

f Though it had bene nothing in mans iudgement to haue taken Eliſha, yet the wicked euer doubt and thinke they are neuer able to prepare power enough, though it be but againſt one or a fewe.

15 And when the ſeruant of the man of God aroſe early to goe out, behold, an hoſte compaſſed the citie with horſes and charets. Then his ſeruant ſaid vnto him, Alas maſter, how ſhall we doe?

16 And he anſwered, [g] Feare not: [*] for they that be with vs, are moe then they that be with them.

g For he was aſſured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.
* 2. Chron. 32. 7

17 Then Eliſha prayed, and ſaid, Lord, I beſeech thee, open his eyes, [h] that he may ſee. And the Lord opened the eyes of the ſeruant, and he looked, and behold, the mountaine was full of horſes and charets of fire round about Eliſha.

h That he may behold how thou haſt prepared an armie to reſcue vs.

18 So [i] they came downe to him, but Eliſha prayed vnto the Lord, and ſaid, Smite this people, I pray thee, with blindneſſe. And hee ſmote them with blindneſſe, according to the word of Eliſha.

i Meaning, the Syrians his enemies, which came downe, thinking themſelues ſure of him.

19 And Eliſha ſaid vnto them, This is not the way, neither is this the citie: folow me, and I will leade you to the man whome ye ſeeke. But he [k] led them to Samaria.

k Thus he did being led by the Spirit of God, and not becauſe he ſought his owne reuengeance, but onely to let forth the glory of God.

20 And when they were come to Samaria, Eliſha ſaid, Lord, open their eyes that they may ſee. And the Lord opened their eyes, and they ſaw, and behold, they were in the middes of Samaria.

21 And the king of Iſrael ſaid vnto Eliſha when he ſaw them, [l] My father, ſhall I ſmite them, ſhall I ſmite them?

l The wickedly reuerent and graue words towards the ſeruants of God, whom they thinke to haue any commoditie by them, though in their heart they can not abide them.

22 And he anſwered, Thou ſhalt not ſmite them: doeſt thou not ſmite them that thou haſt taken with thy ſword, and with thy bow? but ſet bread and water before them, that they may eate and drinke, and goe to their maſter.

m For this gentle intreaty & the miracle wrought by the Prophet, did more pacifie for common quietneſſe, then if they had bene ouercome in battell: for they returned no more at that time to fight againſt Iſrael, or in that kings dayes.

23 And hee made great preparation for them: and when they had eaten and dronken, he ſent them away: and they went to their maſter. So the bands of Aram came [m] no more into the land of Iſrael.

24 But afterward Ben-hadad king of Aram gathered all his hoſte, and went vp and beſieged Samaria.

n The Ebrewes write, that they burned in ſuche ſiege for lacke of wood.

25 So there was a great famine in Samaria: for loe, they beſieged it vntill an aſſes head was at foureſcore pieces of ſiluer, and the fourth part of a kab of doues [n] doung at fiue pieces of ſiluer.

26 And as the king of Israel was going vpon the wall, there cried a woman vnto him, saying, Helpe, my lord, O king.

27 And he said, Seeing the Lord doeth not succour thee, how should I helpe thee with the [o] barne, or with the winepresse?

28 Also the King said vnto thee, What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eat him to day, and we wil eat my sonne to morow.

29 * So we sod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that wee may eate him, but thee hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as hee went vpon the wall, the people looked, and behold, hee had sackcloth [‖] within [p] vpon his flesh)

31 And he said, God do so to me, and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him.) And the King sent a man before him: but before the messenger came to him, he said to the Elders, See ye not how this [q] murtherers sonne hath sent to take away mine head? take heed when the messenger commeth, and shut the doore, and handle him roughly at the doore: is not the sound of his masters feet behind him?

33 While he yet talked with them behold, the messenger came downe vnto him, and said, Behold, this euill commeth of the Lord: [r] should I attend on the Lord any longer?

CHAP. VII.

1 Elisha propheseth plentie of vitaile and other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleeue the word of Elisha is troden to death.

THen Elisha said, Heare yee the worde of the Lord: thus saith the Lord, [a] To morrow this time a measure of fine floure shall be solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king [b] leaned, answered the man of God, and saide, Though the Lord would make [c] windowes in the heauen, could this thing come to passe? And hee saide, Behold, thou shalt see it with thine eyes, but thou shalt not [d] eate thereof.

3 Now there were foure leprous men at the [e] entring in of the gate: and they sayd one to another, Why sit we here vntill we die?

4 If we say, We wil enter into the city, the famine is in the Citie, and we shall die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shal liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had causeth the campe of the Aramites to heare a [f] noise of charets and a noise of horses, and a noise of a great armie, so that they said one to another, Beholde, the king of Israel hath hired against vs the kings of the Hittites, and the Kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fledde in the twilight, and left their tents and their horses, and their asses, euen the campe as it was, and [g] fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred in another tent, and caried thence also, and went and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, & we holde our peace: if we tarry till day light, some [‖] mischiefe will come vpon vs. Now therefore, come, let vs goe, and tell the Kings household.

10 So they came and called vnto the porters of the citie, and told them, saying, Wee came to the campe of the Aramites, & lo, there was no man there, neither voyce of man, but horses tied and asses tied: and the tents are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, & said vnto his seruants, [h] I wil shew you now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselues in the field, saying, When they come out of the citie, wee shall catch them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take now fiue of the horses that remaine, and are left in the citie, (behold they are euen as all the [i] multitude of Israel that are left therein: beholde, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke [‖] two charets of horses, & the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Iorden, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in

o Meaning any kinde of vittaile, as corne and wine, &c.

p Thus hypocrites when they feele Gods iudgments, thinke to please him with outward ceremonies, whom in prosperitie they will not know.

q Meaning, Iehoram Ahabs son, who killed the Prophets, and caused Naboth to be stoned.

r So the wicked fall into a rage, & desperation, if they find not sudden remedie against their afflictions.

a The godly are euer assured of Gods helpe in their necessities, but the times and houres are only reuealed by Gods Spirit.

b To whom the king gaue the charge and ouersight of things, as verse 17.

c He mocketh at the Prophets words, saying, that if God rained downe corne from heauen, yet this could not come to passe.

d Thy infidelity shalbe punished herein when thou shalt see this miracle and yet not bee partaker thereof.

e For it was commanded in the lawe that they should dwell apart, and not among their brethren, Leuit. 13. 46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many: for he can scatter them with a small noise or shaking of a leafe.

g The wicked needs no greater enemy then their owne conscience to pursue them.

‖ Or, we shalbe punished for our fault.

h He misseeth the Prophets words, and therefore could beleeue nothing, as they which are more politike then godly euer cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

‖ Or, two horses of the charet, which were accustomed to drawe in the charet.

in their haſte: and the meſſengers returned, and tolde the King.

16 Then the people went out and ſpoiled the campe of the Aramites: ſo a meaſure of fine floure was at a ſhekel, and two meaſures of barley at a ſhekel [k] accozding to the wozd of the Lozd.

17 And the king gaue the pzince (on whoſe hand hee leaned) the charge of the gate, and the people [l] trode vpon him in the gate, and hee died, as the man of God had ſaide, which ſpake it, when the King came downe to him.

18 And it came to paſſe, as the man of God had ſpoken to the king, ſaying, Two meaſures of barly at a ſhekel, and a meaſure of fine floure ſhall bee at a ſhekel, to mozowe about this time in the gate of Samaria.

19 But the pzince had anſwered the man of God, and ſaide, Though the Lozd would make windowes in the heauen, could it come ſo to paſſe? And hee ſaid, Behold, thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof.

20 And ſo it came vnto him: foz the people trode vpon him in the gate, and he died.

k Which hee ſpake by the mouth of Eliſha, verſe 1.

l As the people preſſed out of the gate to runne to the Syrians tents where they had heard was meat, and great ſpoile left.

CHAP. VIII.

1 Eliſha propheſieth vnto the Shunammite the dearth of ſeuen yeeres. 12 He propheſieth to Hazael that he ſhal be king of Syria. 15 He reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah ſucceedeth Iehoram.

Then ſpake Eliſha vnto the woman, * whoſe ſonne he had reſtozed to life, ſaying, Up, and go, thou, and thine houſe, and ſoiourne where thou [a] canſt ſoiourne: foz the Lozd hath called foz a famine, and it commeth alſo vpon the land ſeuen yeeres.

2 And the woman aroſe, and did after the ſaying of the man of God, and went both ſhe and her houſhold, and ſoiourned in the land of the Philiſtims ſeuen yeeres.

3 And at the ſeuen yeeres end, the woman returned out of the land of the Philiſtims, and went out [b] to call vpon the king foz her houſe and foz her land.

4 And the king talked with Gehazi the ſeruant of the man of God, ſaying, Tell me, I pzay thee, all the great actes that Eliſha hath done.

5 And as he told the [c] king, how he had reſtozed one dead to life, beholde, the woman, whoſe ſonne he had raiſed to life, called vpon the king foz her houſe and foz her land. Then Gehazi ſaide, My lozd, O king, this is the woman, and this is her ſonne, whome Eliſha reſtozed to life.

6 And when the king aſked the woman, ſhe told him: ſo the king appointed her an Eunuch, ſaying, Reſtoze thou all that are hers, and all the [d] fruits of her lands ſince the day ſhe left the land, euen vntill this time.

7 Then Eliſha came to Damaſcus, and Ben-hadad the king of Aram was ſicke, and one told him, ſaying, The man of God is come hither.

8 And the king ſaid vnto Hazael, Take a pzeſent in thine hand, and go meet the man of God, that thou mayeſt inquire of the Lozd by him, ſaying, Shall I recouer of this diſeaſe?

9 So Hazael went out to meete him, and tooke the pzeſent in his hand, and of euery [e] good thing of Damaſcus, euen the burden of fourtie Camels, and came and ſtood befoze him, and ſaid, Thy ſon Ben-hadad king of Aram hath ſent me to thee, ſaying, Shall I recouer of this diſeaſe?

10 And Eliſha ſaid to him, Goe, and ſay vnto him, Thou ſhalt [f] recouer: howbeit the Lozd hath ſhewed me that he ſhall ſurely die.

11 And hee looked vpon him ſtedfaſtly, till Hazael was aſhamed, and the man of God wept.

12 And Hazael ſaide, Why weepeth my lozd? And he anſwered, Becauſe I know the euill that thou ſhalt do vnto the children of Iſrael: foz their ſtrong Cities ſhalt thou ſet on fire, and their young men ſhalt thou ſlay with the ſwozd, and ſhalt daſh their infants againſt the ſtones, and rent in pieces their women with child.

13 Then Hazael ſaid, What? is thy ſeruant a dog, that I ſhould do this great thing? And Eliſha anſwered, The Lozd hath ſhewed mee, that thou ſhalt be king of Aram.

14 So he departed from Eliſha, and came to his maſter, who ſaide to him, What ſaid Eliſha to thee? And he anſwered, He told me that thou ſhouldeſt recouer.

15 And on the mozow hee tooke a thicke cloth and dipt it in water, and [h] ſpread it on his face, and hee died: and Hazael reigned in his ſtead.

16 Now in the fift yere of Jozam the ſonne of Ahab king of Iſrael, and of Jehoſhaphat king of Judah, [i] Jehozam the ſonne of Jehoſhaphat king of Judah began [k] to reigne.

17 He was two and thirty yeere old, when he began to reigne: and he reigned eight yere in Jeruſalem.

18 And hee walked in the wayes of the Kings of Iſrael, as did the houſe of Ahab: foz the [l] daughter of Ahab was his wife, and hee did euill in the ſight of the Lozd.

19 Yet the Lozd would not deſtroy Judah foz Dauid his ſeruants ſake, * as he had pzomiſed him to giue him a light, and to his children foz euer.

20 In thoſe dayes Edom [m] rebelled from vnder the hand of Judah, and made a King

a Where thou canſt find a commodious place to dwell, where as is plentie.

b That is, to complaine on them which had taken her poſſeſſions while ſhe was abſent.

c Gods wonderfull prouidence appeareth in this that he cauſed the king to be deſirous to heare of him, whom before he contemned, & alſo hereby prepared an entrance to the poore widowes ſuite.

d The king cauſeth that to her iuſtly reſtored which was wrongfully holden from her.

e Of all the chiefeſt and pretious things of the country.

f Hearing that he ſhould recouer of his diſeaſe: but he knew that this meſſenger Hazael ſhould ſlay him to obtaine the kingdome.

g That I ſhould be without all humanity and pitie.

h Vnder pretence to refreſh or eaſe him, he ſtifled him with this cloth.

* 2. Chron. 21. 4.

i Reade chap. 1. 17.

k He was confirmed in his kingdome after his fathers death.

l The holy Ghoſt therein hereby warning vs to auoyde ſuch alliances.

* 2. Sam. 7. 13.

m Which hath been ſubiect from Dauids time vntill this time of Iehoram.

ouer themselues.

21 Therefore Ioram went to Zair, and all his charets with him, and he arose by night, and smote the Edomites which were about him with the Captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hande of Iudah vnto this day. then [n] Libnah rebelled at that same time.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13. and after turned from king Iehoram, because of his idolatry.

23 Concerning the rest of the actes of Ioram and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the Citie of Dauid. And *Ahaziah his sonne reigned in his stead.

*2. Chron. 22. 1

25 ¶ In the twelft yere of Ioram the sonne of Ahab king of Israel did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

o Which is to be vnderstood, that he was made King, when his father reigned, but after his fathers death he was confirmed king, when he was fourtie two yeeres old, as 2. Chro. 22. 2.

26 [o] Two and twentie yeere olde was Ahaziah when he began to reigne, and hee reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for hee was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

p Which was a Citie in the tribe of Gad beyond Iorden.

29 And king Ioram returned to be healed in [q] Iezreel of the wounds which the Aramites had giuen him at Ramah, when hee fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Iezreel, because he was sicke.

q This is a city belonging to the tribe of Issachar.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwise called Ochozias, the king of Iudah, 33 And causeth Iezebel to be cast downe out of a windowe, and the dogs did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and said vnto him, *[a] Gird thy loynes and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

*1. King. 19. 16, 17.

a Prepare thy selfe to goe diligently about thy business: for in those countreys they vsed long garments which they tucked vp, when they went about earnest businesse.

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him † to a secret chamber.

† Ebr. from chamber to chamber.

3 Then take the boxe of oyle and powre it on his head, and say, Thus saith the Lord, I haue anointed thee for king ouer Israel, then open the doore, and flee without any tarrying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And he said, I haue a message to thee, O Captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O Captaine.

6 And he arose, & went into the house, and he powred the oyle on his head and said vnto him, Thus saith the Lord God of Israel, I haue [b] anointed thee for king ouer the people of the Lord, euen ouer Israel.

b This anointing was for kings, Priests and Prophets, which were all figures of Messiah, in whome these three offices were accomplished.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord *of the hand of Iezebel.

*1. King. 21. 15, 25.

8 For the whole house of Ahab shalbe destroyed: and *I will cut off from Ahab, him that maketh water against the wal, as wel him that is shut vp, as him that is left in Israel.

* 1. King. 14. 10 and 21. 21.

9 And I wil make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house *of Baasha the sonne of Ahiah.

*1. King. 14. 10. and 21. 22.
* 1. King. 16. 3, 11.

10 And the dogs shall eate Iezebel in the field of Iezreel, and there shall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the [c] seruants of his lord. And one said vnto him, Is all well? wherefore came this [d] mad fellow to thee? And he said vnto them, Yee knowe the man, and what his talke was.

c That is, the rest of the armie, whom he called before his brethren, verse 2.

d In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God (yea they called the sonne of God a deceiuer, and said he had the deuill): therefore they ought not to be discouraged.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake he to me, saying, Thus saith the Lord, I haue annointed thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blewe the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram: (Now Ioram kept Ramoth Gilead, hee and all Israel, because of Hazael king of Aram.

15 And *King Ioram returned to be healed in Iezreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu said, If it be your mindes, let no man depart and escape out of the Citie, to goe and tell in Iezreel.

* Chap. 8, 29.

16 So Iehu gate vp into a charet, & went to Iezreel: for Ioram lay there, and [e] Ahaziah king of Iudah was come downe to see Ioram.

e God had thus ordeined, as is read, 2. Chro. 22. 7. that this wicked & idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him by whose meanes he thought to haue beene

17 And the wathman that stoode in the towre in Iezreel spied the company of Iehu as he came, and said, I see a company. And Ioram said, Take a horseman and send to meet them, that he may say, Is it peace?

18 So there went one on horseback to

meete

meete him, and said, Thus saith the King, Is it peace? And Iehu sayd, What hast thou to doe with peace? ‖ Turne behind me. And the watchman told, saying, The messenger came to them, but he commeth not againe.

‖ Or, follow me.

19 Then hee sent out another on horsebacke, which came to them, and sayd, Thus saith the king, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman tolde, saying, Hee came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth [f] furiously.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehoram said, Make ready: and his charet was made ready. And Iehoram King of Israel and Ahaziah King of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram saw Iehu, he said, Is it peace, Iehu? And he answered, What peace? whiles the whoredoms of thy mother Iezebel, and her witchcrafts are yet in great number?

g Meaning, that so long as God is their enemie because of their sinnes, that he will euer stirre vp some to reuenge his cause.

23 Then Iehoram turned his hand, and fled, and sayd to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arrow went through his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captaine, Take, and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ layd this burden vpon him.

‖ Or, spake this prophecy against him.

26 * Surely I haue seene yesterday the blood of Naboth, and the blood of his [h] sonnes, sayd the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field according to the word of the Lord.

* 1. King. 21. 29.

h By this place it is euident, that Iezebel caused both Naboth & his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for els his children might haue claimed possession.

27 But when Ahaziah the King of Iudah saw this, hee fledde by the way of the garden house: and Iehu pursued after him, and sayd, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to [i] Megiddo, and there died.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

28 And his seruants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the city of Dauid.

29 ¶ And in the [k] eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

k That is, eleuen whole yeres: for Chap. 8. 25. before, when he said that he began to reigne the twelft yeere of Ioram, he taketh part of the yeere for the whole.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and [l] looked out at a window.

l Being of an hautie and cruel nature, she would still retaine her princely state and dignitie.

31 And as Iehu entred at the gate, shee sayd, Had [m] Zimri peace, which slewe his master?

m As though she would say, Can any traitour or any that riseth against his superiour, haue good successe? reade 1. King. 16. 10.

32 And he lift vp his eyes to the window, and said, Who is on my side, who? Then two or three of her ‖ Eunuches looked vnto him.

‖ Or, chiefe seruants.

33 And he said, Cast her downe: and they cast her downe, [n] and he sprinkled of her blood vpon the wall, and vpon the horses, and hee trode her vnder foot.

n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

34 And when he was come in, hee did eate and drinke, and sayd, Visite now ponder cursed woman, and burie her: for she is a [o] Kings daughter.

o To wit, of the King of Zidon. 1. King. 16. 31.

35 And they went to burie her, but they found no more of her, then the skull and the feet, and the palmes of her hands.

† Ebr. by the hand of.

36 Wherefore they came againe and told him. And hee sayd, This is the word of the Lord, which he spake † by his seruant Eliiah the Tishbite, saying, * In the fielde of Izreel shall the dogs eat the flesh of Iezebel.

* 1. King. 21. 23.

37 And the carkeis of Iezebel shall bee as doung vpon the ground in the field of Izreel, so that none shall say, [p] This is Iezebel.

p Thus Gods iudgements appeare euen in this world against them that suppresse his word, and persecute his seruants.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to bee slaine, 14 And after that fourty and two of Ahaziahs brethren. 25 He killeth also all the Priests of Baal. 35 After his death his sonne reigneth in his stead.

AHab had now seuentie [a] sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahabs children to this effect.

a The Scripture vseth to call them sonnes, which are either children or nephewes.

2 Now when this letter commeth to you, (for ye haue with you your masters sonnes, ye haue with you both charets and horses, and a defenced citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and [b] set him on his fathers throne, and fight for your masters house.

b He wrote this, to proue them whether they would take his part or no.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahabs house, and hee that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and will doe all that thou shalt bid vs: we will make no King: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If ye be mine, and will obey my voice, [c] take the heads of the men that are your masters sonnes, and come to me to Izreel by to morrow this time. (Now the kings sonnes, euen seuentie persons were with the great men of the city, which brought them vp)

c God as a iust Iudge punisheth the wicked children of wicked parents vpon their children and seuenth generation.

7 And when the letter came to them, they

tooke the Kings sonnes, and slew the seuentie persons, and layd their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings sonnes. And hee sayd, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day, he went out, and stood and sayd to all the people, Ye be [d] righteous: beholde, I conspired against my master, and slew him: but who slew all these?

d Yee cannot iustly condemne me for the Kings death, seeing yee haue done the like to his posteritie: for the Lord commanded me, and mooued you to execute this his iudgement. † Ebr. by the hand of. * 1. King. 21. 29.

10 Know now that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord had brought to passe the things that he spake † by his seruant * Eliiah.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars and his [e] priests, so that he let none of his remaine.

e Meaning, which were the idolatrous priests.

12 ¶ And he arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepheards did shere,

13 Hee met with the brethren of Ahaziah king of Iudah, and sayd, Who are yee? And they answered, We are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he said, Take them aliue. And they tooke them aliue, and slew them at the well beside the house where the sheepe are shorne, euen two and fourtie men, and he [f] left not one of them.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab comming to meet him, and hee [g] ‖ blessed him, and said to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, he tooke him vp him into the charet.

g For he feared God & lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him, of Rechab reade Ieremie 35. 2. ‖ Or, praised God for him.

16 And he said, Come with me, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when hee came to Samaria, hee slew all that remained vnto Ahab in Samaria til he had destroied him, according to the word of the Lord, which he spake to Eliiah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued [h] Baal a litle, but Iehu shall serue him much more.

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also vsed, 1. King. 16. 32. and 22. 53.

19 Now therfore call vnto me all the prophets of Baal, all his seruants, & all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shall not liue. But Iehu did it by a subtilty to destroy the seruants of Baal.

20 And Iehu sayd, † Proclaime a solemne assembly for Baal. And they proclaimed it.

† Ebr. sanctifie.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee sayde vnto him that had the charge of the vestry, Bring forth vestments for all the seruants of Baal. And hee brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, he sayd vnto the seruants of Baal, Search diligently, and looke, lest there bee heere with you any of the [i] seruants of the Lord, but the seruants of Baal onely.

i Thus God would haue his seruants preserued, and idolaters destroyed, as in his law he giueth expresse commandement, Deut. 13. ‖ Or, he shall die for him.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourescore men without, and said, If any of the men whome I haue brought into your handes escappe, ‖ his soule shalbe for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the guard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the guard, and the captaines cast them out, and went into the [k] citie, where was the temple of Baal.

k Which citie was neere to Samaria.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroied Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shal thy [l] sonnes vnto the fourth generation sit on the throne of Israel.

l Thus God approueth and rewardeth his zeale in executing Gods iudgement, albeit his wickednesse was afterwards punished.

31 But Iehu regarded not to walke in the Law of the Lord God of Israel with all his heart: for hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord beganne to ‖ lothe Israel, and Hazael smote them in all the coasts of Israel,

‖ Or, to cut them off.

33 From Iorden Eastward, euen all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deeds, are they not written in the booke of the Chro-

nicles

nicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight and twentie yeeres.

CHAP. XI.

1 Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada causeth Athaliah to be slaine. 17 Hee maketh a couenant betweene God and the people. 18 Baal and his priests are slaine.

* 2.Chro.22 10. THen * Athaliah the mother of Ahaziah when shee saw that her sonne was dead, she arose and destroyed all the [a] Kings seed.

a Meaning, all the posteritie of Iehoshaphat, to whom the kingdome appertained: thus God vsed the cruelty of this woman to destroy the whole family of Ahab.

2 But Iehosheba the daughter of king Ioram, and sister to Ahaziah [b] tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes that should bee slaine, both him and his nource, keeping them in the [c] bed chamber, and they hid him from Athaliah, so that he was not slaine.

b The Lord promised to maintaine the family of Dauid, and not to quench the light thereof: therefore he mooued the heart of Iehosheba to preserue him.

3 And hee was with her hid in the house of the Lord sixe yeere, and Athaliah did reigne ouer the land.

c Where the Priests did lie.

4 ¶ * And in the seuenth yere [d] Iehoiada sent and tooke the captaines ouer hundreths, with other captaines and them of the guard, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the kings sonne.

* 2.Chro.23.1,3

d The chiefe Priest Iehoshebas husband.

5 And hee commaunded them, saying, This is it that ye must doe, The third part of [e] you, that commeth on the Sabbath, shall [f] ward toward the Kings house:

e Of the Leuites, which had charge of the keeping of the Temple, and kept watch by course.

6 And another third part in the gate of [g] Sur: and another third part in the gate behind them of the guard: and yee shall keepe the watch ‖ in the house of Mallah.

f That none should come vpon them, while they were crowning the King.

g Called the East gate of the Temple, 2.Chro. 23.5.

‖ Or, that none breake his order.

7 And two parts of you, that is, all that [h] goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

h Whose charge is ended.

8 And yee shall compasse the king round about, euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him be slaine: be you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commaunded, and they tooke euery man his men that entred in to their charge on the [i] Sabbath, with them that went out of it on the Sabbath, & came to Iehoiada the Priest.

i Reade verse 5. and 7.

10 [k] And the Priest gaue to the captaines of hundreths the speares and the shields that were King Dauids, and were in the house of the Lord.

k To wit, Iehoiada.

11 And the guard stoode, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house round about the King.

12 Then he brought out [l] the Kings sonne, and put the crowne vpon him, and gaue him [m] the Testimonie, and they made him King: also they anointed him, and clapt their hands, and said, God saue the King.

l That is, Ioash which had beene kept secret fiue yeeres.

m Meaning, the Law of God, which is his chiefe charge, and whereby onely his throne is established.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the King stood by a [n] pillar, as the maner was, and the princes and the trumpetters by the King, and all the people of the land reioyced, and blewe with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

n Where the kings place was in the Temple.

15 But Iehoiada the Priest commanded the captaines of the hundreths, that had the rule of the host, and said vnto them, Haue her ‖ forth of the ranges, and hee that [o] followeth her, let him die by the sword: for the Priest had sayd, Let her not be slaine in the house of the Lord.

‖ Or, out of the Temple.

o To take her part.

16 Then they layd hands on her, and shee went by the way, by the which the horses goe to the house of the King, and there was shee slaine.

17 And Iehoiada made a couenant betweene the Lord, and [p] the King and the people, that they should be the Lords people: likewise betweene the [q] King and the people.

p That both the King and the people should maintaine the true worship of God, and destroy all idolatrie.

q That he should gouerne, and they obey in the feare of God.

18 Then all the people of the lande went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slewe Mattan the Priest of Baal before the [r] altars: and the [s] Priest set a guard ouer the house of the Lord.

r Euen in the place where he had blasphemed God, & thought to haue bene holpen by his idole, there God powred his vengeance vpon him.

s To wit, Iehoiada.

19 Then hee tooke the captaines of hundreds, and the other captaines, and the guard, and all the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the guard to the Kings house: and hee sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet: [t] for they had slaine Athaliah with the sword beside the Kings house.

t Which by her cruelty and persecution had vexed the whole land before.

21 Seuen yeere olde was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He stayeth the king of Syria by a present from comming against Ierusalem. 20 Hee is killed by two of his seruants.

IN * the seuenth yeere of Iehu, Iehoash began to reigne, and reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

* 2.Chron.24.1.

2 And Iehoash did that which was good in the sight of the Lord all his time that [a] Iehoiada the Priest taught him.

a So long as rulers giue care to the true ministers of God, they prosper.

3 But [b] the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that be brought to the house of the Lord, that is, the money of them that are vnder the [c] count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shal repaire the [d] broken places of the house, wheresoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of King Iehoash, the Priests had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, and sayd vnto them, Why repaire ye not the ruines of the Temple? now therefore [e] receiue no more money of your acquaintance, except yee deliuer it to repaire the ruines of the Temple.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, and bored an hole in the lid of it, and set it beside the altar, on the [f] right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the ‖ doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the Kings Secretarie came vp and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord,

11 And they gaue the money made ready into the hands of them, [g] that vndertooke the worke, and that had the ouersight of the house of the Lord, and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was [h] not made for the house of the Lord bowles of siluer, instruments of musicke, basins, trumpets, nor any vessels of gold, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workmen which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael King of Aram, and fought against Gath and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the [i] hallowed things that Iehoshaphat, and Iehoram, and Ahaziah his fathers Kings of Iudah had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the Kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 ¶ And his seruants arose and wrought treason, and [k] slewe Ioash in the house of [l] Millo, when he came downe to Silla.

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and he died: and they buried him with his fathers in the city of Dauid. And Amaziah his sonne reigned in his stead.

b So hard a thing it is for them, that are in authoritie, to be brought to the perfit obedience of God.

c That is the money of redemption, Exo. 30.12. also the money which the Priest valued the vowes at, Leuit. 27.2. and their free liberalitie.

d For the temple which was built an hundreth fifty and fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednesse of the idolaters.

e He taketh from them the ordering of the money, because of their negligence.

f That is, on the South side.

‖ Or, vessell.

g For the king had appointed other which were meete for that purpose, Chap. 22.5.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the King, who caused these afterward to be made, 2. Chron. 24.14.

i After the death of Iehoiada, Ioash fell to idolatrie: therefore God rejecteth him, and stirreth vp his enemie against him, who be pacified with the treasures of the Temple: for God would not be serued with those gifts, seeing the kings heart was wicked.

k Because he had put Zacharie the sonne of Iehoiada to death, 2. Chron. 24.25 ‖ Reade 2. Sam. 5.9.

‖ Or, Iozabar.

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God, and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuenteene yere.

2 And he did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all [b] his dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel [d] dwelt in their tents as † before time.

6 Neuertheless, they departed not from the sinnes of the house of Ieroboam which made Israel to sinne, but walked in them: euen the [e] groue also remained still in Samaria)

7 For he had left of the people to Iehoahaz but fiftie horsemen, and ten charets, and ten thousand footemen, because the king [f] of Aram had destroyed them, and made them like

a By worshipping the calues, which Ieroboam did erect in Israel.

b While Iehoahaz liued.

c To wit, Ioash the sonne of Iehoahaz.

d Safely and without danger. † Heb. as yesterday and before yesterday.

e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, Deut. 16.21.

f That is, Hazael and Ben-hadad his sonne, as verl. 3. Reade of Hazael, Chap. 8.12.

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like dust beaten to powder.

8 Concerning the rest of the actes of Iehoahaz and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioash King [g] of Iudah, began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere,

11 And did euill in the sight of the Lord: for hee departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioash and all that he did, and his valiant deedes, and how he fought against Amaziah King of Iudah, are they not written in the booke of the Chronicles of the Kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among ỹ Kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof he died, Ioash the king of Israel came down vnto him, and wept vpon his face, and said, [h] O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha sayd vnto him, Take a bowe and arrowes. And hee tooke vnto him bowe and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bow. And he put his hand vpon it. And Elisha put his handes vpon the kings hands,

17 And sayd, Open the window [i] Eastward. And when he had opened it, Elisha said, Shoote. And hee shot. And he said, Beholde the arrow of the Lords deliuerance and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe he said, Take the arrowes. And he tooke them. And hee said vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was [k] angrie with him, and said, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadest consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the souldiers: therfore they cast the man into ỹ sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * he [l] reuiued and stood vpon his feet.

22 ¶ But Hazael King of Arem vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercy on them and pitied them, and had respect vnto them, because of his couenant with Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he them from him as [m] yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioash beate him, and restored the cities vnto Israel.

g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promise made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had now degenerate, yet God both by sending them sundry Prophets and diuers punishments, did call them vnto him againe.

h Thus they vse to call the Prophets and seruants of God by whom God blessed his people, as Chap. 2. 12. meaning that by their prayers they did more prosper their countrey, then by force of armes.

i That is, toward Syria, so that he did not onely prophesie with words, but also confirmed him by these signes that he should haue the victorie.

k Because hee seemed content to haue victorie against the enemies of God for twise or thrise, & had not a zeale to ouercome them continually and to destroy them vtterly.

* Eccius 48. 14.

l By this miracle God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this sight they might returne and embrace the same doctrine.

m That is, vntil their sinnes were come to a full measure, & there was no more hope of amendment.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that slew his father, 7 And after smiteth Edom. 15 Ioash dieth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.

THe second yeere of Ioash sonne of Iehoahaz King of Israel, reigned * Amaziah the sonne of Ioash King of Iudah.

* 2. Chron. 25. 1.

2 Hee was fiue and twentie yeere olde when hee began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And he did [a] vpryghtly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioash his father had done.

4 Notwithstanding the hie places, were not taken away: for as yet the people did sacrifice and burne incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, hee slew his seruants which had * killed the king his father.

6 But the children of those that did slay him, he [b] slew not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lord commanded, saying, * The fathers shall not bee put to death for the children, nor the children put to death for the fathers: but euery man shall be put to death for his owne sinne.

7 He slew also of [c] Edom in the valley of salt, ten thousand, and tooke ‖ the citie of Sela by warre, and called the name thereof Iokthеel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, [d] let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the [e] cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

10 Because thou hast smitten Edom,

a In the beginning of his reigne hee seemed to haue an outward shewe of godlinesse, but afterward he became an idolater, and worshipped the idoles of the Idumeans.

* Chap. 12. 20.

b Because they neither consented nor were partakers with their fathers in that acte.

* Deut. 24. 16. ezek. 18. 20.

c For the Idumeans, whom Dauid had brought to subiection, did rebel in the time of Iehoram sonne of Iehoshaphat.

‖ Or, the towre, or rocke, 2. Chron. 25. 12.

d Let vs fight hand to hand and trie it by battell, and not destroy one anothers cities.

e By this parable Iehoash compareth himselfe to a cedar tree because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wild beasts are Iehoashs souldiers that spoiled the cities of Iudah.

thine heart hath made thee proud: [f] bragge of glory, and tary at home, why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: & he and Amaziah king of Iudah sawe one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and ‖ came to Ieruſalem, and brake downe the wall of Ieruſalem from the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And hè tooke all the gold and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the Kings house, and the children that were in [g] hostage, and returned to Samaria.

15 Concerning the rest of the actes of Iehoash which hee did, and his valiant deeds, and how he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the son of Iehoash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel fifteene yeere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they [*] wrought treason against him in Ieruſalem, and he fled to [h] Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and he was buried at Ieruſalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke [i] Azariah which was sixteene yeere olde, and made king for his father Amaziah.

22 He built [k] Elath, and restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the son of Ioash made king ouer Israel in Samaria, and reigned one and forty yeere.

24 And he did euil in the sight of the Lord: for he departed not from all the [l] sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the word of the Lord God of Israel, which he spake † by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none [m] shut vp, nor any left, nether yet any that could helpe Israel.

27 Yet the Lord † had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the actes of Ieroboam, and all that hee did, and his valiant deedes, and how he fought, and how he restored Damascus, and [n] Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the Kings of Israel?

29 So Ieroboam slept with his fathers, euen with the Kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 *Azariah the King of Iudah becommeth a leper.* 5 *Of Iotham,* 10 *Shallum,* 14 *Menahem,* 23 *Pekahiah,* 30 *Vzziah,* 32 *Iotham,* 38 *and Ahaz.*

IN the † seuen and twentieth yeere of Ieroboam King of Israel, began Azariah sonne of Amaziah King of Iudah to reigne.

2 Sixteene yeere old was hee when hee was made King, and he reigned two and fiftie yeere in Ieruſalem: and his mothers name was Iecholiah of Ieruſalem.

3 And he did [a] vprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burnt incense in the hie places.

5 And the Lord [b] smote the King: and he was a leper vnto the day of his death, and dwelt in an house apart, & Iotham the kings sonne gouerned the house, and [c] iudged the people of the land.

6 Concerning the rest of the acts of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, & Iotham his son reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe [d] moneths,

9 And did euill in the sight of the Lord, as did his fathers: for hee departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and [e] killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah,

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f Brag of thy victorie so that thou tarie at home and annoy me not.

‖ Or, brought him.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

* 2. Chro. 25. 27.

h Which citie Roboam built in Iudah for a fortresse, 2. Chro. 11. 9.

i Who is also called Vzziah, 2. Chro. 26. 1.

k Which is also called Elanon, or Eloth.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mans hands, therefore the Scripture doth oftimes repeate it in the reproch of all idolaters.

† Ebr. by the hand of.

m Leaue 1. Kin. 14. 10.

† Ebr. had not spoken.

n Which was also called Antiochia of Syria, or Riblah.

† Ebr. in the twentieth yeere and seuenth yeere.

a So long as he gaue eare to Zachariah the Prophet.

b His father and grandfather were slaine by their subiects & seruants, and he, because he would vsurpe the Priests office contrary to God ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chro. 26. 21.

c As viceroy, or deputie to his father.

d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

e Zachariah was the last in Israel, that had the kingdome by succession, saue onely Pekahiah the sonne of Menahem, who reigned but two yeeres.

chariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lorde, which he spake vnto Iehu, saying, Thy sons shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

* Chap.10.30.

13 ¶ Shallum the sonne of Jabesh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Jabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroyed [f] Tiphsah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with childe.

[f] Which was a citie of Israel that would not receiue him to be king.

17 The nine and thirtieth yere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And he did euil in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the [g] land: and Menahem gaue Pul a thousand [h] talents of siluer, that his hand might be with him, and establish the kingdom in his hand.

[g] That is, of Israel.
[h] In stead of seeking helpe of God, he went about by money to purchase the fauour of this king being an infidell, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his countrey and led his people away captiue.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels of siluer apiece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest of the acts of Menahem, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, & Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And he did euil in the sight of the Lord: for he departed not from the sins of Ieroboam the son of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah his captaine conspired against him, and smote him in Samaria in the place of the kings pallace with [i] Argob and Arieh, and with him fiftie men of the Gileadites: so he killed him, and reigned in his stead.

[i] Which were of the same conspiracie.

26 Concerning the rest of the actes of Pekahiah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeere.

28 And he did euil in the sight of the Lord: for he departed not from the sins of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel [k] came Tiglath Pileser king of Asshur, and tooke Iion, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

[k] For God stirred vp Pul, and Tiglath Pileser against Israel for their sinnes, 1.Chron.5.26.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ * In the second yeere of Pekah the sonne of Remaliah king of Israel, began Iotham son of ‖ Vzziah king of Iudah to reigne.

* 2.Chron.27.1.
‖ Or, Azariah.

33 Fiue and twentie yeere olde was hee when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Jerusha the daughter of Zadok.

34 And he did vprightly in the sight of the Lord: hee did according [l] to all that his father Vzziah had done,

[l] He sheweth that his vprightnesse was not such, but that he had many and great faults.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] those dayes the Lord began to send against Iudah Rezin the king of Aram, and [n] Pekah the sonne of Remaliah.

[m] After the death of Iotham.
[n] Which slew of Iudah in one day fiue score thousand fighting men, 2.chron. 28.6. because they had forsaken the true God.

38 And Iotham slept with his fathers, and was buried with his fathers in the city of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 *Ahaz king of Iudah consecrateth his sonne in fire.* 5 *Ierusalem is besieged,* 9 *Damascus is taken and Rezin slaine.* 11 *Idolatrie.* 19 *The death of Ahaz.* 20 *Hezekiah succeedeth him.*

IN the seuenteenth yere of Pekah the sonne of Remaliah, [a] Ahaz the sonne of Iotham king of Iudah began to reigne.

[a] This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercy. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

2 Twenty yeere old was Ahaz, when he began to reigne, and he reigned sixteene yere in Jerusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father,

3 But walked in the way of the kings of Israel, yea, and made his sonne to [b] go thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places and on the hilles, and vnder euery greene tree.

5 * Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Jerusalem, to fight: and they besieged Ahaz, but could not ouercome [c] him.

6 At the same time Rezin king of Aram restored [d] Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent [e] messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the king of Aram, and out of the hand of the king of Israel which rise vp against me.

8 And Ahaz tooke the siluer and the gold that was found in the [f] house of the Lord, and in the treasures of the Kings house, and sent a present to the king of Asshur.

9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus, and when hee had taken it, hee caried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur: and when king Ahaz sawe the altar that was at Damascus, hee sent to Uriiah the Priest the paterne of the altar, and the fashion of it, and all the workmanship thereof.

11 And Uriiah the Priest made an altar [g] in all points like to that which king Ahaz had sent from Damascus, so did Uriiah the Priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar: and the king drew neere to the altar, and offered [h] thereon.

13 And hee burnt his burnt offering, and his meate offering, and powred his drinke offering, and sprinckled the blood of his peace offerings besides the altar,

14 And set it by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the [i] North side of the altar.

15 And king Ahaz commanded Uriiah the priest, and said, Upon the great altar set on fire in the morning the burnt offering, and in the euen the meat offring, and the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offrings: and powre therby al the blood of the burnt offring, and all the blood of the sacrifice, and the [k] brasen altar shall be for me to enquire of God.

16 And Uriiah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the [l] vaile for the Sabbath (that they had made in the house) and the Kings entry without turned hee to the house of the Lord, [m] because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, & was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea king of Israel is taken, 4 And hee and all his Realme brought to the Assyrians, 18 for their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the god of his nation, 35 Contrary to the commandement of God.

IN the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And he did euill in the sight of the Lord, [a] but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, [b] as he had done yeerely: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the King of Asshur came vp throughout all the land, and went against Samaria, and besieged it three yeere.

6 ¶ * In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [c] Medes.

7 For when the children of Israel [d] sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and after the manners of

b That is, offered him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18. 21. deut. 18.10.

* Isai 7.1.

c For the Lord preserued the citie and his people for his promise sake made to Dauid.

d Which citie Azariah had taken from the Aramites and fortified it, Chap. 14.22.

e Contrary to the admonition of the Prophet Isai, Isai 7.4.

f Thus he spared not to spoile the Temple of God to haue succour of men, and would not once lift his heart toward God to desire his helpe, nor yet heare his prophets counsell.

g We see that there is no prince so wicked, but he shall finde flatterers and false ministers to serue his turne.

h Either offerings for peace or prosperitie, or of thanksgiuing, as Leuit. 3.1. or else meaning the morning and euening offring, Exod. 29.38. num. 28. 3. and thus he contemned the meanes and the altar which God had commanded by Salomon, to serue God after his owne fantasie.

i That is, at the right hand as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement and ordinance of God.

l Or, tent, wherein they lay on the Sabbath which had serued their turne in the Temple, and so departed home.

m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or else that the Temple might be a refuge for him if the king should suddenly assaile his house.

a Though he inuented no new idolatrie or impietie as others did, yet he sought for helpe at the Egyptians, which God had forbidden.

b For hee had payd tribute for the space of eight yeeres.

* Chap. 18.10.

c For at this time the Medes and Persians were subiect to the Assyrians.

d He setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.

of the kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpright before the Lord their God, and throughout all their cities had built hie places, both from the towre e of the watch, to the defensed citie,

10 And had made them images & groues vpon euery high hill, and vnder euery greene tree,

11 And there burnt incense in all the high places, as did the heathen whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lord had said vnto them, *Ye shal do no such thing,

13 Notwithstanding the Lord testified to Israel and to Iudah † by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commandements and my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuertheless they would not obey, * but hardened their neckes, like to the neckes of their f fathers, that did not beleeue in the Lord their God.

15 And they refused his statutes and his couenant, that he made with their fathers, and his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, & followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not doe like them.

16 Finally they left all the commandements of the Lord their God, and made them molten images, * euen two calues, and made a groue, and worshipped all the g hoste of heauen, and serued Baal,

17 And they made their sonnes and their daughters h passe thorow the fire, and vsed witchcrafts and inchantments, yea, i solde themselues to doe euill in the sight of the Lord, to anger him.

18 Therefore the Lorde was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to ỹ fashion of Israel, which they vsed.

20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and deliuered them into the hands of spoilers, vntill he had cast them out of his l sight.

21 m For he cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne,

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Untill the Lord put Israel away out of his sight, as he had said † by all his seruants the * Prophets, and caried Israel away out of their land to Asshur vnto this day.

24 And the king of Asshur brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, & from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent Lions among them, which slew them.

26 Wherefore they spake to the King of Asshur, saying, The nations which thou hast remoued, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the maner of the God of the land.

27 Then the king of Asshur commanded, saying, Cary thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God p of the countrey.

28 So one of the Priests, which they had carried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit euery nation made their gods, and put them in the houses of the hie places, which the Samaritanes had made, euery nation in their cities, wherein they dwelt.

30 For the men of Babel made q Succoth-Benoth: & the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lorde, and appointed out Priests out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They r feared the Lord, but serued their gods after the manner of the nations whom they caried thence.

34 Unto this day they do after the old maner: they neither feare God, neither doe after s their ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lord commaunded the children of Iaakob, * whom he named Israel,

35 And with whom the Lord had made a couenant, and charged them, saying, * Feare none other gods, nor bow your selues to them,

e Meaning, throughout all their borders.

*Deut. 4 19.

† Ebr. by the hand of.
* Iere. 18.11. and 25.5. and 35.15.

*Deut 31.27.

f So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

*Exod. 32.8.
1. king 12.28.

g That is, the lume, the moone and stars, Deut. 4.19.

h Reade chap. 16.3.

i Reade of this phrase. 1. king. 21.20. and 25.

k No whole tribe was left but Iudah: and they of Beniamin and Leui, which remained, were counted with Iudah.

l Out of the land where he shewed the greatest tokens of his presence and fauour.

m That is, God cut off the tenne tribes, 2. king. 17.16, 20.

† Ebr. by the hand of.
* Iere. 25.9.

n Of these peoples came the Samaritanes, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe. Ioh. 4.9.

o That is, they serued him not: therefore, lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.

p That is, how to worship him: thus the wicked rather then to loose their commodities, will change to all religions.

q Meaning, that euery countrey serued that idole, which was most esteemed in that place whence they came.
*Ezek. 20.39.
Zeph. 1.5.

r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth vers. 34.

s He meaneth this by the Israelites, to whom God had giuen his commandements.
* Gen. 32.28.
1. king. 18.31.
* Iudg. 6.10.
iere. 10.2.

UMI

them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the law, and the commandement, which he wrote for you, that ye do them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods.

39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So these [c] nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

c That is, these strangers which were sent into Samaria by the Assyrians.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Saneherib.

NOw in the third yeere of Hoshea, sonne of Elah king of Israel, * Hezekiah the sonne of Ahaz king of Iudah began to reigne.

*2. Chro. 28. 27. and 29. 1.

2 Hee was fiue and twentie yeeres olde when hee began to reigne, and reigned nine and twenty yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And hee did [a] vprightly in the sight of the Lord, according to all that Dauid his father had done.

a Although they of Iudah were giuen to idolatry and impietie, as they of Israel were, yet God for his promise sake was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other, prouoked them to repentance.

4 Hee tooke away the hie places, and brake the images, and cut downe the groues, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it [b] Nehushtan.

*Num. 21. 8, 9.

b That is, a peece of brasse: thus he calleth the serpent by contempt, which notwithstanding was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatrie, this good King destroyed it, not thinking it worthy to be called a serpent, but a peece of brasse.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Iudah, neither were there any such before him.

6 For he claue to the Lord, and departed not from him, but kept his commandements, which the Lord had commanded Moses.

7 So the Lord was with him, and hee prospered in all things, which hee tooke in hand: also hee rebelled against the king of Assur, and serued him not.

8 He smote the Philistims vnto Azzah, and the coasts thereof, [c] from the watch towre vnto the defensed citie.

c Reade chap. 17. 9.

9 * And in the fourth yeere of king Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Assur came vp against Samaria, and besieged it.

*Chap. 17. 3.

10 And after three yeeres they tooke it, euen in the sixt yere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

*Chap. 17. 6.

11 Then the king of Assur did carrie away Israel vnto Assur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voice of the Lord their God, but transgressed his couenant: that is, all that Moses the seruant of the Lord hath commanded, and would neither obey nor doe them.

13 * Moreouer, in the fourteenth yeere of king Hezekiah, Sanherib king of Assur came vp against all the strong cities of Iudah, and tooke them.

*2. Chron. 32. 1. isa 36. 1. ecclus. 48. 18, 19.

14 Then Hezekiah king of Iudah sent vnto the king of Assur to Lachish, saying, [d] I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Assur appointed vnto Hezekiah king of Iudah three hundreth talents of siluer, and thirtie talents of golde.

d As his zeale was before praised, so his weakenesse is here set foorth, that none should glory in himselfe.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah king of Iudah had couered ouer) and gaue them to the king of Assur.

17 And the king of Assur sent [e] Tartan, and Rab-saris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper poole which is by the path of the fullers field,

e After certaine yeeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captains and armie against him.

18 And called to the king. Then came out to them Eliakim the sonne of Helkiah, which was steward of the house, and Shebnah the chanceller, and Ioah the sonne of Asaph the ‖ Recorder.

‖ Or, writer of Chronicles, or secretarie.

19 And Rabshakeh said vnto them, Tell ye Hezekiah, I pray you, Thus saith the great king, euen the great king of Assur, What confidence is this wherein thou trustest?

† Ebr. talke of the lips.

20 Thou thinkest, Surely I haue † eloquence, [f] but counsell and strength are for the warre. On whom then doest thou trust, that thou rebellest against me?

f Thou thinkest that words will serue to perswade thy people or to moue my master.

21 Loe, thou trustest now in this broken staffe of reede, to wit, on [g] Egypt, on which if a man leane, it will goe into his hand, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.

g Egypt shall not onely not be able to succour thee, but shall do an hurt vnto thee.

22 But if ye say vnto me, We trust in the Lord our God, is not that he whose hie places and whose altars Hezekiah hath [h] taken away, and

h Thus the impostors thinke that Gods religion is destroyed, when superstition and idolatrie are remoued.

and hath said to Iudah and Ierusalem, Yee shall worship before this altar in Ierusalem?

i Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses.

23 Now therefore giue [i] hostages to my lord the king of Ashur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captain of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

k The wicked alwayes in their prosperity flatter themselues, that God doth fauour them. Thus he speaketh to feare Hezekiah, that by resisting him, he should resist God.

25 Am I now come vp without the [k] Lord to this place, to destroy it? the Lord said to me, Goe vp against this land, and destroy it.

‖ Or, Syrians.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the ‖ Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

† Ebr. the water of their feete.

27 But Rabshakeh said vnto them, Hath my master sent me to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they might eate their owne dung, and drinke † their owne pisse with you?

28 So Rabshakeh stood and cryed with a loude voice in the Iewes language, and spake, saying, Heare the wordes of the great king, of the king of Ashur.

29 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you ‖ out of mine hand.

‖ Or, by his hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shall not be giuen ouer into the hand of the king of Ashur.

† Ebr blessing: meaning, the conditions of peace.

31 Hearken not vnto Hezekiah: for thus saith the king of Ashur, Make † appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

l He maketh himselfe so sure, that he will not grant them truce, except they render themselues to him to be led away captiues.

32 Till [l] I come and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards, a land of oliues oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the king of Ashur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand?

m This is an execrable blasphemie against the true God, to make him equall with the idoles of other nations: therefore God did most sharply punish it.

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the [m] Lord should deliuer Ierusalem out of mine hand?

36 But the people helde their peace, and answered him not a word: for the Kings commandement was, saying, Answere ye him not.

37 Then Eliakim, the sonne of Hilkiah which was steward of the house, and Shebnah the chanceller, and Ioah the sonne of Asah the recorder, came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promiseth by Isaiah victory to Hezekiah. 35 The Angel of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians. 37 Sanherib is killed of his owne sonnes.

AND [*] when king Hezekiah heard it, hee rent his clothes and put on sackecloth, and came into the house of the Lord,

* Isa 37.1.

2 And sent Eliakim which was the steward of the house, and Shebnah the chanceller, and the Elders of the Priests clothed in sackecloth [a] to Isaiah the Prophet the sonne of Amoz.

a To heare some new prophecie, and to haue comfort of him.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, and blasphemie: for the children are come to [b] the birth, and there is no strength to bring forth.

b The dangers are so great that we can neither auenge this blasphemie, nor helpe our selues, no more then a woman in her trauaile.

4 It is so be the Lord thy God hath heard all the wordes of Rabshakeh, whom the king of Ashur his master hath sent to raile on the liuing God, & to reproch him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the [c] remnant that are left.

c Meaning, for Ierusalem, which onely remained of all the cities of Iudah.

5 ¶ So the seruants of king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the wordes which thou hast heard, wherewith the seruants of the king of Ashur haue blasphemed me.

d The Lord can with one blast blow away all the strength of man and turne it into dust.

7 Behold, I will send a blast [d] vpon him, and hee shall heare a noise, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Ashur fighting against Libnah: for hee had heard that he was departed from Lachish.

e That is, Senherib.

‖ Or, blacke Moores.

f For the kings of Ethiopia and Egypt ioyned together against the king of Assyria because of his oppression of other countreys.

9 [e] Hee heard also men say of Tirhakah king of ‖ Ethiopia, [f] Behold, he is come out to fight against thee: hee therefore departed and sent other messengers vnto Hezekiah, saying,

g The more neere that the wicked are to their destruction, the more they blaspheme.

10 Thus shall yee speake vnto Hezekiah king of Iudah, and say, Let not thy [g] God deceiue thee in whom thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Ashur.

11 Behold, thou hast heard what the kings of Ashur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the Heathen deliuered them which my fathers haue destroyed?

as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lord, and Hezekiah ſpread it before the [h] Lord.

15 And Hezekiah [i] prayed before the Lord, and ſayd, O Lord God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdoms of the earth: thou haſt made the heauen and the earth.

16 Lord, [k] bow downe thine eare, & heare: Lord open thine eyes and beholde, and heare the wordes of Saneherib, who hath ſent to blaſpheme the [l] liuing God.

17 Trueth it is, Lord, that the kings of Aſſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the worke of mans handes, euen wood and ſtone: therefore they deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſaue thou vs out of his hand, that all the [m] kingdomes of the earth may know, that thou, O Lord, art onely God.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, I haue heard that which thou haſt prayed mee, concerning Saneherib king of Aſſhur.

21 This is the worde that the Lorde hath ſpoken againſt him, O [n] Virgine, daughter of Zion, hee hath deſpiſed thee, and laughed thee to ſcorne: O daughter of Ieruſalem, hee hath ſhaken his head at thee.

22 Whom haſt thou railed on? and whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy voyce, and lifted vp thine eyes on hie? euen [o] againſt the Holy one of Iſrael.

23 By thy meſſengers thou haſt railed on the Lord, & ſaid, By the multitude of my charets, I am come vp to the top of the mountaines, by the ſides of Lebanon, and will cut downe the high Cedars thereof, and the faire firre trees thereof, and will goe into the [p] lodging of his borders, and into the forreſt of ‖ his Carmel.

24 I haue digged, and drunke the waters of others, and with the plant of my feete haue I dryed all the ‖ floods cloſed in.

25 Haſt thou not heard, how I haue of old time made it, and haue formed it long agoe? [q] and ſhould I now bring it, that it ſhould bee deſtroyed, and layed on ruinous heapes, as cities defenſed?

26 Whoſe [r] inhabitants haue ſmall power, and are afrayd, and confounded: they are like the graſſe of the fielde, and greene herbe, or graſſe on the houſe tops, or as corne blaſted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie againſt me.

28 And becauſe thou rageſt againſt mee, and thy tumult is come vp to mine eares, I will put mine [s] hooke in thy noſtrels, and my bridle in thy lips, and will bring thee backe againe the ſame way thou cameſt.

29 And this ſhall be a [t] ſigne vnto thee, O Hezekiah, Thou ſhalt eate this yeere ſuch things as grow of themſelues, and the next yeere ſuch as grow without ſowing, and the third yeere ſow ye and reape, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is eſcaped of the houſe of Iudah, ſhall againe take [u] root downward, and beare fruit vpward.

31 For out of Ieruſalem ſhall goe a remnant, & ſome that ſhall eſcape out of mount Zion: the [x] zeale of the Lord of hoſts ſhall do this.

32 Wherefore thus ſaith the Lord, concerning the king of Aſſhur, He ſhal not enter into this city, nor ſhoote an arrow there, nor come before it with ſhield, nor caſt a mount againſt it:

33 But hee ſhall returne the way he came, and ſhall not come into this citie, ſayeth the Lord.

34 For I will defend this citie to ſaue it, for mine owne ſake, and for Dauid my ſeruants ſake.

35 ¶ *And the ſame night the Angel of the Lord went out and ſmote in the campe of Aſſhur an hundreth foureſcore and fiue thouſand: ſo when they aroſe early in the morning, behold, they were all dead corpſes.

36 So Saneherib king of Aſſhur departed, and went his way, and returned, and dwelt in Nineueh.

37 And as he was in the temple worſhipping Niſroch his god, Adramelech and Sharezer his ſonnes [y] ſlewe him with the ſword: and they eſcaped into the land of Ararat, and Eſarhaddon his ſonne reigned in his ſtead.

CHAP. XX.

1 Hezekiah is ſicke, and receiueth the ſigne of his health. 12 Hee receiueth rewards of Berodach, 13 Sheweth his treaſures, and is reprehended of Iſaiah. 22 He dieth, and Manaſſeh his ſonne reigneth in his ſtead.

ABout that time * was Hezekiah ſicke vnto death: and the Prophet Iſaiah the ſonne of Amoz came to him, and ſaid vnto him, Thus ſaith the Lord, Put thine houſe in an order: for thou ſhalt die, and not liue.

2 Then hee turned his face to the [a] wall, and prayed to the Lord, ſaying,

3 I beſeech thee, O Lord, remember now,

h Before the Arke of the couenant.

i He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

l By this title he diſcerneth God from all idoles and falſe gods.

m He ſheweth for what end the faithfull neede of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Becauſe as yet Ieruſalem had not bene taken by the enemie, therefore he calleth her virgine.

o God counteth that iniurie done to him, and will reuenge it which is done to any of his ſaints.

p Meaning, Ieruſalem, whith Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37. 24.

‖ Or, pleaſant countrey.

‖ Or, the waters of cities beſieged.

q He declareth that forasmuch as he is the authour and beginning of his church, he will neuer ſuffer it vtterly to be deſtroyed, as other cities and kingdomes.

r Thus he deſcribeth the wicked, which for a time flourith, and afterward fade and decay like flowers.

s I will bridle thy rage, & turne thee to and fro as pleaſeth me.

t God did not onely promiſe him the victory, but giueth him a ſigne to confirme his faith.

u The Lord will multiply in great number that ſmall remnant of Iudah that is eſcaped.

x The loue that God beareth toward his church, ſhall ouercome the counſels and enterpriſes of men.

* Iſa. 37. 36. tob 1. 21. eccluſ. 48. 24. 1. mac. 7. 41. 2. mac. 8. 19.

y This was the iuſt iudgement of God for his blaſphemie, that hee ſhould bee ſlaine before that idole, whom hee preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

* 2. Chro. 32. 24. iſai. 38. 1.

a That his mind might not bee troubled.

now, how I haue walked before thee in truth and with a [b] perfit heart, and haue done that which is good in thy ſight: and Hezekiah [c] wept ſore.

4 ¶ And afore Iſaiah was gone out into the middle of the court, the word of the Lord came to him, ſaying,

5 Turne againe, and tell Hezekiah the Captaine of my people, Thus ſaith the Lord God of Dauid thy father, I haue heard thy [d] prayer, and ſeene thy teares: behold, I haue healed thee, and the third day thou ſhalt go vp to the [e] houſe of the Lord.

6 And I wil adde vnto thy dayes fifteene yeeres, and will deliuer thee and this citie out of the hand of the King of Aſſhur, and will defend this city for mine owne ſake, and for Dauid my ſeruants ſake.

7 Then Iſaiah ſaid, Take a [f] lumpe of drie figs. And they tooke it, and layed it on the boile, and he recouered.

8 ¶ For Hezekiah had ſaid vnto Iſaiah, What ſhall be the ſigne that the Lord will heale me, and that I ſhal goe vp into the houſe of the Lord the third day?

9 And Iſaiah anſwered, This ſigne ſhalt thou haue of the Lord, that the Lord will doe that hee hath ſpoken, Wilt thou that the ſhadow goe forward ten degrees, or * goe backe ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to paſſe forward ten degrees: nat ſo then, but let the ſhadow [g] goe backe ten degrees.

11 And Iſaiah the Prophet called vnto the Lord, and hee brought againe the ſhadow ten degrees backe, by the degrees whereby it had gone downe in the [h] Dial of Ahaz.

12 ¶ * The ſame ſeaſon Berodach Baladan the ſonne of Baladan King of Babel, ſent letters and a [i] preſent to Hezekiah: for he had heard how that Hezekiah was ſicke.

13 And Hezekiah heard them, and ſhewed them all his treaſure houſe, to wit, the ſiluer, and the golde, and the ſpices, and the precious oyntment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, and in all his [k] Realme, that Hezekiah ſhewed them not.

14 Then Iſaiah the Prophet came vnto King Hezekiah, and ſaid vnto him, What ſaid theſe men? and from whence came they to thee? And Hezekiah ſaid, They be come from a farre countrey, euen from Babel.

15 Then ſaid he, What haue they ſeene in thine houſe? And Hezekiah anſwered, All that is in mine houſe haue they ſeene: there is nothing among my treaſures, that I haue not ſhewed them.

16 And Iſaiah ſaid vnto Hezekiah, Heare the word of the Lord.

17 Beholde, the dayes come, that all that is in thine houſe, and whatſoeuer thy fathers haue layed vp in ſtore vnto this day, * ſhall be caried into Babel: Nothing ſhall be left, ſaith the Lord.

18 And of thy ſonnes, that ſhall proceed out of thee, and which thou ſhalt beget, ſhall they take away, and they ſhall be eunuches in the palace of the King of Babel.

19 Then Hezekiah ſaid vnto Iſaiah, The word of the Lord which thou haſt [l] ſpoken, is good: for ſaide hee, Shall it not be good, if [m] peace and trueth be in my dayes?

20 Concerning the reſt of the actes of Hezekiah, and all his valiant deedes, and how he made a poole and a Conduit, and brought water into the Citie, are they not written in the Booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſonne reigned in his ſtead,

CHAP. XXI.

3 King Manaſſeh reſtoreth idolatrie, 16 And vſeth great crueltie, 18 He dieth, and Amon his ſonne ſucceedeth, 23 Who is killed of his owne ſeruants. 26 After him reigneth Ioſiah.

MAnaſſeh, * was twelue yeere old when he began to reigne, and reigned fiftie and fiue yeeres in Ieruſalem: his mothers name alſo was Hephzi-bah.

2 And he did euil in the ſight of the Lord after the abomination of the heathen, whom the * Lord had caſt out before the children of Iſrael.

3 For hee went backe and built the hie places, * which Hezekiah his father had deſtroyed: and hee erected vp altars for Baal, and made a groue, as did Ahab King of Iſrael, and worſhipped all the hoſte of heauen and ſerued them.

4 Alſo he * built altars in the houſe of the Lord, of the which the Lord ſaid, * In Ieruſalem will I put my Name.

5 And hee built altars for all the hoſt of the heauen in the two Courts of the houſe of the Lord.

6 And he cauſed his ſonnes [a] to paſſe thorow the fire, and gaue himſelfe to witchcraft and ſorcerie, and he vſed them that had familiar ſpirits and were ſoothſayers, and did much euill in the ſight of the Lord to anger him.

7 And hee ſet the image of the groue, that he had made, in the houſe, whereof the Lord had ſaid to Dauid and to Salomon his ſonne, * In this houſe and in Ieruſalem, which I haue choſen out of all the tribes of Iſrael, will I put my Name for euer.

8 Neither will I make the feet of Iſrael

b Meaning, without all hypocriſie.
c Not ſo much for his owne death, as for feare that idolatrie ſhould be reſtored, which he had deſtroyed, and ſo Gods Name be diſhonoured.
d Becauſe of his vnfained repentance and prayer, God turned away his wrath.
e To giue thankes for thy deliuerance.
f He declareth that albeit God can heale without other medicines, yet he likewiſe that he will not haue theſe inferiour meanes contemned.
g Let the Sun goe ſo many degrees backe, that the houres may be ſo many the fewer in the Kings Dial.
h Which Diall was ſet in the top of the ſtaires that Ahaz had made.
i Moued with the fauour that God ſhewed to Hezekiah, and alſo becauſe he had declared himſelfe enemie to Sanacherib his enemy which was now deſtroyed.
k Being moued with ambition and vaine glory, and alſo becauſe he ſeemed to reioyce in the friendſhip of him that was Gods enemie, and an infidel.
l He acknowledgeth Iſaiah to be the true Prophet of God, and therefore humbleth himſelfe to his word.
m Seeing that God hath ſhewed me this fauour to graunt me quietneſſe during my life: for he was afraid leſt the enemies ſhould haue had occaſion to reioyce, if the Church had decayed in his time, becauſe he had reſtored Religion.

* Eccluſ.48.24.
* Iſa.39.1.
* Chap.24.13. and 25.13. Iere.27.19.
* 2.Chron.33.1.
* Deut.18.9.
* Chap.18.4.
* Iere.32.34.
* 2.Sam.7.13.
a Reade Chap. 16.3.
* 1.King.8.29. and 9.3. chap.23.27.

moone any moze out of the land, which I gaue their fathers: so that they will [b] obserue and do all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to do moze wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 *Because that Manasseh King of Iudah hath done such abominations, and hath wrought moze wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his *eares shall [c] tingle.

13 And I will stretch ouer Ierusalem the line [d] of Samaria, & the plummer of the house of Ahab: and I wil wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

14 And I will forsake the [e] remnant of mine inheritance, and deliuer them into the hands of their enemies, and they shalbe robbed and spoiled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed [f] innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euil in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

19 ¶ *Amon was two and twentie yeere olde, when he began to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And he did euil in the sight of the Lord, as his father Manasseh did.

21 For hee walked in all the way that his father walked in, and serued the idols that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the [g] way of the Lord.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slewe all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the Booke of the Chronicles of the Kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the prophetesse to inquire the Lords will.

IOsiah was *eight yeere old when he began to reigne, and he reigned one & thirty yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

2 And hee did vprightly in the sight of the Lord, and [a] walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of king Iosiah, the King sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor to the house of the Lord, saying,

4 Goe vp to Hilkiah the high Priest, that he may ‖ summe the siluer which is brought into the house of the Lord, which the keepers of the ‖ [b] doore haue gathered of the people.

5 And let them [c] deliuer it into the hand of them that do the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to bye timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale [d] faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chancellor, I haue found the *Booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the King, and brought him word againe, and said, Thy seruants haue † gathered the money, that was found in the house, and haue deliuered it vnto the handes of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the Priest hath deliuered

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land which they had but on condition.

*Ierem. 15.4.

*1. Sam. 3. 11.

c Meaning, that whosoeuer shall heare of this great plague, shall be astonished.

d As I haue destroyed Samaria and the house of Ahab, so wil I destroy Iudah.

e Meaning, Iudah and Beniamin, which were onely left of the rest of the tribes.

f The Ebrewes write, that he slew Iaiah the Prophet, who was his father in law.

*2. Chron. 33. 20. 21.

g That is, according to his commandements.

‖ Or, he buried him: to wit, Iosiah his sonne.

*2. Chron. 34. 1.

a His zeale was prophecied of, and his name mentioned by Iadno the Prophet, more then three hundred yeeres before, 1. King. 13. 2. and being but eight yeere old, he sought the God of his father Dauid, 2. Chron. 34. 3.

‖ Or, coine, as verse 9.

‖ Or, vessell.

b Certaine of the Priests were appointed to this office, as Chap. 12. 9.

c From the time of Ioash for the space of 224. yeeres the Temple remained without reparation through the negligence of the priests, this declareth, that they that haue a charge, and execute it not, ought to haue it taken from them.

d So God pro uided him of faithfull seruants, seeing he went about so zealously to set forth the worke of God.

e This was the copie that Moses left them, as appeareth, 2. Chron. 34. 14. which either by the negligence of the Priests had bene lost, or els by the wickednesse of idolatrous kings had bene abolished.

† Ebr. melted.

deliuered me a Booke. And Shaphan read it before the King.

11 And when the King had heard the wordes of the booke of the Law, hee rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the ſonne of Shaphan, and Achbor the ſonne of Michaiah, and Shaphan the chanceller, and Asahiah the Kings ſeruant, ſaying,

f Meaning, to ſome Prophet whom God reuiled the knowledge of things vnto, as Ieremi. 21. 1. though at other times they inquired the Lord by Urim and Thummim.

13 Go ye and [f] inquire of the Lord for me, and for the people, and for all Iudah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled againſt vs, becauſe our fathers haue not obeyed the wordes of this booke, to do according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, and Achbor and Shaphan, and Asahiah went vnto Huldah the propheteſſe the wife of Shallum, the ſonne of Tikuah, the ſonne of Harhas keeper of the wardrobe: (and ſhe dwelt in Ieruſalem in the [g] colledge) and they communed with her.

g Or the houſe of doctrine which was neere to the Temple, and where the learned aſſembled to entreat of the Scriptures, and the doctrine of the Prophets.

15 And ſhee anſwered them, Thus ſaith the Lord God of Iſrael, Tell the man that ſent you to me.

16 Thus ſaith the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read,

17 Becauſe they haue forſaken mee, and haue burnt incenſe vnto other gods, to anger me with all the [h] workes of their handes: my wrath alſo ſhall be kindled againſt this place, and ſhall not be quenched:

h The works of mans hand here ſignifie all that man inuenteth beſide the word of God, which are abominable in Gods ſeruice.

18 But to the King of Iudah, who ſent you to inquire of the Lord, ſo ſhall yee ſay vnto him, Thus ſaith the Lord God of Iſrael, The wordes that thou haſt heard, ſhall come to paſſe.

i Meaning, that he did repent, as they that doe not repent, are ſaid to harden their heart, Pſal. 95. 8.

19 But becauſe thine heart did [i] melt, and thou haſt humbled thy ſelfe before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants of the ſame, to wit, that it ſhould be deſtroyed and accurſed, and haſt rent thy clothes, and wept before me, I haue alſo heard it, ſaith the Lord.

k Whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſeruants out of this world.

20 Behold, therefore, I will gather thee to thy fathers, & thou ſhalt be put in thy graue in [k] peace, and thine eyes ſhall not ſee all the euill, which I wil bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idols, after he had killed their Priests. 22 He keepeth the Paſſeouer. 24 He deſtroyeth the coniurers. 29 He was killed in Megiddo. 30 And his ſonne Iehoahaz reigneth in his ſtead. 33 After he was taken, his ſonne Ieboiakim was made King.

THen *the King [a] ſent, and there gathered vnto him all the Elders of Iudah and of Ieruſalem.

*2. Chron. 34. 30.

a Becauſe he ſaw the great plagues of God ſ were threatned he knew no more ſpeedy way to auoyd them, then to turne to God by repentance, which cannot come but of faith: and faith by hearing of the word of God.

2 And the King went vp into the houſe of the Lord, with all the men of Iudah and all the inhabitants of Ieruſalem with him, and the Priests and Prophets, and all the people both ſmall & great: and he read in their eares all the wordes of the booke of the Couenant, which was found in the houſe of the Lord.

b Where the King had his place, Chap. 11. 14.

3 And the King ſtood by [b] the pillar, and made a [c] Couenant before the Lord, that they ſhould walke after the Lord, and keepe his Commandements, and his Teſtimonies, and his ſtatutes with all their heart, and with all their ſoule, that they might accompliſh the wordes of this couenant written in this booke. And all the people ſtood to the Couenant.

c As Joshua did, Joſh. 24 22, 25.

4 Then the King commaunded Hilkiah the hie Priest, and the [d] Prieſtes of the ſecond order, and the keepers of the doore, to bring out of the Temple of the Lord all the veſſels that were made for Baal, and for the groue, and for all the hoſte of heauen, and hee burnt them without Ieruſalem in the fieldes of Kedron, and carried [e] the powder of them into Beth-el.

d Meaning, them which were next in dignitie to the hie Priest.

e In contempt of that altar, which Ieroboam had there built, to ſacrifice to his calues.

5 And hee put downe the [f] Chemarims, whom the Kings of Iudah had founded to burne incenſe in the hie places, and in the Cities of Iudah, and about Ieruſalem, and alſo them that burnt incenſe vnto Baal, to the Sunne and to the Moone, and to the Planets, and to all the hoſte of heauen.

f Meaning, the prieſts of Baal, which were called Chemarims, either becauſe they were blacke garments, or els were ſmoked with burning incenſe to idols.

6 And hee brought out the [g] groue from the Temple of the Lord without Ieruſalem vnto the valley of Kedron, and burnt it in the valley Kedron, and ſtampt it to powder, and caſt the duſt thereof vpon the [h] graues of the children of the people.

g He remooued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Deut. 16. 21. or as ſome reade, the ſimilitude of a groue, which was hanged in the Temple.

h Both in contempt of the idols, and reproch of them which had worſhipped them in their liues.

7 And hee brake downe the houſes of the Sodomites, that were in the houſe of the Lord, where the women woue hangings for the groue.

8 Alſo hee brought all the Priests out of the Cities of Iudah, and defiled the hie places where the Prieſtes had burnt incenſe, euen from Geba to Beer-sheba, and deſtroyed the hie places of the gates, that were in the entring in of the gate of Joshua the gouernour of the Citie, which was at the left hand of the gate of the Citie.

9 Neuertheleſſe the prieſts of the hie places [i] came not vp to the Altar of the Lord in Ieruſalem, ſaue onely they did eate of the vnleauened bread among their brethren.

i Becauſe that thoſe that had forſaken the Lord to ſerue idoles, were not meete to miniſter in the ſeruice of the Lord, for the inſtruction of others.

10 Hee defiled alſo [k] Topheth, which was in the valley of the children of Hinnom, that no man ſhould make his ſonne or his daughter paſſe thorow the fire to Molech.

k Which was a valley neere to Ieruſalem, and ſignifieth a tabret, becauſe they ſmote on the tabret while their children were burning, that their cry ſhould not be heard, Leuit. 18. 21. where after Iosiah commaundeth the ſame to be call in contempt thereof.

11 He put downe also the [l] horses that the kings of Iudah had giuen to the Sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was ruler of the Suburbs, and burnt the charets of the Sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the King breake downe, and hasted thence, and cast the dust of them in the ‖ brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hand of the [m] mount of corruption (which * Salomon the King of Israel had built for Ashtoreth the idole of the Sidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore [n] the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sin, both this altar and also the hie place, brake he downe, and burnt the hie place, and stampt it to powder, and burnt the groue.

16 And as Iosiah turned himselfe, he spied the graues, that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar and polluted it, according to the word of the Lord, that the [o] man of God proclaimed, which cried the same words.

17 Then he said, What title is that which I see? And the men of the city said vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the [p] Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the Cities of Samaria, which the Kings of Israel had made to anger the Lord, and did to them according to all the factes that hee had done in Beth-el.

20 And hee sacrificed all the priests of the hie places that were there vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the King commaunded all the people, saying, *Keepe the Passeouer vnto the Lord your God, * as it is written in the booke of this Couenant,

22 And there was no Passeouer holden [q] like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah.

23 And in the eighteenth yeere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the Soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the wordes of the * Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no King before him that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the [r] fiercenes of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord said, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, & the house whereof I said, * My Name shalbe there.

28 Concerning the rest of the acts of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ * In his dayes Pharaoh Nechoh King of Egypt went vp against the King of Asshur to the riuer Perath. And King Iosiah [s] went against him, whom when Pharaoh saw, he slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iosiah, and anoynted him, and made him King in his fathers stead.

31 * Iehoahaz was three and twenty yeere old when hee began to reigne, & reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euil in the sight of the Lord, according to all that his [t] fathers had done.

33 And Pharaoh Nechoh put him in bondes [u] at Riblah in the land of Hamath, ‖ while he reigned in Ierusalem, and put the land to tribute of an hundred talents of siluer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah King in stead of Iosiah his father, and turned his name to Iehoiakim,

[l] The idolatrous kings had dedicate horses and charets to the Sunne, either to carry the image thereof about as the heathen did, or els to sacrifice them, as a sacrifice more agreeable.

‖ Or, valley.

[m] That was the mount of oliues, so called, because it was full of idoles.
* 1. King. 11. 7.

[n] Which Ieroboam had built in Israel, 1. Kin. 12. 28, 29.

[o] According to the prophesie of Iaddo, 1. King. 13. 2.

[p] Meaning, the Prophet which came after him, and caused him to eat contrary to the commandement of the Lord, which were both two buried in one graue, 1. King. 13. 31.

* 2. Chro. 35. 1.
1. Esdras 1. 1.
* Exod. 12. 3.
deut. 16. 2.

[q] For the multitude and zeale of the people, with the great preparation.

* Leuit. 20. 27.
deut. 18. 11.

[r] Because of the wicked heart of the people, which would not turne vnto him by repentance.

* 1. King. 8. 29. and 9. 3. chap. 21. 7.

* 2. Chron. 35. 20.

[s] Because hee passed through his countrey, he feared lest hee would haue done him harme, and therefore would haue slayen him, yet he consulted not with the Lord, and therefore was slaine.
* 2. Chron. 36. 1, 2.

[t] Meaning, the wicked Kings before.

[u] Which was Antiochia in Syria, called also Hamath.
‖ Or, that he should not reigne.

kim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the gold to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee leuied of euery man of the people of the land, according to his value, siluer and gold to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twenty yeres old, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And he did euil in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar, rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 19 He and his people are caried vnto Babylon. 17 Zedekiah is made King.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan.1.1.

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward he turned, and rebelled against him.

2 And the Lord sent against him bandes of the Chaldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Iudah to destroy it, * according to the word of the Lord, which hee spake by his seruants the Prophets.

* Chap.20.17. and 23.27.

b Though God vses these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

3 Surely by the [b] commaundement of the Lord came this vpon Iudah that he might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that he shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the acts of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

c Not that he was buried with his fathers, but he died in the way as they led him prisoner towards Babylon: read Iere.22.19.

6 So Iehoiakim [c] slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the King of Egypt came no more out of his land: for the King of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that pertained to the King of Egypt.

‖ Or, Euphrates.

8 ¶ Iehoiachin was eighteene yeere old, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euill in the sight of the Lord according to all that his father had done.

* Dan.1.1.

10 * In that time came the seruants of Nebuchad-nezzar King of Babel vp against Ierusalem: so the Citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the Citie, and his seruants did besiege it.

12 This Iehoiachin the King of Iudah [d] came out against the King of Babel, he, and his mother and his seruants, and his Princes, and his Eunuches: and the King of Babel tooke him in the eight yeere [e] of his reigne.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the King of Babylon.

13 *And hee caried out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of gold, which Salomon King of Israel had made in the Temple of the Lord, as the Lord had said.

* Chap.20.17. Isa.39.6.

14 And he caried away all Ierusalem, and all the Princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 *And he caried away Iehoiachin into Babel, and the Kings mother, and the Kings wiues, and his eunuches, and the mightie of the land caried hee away into captiuitie from Ierusalem to Babel.

* 2.Chro.36.10. esther.2.6.

16 And all the men of warre, euen seuen thousand, and carpenters, and locksmithes a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captiues.

17 ¶ *And the king of Babel made Mattaniah his vncle King in his stead, and changed his name to Zedekiah.

* Iere.37.1. and 52.1.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And he did euil in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was against Ierusalem and Iudah, vntil he cast them out of his [f] sight. And Zedekiah rebelled against the King of Babel.

f Out of Ierusalem and Iudah into Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slain. 27 Iehoiachin is exalted.

AND * in the [a] ninth yeere of his reigne, the [b] tenth moneth, and tenth day of the moneth Nebuchad-nezzar King of Babel came, he, and all his hoste against Ierusalem, and pitched against it, and they built ‖ forts against it round about it.

* Iere.39.1. and 52.4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it containeth part of December, and part of Ianuary.

‖ Or, a mount.

2 So the citie was besieged vnto the eleuenth yeere of King Zedekiah.

3 And the ninth day of the moneth the famine was [c] sore in the Citie, so that there was no bread for the people of the land.

c In so much that the mothers did eat their children, Lam.4.10.

4 Then the City was broken vp, and all the men of warre fled by night, by the way of

the [d] gate which is betweene two walles that was by the Kings garden: now the Caldees were by the Citie round about: and the King went by the way of the wildernesse.

5 But the armie of the Caldees pursued after the King, and tooke him in the deserts of Jericho, and all his hoste was scattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they [e] gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and carried him to Babel.

8 ¶ And in the fift moneth, and [f] seuenth day of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan ‖ chiefe steward and seruant of the king of Babel, to Jerusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Jerusalem round about.

11 And the rest of the people that were left in the city, and those that were fled and [g] fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 The pots [h] also and the besoms, and the instruments of musick, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the ashpannes, and the basens, and all that was of golde, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea, and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 * The height of one pillar was eighteene cubites, and the chapiter thereon was brasse, and the height of the chapiter was with networke three cubits, and pomegranates vpon the chapiter round about, all of brasse: and likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the [i] second Priest, and the three keepers of the doore.

19 And out of the city he tooke an eunuch that had the ouersight of the men of warre, and [k] fiue men of them that were in the kings presence, which were found in the citie, and Sopher captaine of the host, who mustred the people of the land, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Judah was caried away captiue out of his owne land.

22 * Howbeit there remained people in the land of Judah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the Captaines of the host and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael, the sonne of Nethaniah, and Johanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Jaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah [l] sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwel in the land, and serue the king of Babel, and yee shall bee well.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seed, came, and ten men with him, and smote Gedaliah, and hee died, and so did he the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the Captaines of the armie arose, and came to [m] Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after [n] Jehoiachin king of Judah was caried away in the twelfe moneth, and the seuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that hee began to reigne, did lift vp the head of Jehoiachin king of Judah out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eat bread before him, all the dayes of his life.

30 And his [o] portion was a continuall portion giuen him by the King, euery day a certaine, all the dayes of his life.

¶ THE

[d] Which was a posterne doore or some secret gate to issue out at.

[e] Or condemned him for his periurie and treason, 2. Chron. 36. 13.

[f] Jeremie writeth Chap. 52. 12. the tenth day, because the fire continued from the seuenth day to the tenth. ‖ Or, Captaine of the guard.

[g] While the siege endured.

* Chap. 20. 17. Iere. 27. 22.

[h] Of these reade Exod. 27. 3.

* 1. King. 7. 15. Iere. 52. 21. 2. chron. 3. 15.

[i] That is, one appointed to succeed in the high Priests roome, if he were sicke or else otherwise letted.

[k] Jeremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

* Iere. 40. 5, 9.

[l] That is, he did exhort them in the Name of the Lord according to Jeremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reuealed will of the Lord. * Iere. 41. 1.

[m] Contrary to Jeremies counsell, Iere. 40. 41. and 42. 43. chapters.

[n] Thus long was he his wife and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence the seed of Dauid was reserued euen vnto Christ.

[o] Meaning, that he had an ordinarie in the Court.

¶ The first Booke of the ‡ Chronicles, or ‖ Paralipomenon.

‡ Ebr words of dayes.

‖ Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians, because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the Kings of Iudah and Israel, which did at large set foorth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

1 *The genealogie of Adam and Noah vntill Abraham.*
27 *And from Abraham to Esau.* 33 *His children.*
43 *Kings and Dukes came of him.*

ADam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methuselah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had beene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham, and Iapheth.

5 ¶ * The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Mesech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath, and Togarmah.

7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim, and ‖ Dodanim.

* Gen. 10 2.

‖ Or, Riphath.

‖ Or, Rodanum.

8 ¶ The sonnes of Ham were Cush, and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba and Hauilah, and Sabta, and Raamah, and Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begate [c] Nimrod, who began to be mightie in the earth.

c Who did first lift vp himselfe aboue others, Gen. 10. 8.

11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:

12 Pathrusim also, & Casluhim, of whom came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth,

14 And the Iebusite, and the Amorite, and the Girgashite,

15 And the Hiuite, and the Arkite, and the Sinite,

16 And the Aruadite, and the Zemarite, and the Hamathite.

d Gen. 10. 22. and 11. 10.

17 ¶ * The sonnes of Shem were Elam and Ashur, & Arpachshad, & Lud, & [d] Aram, and Uz, and Hul, and Gether, and Mesech.

d Of whome came the Syrians, and therefore they are called Aramites throughout all the Scripture.

18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.

e Of him came the Ebrewes which were afterward called Israelites of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of the tribe.

19 Vnto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth deuided: and his brothers name was Iokтan,

20 Then Iokтan begate Almodad and Sheleph, and Hazermaueth and Ierah,

21 And Hadoram and Uzal and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Iokтan.

24 [f] Shem, [g] Arpachshad, Shelah,

f He repeateth Shem againe, because he would come to the stock of Abraham.

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 * Abram, which is Abraham.

g Who came of Shem, and of him Shelah.

28 ¶ The sonnes of Abraham were Izhak, and Ishmael.

* Gen. 11. 26. & 17. 5. and 21. 2.

29 These are their generations. * The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel and Mibsam.

* Gen. 25. 13.

30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,

‖ Or, Hadar.

31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.

32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Iokshan, and Medan, & Midian, and Ishbak, and Shuah: and the sonnes of Iokshan, Sheba, and Dedan.

h Reade Gen. 25. 2.

33 And the sons of Midian were Ephah, and Epher, and Henoch, and Abida, and Eldaah: * All these are the sonnes of Keturah.

* Gen. 25. 4.

34 And * Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.

* Gen. 21. 2.

35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.

i These were borne of three diuers mothers, reade Gen. 36. 4.

* Gen. 36. 4.

36 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, & Gatam, Kenaz, and [k] Timna, and Amalek.

‖ Or, Zepho.

k Which was Eliphaz concubine: reade Gen. 36. 12.

37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.

38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.

39 And the sonnes of Lotan, Hori, and Homam and Timna Lotans sister.

40 The sons of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, & Eshban, and Ithran, and Cheran.

42 The

42 The ſonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The ſonnes of Dishon were Uz, and Aran.

m He maketh mention of the kings that came of Esau, according to Gods promise made to Abraham concerning him, that kings should come of him. These 8. kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.

43 ¶ And theſe were the [m] Kings that reigned in the land of Edom, before a King reigned ouer the children of Iſrael, to wit, Bela the ſonne of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, and Iobab the ſonne of Zerah of [n] Bozrah reigned in his ſtead.

n Which was the principall citie of the Edomites.

45 And when Iobab was dead, Huſham of [o] land of [o] Temanites reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſonne of Bedad which ſmote Midian in the field of Moab, reigned in his ſtead, and the name of his citie was Auith.

47 So Hadad died, and Samlah of Maſhrecah reigned in his ſtead.

48 And Samlah died, and Shaul of Rehoboth by the riuer, reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan the ſonne of Achbor reigned in his ſtead.

50 And Baal-hanan died, & Hadad reigned in his ſtead, and the name of his citie was ‖ Pai, & his wiues name Mehetabel [p] daughter of Matred the daughter of Mezahab.

‖ Or, Pau.

51 Hadad died alſo, & there were Dukes in Edom, Duke Timna, Duke ‖ Aliah, Duke Ieſheth,

‖ Or, Aluah.

52 Duke Aholibamah, Duke Elah, Duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar,

54 Duke Magdiel, Duke Iram: theſe were the Dukes of Edom.

CHAP. II.

1 The genealogie of Iudah vnto Iſhai the father of Dauid

THeſe are the ſonnes of Iſrael, * Reuben, Simeon, Leui and Iudah, Iſſachar, and Zebulun,

* Gen. 29. 32. & 30. 5. and 35. 18

2 Dan, Ioſeph, and Beniamin, Naphtali, Gad, and Aſher.

3 * The ſonnes of [a] Iudah, Er, and Onan, and Shelah, theſe three were borne to him of the daughter of Shua the Canaanite: but Er the eldeſt ſonne of Iudah was euill in the ſight of the Lord, and he ſlew him.

* Gen. 38. 3. and 46. 12. chap. 4. 1.

a Though Iudah was not Iakobs eldest son, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.

4 * And Thamar his daughter in law bare him Pharez, and Zerah: ſo all the ſonnes of Iudah were fiue.

* Gen. 38. 29. matth. 1. 3.

5 * The ſonnes of Pharez, Hezron and Hamul.

* Ruth. 4. 18.

6 The ſonnes alſo of Zerah were ‖ Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.

‖ Or, Zabdi.

b Of these, reade 1. King. 4. 31.

7 And the ſonne of Carmi, ‖ * Achar that troubled Iſrael, tranſgreſſing in the thing excommunicate.

‖ Or, Achan.

* Iosh. 7. 1.

8 The ſonne alſo of Ethan, Azariah.

9 And [q] ſonnes of Hezron that were borne vnto him, Ierahmeel, & [c] Ram, and Chelubai.

c Whom Saint Matth. calleth Aram, Mat. 1. 3.

10 And Ram begate Aminadab, and Aminadab begat Nahshon [d] prince of the children of Iudah,

d That is, chiefe of the familie.

11 And Nahshon begate Salma, & Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate ‖ Iſhai,

‖ Or, Ieſſe.

13 * And Iſhai begate his eldeſt ſonne Eliab, and Abinadab the ſecond, and ‖ Shimma the third,

* 1. Sam. 16. 19. and 17. 12.

‖ Or, Shamnah.

14 Nathaneel the fourth, Raddai the fift,

15 Ozem the ſixt, and Dauid the ſeuenth.

16 Whoſe ſiſters were Zeruiah and Abigail. And the ſonnes of Zeruiah, Abiſhai, and Ioab, and Aſahel.

17 And Abigail bare Amaſa: and the father of Amaſa was Ieſher an Iſhmeelite.

18 ¶ And [e] Caleb the ſonne of Hezron begate Ierioth of Azubah his wife, and her ſons are theſe, Ieſher, and Shobab, and Ardon.

e Who was called Chelubai the sonne of Hezron, verse 9.

19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

20 * And Hur begate Uri, and Uri begat Bezaleel.

* Exod. 31. 2.

21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when he was threeſcore yeere olde, and ſhe bare him Segub.

f Who was prince of mount Gilead, reade, Num. 32. 40.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geſhur with Aram tooke the townes of Iair [g] from them, and Kenath, and the townes thereof, euen threeſcore cities. All theſe were the ſonnes of Machir the father of Gilead.

g That is, the Geshurites and Syrians tooke the townes from Iairs children.

24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him alſo Aſhur the [i] father of Tekoa.

h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.

i Meaning, the chiefe and prince

25 And the ſonnes of Ierahmeel the eldeſt ſonne of Hezron were Ram the eldeſt, then Bunah, and Oren, and Ozen and Ahiiah.

26 Alſo Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the ſons of Ram the eldeſt ſon of Ierahmeel, were Maaz, & Iamin, and Ekar.

28 And the ſonnes of Onam were Shammai and Iada. And the ſonnes of Shammai, Nadab and Abiſhur.

29 And the name of the wife of Abiſhur was called Abihail, and ſhe bare him Ahban and Molid.

30 The ſonnes alſo of Nadab were Seled & Appaim: but Seled died without children.

31 And the ſonne of Appaim was Iſhi, and the ſonne of Iſhi, Sheſhan, and the ſonne of Sheſhan, [k] Ahlai.

k Who died whiles his father was aliue, and therefore it is said, ver. 34. that Sheshan had no sonnes.

32 And the ſonnes of Iada the brother of Shammai were Iether and Ionathan: but Iether died without children.

33 And

33 And the ſonnes of Jonathan were Peleth and Zaza. Theſe were the ſonnes of Jerahmeel.

34 And Sheſhan had no ſons, but daughters. And Sheſhan had a ſeruant that was an Egyptian, named Jarha.

35 And Sheſhan gaue his daughter to Jarha his ſeruant to wife, and ſhe bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Jehu, and Jehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleaſah,

40 And Eleaſah begate Siſamai, and Siſamai begate Shallum,

41 And Shallum begate Jekamiah, and and Jekamiah begate Eliſhama.

42 Alſo the ſonnes of Caleb the brother of Jerahmeel, were Meſha his eldeſt ſonne, which was the [l] father of Ziph: and the ſonnes of Mareſhah the father of Hebron.

43 And the ſonnes of Hebron were Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begate Raham the father of Jorkoam: and Rekem begate Shammai.

45 The ſonne alſo of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran alſo begate Gazez.

47 The ſonnes of Jahdai were Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 She bare alſo Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. * And Achſah was Calebs daughter.

50 ¶ Theſe were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephratah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had ſonnes, and hee ‖ was the ouerſeer of halfe Hamnenoth.

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zarreathites, and the Eſhtaulites.

54 The ſonne of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the houſe of Joab, and ‖ halfe the Manahthites, and the Zorites.

55 And the families of the [o] Scribes dwelling at Jabez, the Tirathites, the Shimeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the houſe of Rechab.

l That is, the chiefe gouernour or prince of the Ziphims, becauſe the prince ought to haue a fatherly care and affection toward his people.

m This difference was betweene the wife and the concubine, that the wife was taken with certaine ſolemnities of mariage, and her children did inherite: the concubine had no ſolemnities in mariage, neither did her children inherit, but had a portion of goods or money giuen them.

* Ioſh. 15. 17.

‖ Or, he that ſaw the half, becauſe the prince ought to ouerſee his ſubiects.

n Meaning the chiefe and principall.

‖ Or, the Zorites the halfe of the Manahthites.

o Which were men learned, and expert in the law.

p Reade Num. 10. 29. and Iudg 1. 16.

CHAP. III.

1 *The genealogie of Dauid, and of his poſteritie vnto the ſonnes of Ioſiah.*

THeſe alſo were the ſonnes of [a] Dauid, which were borne vnto him in Hebron: the eldeſt Amnon of Ahinoam, the Izreelitesſe: the ſecond [b] Daniel of Abigail the Carmeliteſſe.

2 The third, Abſalom, the ſonne of Maachah daughter of Talmai king of Geſhur: the fourth Adonijah the ſonne of Haggith:

3 The fift Shephatiah of Abital: the ſixt Ithream by Eglah his wife.

4 Theſe ſixe were borne vnto him in Hebron: and there he reigned ſeuen yere and ſixe moneths: and in Jeruſalem he reigned three and thirtie yeere.

5 And theſe foure were borne vnto him in Jeruſalem, Shimea, and Shobab, and Nathan, and Salomon of [c] Bathſhua the daughter of Ammiel:

6 Ibhar alſo, ‖ [d] Eliſhama, ‖ Eliphalet,

7 And Nogah, and Nepheg, and Japhia,

8 And Eliſhama, and Eliada, and Eliphalet, nine in number.

9 Theſe are all the ſonnes of Dauid, beſides the ſonnes of the concubines, and Thamar their ſiſter.

10 ¶ And Salomons ſonne was Rehoboam, whoſe ſonne was Abiah, and Aſa his ſon, and Jehoſhaphat his ſonne,

11 And Joram his ſonne, and Ahaziah his ſonne, and Joaſh his ſonne,

12 And Amaziah his ſonne, and Azariah his ſonne, and Jotham his ſonne,

13 And Ahaz his ſonne, and Hezekiah his ſonne, and Manaſſeh his ſonne,

14 And Amon his ſonne, and Joſiah his ſonne.

15 ¶ And of the ſonnes of Joſiah, the [e] eldeſt was ‖ Johanan, the ſecond Jehoiakim, the third Zedekiah, and the fourth Shallum.

16 And the ſonnes of Jehoiakim were Jeconiah his ſonne, and Zedekiah his ſonne.

17 And the ſonnes of Jeconiah, Aſir, and Shealtiel his ſonne:

18 Malchiram alſo and Pedaiah, ‖ Shenazar, Jecamiah, Hoſhama, and Nedabiah.

19 And the ſonnes of Pedaiah were [f] Zerubbabel, and Shimei: and the ſonnes of Zerubbabel were Meſhullam, and Hananiah, and Shelomith their ſiſter,

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, and Juſhabheſed, fiue in number.

21 And the ſonnes of Hananiah were Pelatiah, and Jeſaiah: the ſonnes of Rephaiah, the

a He returneth to the genealogie of Dauid, to ſhew that Chriſt came of his ſtocke.

b Which 2. Sam. 3. 3. is called Cheleab, borne of her that was Nabals wife the Carmelite.

c Called alſo Bath-ſheba the daughter of Eliam: ſo they gaue them diuers names.

d Eliſhama, or Eliſhua, 2. Sam. 5. 15. and Eliphalet died, and Dauid named thoſe ſonnes which were next borne, by the ſame names: In the booke of Kings his children are mentioned which were aliue, and here both they that were aliue and dead.

e So called, becauſe he was preferred to the dignitie royall, before his brother Jehoiakim which was the elder.

‖ Or, Iehoahaz, 2. King. 23. 30.

f S. Matthew ſaith that Zorobabel was ſonne of Salathiel, meaning that he was his nephew, according to the Ebrew ſpeech: for he was Pedaiahs ſonne.

the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the son of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush and Igeal, and Bariah, and Neariah, and Shaphat, g six.

g So that Shemaiah was Shechaniahs natural sonne, and the other fiue his nephewes, and in all were six.

23 And the sonnes of Neariah were Elioenai, and Hezekiiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

CHAP. IIII.

1 *The genealogie of the sonnes of Iudah,* 5 *Of Asher,* 9 *Of Iabez and his praier,* 11 *Of Chelub,* 24 *And Simeon, their habitations,* 34 *And conquests.*

THe a sonnes of Iudah were *Pharez, Hezron, and Carmy, and Hur, & Shobal.

a Meaning, they came of Iudah as nephewes and kinsemen: for only Pharez was his natural sonne

*Gen. 38. 29. and 46. 12. chap. 2. 4.

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zoreathites.

3 And these were of the father of Etam, Izreel, and Ishma and Idbash: and the name of their sister was Hazelelponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the b eldest sonne of Ephratah, the father of Beth-lehem.

b The first borne of his Mother, and not the eldest sonne of his Father.

5 But Asher the father of Tekoa had two wiues, Helean, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haashtari: these were the sonnes of Naarah.

7 And the sonnes of Heleah were Zereth, Izezohar and Ethnan.

8 Also Coz begate Anub, and Zobebah, & the families of Aharhel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name c Iabez, saying, Because I bare him in sorow.

c Otherwise called Othniel, Iudg. 1. 13.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse me indeede, and enlarge my coastes, and d if thine hand be with me, and thou wilt cause mee to be deliuered from euill, that I be not hurt. And God graunted the thing that he asked.

d It is to be vnderstand, that then he would accomplish his vow which he made.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begate Beth-raphа, and Paseah, and Tehinnah the father of the citie of Nahash: these are the men of Rechah.

13 ¶ And the sonnes of Kenaz were Othniel and Seraiah, and the sonne of Othniel Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Ioab the e father of the valley of craftesmen: for they were craftesmen.

e The Lord of that valley where the artifiers did worke.

15 ¶ And the sonnes of Caleb the sonne of f Iephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

f Called also Elron.

16 And the sonnes of Iehaleel were Ziph and Ziphah, Tiria, and Asareel.

17 And the sonnes of Ezrah were Iether and Mered, and Epher, and Ialon, and he begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his ‖ wife Iehudiiah bare Iared the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh ‖ which Mered tooke.

‖ Or, she bare, meaning the second wife of Ezra.

‖ Or, of whom he had Mered.

19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, & Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon & Rinnah, Ben-hanam & Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 ¶ *The sonnes of Shelah, the sonne of Iudah were Er the father of Lecah, and Laadah, the father of Mareshah, and the families of the houshoides of them that wrought fine linnen in the house of Ashbea.

*Gen. 38. 1. 3. 5.

22 And Iokim and the men of Chozeba and Ioash, and Saraph, which had the dominion in Moab, and ‖ Iashubi Lehem. These also are ancient things.

‖ Or, of the inhabitants of Lehem

23 These were potters, and dwelt among plants and hedges: g there they dwelt with the king for his worke.

g They were king Dauids Gardiners, and serued him in his worke.

24 ¶ *The sonnes of Simeon were Nemuel, and Iamin, Iarib, Zerah, and h Shaul.

*Gen. 46. 10. exod. 6. 15.

25 Whose sonne was Shallum, and his sonne, Mibsam, and his sonne Mishma.

h His sonne Dauid is here omitted.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, and Shimei his sonne,

27 And Shimei had sixteene sonnes, and six daughters, but his brethren had not many children, neither was all their familie like to the children of Iudah in multitude.

28 And they dwelt at i Beer-sheba, and at Moladah, and at Hazar Shual,

i These cities belonged to the tribe of Iudah, Iosh. 19. 1. and were giuen to the tribe of Simeon.

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Susim, at Bethbirei, & at Shaaraim. These were their cities vnto the reigne of k Dauid.

k Then Dauid restored them to the tribe of Iudah.

32 And their townes were Etam, & Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were round about these cities vnto Baal. These are their habitations, and the declaration of their genealogie,

34 And Meshobab, and Iamlech, and Ioshah the sonne of Amaziah,

35 And Joel and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, & Iaakobah, & Ieshohaiah, & Asaiah, & Adiel, & Iesimiel, and Benaiah,

37 And Zizа the ſonne of Shiphei, the ſonne of Allon the ſonne of Iedaiah, the ſonne of Shimri, the ſonne of Shemaiah.

38 Theſe were famous princes in their families, and increaſed greatly their fathers houſes.

39 And they [1] went to the entring in of Gedor, euen vnto the Eaſt ſide of the valley, to ſeeke paſture for their ſheepe.

40 And they found fat paſture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And theſe deſcribed by name, came in the dayes of Hezekiah king of Iudah, & ſmote their tents, & the inhabitants that were found there, and deſtroyed them vtterly vnto this day, and dwelt in their roome, becauſe there was paſture there for their ſheepe.

42 And beſides theſe, fiue hundreth men of the ſonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, & Rophaiah, and Vzziel ỹ ſonnes of Ishi were their captaines.

43 And they ſmote the reſt of Amalek that had [m] eſcaped, & they dwelt there vnto this day.

1 For the tribe of Simeon was ſo great in number, that in the time of Ezekiah they ſought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not ſlaine by Saul and Dauid.

CHAP. V.

1 The birthright taken from Reuben and giuen to the ſonnes of Ioſeph. 3 The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Manaſſeh.

THe ſonnes alſo of Reuben the eldeſt ſonne of Iſrael (for hee was the eldeſt, * but had defiled his fathers bed, therefore his birthright was giuen vnto the [a] ſonnes of Ioſeph the ſonne of Iſrael, ſo that the genealogie is not reckoned after his birthright.

2 For Iudah preuailed aboue his brethren, and of him came [b] the Prince, but the birthright was Ioſephs)

3 * The ſonnes of Reuben the eldeſt ſonne of Iſrael, were Hanoch & Pallu, Hezron and Carmi.

4 The ſonnes of Ioel, Shemaiah his ſonne, Gog his ſonne, and Shimei his ſonne.

5 Michah his ſonne, Reaiah his ſonne, and Baal his ſonne.

6 Beerah his ſonne: whom Tilgath Pilneeſer king of Aſſhur [c] caried away: he was a Prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah were the chiefe.

8 And Bela the ſonne of Azaz, the ſonne of Shema, the ſonne of Ioel, which dwelt in [d] Aroer euen vnto Nebo, and Baal-meon.

9 Alſo Eaſtward hee inhabited vnto the entring in of the wildernes from the riuer ‖ Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their hand: & they dwelt in their tents in all the Eaſt parts of Gilead.

11 ¶ And the children of Gad dwelt ouer againſt them in the land of Bashan, vnto Salchah.

12 Ioel was the chiefeſt, and Shapham the ſecond, but Iaani and Shaphat were in Bashan.

13 And their brethren of the houſe of their fathers were Michael, & Meshullam, & Sheba, & Iorai, and Iacan, and Zia, & Eber, ſeuen.

14 Theſe are the children of Abihail, the ſonne of Huri, the ſonne of Iaroah, the ſonne of Gilead, the ſonne of Michael, the ſonne of Ieſhiſhai, the ſonne of Iahdo, the ſonne of Buz.

15 Ahi the ſonne of Abdiel, ỹ ſonne of Guni was chiefe of the houſhold of their fathers.

16 And they dwelt in Gilead in [f] Bashan, and in the townes thereof, and in all the ſuburbs of Sharon by their borders.

17 All theſe were reckoned by genealogies in the daies of Iotham king of Iudah, and in the daies of Ieroboam king of Iſrael.

18 ¶ The ſonnes of Reuben and of Gad, and of halfe the tribe of Manaſſeh, of thoſe that were valiant men, able to beare ſhield & ſword and to drawe a bow, exerciſed in warre, were foure and fortie thouſand, ſeuen hundreth and threeſcore, that went out to the warre.

19 And they made warre with the Hagarims, with [g] Ietur, and Naphiſh, and Nodab.

20 And they were [h] holpen againſt them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and he heard them, becauſe they truſted in him.

21 And they led away their cattell, euen their camels fiftie thouſand, and two hundreth and fiftie thouſand ſheepe, and two thouſand aſſes, and of † perſons an hundreth thouſand.

22 For many fell downe wounded, becauſe the warre was of God. And they dwelt in their ſteads vntill the [i] captiuitie.

23 And the children of the halfe tribe of Manaſſeh dwelt in the land, from Bashan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: for they increaſed.

24 And theſe were the heads of the houſhold of their fathers, euen Epher & Ishi, and Eliel, and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, ſtrong men, valiant and famous, heads of the houſholds of their fathers.

25 But they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God had deſtroyed before them.

26 And the God of Iſrael [l] ſtirred vp the ſpirit of Pul king of Aſſhur, and the ſpirite of Tilgath Pilneeſer king of Aſſhur, and hee caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, and brought

*Gen. 35.22. and 49.4.

a Becauſe they were made two tribes, they had a double portion.

b That is, he was the chiefeſt of all the tribes according to Iakobs prophecie, Gen. 49.8. and becauſe Chriſt ſhould come of him.

*Gen. 46.9. exod. 6.14. numb. 26.5.

c To wit, in the time of Vzziah king of Iſrael, 2. King. 15.29.

d Theſe places were beyond the Eaſt in the land giuen to the Reubenites.

‖ Or, Euphrates.

e The Iſhmaelites that came of Hagar Abrahams concubine.

f Both the whole countrey and one peculiar citie were called by this name Bashan.

g Theſe twaine were the ſonnes of Iſhmael, Gen. 25.15.

h To wit, by the Lord that gaue them the victorie.

† Ebr. the ſoules of men.

i Meaning, the captiuity of the ten tribes vnder Tilgah Pilneeſer.

k Otherwiſe called Baalgad.

l Thus God ſtirred vp the wicked, and vſed them as inſtruments to execute his iuſt iudgement againſt ſinners, although they were led with malice and ambition.

brought them vnto *Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

CHAP. VI.

1 *The genealogie of the sonnes of Leui.* 31 *Their order in the ministerie of the Tabernacle.* 49 *Aaron and his sonnes Priests.* 54 57 *Their habitations.*

THe sonnes of Leui were Gershom, Kohath, and Merari.

2 *And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, *Nadab, and Abihu, and *Eleazar, and Ithamar.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerahiah, and Zerahiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub.

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Johanan,

10 And Johanan begate Azariah (it was he that was [b] Priest in the house that Salomon built in Jerusalem.)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Jehozadak,

15 And [c] Jehozadak departed when the Lord caried away into captiuitie Iudah and Jerusalem by the hand of Nebuchad-nezzar.

16 The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron and Uzziel.

19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui, concerning their fathers.

20 Of Gershom, Libni his sonne, Jahath his sonne, Zimmah his sonne,

21 Joah his sonne, Iddo his sonne, Zerah his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, [d] Aminadab his sonne, *Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Uriel his sonne, Uzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah. The sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Jeroham his sonne, Elkanah his sonne,

28 And the sonnes of Shemuel, the eldest [e] Uashni, then Abiah.

29 The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Uzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.

31 And these be they whome Dauid set for to sing in the house of the Lord, after that the Arke had [f] rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with [g] singing, vntill Salomon had built the house of the Lord in Jerusalem: then they continued in their office, according to their custome,

33 And these ministred with their children of the sonnes of Kohath, Heman a singer, the sonne of Joel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Jeroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Joel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the ‖ sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his ‖ brother [h] Asaph stood on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Jahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari were on the left hande, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.

48 And their [i] brethren the Leuites were [k] appointed vnto all the seruice of the Tabernacle of the house of God,

49 But Aaron and his sonnes burnt incense

* 2. Kings 18.11

* Gen. 46.11. exod. 6.16. chap. 23.12.

* Leuit. 10.1. * Numb. 20.25.

a Which was high Priest after that Abiathar was deposed, according to the prophesie of Eli ede Priest, 1. Sam. 2.31, 35.

b And his valiantly resist king Uzziah, who would haue vsurped the Priests office, 2. Chron. 26. 17, 18.

c That is, he was led into captiuitie with his father Seraiah the high Priest, 2. King. 25.18.

d Who seemeth to be called Izhar, Exod. 6.21.

* Numb. 16.1.

e Who is also called Joel, 1. Sam. 8.2. and the 33 verse of this chapter.

f After it was brought to that place where the Temple should be built, and was no more caried to and fro.

g Reade Exod. 27.21.

‖ Or, nephew.

‖ Or, cousin.

h Meaning, the cousin of Heman, verse 33.

i The Leuites are called the singers brethren, because they came of the same stocke.

k Reade Num. 4.4.

cense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel, according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Uzzi his sonne, Zerahiah his sonne,

52 Meraioth his sonne, Amariah his son, Ahitub his sonne,

53 Zadok his son, and Ahimaaz his sonne.

54 ¶ And these are the [l] dwelling places of them throughout their townes and coastes, euen of the sonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.

55 So they gaue them [n] Hebron in the land of Iudah, and the suburbes thereof round about it.

56 But the fielde of the citie, and the villages thereof, they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for [o] refuge, euen Hebron and Libna with their suburbes, and Iattir, and Eshtemoa with their suburbs,

58 And [p] Hilen with her suburbes, and Debir with her suburbs,

59 And Ashan and her suburbes, and Bethshemesh and her suburbs:

60 ¶ And of the tribe of Beniamin, Geba and her suburbs, and [q] Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirteene cities by their families.

61 And vnto the sonnes of [r] Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manasseh by lot, ten cities.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Unto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.

66 And they of the families of the sons of Kohath, had cities and their coastes out of the tribe of Ephraim.

67 *And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbes, and Gezer and her suburbes,

68 Jokmeam also and her suburbes, and Beth-horon with her suburbes,

69 And Aialon and her suburbes, and Gath Rimmon and her suburbes,

70 And out of the halfe tribe of Manasseh, ‖ Aner and her suburbes, and ‖ Bileam and her suburbes, for the families of the remnant of the sonnes of Kohath.

71 Unto the sonnes of [s] Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, and her suburbes, and ‖ Ashtaroth with her suburbes,

72 And out of the tribe of Issachar, ‖ Kedesh and her suburbes, Daberath and her suburbes,

73 ‖ Ramoth also and her suburbes, and ‖ Anem with her suburbes,

74 And out of the tribe of Asher, Mashal and her suburbs, and Abdon and her suburbes,

75 And ‖ Hukok and her suburbes, and Rehob and her suburbes,

76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbes, and ‖ Hammon and her suburbes, and ‖ Kiriathaim and her suburbes.

77 Unto the rest of the children of Merari were giuen out of the tribe of Zebulun, ‖ Rimmon and her suburbes, ‖ Tabor and her suburbes,

78 And on the other side Iordan by Iericho, euen on the East side of Iordan, out of the tribe of Reuben, *Bezer in the wildernesse with her suburbs, & Jahzah with her suburbs,

79 And Kedemoth with her suburbes, and Mephaath with her suburbes,

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,

81 And Heshbon with her suburbes, and Jaazer with her suburbes,

l Or, cities which were giuen to the Leuites.

m They were first appointed and prepared for.

n Which was also called Kiriath-arba, Gen. 23.2. Ios. 21. 11.

o That he that had killed a man, might flee thereunto for succour, til his cause were tried, Deut. 19.2

p Which Iosua calleth Holon, Iosh. 15.51. and 21.15.

q Or, Almon, Iosh. 21.18.

r That is, they gaue a portion to the Kohathites, wich were the remnant of the tribe of Leui: out of the halfe tribe of Manasseh and out of Ephraim, Verse 66.

* Iosh. 21.21.

CHAP. VII.

1 *The genealogie of Issachar, 6 Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.*

AND the sonnes of Issachar were Tola and ‖ Puah, [a] Jashub, & Shimron, foure.

2 And the sonnes of Tola, Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Ibsam, and Shemuel, heads in the houses of their fathers. Of Tola were valiant men of warre in their generations, [b] whose number was in the dayes of Dauid two and twentie thousand, and sixe hundred.

3 And the sonne of Uzzi was Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Joel, and Ishiah, [c] fiue men all princes.

4 And with them in their generations after the house of their fathers were bands of men of warre for battell, six and thirtie thou-

‖ Or, Tanach, Iosh. 21.25. ‖ Or, Gath-rimmon.

s Who in the first verse is called also Gershon.

‖ Or, Beeshterah, Iosh. 21.27.

‖ Or, Kishon, Iosh. 21.28.

‖ Or, Iarmuth, Iosh 21.29. ‖ Or, Enganim, Iosh. 21.29.

‖ Or, Helkah, Iosh. 21.31.

‖ Or, Ammoth-dor, Iosh. 21.32 ‖ Or, Kartan, Iosh. 21.32.

‖ Or, Iokneam. ‖ Or, Kartah, Iosh. 21.34.

* Iosh. 20.8. and 21.36.

a Who also is called Iob, Gen. 46.13.

b That is, their number was found thus great when Dauid numbred the people, 2. Sam. 24.1.

c Meaning, the foure sonnes, and the father.

land: for they had many wiues and children.

5 And their ‖ brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies fourescore and seuen thousand.

‖ Or, kinsemen.

6 ¶ The sonnes of Beniamin were Bela, and Becher, and [d] Jediael, [e] three.

d Called also Ashbel, Gen. 46. 21. num. 26 38.

e Which were the chiefe: for els there were seuen in all, as appeareth, Gen. 46. 21.

7 And the sonnes of Bela, Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, fiue heads of the houshoides of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure,

8 And the sonnes of Becher, Zemirah, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alemeth: all these were the sonnes of Becher.

9 And they were numbred by their genealogies, according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twentie thousand and two hundreth.

10 And the sonne of Jediael was Bilhan, and the sonnes of Bilhan, Jeush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these were the sonnes of Jediael, chiefe of the fathers, valiant men of warre, seuenteene thousand and two hundreth, marching in battell aray to the warre.

12 And Shuppim, and Huppim were the sonnes of ‖ Ir, but Hushim was the sonne [f] of ‖ another.

Or, Iri.

f Meaning, that he was not the sonne of Beniamin, but of Dan, Gen. 46. 23.

‖ Or, of Aher.

‖ Or, Shillem, Gen. 46 24.

13 ¶ The sonnes of Naphtali, Jahziel, and Guni, and Jezer, and ‖ Shallum [g] of the sonnes of Bilhah.

g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24. 25.

14 The sonne of Manasseh was Ashriel whom shee bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

* Num. 26. 29, 31 Iosh. 17. 1.

15 And Machir tooke to wife the sister of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name ‖ Peresh, and the name of his brother was Sheresh: and his sonnes were Ulam and Rakem.

Or, Iezer, Num. 26. 30.

17 And the sonne of Ulam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And [h] his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

h Meaning, the sister of Gilead.

19 And the sonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Elaadah, and Tahath his sonne,

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of [i] Gath that were borne in the lande, slewe them, because they came downe to take away their cattell.

i Which was one of the fiue principal cities of the Philistims, slew the Ephraimites.

22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

‖ Or, kinsfolkes.

23 And when he went in to his wife, shee conceiued, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his ‖ daughter was Sherah, which built Beth-horon the nether, and the vpper, and Uzzen Sheerah.

‖ Or, niece.

25 And Rephah was his [k] sonne, and Resheph, and Telah his sonne, and Tahan his sonne,

k To wit, of Ephraim.

26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,

27 Non his sonne, Jehoshua his sonne.

28 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, vnto ‖ Azzah, and the villages thereof.

‖ Or, Adaiah.

29 And by the places of the children of Manasseh, Bethshean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ¶ * The sonnes of Asher were Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

* Gen. 46. 17.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzaith.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pasach, and ‖ Bimhal, and Ashuath: these were the children of Japhlet.

‖ Or, Kimbal.

34 And the sonnes of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sonnes of his brother Helem, were Zophah, and Imna, and Shelesh, and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Jether, Jephunneh, and Pispa, and Ara.

39 And the sonnes of Ulla, Arah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of fiue and twentie thousand men.

CHAP.

CHAP. VIII.

1 *The sonnes of Beniamin,* 33 *And race of Saul.*

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

BEniamin also [a]begate Bela his eldest son, Ashbel the second, and Aharah the third,
2 Nohah the fourth, and Rapha the fift.
3 And the sonnes of Bela were Addar, and Gera, and Abihud,
4 And Abishua, and Naaman, and Ahoha,
5 And Gera, and Shephuphan, and Huram.
6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and [b]they were caried away captiues to Monahath,
7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and [c]hee begate Uzza, and Ahihud.
8 And Shaharaim begate certaine in the countrey of Moab, after hee had sent [d]away Hushim and Baara his wiues.
9 He begate, I say, of Hodesh his wife, Iobab and Zibia, and Mesha and Malcham,
10 And Ieuz, and Shachia and Mirma: these were his sonnes, and chiefe fathers.
11 And of Hushim he begate Abitub and Elpaal.
12 And the sonnes of Elpaal were Eber, and Misham and Shamed, (which built Ono, and Lod, and the villages thereof)
13 And Beriah and Shema, (which were the chiefe fathers among the inhabitants of Aialon: they driue away the inhabitants of Gath)
14 And Ahio, Shashak and Ierimoth,
15 And Sebadiah, and Arad, and Eder,
16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,
17 And Zebadiah, and Meshullam, and Hizki, and Heber,
18 And Ishmerai and Izliah, and Iobab, the sonnes of Elpaal,
19 Iakim also, and Zichri, and Sabdi,
20 And Elienai, and Zillethai, and Eliel,
21 And ‖Adaiah, and Beraiah, and Shimrah the sonnes of Shemei,
22 And Ishpan, and Eber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothiah,
25 Iphedeiah and Penuel the sonnes of Shashak,
26 And Shamsherai, and Shehariah, and Athaliah.
27 And Iaareshiah, and Eliah, and Zichri, the sonnes of Ieroham.
28 These were the chiefe [e]fathers according to their generations, euen princes, which dwelt in Ieruſalem.
29 And at [*]Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.
30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab.
31 And Gedor, and Ahio, and Zacher.
32 And Mikloth begate Shimea: these also dwelt with their brethren in Ieruſalem, euen by their brethren.
33 And [f]Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab, and [g]Eshbaal.
34 And the sonne of Ionathan was [h]Merib-baal, and Merib-baal begate Micah.
35 And the sonnes of Micah were Pithon, and Melech, and Tarea, and Ahaz.
39 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,
37 And Moza begate Bineah, whose son was Raphah, and his sonne Eleasah, and his sonne Azel.
38 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.
39 And the sonnes of Eshek his brother were Ulam his eldest sonne, Iehush the second, and Eliphelet the third.
40 And the sonnes of Ulam were valiant men of war which shot with the bowe, and had many sonnes and nephewes, an hundreth and fiftie: all these were the sonnes of Beniamin.

b Meaning, the inhabitants of the citie Geba.

c To wit, Ehud.

d After he had put away his two wiues.

‖ Or, Araiah.

e The chiefe of the tribe of Beniamin that dwelt in Ieruſalem.

* Chap.9.35.

f Who in the 1. Sam.9.1. is called Abiel.

g He is also named Ishbosheth, 2. Sam.2.8.

h He is likewise called Meybibosheth, 2. Sam. 5.6.

CHAP. IX.

1 *All Israel and Iudah numbred.* 10 *Of the Priests and Leuites,* 11. 18 *And of their offices.*

THus all Israel were numbred by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were [a]caried away to Babel for their transgression.
2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, euen Israel the Priests, the Leuites, and the [b]Nethinims.
3 And in Ieruſalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and of Manasseh,
4 Uthai the sonne of Ammihud the sonne of Omri, the sonne of Imri, the sonne of Bani of the children of Pharez, the sonne of Iudah.
5 And of Shiloni, Asaiah the eldest, and his sonnes.
6 And of the sonnes of Zerah, Ieuel, and their brethren sixe hundred and ninetie.
7 And of the sonnes of Beniamin, Sallu the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasennah,
8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Uzzi, the sonne of Michri and Meshullam, the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.
9 And their brethren according to their generations, nine hundreth fifte and sixe: all

a Hitherto he hath described their genealogies before they went into captiuitie: and now hee describeth their history after their returne.

b Meaning, the Gibeonites, which serued in the Temple, trade Ioſh.9.23.

‖Or, chiefe of the families.

these men were ‖ chiefe fathers in the houses holds of their fathers.

10 ¶ And of the Priestes, Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the [c] chiefe of the house of God,

c That is, he was the high Priest.

12 And Adaiah the sonne of Jeroham, the sonne of Pashur, the sonne of Malchiah, and Maasai the sonne of Adiel, the sonne of Jahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the housholdes of their fathers, a thousand seuen hundreth and threescore valiant men, for the [d] worke of the seruice of the house of God.

d To serue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah of the sonnes of Merari.

15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the [e] Kings gate Eastward.

e So called, because the king came into the Temple thereby, and not the common people.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the worke, and office to keep the gates of the [f] Tabernacle: so their families were ouer the hoste of the Lord, keeping the entrie.

f Their charge was, that none should enter into those places, which were onely appointed for the Priests to minister in.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid established these and Samuel the Seer ‖ in their perpetuall office.

‖Or, for their fidelitie.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards.

24 The porters were in foure quarters, Eastward, Westward, Northward & Southward.

25 And their brethren, which were in their townes, came at s seuen dayes from time to time with them.

g They serued weekly, as Ezek. 4.10.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the ‖ chambers, and of the treasures in the house of God.

‖Or, opening of the doores.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuary, & of the [h] floure, and the wine, and the oile, & the incense, & the sweet odours.

h Whereof the meat offering was made, Leuit. 2.1.

30 And certaine of the sons of the Priests made ointments of sweet odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the ouersight of the *shewbread to prepare it euery Sabbath.

* Exod. 25.30.

33 And these are the singers, the chiefe fathers of the Leuites, which [i] dwelt in the chambers, and had none other charge: for they had to doe in that businesse day and night.

i But were continually occupied in singing praises to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 * And in Gibeon dwelt ‖ the father of Gibeon, Jeiel, and the name of his wife was Maachah.

* Chap. 8.29.
‖Or, Abigibeon.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimean: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And * Ner begate Kish, and Kish begat Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and Eshbaal.

* 1.Sam. 14.51. chap. 8.33.

40 And the sonne of Jonathan was Merib-baal: and Merib-baal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech and Tahrea.

42 And Ahaz begate [k] Jarah, and Jarah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

k Who was also called Jehoadah, Chap. 8.36.

43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Eleasah, and his sonne Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 *The battell of Saul against the Philistims,* 4 *In which hee dieth,* 6 *And his sonnes also.* 13 *The cause of Sauls death.*

Then

* 1.Sam.31.1. NOw * the Philistims fought against Israel, and the men of Israel fled before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul, and after his sonnes, and the Philistims smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was sore against Saul, and the archers † hit him, and he was wounded of the archers.

† Ebr. found.

4 Then sayd Saul to his armour bearer, Draw out thy sword, and thrust mee thorow therewith, lest these vncircumcised come and mocke at mee: but his armour bearer would not, for hee was sore afrayd: therefore Saul tooke the sword and fell vpon it.

5 And when the armour bearer sawe that Saul was dead, hee likewise fell vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came, and dwelt in them.

8 And on the morrow when the Philistims came to spoile thē that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

† Ebr. fallen.

9 And when they had stript him, they tooke his head, and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they laid vp his armour in the house of their god, and set vp his head in the house of [a] Dagon.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

11 ¶ When all they of Jabesh Gilead heard all that ỹ Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodies of his sonnes, and brought them to Jabesh, and buried the bones of them vnder an oke in Jabesh, and fasted seuen dayes.

13 So Saul died for his transgression, that he committed against the Lord, * euen against the word of the Lord, which he kept not, and in that hee sought and asked counsell of a ‖ * familiar spirit,

* 1.Sam.15.23.

‖ Or, witch, and sorceresse.

* 1.Sam.28.8.

14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Jshai.

CHAP. XI.

3 *After the death of Saul is Dauid anointed in Hebron.* 5 *The Iebusites rebell against Dauid, from whom he taketh the tower of Zion.* 6 *Ioab is made captaine.* 10 *His valiant men.*

2.Sam.5.1.

THen * all Israel [a] gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2.Sam.5.5.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, & Dauid made a couenant w̄ them in Hebron before the Lord. And they anointed Dauid king ouer Israel, * according ỹ word of the Lord by the hand of Samuel.

* 1.Sam.16.13.

4 ¶ And Dauid and all Israel went to Jerusalem, which is Jebus, where were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Jebus sayd to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid sayd, * Whosoeuer smiteth the Jebusites first, shall be the chiefe and captaine. So Joab the sonne of Zeruiah went first vp, and was captaine.

* 2.Sam.5.8.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And he built the city on euery side, from Millo euen round about, and Joab repaired the rest of the citie.

* 2.Sam.5.9.

9 And Dauid prospered and grewe: for the Lord of hosts was with him.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

* 2.Sam.23.8.

11 And this is the number of the valiant men whom Dauid had, Jashobeam the sonne of Hachmoni, the [b] chiefe among thirty: he lift vp his speare against three hundred, whom he slew at one time.

b Meaning, the most excellent and best esteemed for his valiantnesse: some reade, the chiefe of the princes. ‖ Or, his vnele.

12 And after him was Eleazar the sonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stoode in the middes of the field, [c] and saued it, and slew the Philistims: so the Lord gaue a great victory.

c This acte is referred to Shammah, 2.Sam.23.11. which seemeth was the chiefest of these.

15 ¶ And three of the [d] thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

d That is, Eleazar and his two companions.

16 And when Dauid was in the hold, the Philistims garison was at Beth-lehem.

17 And Dauid longed, and sayd, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

* 2.Sam.23.15.

18 Then these three brake thorowe the

hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,

19 And said, Let not my God suffer me to doe this: should I drinke the [e] blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore hee would not drinke it: these things did these three mighty men.

e That is this water, for the which they ventured their blood.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, and he lift vp his speare against three hundreth, and slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their captaine: * but he attained not vnto the first three.

* 2. Sam. 23. 19.

22 Benaiah the sonne of Iehoiada (the son of a valiant man) which had done many acts, and was of Kabzeel, he slew two ‖ strong men of Moab: he went downe also and slew a Lion in the middes of a pit in the time of snow.

‖ Or, Lyons.

23 And hee slew an Egyptian, a man of great stature, euen fiue cubits long, and in the Egyptians hand was a speare like a weauers beame: and he went down to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

25 Behold, hee was honourable among thirty, but he attained not vnto the [f] first three. * And Dauid made him of his counsell.

f Meaning, those three which brought the water to Dauid.

* 2. Sam. 23. 23.

26 ¶ These also were valiant men of warre, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,

27 [g] Shammoth the Harodite, Helez the Pelonite,

g Called also Shemmoah, 2. Sam. 23. 25.

28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Antothite,

29 [h] Sibbecai the Husathite, Ilai the Ahohite,

h He is also called Mebunnai, 2. Sam. 23. 27.

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmaueth the Baharumite, Eliahba the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur,

36 Hepher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahzai the Berothite, the armour bearer of Ioab, the sonne of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the sonne of Maachah, and Iehaphat the Mithnite,

44 Uzia the Ashterathite, Shama and Ieiel the sonnes of Hotham the Aroerite,

45 Iediael the sonne of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioshauiah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 Who they were that went with Dauid when hee fled from Saul. 14 Their valiantnesse. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.

THese also are they that came to Dauid to [a] Ziklag, while he was yet kept close because of Saul the sonne of Kish: and they were among the valiant and helpers of the battel.

a To take his part against Saul, who persecuted him.

2 They were weaponed with bowes, and could vse the right & the left hand with stones and with arrowes, and with bowes, and were of Sauls [b] brethren, euen of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent shooters with slings, Iudg. 20. 16.

3 The chiefe were Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the sonnes of Azmaueth, Berachah and Iehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iehaziel, and Iohanan, and Iosabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Isshiah, and Azarel, and Ioezer, Iashobeam of Hakorchim,

7 And Ioelah, and Zebadiah, the sonnes of Iehoram of ‖ Gedor,

‖ Or, Gedua.

8 And of the Gadites there separated themselues vnto Dauid vnto the holde of the wildernes, valiant men of warre, and men of armes, and apt for battell, which could handle ‖ speare and shielde, and their faces were like the faces of [c] Lyons, and were like the Roes in the mountaines in swiftnesse,

‖ Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 ‖ Mishman-

10 ‖ Mishmannah the fourth, Jeremiah the fift,

‖ Or, Mashmannah.

11 Attai the sixt, Eliel the seuenth,

12 Johanan the eight, Elzebad the ninth,

13 Jeremiah the tenth, Machbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the host: one of the least could resist an hundred, and the greatest a thousand.

15 These are they that went ouer Jorden in the [d] first moneth when he had filled ouer all his bankes, and put to flight all them of the valley, to ward the East and the West.

d Which the Ebrewes called Nisan or Abib, conteining halfe March and halfe April, when Jorden was wont to ouerflow his bankes, reade Josh 3.15.

16 And there came of the children of Beniamin and Judah, to the holde vnto Dauid,

17 And Dauid went out to meete them, and answered & said vnto them, If ye be come peaceably vnto me to helpe mee, mine heart shall be knit vnto you, but if you come to betray me to mine aduersaries, seeing there is no wickednesse in mine hands, the God of our fathers behold it, and rebuke it.

e The spirit of boldnesse and courage mooued him to speake thus.

18 And the [e] spirit came vpon Amasai, which was the chiefe of thirtie, and he said, Thine are we, Dauid, and with thee, O sonne of Jshai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison.

19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistims against Saul to battell, but they [f] helped them not: for the princes of the Philistims * by aduisement sent him away, saying, Hee will fall to his master Saul ‖ for our heads.

f They came onely to helpe Dauid and not to succour the Philistims, which were enemies to their countrey.
* 1.Sam.29.4.
‖ Or, on the ieopardie of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, heads of the thousands that were of Manasseh.

g To wit, of the Amalekites which had burned the citie Ziklag, 1.Sam. 30.1,9.

21 And they helped Dauid against [g] that band: for they were all valiant men and were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of [h] God.

h Meaning, mighty or strong: for the Ebrewes say a thing is of God when it is excellent.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to ỹ word of the Lord.

24 The children of Judah that bare shield and ‖ speare, were sixe thousand and eight hundred armed to the warre.

‖ Or, buckler.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundred.

26 Of the children of Leui foure thousand and sixe hundred.

i Of the Leuites which came by descent of Aaron.

27 And Jehoiada was the chiefe of them of [i] Aaron: and with him three thousand and seuen hundred.

28 And Zadok a young man very valiant, and of his fathers household came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time [k] kept the ward of the house of Saul.

k That is, the greatest number tooke Sauls part.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Jssachar which were men that had vnderstanding of the [l] times, to know what Jsrael ought to doe: the heads of them were two hundred, and all their brethren were at their commandement.

l Men of good experience, which knew at all times what was to be done.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand ‖ which could set the battell in arap: they were not of a † double heart.

‖ Or, set themselues in aray.
† Ebr. heart and heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan expert in battell eight and twentie thousand, and sixe hundred.

36 And of Asher that went out to the battel and were trained in the warres, fortie thousand.

37 And of the other side of Jorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundred and twentie thousand.

38 [m] All these men of warre ‖ that could leade an armie, came with ‖ vpright heart to Hebron to make Dauid King ouer all Jsrael: and all the rest of Jsrael was of one accord to make Dauid King:

m So that his whole hoste were three hundred twentie and two thousand, two hundred twentie and two.
‖ Or, right in their aray.
† Or, with a good courage.

39 And there they were with Dauid three dayes, eating and drinking: for their [n] brethren had prepared for them.

n The rest of the Jsraelites.

40 Moreouer they that were neere them vntill Jssachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, euen meate, floure, figges, and raisins, and wine and oyle, and beeues and sheepe abundantly: for there was ioy in Jsrael.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because he toucheth it.

AND Dauid counselled with the captaines of thousands and of hundreds, and with all the gouernours.

2 And Dauid sayd to all the Congregation of Jsrael, If it seem good to you, and that it

it proceedeth of the Lorde our God, we will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbs) that they may assemble themselues vnto vs.

a His first care was to restore religion, which had in Sauls dayes beene corrupted and neglected.

3 And we will bring againe the a Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs do so: for the thing seemed good in the eyes of all the people.

* 2. Sam. 6. 2.

5 ¶ * So Dauid gathered all Israel together from ‖ Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from b Kiriath-iearim.

‖ Or, Nilus.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam. 6. 3.

6 And Dauid went vp and all Israel to ‖ Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lorde that dwelleth betweene the Cherubims, where his Name is called on.

‖ Or, Baale, reade 2. Sam. 6. 2.

7 And they caried the Arke of God in a newe cart out of the house of Abinadab: and Uzza and Ahio c guided the cart.

c The sonnes of Abinadab.

8 And Dauid and all Israel played before d God with all their might, both with songs and with harps, and with viols, and with timbrels and with cymbals, and with trumpets.

d That is, before the Arke where God shewed himselfe: so that the signe is taken for the thing signified, which is cõmon to all sacraments both in the olde and new Testament.

9 ¶ And when they came vnto the threshing floore of e Chidon, Uzza put forth his hand to hold the Arke, for the oxen did shake it.

e Called also Nachon, 2. Sa. 6. 6.

10 But the wrath of the Lorde was kindled against Uzza, and hee smote him, because hee layed his hande vpon the Arke: so he died there f before God.

f Before ye Arke for vsurping that which did not appertaine to his vocation: for this charge was giuẽ to the Priests, Num. 4 15. so that here all good intentions are condemned, except they be commanded by the word of God.

11 And Dauid was angry, because the Lord had made a breach in Uzza, and he called the name of that place Perez-uzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to mee the Arke of God?

13 Therfore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of g Obed Edom the Gittite.

g Who was a Leuite, & called Gittite, because he had dwelt at Gath.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: And the Lorde blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

* 2 Sam 5.11. † Ebr. Zor.

THen * sent Hiram the King of † Tyrus messengers to Dauid, and Cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, and that his kingdome was lift vp on high, because of his a people Israel.

a Because of Gods promise made to the people of Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which hee had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, and b Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

b Elpalet and Nogah are not mentioned, 2. Sam. 5. 14. & there are but eleuen, and here thirteene.

‖ Or, Eliada.

8 But when the Philistims heard that Dauid was anointed King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spread themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I go vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Goe vp: for I wil deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid said, God hath diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, c Baal-perazim.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Againe the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulbery trees.

15 And when thou hearest the noyse of one going in the tops of the mulbery trees, then go out to battel: for God is gone forth before thee, to smite the host of the Philistims.

16 So Dauid did as God had commaunded him: and they smote the host of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all landes: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring again the Arke with ioy. 29 Dauid dancing before it, is despised of his wife Michal.

AND Dauid made him houses in the a citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

a That was in the place of the citie called Zion, 2. Sam. 5. 7. 9.

2 Then Dauid said, * None ought to carie the Arke of God, but the Leuites: for the

* Num. 4 2, 20.

Lord

Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordeined for it.

b From the house of Obed Edom, 2. Sam. 6,10,12.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Uriel the chiefe, and his ‖ brethren sixe score.

‖ Or, kinsemen.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundred and twentie.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundred and thirty.

c Who was the sonne of Uzziel, the fourth sonne of Kohath, Exo. 6.18,22. and num. 3.30.

8 Of the sonnes of [c] Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren fourescore.

d The third sonne of Kohath, Exod. 6, 18.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Uriel, Asaiah and Joel, Shemaiah, and Eliel, and Amminadab:

12 And hee sayd vnto them, Yee are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

e Prepare your selues, & be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle.

13 For * because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after due [f] order.

* Chap. 13,10.

f According as he hath appointed in the Law.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, * according to the word of the Lord.

* Exo. 25,14,15.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with [g] instruments of musicke, with violes, and harps, and cymbals, that they might make a sound, and lift vp their voice with ioy.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

17 So the Leuites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, and of the sons of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the [h] second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and Mikneah, and Obed Edom, and Ieiel the porters.

h Which were inferiour in dignitie.

19 So Heman, Asaph, and Ethan were singers to make a sound with cymbals of brasse.

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah with violes on [i] Alamoth,

i This was an instrument of musicke, of a certeine tune, whereunto they accustomed to sing Psalmes.

21 And Mattithiah, and Eliphelehu, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon [k] Sheminith Jenazzeah.

k Which was the eight tune, ouer the which hee that was most excellent had charge.

22 But Chenaniah the chiefe of the Leuites had [l] the charge, bearing the burden in the charge, for he was able to instruct.

l To wit, to appoint Psalmes, and songs to them that sung.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom and Iehiah were porters [m] for the Arke.

m With Berechiah and Elkanah, verse 23.

25 * So Dauid and the Elders of Israel and the captaines of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioy.

* 2. Sam. 6, 12.

26 And because that God [n] helped the Leuites that bare the Arke of the couenant of the Lord, they offered [o] seuen bullockes and seuen rammes.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast, which Dauid offered at euery sixe pace, 2. Sam. 6,13.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen [p] Ephod.

p Reade 2. Sam. 6.14.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting and sound of cornet, and with trumpets, and with cymbals, making a sound with violes and with harpes.

29 And when the Arke of the [q] couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and * she despised him in her heart.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them.

* 2. Sam. 6.16.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordeineth Asaph and his brethren to minister before the Lord. 8 Hee appointeth a notable Psalme to be sung in praise of the Lord.

SO * they brought in the Arke of God, and set it in the middes of the Tabernacle that Dauid had pitched for it, and they offred burnt offerings and peace offerings before God.

* 2. Sam. 6.17.

2 And when Dauid had made an ende of offering the burnt offering and the peace offerings, he [a] blessed the people in the Name of the Lord.

a He called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.

3 And he dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Leuites to minister before the Arke of the Lord, and

and to [b] rehearse and to thanke and praise the Lord God of Israel:

5 Asaph the chiefe, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Jeiel with instruments, violes and harpes, and Asaph to make a sound with cymbals,

6 And Benaiah and Ahaziel Priests, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did [c] appoint at the beginning to giue thankes to the Lord by the hand of Asaph and his brethren.

8 * Praise the Lorde and call vpon his Name: declare his [d] works among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his [e] wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the [f] iudgments of his mouth,

13 O seede of Israel his seruant, O the children of Iaakob his [g] chosen.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his couenant for euer, and the word, which he commanded to a thousand generations:

16 * Which hee made with Abraham, and and his othe to Izhak:

17 And hath confirmed it to Iaakob for a Law, & to Israel for an euerlasting couenant,

18 Saying, To thee will I giue the land of Canaan, the † lot of your inheritance.

19 When ye were [h] few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdom to another people,

21 He suffred no man to do them wrong, but rebuked [i] kings for their sakes, saying,

22 Touch not mine [k] anointed, and do my [l] Prophets no harme.

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to bee praised, and he is to be feared aboue all gods.

26 For all the gods of the people are [m] idols, but the Lord made the heauens.

27 Praise and glory are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lorde the glory of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuary.

30 [n] Tremble ye before him, all the earth, surely the world shal be stable and not moue.

31 Let the [o] heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: Let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for he commeth to [p] iudge the earth.

34 Praise the Lord, for he is good, for his mercy endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and [q] glorie in thy praise.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, [r] So be it, and praise the Lord.

37 ¶ Then hee left there before the Arke of the Lords couenant, Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom & his brethren, three score and eight: and Obed Edom the sonne of Jeduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offrings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with [s] them were Heman and Jeduthun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercy endureth for euer.

42 Euen with them were Heman and Jeduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musicke: and the sonnes of Jeduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to [t] blesse his house.

b To wit, Gods benefits toward his people.

c Dauid gaue them this psalme to praise ỹ Lord, signifying that in all our enterpryses the Name of God ought to be praised and called vpon.

* Psal. 105. 1. isa 12. 4.

d Whereof this is the chiefest that he hath chosen himselfe a Church to call vpon his Name.

e Who of his wonderfull prouidence hath chosen a few of the stocke of Abraham to be his children.

f In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby that the promise of adoption onely appertaineth to the Church.

* Gen. 22. 16, 17, 18. luke 1. 73. hebr. 6. 17.

† Ebr. coard, whereby parcels of land were measured.

h Meaning, from the time that Abraham entred, vnto the time that Iaakob went into Egypt for famine.

i As Pharaoh and Abimelech.

k Mine elect people and them whom I haue sanctified.

l To whome God declared his word and they declared it to their posteritie.

* Psal. 95. 1.

m His strong faith appeareth herein, ỹ though all the world would follow idoles, yet hee would cleaue to the liuing God.

n Humble your selues vnder the mighty hand of God.

o He exhorteth the dumbe creatures to reioyce with him in considering ỹ greatnesse of the grace of God.

p To restore all things to their estate.

q He esteemeth this to be the chiefest felicity of man.

r He willeth all the people both in heart and mouth to consent to these praises.

s With Zadok and the rest of the Priests.

t Declaring that after our duety to God, we are chiefly bound to our own house, for the which as for all other things, we ought to pray vnto God, & instruct our families to praise his name.

CHAP. XVII.

3 *Dauid is forbidden to build an house vnto the Lord.*
12 *Christ is promised vnder the figure of Salomon.*
18 *Dauid giueth thanks,* 23 *and prayeth vnto God.*

NOw * afterward when Dauid dwelt in his house, he said to Nathan the Prophet, Beholde, I dwell in an house of [a] cedar trees, but the Arke of the Lords couenant remaineth vnder [b] curtaines.

2 Then Nathan said to Dauid, Doe [c] all that is in thine heart: for God is with thee.

* 2. Sam. 7. 2.

a Well built and faire.

b That is, in tents couered with skinnes.

c As yet God had not reuealed to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

2 And

3 And the same [d] night euen the word of God came to Nathan, saying,

4 Goe and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue beene from [e] tent to tent, and from habitation to habitation.

6 Whereseuer I haue [f] walked with all Israel, spake I one word to any of the iudges of Israel (whome I commanded to feede my people) saying, Why haue ye not built me an house of ceoar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hosts, I tooke thee from the sheepecoat [g] and from following the sheepe, that thou shouldest be a prince ouer my people Israel.

8 And I haue beene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue ‖ made thee a name, like the name of the great men that are in the earth.

9 Also I will appoint a place for my people Israel, and [h] will plant it, that they may dwell in their place, and moone no more: neither shall the † wicked people ‖ vexe them any more, as at the beginning,

10 And since the time that I commanded Iudges ouer my people Israel: And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will [i] build thee an house.

11 And when thy dayes shalbe fulfilled to goe with thy fathers, then will I raise vp thy seed after thee, which shalbe of thy sonnes, and will stablish his kingdome.

12 He shall build me an house, and I will stablish his throne for [k] euer.

13 I will be his father, and he shall be my sonne, and I will not take my mercy away from him, as I tooke it from him that was before [l] thee.

14 But I will establish him in mine house, and in my kingdome for euer, and his throne shalbe stablished for euer.

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the king [m] went in and ‖ sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me [n] hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of [o] hie degree, O Lord God.

18 What can Dauid desire more of thee, for the honour of thy seruant? for thou know-

est thy seruant.

19 O Lord, for thy seruants sake, euen according to thine [p] heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Moreouer, what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, be confirmed for euer, and doe as thou hast said,

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hosts, God of Israel, is the God of [q] Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast [r] reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath † beene bold to pray before thee.

26 Therefore nowe Lord (for thou art [s] God, and hast spoken this goodnesse vnto thy seruant.)

27 Now therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 *The battell of Dauid against the Philistims,* 2 *And against Moab,* 3 *Zobah,* 5 *Aram,* 12 *And Edom.*

AND after this, Dauid smote the Philistims, and subdued them, and tooke [a] Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, ‖ and brought gifts.

3 ¶ And Dauid smote ‖ Hadarezer king of Zobah vnto Hamath, as he went to stablish his border by the riuer ‖ Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twenty thousand footmen, and [t] destroyed all the charets, but hee reserued of them an hundred charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two & twentie thousand.

6 And Dauid put a garison in Aram of ‖ Damascus, & the Aramites became Dauids seruants,

d After that Nathan had spoken to Dauid.

e That is, in a tent which remooued to and fro.

f Meaning, whereseuer his Arke went, which was a signe of his presence.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou canest not to this dignitie through thine owne merits, but by my pure grace.

‖ Or, gotten thee fame.

h Make them sure that they shall not remoue.

† Ebr. sonnes of iniquitie.

‖ Or, consume.

i Will giue thee great posteritie.

k That is, vnto the comming of Christ: for then these figures should cease.

l Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

‖ Or, remained.

n Meaning, to this kingly estate

o Thou hast promised a kingdome that shall continue to me and my posterity, and that Christ shall proceede of me.

p Freely, and according to the purpose of thy will without any deseruing.

q That is, hee sheweth himselfe in deede to be their God, by deliuering them from dangers, and preseruing them.

r Thou hast declared vnto me by Nathan the Prophet.

† Ebr. hath found.

s And canst not breake promise.

a Which 2. Sam. 8. 1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection

‖ Or, payd tributs

‖ Or, Hadadezer.

‖ Or, Euphrates.

t 2. Sam. 8. 4.

‖ Or, Darmesek.

seruants,

seruants, and brought giftes: and the Lord
b That is, in all things that he enterprised. b preserued Dauid whersoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from c Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

c Which, 2. Sam. 8. 8. are called Betah and Berothai.
* 1. King. 7. 23. iere. 52. 20.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore he sent d Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde and siluer and brasse.

d Called also Ioram, 2. Sam. 8. 10.

11 And king Dauid did dedicate them vnto the Lord, with the siluer and golde that he brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

e Because the Edomites and the Syrians ioyned their power together, it is said 2. Sam. 8. 12. that the Aramites were spoiled.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley f eighteene thousand,

f Which is vnderstood that Ioab slew twelue thousand, as is in the title of the threescore psalme, and Abishai the rest.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and þ Lord preserued Dauid whersoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement & iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the host, and Iehoshaphat the sonne of Ahilud recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and ‖ Shausha the Scribe,

‖ Or, Seraiah.

17 *And Benaiah the sonne of Iehoiada was ouer the g Cherethites & the Pelethites: and the sonnes of Dauid were chiefe about the King.

* 2. Sam. 8. 17, 18

g Reade 2. Sam. 8. 18.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid, 15 and is ouercome.

* 2. Sam. 10. 2.

AFter this also * Nahash the king of the children of Ammon died, and his sonne reigned in his stead.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nahash, because his a father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

a Because Nahash receiued Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to b search, to seeke and to spie out the land?

b Thus the malicious euer interpret the purpose of the godly in the worst sence.

4 Wherefore Hanun tooke Dauids seruants, and c shaued them, and cut off d their garments by the halfe vnto the buttockes, and sent them away.

c They shaued off the halfe of their beards, 2. Sam. 10. 4.
d To put them to shame and villenie, whereas the ambassadors ought to haue beene honoured, and because the Iewes vsed to weare side garments & beards, they thus disfigured them to make them odious to others.

5 And there went certaine and told Dauid concerning the men: and he sent to meete them (for the men were exceedingly ashamed) and the King said, Tary at Iericho, vntill your beards be growen: then returne.

‖ Or, had made themselues to be abhorred of Dauid.
* 2. Sam. 10. 6, 8.

6 ¶ When the children of Ammon sawe that they ‖ stanke in the sight of Dauid, then sent Hanun & the children of Ammon a thousand talents of siluer to hire them charets and horsemen out * of Aram Maharaim and out of Aram Maachah, and out of e Zobah.

e Which were fiue in all.

7 And they hired them two and thirtie thousand charets, and the King of Maachah and his people, which came and pitched before f Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

f Which was a citie of the tribe of Reuben beyond Iorden.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the city. And the kings that were come, were by themselues in the field.

10 When Ioab saw that the front of the battell was against him before and behinde, then he chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abishai his brother, and they put themselues in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our g people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

g He declareth that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be courageous and commit the successe to God.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come foorth that were beyond the h riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

h That is, Euphrates.

17 And when it was shewed Dauid, hee gathered

gathered all Israel, and went ouer Jorden, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites [i] seuen thousand charets, & fourty thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

[i] For this place reade 2. Sam. 10, 18.

CHAP. XX.

1 *Rabbah destroyed.* 3 *The Ammonites tormented.* 4 *The Philistims are thrise ouercome with their giants.*

AND *when the yeere was expired, in the time that Kings go out a warfare, Joab caried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged [a] Rabbah (but Dauid caried at Jerusalem) and Joab smote Rabbah and destroyed it.

2 *Then Dauid tooke the crowne of their king from off his head, and found it the weight of a [b] talent of gold, with precious stones in it: and it was set on Dauids head, & he brought away the spoile of the city exceeding much.

3 And hee caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Jerusalem.

4 ¶ *And after this also there arose warre at ‖ Gezer with the ‖Philistims: then Sibbechai the Hushathite slew ‖ Sippai, of the children of ‖ Haraphah, and they were subdued.

5 And there was yet another battell with the ‖Philistims: & Elhanan the sonne of Jair slew [c] Lahmi, the brother of Goliath ♭ Gittite, whose speare staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by [d] sixes, euen foure and twentie, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Jehonathan the son of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

[a] Which was the chiefe citie of the Ammonites.

* 2. Sam. 12. 29. 30.

[b] Which mounteth about the value of seuen thousand and seuentie crownes which is about threescore pounds weight.

* 2. Sam. 21. 18.

‖ Or, Gob, 2. Sam. 21. 18.

‖ Or, Saph.

‖ Or Raphaim, or the gyants.

[c] Reade 2. Sam. 21, 19.

[d] Meaning, that he had sixe a piece on handes and feet.

CHAP. XXI.

1 *Dauid causeth the people to be numbred,* 14 *And there die seuentie thousand men of the pestilence.*

AND [a] Satan stoode vp against Israel, and prouoked Dauid to number Israel:

2 Therefore Dauid sayd to Joab, and to the rulers of the people, Goe, and number Israel from [b] Beer-sheba euen to Dan, & bring it to me, that I may know the number of them.

3 And Joab answered, The Lord increase his people an hundreth times so many as they be, O my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why should hee be a cause of [c] trespasse to Israel?

4 Neuertheless the Kings word preuailed against Joab. And Joab departed & went thorow all Israel, and turned to Jerusalem.

5 And Joab gaue the number and summe of the people vnto Dauid: and all Israel were [d] eleuen hundreth thousande men that drewe sword: and Judah was [e] foure hundreth and seuentie thousand men that drew sword.

6 But the Leuites and Beniamin counted he not among them: for the Kings word was abominable to Joab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said to God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids ‖Seer, saying,

10 Go and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries and the sword of thine enemies ‖ to take thee, or els the sword of the Lord & pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: nowe therefore aduise thee, what word I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderfull strait, let me now fal into the hand of the Lord: for his mercies are exceeding great, and let me not fal into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Jerusalem to destroy it. And [f] as he was destroying, the Lord beheld, and [g] repented of the euil, and sayde to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing-floore of ‖ Ornan the Jebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen with his sworde drawen in his hand, and stretched out toward Jerusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I

[a] He tempted Dauid in setting before his eyes his excellencie and glory, his power and victories reade 2. Sam. 24. 1.

[b] That is, from Dany to Berth.

[c] It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious mind, as though his strength stood in his people, God punished him.

[d] Joab partly for griefe, and partly through negligence gathered not the whole summe, as it is here declared.

[e] In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Judah, or as ♭ Ebrewes write, here the chiefe and princes are left out.

‖ Or, Prophet.

‖ Or, smite three.

[f] Reade 2. Sam. 24. 16.

[g] When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.

‖ Or, Araunah.

that commanded to number the people? It is euen I that haue sinned and haue committed euil, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me and my fathers house, and not on [b] thy people for their destruction.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

b Thy people.

18 ¶ Then the Angel of the Lord commaunded Gad to say to Dauid, that Dauid should go vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about & saw the Angel, and his foure sonnes, that were with him, [i] hid themselues, and Ornan threshed wheate.

i If a man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue mee the place of thy threshing floore, that I may build an [k] altar therein vnto the Lord: giue it mee for sufficient money, that the plague may be staied from the people.

k Thus he did by the commandement of God, as vers. 18. for els it had bene abominable, except he had either Gods word, or reuelation.

23 Then Ornan said vnto Dauid, take it to thee, and let my lord the King doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheat for meate offering, I giue it all.

24 And King Dauid said to Ornan, Not so: but I wil buy it for sufficient [l] money: for I wil not take that which is thine for the Lord nor offer burnt offerings without cost.

l That is, as much as it is worth: for hauing enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it hath bene theft, and not acceptable to God. m Read 2. Sa. 24.24.

25 So Dauid gaue to Ornan for that place [m] sixe hundreth shekels of gold by weight.

26 And Dauid built there an altar vnto the Lord, and offred burnt offrings, and peace offerings, and called vpon the Lord, and hee [n] answered him by fire from heauen vpon the altar of burnt offering.

n God declared that he heard his request in that hee sent downe fire from heauen: for els they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6.13. and came downe from heauen, Leuit. 9.24. as appeared by the punishment of Nadab and Abihu, Leui. 10.1.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offering were at that season in the high place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for he was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

2 Dauid prepareth things necessarie for the building of the Temple. 6 Hee commandeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid said, This is the [a] house of the Lord God, and this is the altar for the burnt offring of Israel.

a That is, the place wherein he will be worshipped.

2 And Dauid commaunded to gather together the [b] strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

b Meaning, cunning men of other Nations which dwelt among the Iewes.

3 Dauid also prepared [c] much yron for the nailes of the doores and of the gates, and for the ioynings, and abundance of brasse passing weight,

c To wit, which weighed fiftie shekels of gold, 2. Chron. 3.9.

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnifical, excellent and of great fame and dignitie throughout all countreys, I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to builde an house for the Lord God of Israel.

7 And Dauid saide to Salomon, * My sonne, I purposed with my selfe to builde an house to the Name of the Lord my God,

* 2.Sam.7.13.

8 But the word of the Lord came to mee saying, *[d] Thou hast shed much blood, & hast made great battels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

* Chap.28.3.

d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is staied to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement, and against his enemies.

9 Behold, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 *He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I wil establish the throne of his kingdome of Israel for euer.

* 2.Sam.7.13. 1.King.5.5.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt [e] prosper, and thou shalt build an house to Lord thy God, as he hath spoken of thee.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.

12 Onely the Lord giue thee [f] wisdome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

f These are only the meanes whereby Kings gouerne their subiects aright, and whereby the Realmes doe prosper and flourish.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For behold, according to my spouertie haue I prepared for the house of the Lord an hundreth thousand talents of gold, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

g For Dauid was poore in respect of Salomon.

15 More-

15 Moreouer thou haſt workemen with thee enow, ‖ hewers of ſtone, and workemen for timber, and all men expert in euery worke.

‖ Or, maſons and carpenters.

16 Of gold, of ſiluer, and of braſſe, and of yron there is no number: [h] Up therefore, and be doing, and the Lord will be with thee.

h That is, goe about it quickly.

17 Dauid alſo commanded all the princes of Iſrael to helpe Salomon his ſonne, ſaying,

18 Is not the Lord your God with you, and hath giuen you reſt on euery ſide? for hee hath giuen the [i] inhabitants of the land into mine hand, and the land is ſubdued before the Lord, and before his people.

i The Nations round about.

19 Now ſet [k] your hearts and your ſoules to ſeeke the Lord your God, and ariſe, and build the Sanctuary of the Lord God to bring the Arke of the Couenant of the Lord, and the holy veſſels of God into the houſe built for the Name of the Lord.

k For els he knew that God would plague them, and not proſper their labours except they ſought with all their hearts to ſet forth his glory.

CHAP. XXIII.

1 Dauid being old, ordeineth Salomon King. 3 He canſeth the Leuites to be numbred, 4 And aſſigneth them to their offices. 13 Aaron and his ſonnes are for the hie Priest. 14 The ſonnes of Moſes.

SO when Dauid was old and full of dayes, *he made Salomon his ſonne King ouer Iſrael.

*1. King. 1. 30.

2 And he gathered together al the princes of Iſrael with the Priests and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their ſumme was eight and thirtie thouſand men.

4 Of theſe foure and twentie thouſand were ſet to ‖ aduance the worke of the houſe of the Lord, and ſixe thouſand were ouerſeers and Iudges.

‖ Or, to haue care ouer.

5 And foure thouſand were porters, and foure thouſand praiſed the Lord with inſtruments which † he made to praiſe the Lord.

† Ebr. I made, meaning Dauid.

6 *So Dauid diuided offices vnto them, to wit, to the ſonnes of Leui, to *Gerſhon, Kohath and Merari.

* Chap. 6. 1.
* Exod. 6. 17.

7 Of the Gerſhonites were ‖ Laadan and Shimei.

‖ Or, Libni, Chap. 6. 17.

8 The ſonnes of Laadan, the chiefe was Iehiel, and Zetham and Ioel, three.

9 The ſonnes of Shimei, Shelomith, and Haziel, and Haram, three: theſe were the chiefe fathers of Laadan.

10 Alſo the ſonnes of Shimei were Iahath, Zina, Ieuſh, and Beriah: theſe foure were the ſonnes of Shimei.

‖ Or, Zina.

11 And Iahath was the chiefe, and ‖ Zizah the ſecond, but Ieuſh and Beriah had not many ſonnes: therefore they were in the families of their father, counted but as one.

12 The ſonnes of Kohath were Amram, Izhar, Hebron and Uzziel, foure.

* Exod. 2. 2. and 6. 20. hebr. 5. 4, 5.

13 *The ſonnes of Amram, Aaron and Moſes: and Aaron was ſeparated to [a] ſanctifie the moſt holy place, he and his ſonnes for euer to burne incenſe before the Lord, to miniſter to him, and to bleſſe in his Name for euer.

a That is, to ſerue in the moſt holy place, and to conſecrate the holy things.

14 Moſes alſo the man of God, and his children were named with the [b] tribe of Leui.

b They were but of the order of the Leuites, and not of the Prieſts, as Aarons ſonnes.

15 The ſonnes of Moſes were Gerſhom, and Eliezer,

16 Of the ſonnes of *Gerſhom was Shebuel the chiefe.

* Exod. 2. 22. and 18. 3.

17 And the ſonne of Eliezer was Rehabiah the [c] chiefe, for Eliezer had none other ſonnes: but the ſonnes of Rehabiah were very many.

c The Scripture vſeth to call chiefe or the firſt borne, although he be alone, and there be none borne after, Matth. 1. 25.

18 The ſonne of Izhar was Shelomith the chiefe.

19 The ſonnes of Hebron were Ieriah the firſt, Amariah the ſecond, Iehaziel the third, and Iekamiam the fourth.

20 The ſonnes of Uzziel were Michah the firſt, and Iſſhiah the ſecond.

21 The ſonnes of Merari were Mahli and Mushi. The ſonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no ſonnes, but daughters, and their [d] brethren the ſonnes of Kish tooke them.

d Meaning, their couſins.

23 The ſonnes of Mushi were Mahli, and Eder, and Ierimoth, three.

24 Theſe were the ſonnes of Leui according to the houſe of their fathers, euen the chiefe fathers according to their offices, according to the number of names, and their ſumme that did the worke for the ſeruice of the houſe of the Lord from the age of [e] twentie yeeres and aboue.

e Dauid did chuſe the Leuites twiſe, firſt at the age of thirtie, as verſ. 3. and againe afterward at 20. as the neceſſitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twentie yeere old, and had none after fiftie, Num. 4. 3.

25 For Dauid ſaid, The Lord God of Iſrael hath giuen reſt vnto his people, that they may dwell in Ieruſalem for euer.

26 And alſo the Leuites ſhall no more beare the Tabernacle and all the veſſels for the ſeruice thereof.

27 Therefore according to the laſt words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office was vnder the hand of the ſonnes of Aaron, for the ſeruice of the houſe of the Lord in the Courts, and chambers, and in the [f] purifying of all holy things, and in the worke of the ſeruice of the houſe of God,

f In waſhing and cleanſing all the holy veſſels.

29 Both for the Shewbread, and for the fine floure, for the meate offering, and for the vnleauened cakes, and for the fryed things, and for that which was roſted, and for all meaſures and ſize.

30 And for to ſtand euery morning, to giue thankes and to praiſe the Lord, and likewiſe at euen,

31 And to offer all burnt offrings vnto the

Lord, in the Sabbaths, in the moneths, and in the appointed times, according to the number and according to their custome continually before the Lord,

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth Offices vnto the sonnes of Aaron.

THese are also the *diuisions of the sonnes of Aaron: The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [a] before their father, and had no children: therfore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the ‖ sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were found moe of the sonnes of Eleazar by the † number of men, then of the sonnes of Ithamar, and they diuided them, to wit, among the sonnes of Eleazar, sixteene heads, according to the houshold of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers of the house of God were of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the scribe of the Leuites, wrote them before the King & the Princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priestes and of the Leuites, one family being reserued for Eleazar, and another reserued for Ithamar.

7 And the first [b] lot fell to Iehoiarib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiiah, the sixt to Miiamin,

10 The seuenth to Hakkoz, the eight to [c] Abiiah,

11 The ninth to Iehua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelft to Iakim,

13 The thirteenth to Huppah, the fourteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezir, the eighteenth to Happizzez,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 These were their orders according to their Offices, when they entred into the house of the Lord according to their custome vnder [d] the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedeiah.

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshiiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Uzziel was Michah, the sonne of Michah was Shamir,

25 The brother of Michah was Isshiiah, the sonne of Isshiiah, Zechariah,

26 The sonnes of Merari, were Mahli and Mushi, the sonne of Iaaziiah was Beno,

27 The sonnes of Merari of Iahaziah, were Beno, and Shoham, and Zaccur & Ibri.

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Ierahmeel,

30 And the sonnes of [e] Mushi were Mahli, & Eder, & Ierimoth: these were sonnes of the Leuites after the houshold of their fathers.

31 And these also cast [f] lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, & of the Leuites, euen the chiefe of the families against their ponger brethren.

CHAP. XXV.

The singers are appointed, with their places and lots.

MOreouer Dauid and the captaines of the army [a] separated for the ministery the sonnes of Asaph, and Heman, and Ieduthun, who should sing prophecies with harps, with viols, & with cymbales, and their number was euen of the men for the office of their ministerie, to wit,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, & Asharelah the sonnes of Asaph were vnder the hand of Asaph, which sang prophecies by the † commission of the King.

3 Of Ieduthun, the sonnes of Ieduthun Gedaliah, & Zeri, & Iehaiah, Ashabiah & Mattithiah, [b] sixe, vnder the hands of their father: Ieduthun sang [c] prophecies with an harpe, for to giue thankes and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Ierimoth,

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* Leuit. 10.4,6. numb. 3.4. and 26.60.

a Whiles their father yet liued.

‖ Or, cousins.

† Ebr. heads.

b This lot was ordained to take away all occasion of enuie or grudging of one against another.

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

d By the dignitie that God gaue to Aaron.

e Which was the second sonne of Merari.

f That is, euery one had that dignitie, which fell vnto him by lot.

a The singers were diuided into 24. courses, so that euery course or order contained twelue, and in all there were 288. as vers 7.

† Ebr. hands.

b Whereof one is not here numbred.

c Meaning, Psalmes and songs to praise God.

moth, Hananiah, Hanani, Eliathah, Giddalti, and Romanti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth.

5 All these were the sonnes of Heman, the Kings ‖ Seer in the wordes of God to lift vp the ‖ horne: and God gaue to Heman fourteene sonnes and three daughters.

‖ Or, Prophet.
‖ Or, power, meaning of the King.

6 All these were vnder the ‖ hand of their father, singing in the house of the Lord with cymbales, violes and harpes, for the seruice of the house of God, and Asaph, and Jeduthun, and Heman were at the Kings † commaundement.

‖ Or, gouernment.
† Ebr. hand.

7 So was their number with their brethren that were instructed in the songs of the Lord, euen of all that were cunning, two hundreth fourescore and eight.

8 And they cast lottes, [d] charge against charge, aswell * small as great, the cunning man as the scholler.

d Who should be in euery company & course.
* Without respect to age or cunning.

9 And the first lot fell to [f] Joseph, which was of Asaph, the second, to Gedaliah, who with his brethren & his sonnes were twelue.

f So that he serued in the first turne, and the rest euery one at his turne followed orderly.

10 The thirde, to Zaccur, he, his sonnes and his brethren were twelue.

11 The fourth, to ‖ Izri, he, his sonnes and his brethren twelue.

‖ Or, the Zerites.

12 The fift, to Nethaniah, he, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, he, his sonnes and his brethren twelue.

14 The seuenth, to Jesharelah, he, his sonnes and his brethren twelue.

15 The eight, to Jeshaiah, he, his sonnes and his brethren twelue.

16 The ninth, to Mattaniah, he, his sonnes and his brethren twelue.

17 The tenth, to Shimei, he, his sonnes and his brethren twelue.

18 The eleuenth, to Azareel, he, his sonnes and his brethren twelue.

19 The twelft, to Ashabiah, he, his sonnes and his brethren twelue.

20 The thirteenth, to Shubael, he, his sonnes and his brethren twelue.

21 The foureteenth, to Mattithiah, he, his sonnes and his brethren twelue.

22 The fifteenth to Jerimoth, he, his sonnes and his brethren twelue.

23 The sixteenth, to Hananiah, he, his sonnes and his brethren twelue.

24 The seuenteenth, to Joshbekashah, he, his sonnes and his brethren twelue.

25 The eighteenth, to Hanani, he, his sonnes and his brethren twelue.

26 The nineteenth, to Mallothi, he, his sonnes and his brethren twelue.

27 The twentieth, to Eliathah, he, his sonnes and his brethren twelue.

28 The one and twentieth, to Hothir, he, his sonnes and his brethren twelue.

29 The two and twentieth, to Giddalti, he, his sonnes and his brethren twelue.

30 The three and twentieth, to Mahazioth, he, his sonnes and his brethren twelue.

31 The foure & twentieth, to Romamti-ezer, he, his sonnes and his brethren twelue.

CHAP. XXVI.

1 *The porters of the temple are ordeined, euery man to the gate, which he should keepe,* 20 *And ouer the treasure.*

COncerning the ‖ diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of [a] Asaph.

‖ Or, courses and turnes.

a This Asaph was not the notable Musition, but another of that name called also Ebiasaph, Chap. 6. 22, 37. and 9. 19. and also Iasaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Jediael the second, Zebadiah the third, Jathniel the fourth.

3 Elam the fift, Jehohanan the sixt, and Eliehoenai the seuenth.

4 And the sonnes of Obed Edom, Shemaiah the eldest, Jehozabad the second, Joah the thirde, and Sacar the fourth, and Nethaneel the fift.

5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had [b] blessed him.

b In giuing him many children.

6 And to Shemaiah his son, were sonnes borne, that [c] ruled in the house of their father, for they were men of might.

c Or, like their fathers house, meaning, worthy men, and valiant.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren, strong men: Elihu also, & Shemachiah.

8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes and their brethren mighty and [d] strong to serue, euen three-score and two of Obed Edom.

‖ Or, nephewes.
d And meete to serue in the office of the porterships.

9 And of Meshelemiah sonnes and brethren, eighteene mighty men.

10 And of Hosah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the ‖ sonnes and the brethren of Hosah were thirteene.

‖ Or, cousins.

12 Of these were the ‖ diuisions of the porters of the chiefe men, hauing the charge [e] against their brethren, to serue in the house of the Lord.

‖ Or, courses.
e According to their turnes, as well the one as the other.

13 And they cast lots both small and great for the house of their fathers, for euery gate.

‖ Or, Meshelemiah.

14 And the lot on the Eastside fel to ‖ Shelemiah: then they cast lots for Zechariah his sonne [f] a wise counseller, and his lot came out Northward:

f One expert and meete to keepe that gate.

15 To Obed Edom Southward, and to his sonnes the house of [g] Aluppim:

g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Consocation house.

16 To Shuppim & to Hosah Westward with the gate [h] of Shallecheth by the paued streete that goeth vpward, ward ouer against ward.

h Wherat they vsed to cast out the filth of the Citie.

17 Eastward were six Leuites, & North-

i Meaning, two one day, and two another.

ward foure a day, and Southward foure a day, and toward Aſuppim [i] two and two.

18 In [k] Parbar toward the Weſt were foure by the paued ſtreet, and two in Parbar.

19 Theſe are the diuiſions of ẏ porters of the ſonnes of Kore, & of the ſonnes of Merari.

20 ¶ And of the Leuites, Ahiah was ouer the treaſures of the houſe of God, and ouer the treaſures of the dedicate things.

21 Of the ſons of Laadan the ſonnes of the Gerſhunnites deſcending of Laadan, ẏ chiefe fathers of Laadan were Gerſhunni & Jehieli.

22 The ſonnes of Jehieli were Zethan and Joel his brother, appointed ouer the treaſures of the houſe of the Lord.

23 Of the [l] Amramites, of the Izharites, of the Hebronites and of the Uzielites.

24 And Shebuel the ſonne of Gerſhom, the ſonne of Moſes, a ruler ouer the treaſures.

25 And of his ‖ brethren which came of Eliezer, was Rehabiah his ſonne, and Jeſhaiah his ſonne, and Joram his ſonne, and Zichri his ſonne, and Shelomith his ſonne.

26 Which Shelomith & his brethren were ouer all the treaſures of the dedicate things, which Dauid the king, & the chiefe fathers, the captaines ouer thouſands, and hundreths, and the captaines of the armie had [m] dedicated.

27 (For of the battels & of the ſpoiles they did dedicate to maintaine ẏ houſe of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the ſonne of Kiſh and Abner the ſon of Ner, and Ioab the ſonne of Zeruiah, and whoſoeuer had dedicate any thing, it was vnder the hand of Shelomith, & his brethren.

29 Of the Izharites was Chenaniah and his ſonnes, for the buſineſſe [n] without ouer Iſrael, for officers and for Iudges.

30 Of the Hebronites, Aſhabiah and his brethren, men of actiuitie, a thouſand, and ſeuen hundreth were officers for Iſrael beyond Iorden Weſtward, in all the buſineſſe of the Lord, and for the ſeruice [o] of the King.

31 Among the Hebronites was Jeriiah the chiefeſt, euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were ſought for: and there were found among them men of actiuitie at Jazer in Gilead.

32 And his [p] brethren men of actiuitie, two thouſand and ſeuen hundreth chiefe fathers, whom King Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, for euery matter pertaining to [q] God, and for the Kings buſineſſe.

CHAP. XXVII.

Of the Princes and rulers that miniſtred vnto the King.

THe children of Iſrael alſo after their number, euen the chiefe fathers and captaines of thouſands & of hundreths, and their officers that ſerued the King by diuers † courſes, [a] which came in & went out, moneth by moneth throughout all ẏ moneths of the yere: in euery courſe were foure & twentie thouſand.

2 Ouer the firſt courſe for the firſt moneth was Jaſhobeam the ſonne of Zabdiel: and in his courſe were foure and twentie thouſand.

3 Of the ſonnes of Perez was the chiefe ouer all the princes of the armies for the firſt moneth.

4 And ouer the courſe of the ſecond moneth was Dodai, an Ahohite, and this was his courſe, & Mikloth was [b] a captaine, and in his courſe were foure and twentie thouſand.

5 The captaine of the third hoſte for the third moneth was Benaiah the ſonne of Jehoiada the chiefe Prieſt: and in his courſe were foure and twentie thouſand.

6 This Benaiah was mightie among * thirtie & aboue the thirtie, and in his courſe was Amizabad his ſonne.

7 The fourth for the fourth moneth was Aſahel the brother of Ioab, and Zebadiah his ſonne after him: and in his courſe were foure and twentie thouſand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his courſe foure and twentie thouſand.

9 The ſixt for the ſixt moneth was Ira the ſonne of Ikkeſh the Tekoite: & in his courſe foure and twentie thouſand.

10 The ſeuenth for the ſeuenth moneth was Helez the Pelonite, of the ſons of Ephraim: & in his courſe foure & twentie thouſand.

11 The eight for the eight moneth was Sibbecai the Huſhathite of the Zarhites: and in his courſe foure and twentie thouſand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the ſonnes of ‖ Jemini: and in his courſe foure and twentie thouſand.

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his courſe foure and twentie thouſand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the ſonnes of Ephraim: and in his courſe foure and twentie thouſand.

15 The twelft for the twelft moneth was Heldai the Netophathite, of Othniel: and in his courſe foure and twentie thouſand.

16 ¶ Moreouer [c] the rulers ouer the tribes of Iſrael were theſe: ouer the Reubenites was ruler, Eliezer the ſonne of Zichri: ouer the Shimeonites, Shephatiah the ſonne of Maachah:

17 Ouer the Leuites, Hachabiah the ſon of Remuel: ouer them of Aharon, and Zadok.

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Iſſachar, Omri the ſon of Michael:

19 Ouer

i Meaning, two one day and two another.

k Which was an houſe wherein they kept the inſtruments of the Temple.

l Theſe alſo had charge ouer the treaſures.

‖ Or, couſins.

m According as the Lord commanded, Num. 31.28.

n Meaning of things that were out of the Citie.

o That is, for the Kings houſe.

p To wit, the couſins of Jediah.

q Both in ſpirituall and temporall things.

† Ebr. diuiſions, or bands.

a Which receiued their charge and office, which is meant by coming in and going out.

b That is, Dauids lieutenant.

* 2.Sam. 23.19, 22,25.

‖ Or, Beniamin.

c Meaning, beſides theſe twelue captaines.

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ierimoth the sonne of Azriel:

20 Ouer the sonne of Ephraim, Hoshea the sonne of Azazziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer the [d] other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham, these are þ princes of the tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twentie yeeres olde and vnder, because the Lord had said that he would increase Israel like vnto the starres of the heauens:

24 And *Ioab the sonne of Zeruiah began to number: but hee finished it not, [e] because there came wrath for it against Israel, neither was the number put into the [f] Chronicles of King Dauid.

25 And ouer the Kings treasurs was Azmaueth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the towers was Iehonathan the sonne of Uzziah:

26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine, was Sabdi the Shiphmite:

28 And ouer the olive trees and mulberie trees that were in the valleys, was Baal Hanan the Gederite, and ouer the store of the oile was Ioash:

29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: & ouer the oxen in the valleys, was Shaphat the son of Adlai:

30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:

31 And ouer the sheepe was Iaziz the Hagerite: all these were the rulers of the substance that was King Dauids.

32 And Iehonathan Dauids vncle, a man of counsell and vnderstanding (for hee was a [g] scribe) and Iehiel the sonne of Hachmoni were with the Kings [h] sonnes.

33 And Ahithophel was the Kings counseller, and Hushai þ Archite the Kings friend.

34 And [i] after Ahithophel was Iehoiada the sonne of Benaiah, and Abiathar: and captaine of the Kings armie was Ioab.

[d] Which is beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites & the Gadites.

[*] Chap.21.7.

[e] And the commandement of the King was abominable to Ioab, Cha.21.6.

[f] The Ebrewes make both these Bookes of Chronicles but one, and at this verse make the middes of the booke, as touching the number of verses.

[g] That is, a man learned in the word of God.

[h] To be their schoolemasters and teachers.

[i] After that Ahithophel had hanged himselfe, 2. Sam.17.23. Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the Temple, hee willeth Salomon and the people to performe it, 9 Exhorting him to feare the Lord.

NOw Dauid assembled all the Princes of Israel: the Princes of the tribes, and the captaines of the bands that serued þ king, and the captaines of thousands, and the captaines of hundreths, and the Rulers of all the substance and possession of the king, and of his sonnes, with the ‖ eunuches, and the mightie, and all the men of power, vnto Ierusalem.

‖ Or, chiefe seruants, Gen.37.36

2 And king Dauid stood vp vpon his feete, and said, Heare yee mee, my brethren and my people: I purposed to haue built an house of [a] rest for the Arke of the couenant of the Lord, and for a *footstoole of our God, & haue made ready for the building,

[a] Where the Arke should remaine and remoue no more to and fro.

3 But God said vnto me, * Thou shalt not build an house for my Name, because thou hast bin a man of warre, and hast shed blood.

* Pſal.99.5.
* 2.Sam.7.5.13. chap.22.8.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of [b] Iudah is the house of my father, and among the sonnes of my father he delited in me to make me king ouer Israel.)

[b] According to the prophecie of Iaakob, Gen. 49.8.

5 *So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

* Wisd.9.7.

6 And he said vnto me, Salomon thy son, he shall build mine house and my courts: for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if he indeuour himselfe to do my commandements, & my iudgements, as [c] this day.

[c] If he continue to keepe my lawe and depart not there from, as he doth hitherto.

8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this [d] good land, and leaue it for an inheritance for your children after you [e] for euer.

[d] To wit, of Canaan.

[e] He declareth that nothing can separate them from the commodity of this land, both for themselues and their posteritie, but their sinnes and iniquitie.

9 And thou Salomon my son, know thou the God of thy father, & serue him with a perfite heart, and with a willing minde: * For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, he wil be found of thee, but if thou forsake him, he will cast thee off for euer.

*1.Sam.16.7.Pſ. 7.9.ierem.11.20 and 17.10. and 20.12.

10 Take heede now, for the Lord hath chosen thee to build [f] the house of the Sanctuary: be strong therefore, and [g] doe it.

[f] Meaning, for his Arke.

[g] Put it in execution.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galeries thereof, and of the chambers thereof that are within, and of the house of the mercy seate,

12 And the paterne of all that † hee had in his minde for the Courts of the house of the Lord, & for all the chambers round about, for the treasures of the house of GOD, and

† Ebr. that were in his spirit with him.

for

for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 He gaue of golde by weight, for the vessels of gold, for al the vessels of all maner of seruice, and all the vessels of siluer by weight, for all maner vessels of all maner of seruice.

h That is, the ten candlesticks, 1. Kings 7. 49.

15 The weight also of gold for the [h] candlesticks, and golde for their lampes with the weight for euery candlesticke, & for the lamps thereof, and for the candlesticks of siluer by the weight of the candlesticke, and the lamps thereof, according to the vse of euery candlesticke,

16 And the weight of the golde for the tables of shewbread, for euery table, and siluer for the tables of siluer,

17 And pure gold for the flesh hookes, and the bowles, and ‖ plates, and for basens, golde in weight for euery basen, and for siluer basens, by weight for euery basen,

‖ Or, couerings.

18 And for the altar of incense, pure golde by weight, and gold for the paterne of [i] the charet of the Cherubs, that spread themselues, and couered the Arke of the couenant of the Lord:

i Meaning of the mercie seate which couered the Arke, which was called the charet, because the Lord declared himselfe there.

19 All, said he, by writing sent to me [k] by the hand of the Lord, which made mee vnderstand all the workemanship of the paterne.

k For all this was left in writing in the booke of the Law, Exod. 25. 40. which booke the King was bound to put in execution, Deut. 17. 19.

20 And Dauid said to Salomon his sonne, Be strong, and of a valiant courage, and do it: feare not, nor be afraid: for the Lord God, euen my God is with thee: hee will not leaue thee nor forsake thee till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the priests and the Leuites for all the seruice of the house of God, euen they shall be with thee for the whole worke, [l] with euery free heart that is skilfull in any maner of seruice. The princes also and all the people will be † wholly at thy commandement.

l That is, euery one will be ready to helpe thee with those gifts that God hath giuen him.

† Ebr, at all thy words.

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

MOreouer Dauid the King said vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke is great: for this house is not for man, but for the [a] Lord God.

a And therefore it ought to bee excellent in all points.

2 Now I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and Onix stones, and stones to bee set, and carbuncle stones and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreouer because I haue [b] delite in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuary,

b His great zeale toward the furtherance of the temple made him to spare no expences, but to bestow his owne peculiar treasure.

4 Euen [c] three thousand talents of golde of the golde of Ophir, and seuen thousand talents of fined siluer to ouerlay the walles of the houses.

c He sheweth what he had of his owne store for the Lords house.

5 The gold for the things of gold, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is [d] willing ‖ to fill his hand to day vnto the Lord?

d He was not onely liberall himselfe, but prouoked others to set forth the worke of God.

‖ Or, to offer.

6 So the princes of the families, and the princes of the tribes of Israel, and the Captaines of thousands and of hundreths, with the rulers of the Kings worke, offred willingly.

7 And they gaue for the seruice of the house of God fiue thousand talents of golde, and ten thousand peeces, and ten thousand talents of siluer, & eighteene thousand talents of brasse, and one hundreth thousand talents of yron.

8 And they with whom precious stones were [e] found, gaue them to the treasure of the house of the Lorde, by the hand of Iehiel the Gershunnite.

e Meaning, them that had any.

9 All the people reioyced when they offered willingly: for they offred willingly vnto the Lorde, with a [f] perfite heart. And Dauid the king also * reioyced with great ioy.

f That is, with a good courage and without hypocrisie.

* Psal. 122. 1.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid saide, Blessed be thou, O Lord God of [g] Israel our father, for euer and euer.

g Which didest reueale thy selfe to our father Iaakob.

11 Thine, O Lord, is greatnesse and power, and glory, and victory and praise: for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, & thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great and to giue strength vnto all.

13 Now therefore our God, wee thanke thee, and praise thy glorious Name.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, & therefore must giue him the glory.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things [h] come of thee: and of thine owne hand we haue giuen thee.

15 For we are [i] strangers before thee, and soiourners, like all our fathers: our daies are like the shadow vpon the earth, and there is none † abiding.

i And therefore haue this land but lent to vs for a time.

† Eb. waiting for them to returne.

16 O Lord our God, all this abundance that wee haue prepared to builde thee an

house

houſe for thine holy Name, is of thine hand, and all is thine.

17 I know alſo, my God, that thou * trieſt the heart, and haſt pleaſure in righteouſneſſe: I haue offered willingly in the vprightneſſe of mine heart all theſe things: now alſo haue I ſeene thy people which are found here, to offer vnto thee willingly with ioy.

* 1.Sam.16.7. chap.28.9.

18 O Lord God of Abraham, Izhak, and Iſrael our fathers, keepe this for euer in the k purpoſe, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

k Continue them in this good mind, that they may ſerue thee willingly.

19 And giue vnto Salomon my ſonne a perfit heart to keepe thy commandements, thy teſtimonies, and thy ſtatutes, and to doe all things, and to build the houſe which I haue prepared.

20 ¶ And Dauid ſaid to all the Congregation, Now bleſſe the Lord your God. And all the Congregation bleſſed the Lord God of their fathers, and bowed downe their heads, and worſhipped the Lord and the l King.

l That is, did reuerence the king.

21 And they offred ſacrifices vnto the Lord, and on the morrow after that day, they offred burnt offrings vnto the Lord, euen a thouſand yong bullockes, a thouſand rammes, and a thouſand ſheepe, with their m drinke offrings, and ſacrifices in abundance for all Iſrael.

m Meaning, all kinde of licour which they mingled with their ſacrifices, as wine, oyle, &c.

22 And they did eate and drinke before the Lord the ſame day with great ioy, and they made Salomon the ſonne of Dauid King the ſecond time, and annointed him Prince before the Lord, and Zadok for the hie Prieſt.

23 So Salomon ſate on the n throne of the Lord, as king in ſtead of Dauid his father, and proſpered: and all Iſrael obeyed him.

n This declared that the kings of Iudah were figures of Chriſt, who was the true annointed, and to whom God gaue the chiefe gouernment of all things.

24 And all the princes and men of power, and all the ſonnes of king Dauid † ſubmitted themſelues vnder king Salomon.

† Ebr gaue the hand.

25 And the Lord magnified Salomon in dignitie in the ſight of all Iſrael, and gaue him ſo glorious a kingdome, as no king had before him in Iſrael.

26 ¶ * Thus Dauid the ſonne of Iſhai reigned ouer all Iſrael.

* 1.King.2.11.

27 And the ſpace that he reigned ouer Iſrael, was fourtie yeere: ſeuen yeeres reigned he in Hebron, and three and thirtie yeere reigned he in Ieruſalem:

28 And he died in a good age, full of dayes, riches and honour, and Salomon his ſonne reigned in his ſtead.

29 Concerning the actes of Dauid the king firſt and laſt, beholde, they are written in the booke of Samuel the Seer, and in the booke of ° Nathan the Prophet, and in the booke of Gad the Seer,

o The bookes of Nathan and Gad are thought to haue bene loſt in the captiuitie.

30 With all his reigne and his power, and p times that went ouer him, and ouer Iſrael and ouer all the kingdomes of the earth.

p Meaning, the troubles and griefes.

The ſecond Booke of the Chronicles.

THE ARGVMENT.

THis ſecond Booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings, that is, from the reigne of Salomon to the deſtruction of Ieruſalem, and the carying away of the people captiue into Babylon. In this ſtory are certaine things declared & ſet forth more copiouſly then in the bookes of the Kings, and therefore ſerue greatly to the vnderſtanding of the Prophets. But three things are here chiefly to be conſidered. Firſt that the godly Kings, when they ſaw the plagues of God prepared againſt their countrey for ſinne, had recourſe to the Lord, and by earneſt prayer were heard, and the plagues remoued. The ſecond, how it is a thing that greatly offendeth God, that ſuch as feare him and profeſſe his religion, ſhould ioyne in amitie with the wicked. And thirdly, how the good Rulers euer loued the Prophets of God, and were very zealous to ſet forth his religion throughout all their dominions, and contrariwiſe the wicked hated his miniſters, depoſed them, and for the true religion and worde of God, ſet vp idolatrie and ſerued God according to the fantaſie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ieruſalem, which was the two and thirtieth yeere of Darius, and conteine in the whole, three thouſand, fiue hundreth, threeſcore and eighteene yeeres and ſixe moneths.

CHAP. I.

1 *The offering of Salomon at Gibeon.* 8 *He prayeth vnto God to giue him wiſdome:* 11 *Which he giueth him, and more.* 14 *The number of his charets and horſes,* 15 *and of his riches.*

THen Salomon the ſonne of Dauid was ‖ confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

‖ Or, eſtabliſhed and ſtrong, reade 3.king.2.46.

2 And Salomon a ſpake vnto all Iſrael, to the captaines of thouſands, and of hundreds, and to the iudges, and to all the gouernours in Iſrael, euen the chiefe fathers.

a That is, he proclaimed a ſolemne ſacrifice, and commanded that all ſhould be at the ſame.

3 So Salomon and all the congregation with him went to ỹ hie place that was at b Gibeon: for there was the Tabernacle c of the Congregation of God which Moſes the ſeruant of the Lord had made in the wilderneſſe.

b Reade 1.Kin. 3.4.

c So called becauſe that God thereby ſhewed certaine ſignes to the congregation of his preſence.

4 But the Arke of GOD had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ieruſalem.

5 Moreouer the d braſen altar * that Bezaleel the ſonne of Uri, the ſonne of Hur had

d Which was for the burnt offrings. Ex.27.1.

* Exod.38.1,2,

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had made, did he set before the Tabernacle of the Lord: and Salomon and the congregation sought it.

6 And Salomon offered there before the Lorde vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

* 1.Kings 3.4.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father bee [e] true: for thou hast made me king ouer a great people, like to the dust of the earth.

e Perfourme thy promise made to my father concerning me.

10 Giue me now wisedom and knowledge, that I may [f] go out and goe in before this people: for who can iudge this thy great people?

f That I may gouerne this people, reade 1. Chron. 27. 1. and 1. king. 3. 7.

11 And God said to Salomon, Because this was in thine heart, & thou hast not asked riches, treasure nor honour, nor the [g] liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee king,

g That is, to be reuenged on thine enemies.

12 Wisedome and knowledge is granted vnto thee, and I wil giue thee riches and treasures and honour, so that there hath not bin the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Jerusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

* 1.King.10.26.

14 * And Salomon gathered the charets and horsemen: and he had a thousand and foure hundreth charets, and twelue thousand horsemen, whom he placed in the [h] charet cities, and with the king at Jerusalem.

h Which were cities appointed to keepe & maintaine the charets.

15 And the king gaue siluer and golde at Jerusalem as [i] stones, and gaue Cedar trees as the wilde figge trees, that are abundantly in the plaine.

i He caused so great plentie that it was no more esteemed then stones.

16 Also Salomon had horses brought out of Egypt and * fine linnen: [k] the kings merchants receiued the fine linen for a price.

* Isa. 19.9. ezek. 27.

k Read 1. kin. 10.28.

17 They came vp also and brought out of Egypt some charet, worth fiue hundreth shekels of siluer, that is, an horse for an hundreth and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their † meanes.

† Ebr. hands.

CHAP. II.

2 The number of Salomons workemen to build the Temple. 3 Salomon sendeth to Hiram the King of Tyrus for wood and workemen.

THen Salomon determined to builde an house for the Name of the Lorde, and an ‖ house for his kingdome.

‖ Or, Palace.

2 And Salomon told out seuentie thousand that bare burdens, & fourescore thousand men to hew stones in the mountaine, and three thousand and [a] fiue hundreth to ouersee them.

a Which is to be vnderstood of all sort of officers and ouerseers: for else the chiefe officers were but 3300. as 1. king. 5. 16.

3 And Salomon sent to ‖ Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and * didst send him Cedar trees to build him an house to dwell in, so doe to me.

‖ Or, Hiram.

* 2. Sam 5.11.

4 Behold, I build an house vnto the name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and euening, on the Sabbath dayes, and in the new moneths, and in the solemne feasts of the Lorde our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is he then that can be able to build him an house, when the heauen, and the heauen of heauens cannot conteine him? who am I then that I should build him an house? but I doe it to burne [b] incense before him.

b That is, to do the seruice which he hath commanded, signifying, that none is able to honour and serue God in that perfection as his maiestie deserueth.

7 Send me now therefore a cunning man that can worke in gold, in siluer, and in brasse, and in yron, and in purple, and ‖ crimosin and blue silke, and that can graue in grauen worke with the cunning men that are with mee in Judah and in Jerusalem, whome Dauid my father hath prepared.

‖ Or, scarler.

8 Send mee also cedar trees, firre trees and [c] ‖ Algummim trees from Lebanon: for I know that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants shall be with thine,

c Some take it for brasill, or the wood called Ebenum. others for coxall.

‖ Or, Almuggim

9 That they may prepare me timber in abundance: for the house which I do build, is great and wonderfull.

† Ebr. Corim.

10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand † measures of beaten wheate, and twentie thousand measures of barley, & twentie thousand baths of wine, and twenty [d] thousand baths of oyle.

d Of Bath read 1. kin. 7 26. it is called also Epha: but Epha is to measure drie things, as Bath is a measure for licours.

11 Then Huram king of Tyrus answered in writing which he sent to Salomon, Because the Lord hath loued his people, hee hath made thee king ouer them.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Huram had the true knowledge of God.

12 Huram said moreouer, Blessed be the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the king a [e] wise sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The son of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse,

f It is also written, that the was of the tribe of Naphtali, 1. kin. 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen worke, and broyder in all broydered worke, that shall bee giuen him, with thy cunning men, & with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon, as much as thou shalt neede, and will bring it to thee in ‖ rafts by the sea to ‖ Japho, so thou mayest carie them to Ierusalem.

‖ Or, shippes.
‖ Or, Ioppe.

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and fiue hundreth.

18 And he set seuentie thousand of them to the burden, and foure score thousand to hewe stones in the mountaine, & three thousand and fiue hundreth ouerseers to cause the people to worke.

CHAP. III.

1 *The Temple of the Lord, & the porch are builded with ther things thereto belonging.*

SO * Salomon began to build the house of the Lord in Ierusalem, in mount [a] Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

* 1.King.6.1.

a Which is the mountaine where Abrahã thought to haue sacrificed his sonne, Gen. 22.2.

* 2.Sam.24. 16,18.

2 And he began to build in the second moneth and the second day, in the fourth yeere of his reigne.

3 And these are the measures, whereon Salomon grounded to builde the house of God: the length of cubits after the first [b] measure was three score cubites, and the breadth twentie cubites:

b According to the whole length of the Temple, comprehending the most holy place with the rest.

4 And the porch, that was before ỹ length in the front [c] of the breadth was twenty cubits, and the height was an [d] hundreth and twenty, and he ouerlaid it within with pure gold.

c It conteined as much as din the breadth of the Temple, 1.king.6.3.

5 And the greater house he sieled with firre tree which he ouerlaid with good golde, and grauen thereon palme trees and chaines.

d From ỹ foundation to the top: for in the booke of Kings mention is made from the foundation to the first stage.

6 And he ouerlaid the house with precious stone for beautie: and the golde was golde of [e] Paruaim.

e Some thinke it is that place which is called Peru.

7 The house, I say, the beames, postes, and walles therof and the doores thereof ouerlaid he with gold, and grauen Cherubims vpon the walles.

8 ¶ Hee made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twentie cubits, and the breadth thereof twentie cubites: and he ouerlaid it with the best golde, of fiue hundreth talents.

9 And the weight of the nailes was fiftie shekels of golde, and he ouerlaid the Chambers with golde.

10 ¶ And in the house of the most holy place he made two Cherubims wrought like children, and ouerlaid them with gold.

11 * And the wings of the Cherubims were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

* 1.King.6 24.

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites ioyning to the wing of the other Cherub.

13 The wings of the Cherubims were spread abroad twentie cubites: they stood on their feete, and their faces were toward the house.

14 ¶ He made also [f] the vaile of blew silke and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

f Which seperated the Temple from the most holy place.

15 ¶ And he made before the house two pillars [g] of fiue and thirtie cubites hie: and the chapiter that was vpon the toppe of each of them was fiue cubites.

g Euery one was 18.cubites long, but the halfe cubite could not be seene: for it was hid in the roundnesse of the chapiter, & therefore he giueth to euery one but 17 and an halfe.

16 He made also chaines for the oracle, and put them on the heads of the pillars, and made an [h] hundreth pomegranates, and put them among the chaines.

h For euery pillar an hundreth. 2.kin.7.20.

17 And hee set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IIII.

1 *The Altar of brasse.* 2 *The molten sea.* 6 *The caldrons.* 7 *The candlesticks, &c.*

AND hee made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites hie.

2 And he made a molten [a] Sea of ten cubites from brimme to brimme, round in compasse, and fiue cubites hie: and a line of thirtie cubites did compasse it about.

a A great vessell of brasse, so called because of the great quantitie of water, which it conteined, 1. king.7.23.

3 And vnder [b] it was the fashion of oxen, which did compasse it round about, [c] tenne in a cubite compassing the sea about: two rowes of oxen were cast when it was molten.

b Meaning, vnder the brimme of the vessell, as 2.king.7.24.

c In the length of euery cubite were ten heads or knops which in all are 300.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stoode aboue vpon them, and all their hinder parts were inward.

‖ Or, flours delices.

5 And the thicknesse thereof was an hand breadth, & the brim thereof was like the worke of the brimme of a cup, with floures of ‖ lilies: it conteined [d] three thousand baths.

d In the first booke of Kings, Chap.7.26. mention is onely made of 2. thousand: but the lesse number was taken there, and here according as the measures proued afterward is declared.

6 ¶ He made also ten caldrons, & put fiue on the right hand, and fiue on the left, to wash in them, and to cleanse in them that which

apperteined

appertemed to the burnt offerings: but the
lea was for the Priests to wash in.

7 ¶ And he made ten candlesticks of gold
(according to their [e] forme) and put them in
the Temple, fiue on the right hand, and fiue on
the left.

8 ¶ And he made ten tables, and put them
in the Temple, fiue on the right hand, and fiue
on the left: and hee made an hundreth basens
of gold.

9 And he made the court of the priests, and
the great [f] court and doores for the court, and
ouerlaid the doores thereof with brasse.

10 And he set the sea on the right side East-
ward toward the South.

11 And Huram made ‖ pots and besoms
and basens, & Huram finished the worke that
hee should make for king Salomon for the
house of God,

12 To wit, two pillars, & the bowles, and
the chapiters on the top of the two pillars, and
two grates to couer the two bowles of ỹ cha-
piters which were vpon the top of the pillars:

13 And foure hundreth pomegranates for
the two grates, two rowes of pomegranates
for euery grate to couer the two bowles of the
chapiters, that were vpon the pillars.

14 He made also bases, and made caldrons
vpon the bases:

15 And a sea, and twelue bulles vnder it.

16 Pots also and besoms, and fleshhooks,
and all these vessels made Huram [g] his father,
to king Salomon for the house of the Lord, of
shining brasse.

17 In the plaine of Iorden did the King
cast them in clay betweene Succoth and Zere-
dathah.

18 And Salomon made all these vessels
in great abundance: for the weight of brasse
could not be reckoned.

19 And Salomon made all the vessels that
were for the house of God: the golden altar al-
so & the tables whereon the [h] shewbread stood.

20 Moreouer the candlesticks with their
lampes to burne them after the maner, before
the oracle of pure gold.

21 And the floures and the lampes, and the
snuffers of gold, which was fine gold.

22 And the ‖ hookes, and the basens, and
the spoones, and the ashpans of pure golde:
the entrie also of the house and doores thereof
within, euen of the most holy place: and the
doores of the house, to wit, of the Temple
were [i] of gold.

CHAP. V.

1 The things dedicated by Dauid are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

SO * was all the worke finished that Salo-
mon made for the house of the Lord, and
Salomon brought in the things that Dauid
his father had dedicated, with the siluer and
the golde, and all the vessels, and put them
among the treasures of the house of God.

2 Then Salomon assembled the Elders
of Israel, and all the heads of the tribes, the
chiefe fathers of the children of Israel vnto
Ierusalem to bring vp the Arke of the couc-
nant of the Lord from the [a] citie of Dauid,
which is Zion.

3 And all the men of Israel assembled vn-
to the king at the [b] feast: it was in the seuenth
[c] moneth.

4 And all the Elders of Israel came, and
the Leuites tooke vp the Arke.

5 And they caried vp the Arke and the
Tabernacle of the Congregation: and all the
holy vessels that were in the tabernacle, those
did the Priests and Leuites bring vp.

6 And king Salomon and all the Congre-
gation of Israel that were assembled vnto
him, were before the Arke, offering sheepe
and bullockes, which could not bee told nor
numbred for multitude.

7 So the Priests brought the Arke of the
couenant of the Lord vnto his place, into the
Oracle of the house, into the most Holy place,
euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their
wings ouer the place of the Arke, and the
Cherubims couered the Arke and the barres
thereof aboue.

9 And they drew out the barres, that the
endes of the barres might be seene out of the
Arke before the Oracle, but they were not
seene ‖ without: and there they are vnto this
day.

10 Nothing was in the Arke, saue [d] the
two Tables which Moses gaue at Horeb,
where the Lord made a couenant with ỹ chil-
dren of Israel, when they came out of Egypt.

11 And when the Priests were come out
of the Sanctuarie (for all the Priestes that
were present, were * sanctified, and did not
wait by course.

12 And the Leuites the singers of al sorts,
as of Asaph, of Heman, of Iedithun, & of their
sonnes and of their brethren, being clad in fine
linnen, stood with cymbals, and with violes,
and harpes at the East ende of the altar, and
with them an hundreth and twentie Priestes
blowing with trumpets:

13 And they were [f] as one, blowing trum-
pets, and singing, and made one sound to bee
heard in praising and thanking the Lord, and
when they lift vp their voyce wt trumpets and
with cymbals, & with instruments of musicke,
& when they praised the Lord, singing, [g] For
he is good, because his mercy lasteth for euer)
then the house, euen the house of the Lorde
was

e Euen as they should be made.

f Called also the porch of Salomon, Acts 3.11. It is also taken for the Temple where Christ preached, Mat. 21.23. ‖ Or, caldrons.

g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had, his mother was a Iewesse, and his father a Tyrian. Some reade, for his father, the author of this worke.

h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

‖ Or, instruments of musicke.

i That is, couered with plates of golde.

* 1.Kings 7.51. and 8.1.

a Reade 2. Sam. 6.12.

b When the things were dedicated, and brought into the Temple.

c Called in Ebrew Ethanim, conteining part of September & part of October, 1.Kings 8.2. which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers do.

‖ Or, without the Oracle.

d For Aarons rod and Manna were taken thence before it was brought to this place.

* That is, prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, as Psal. 118.1. and 136.1.

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Lord was filled with a cloude,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 *Salomon blesseth the people.* 4 *Hee praiseth the Lord.* 14 *Hee prayeth vnto God for those that shall pray in the Temple.*

a 1. King. 8 12. a After that he had seene the glory of the Lord in the cloude.

THen * Salomon [a] sayd, The Lord hath sayd that hee would dwell in the darke cloud.

2 And I haue built thee an house to dwel in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his ‖hand fulfilled it, saying,

‖Or, power.

5 Since the day that I brought my people out of the land of Egypt, I chose no city of all the tribes of Israel to build an ‖house, that my Name might be there, neither chose I any man to be ruler ouer my people Israel:

‖Or, Temple.

6 But I haue chosen Ierusalem, that my Name might bee there, and haue chosen Dauid to be ouer my people Israel.

* 2. Sam. 7. 3.

7 *And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel.

8 But the Lord said to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou didest well, that † thou wast so minded.

† Ebr. that it was in thine heart.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, hee shall build an house vnto my Name.

10 And the Lord hath performed his word that he spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

b Meaning, the two Tables, wherein is contained the effect of the couenant, that God made with our fathers.

11 And I haue set the Arke there, wherein is the [b] couenant of the Lord, that hee made with the children of Israel.

c On a scaffold that was made for that purpose, that he praying for the whole people, might be heard of all, as 1. King. 8. 22.

12 ¶ And the king [c] stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

d Both to giue thankes for the great benefits of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.

13 (For Salomon had made a brasen scaffold, and set it in the middes of the court, of fiue cubites long, and fiue cubites broad, and three cubites of height, and vpon it hee stood, and kneeled downe vpon his knees before all the Congregation of Israel, and [d] stretched out his hands toward heauen)

14 And said, O Lord God of Israel, *there is no God like thee in heauen nor in earth, which keepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

* 2. Mac. 2. 8.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, & hast fulfilled it ‖with thine hand, as appeareth this day.

‖Or, in effect, or by thy power.

16 Therefore nowe Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou † shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heed to their wayes, to walke in my Law, as thou hast walked before me.

† Ebr. a man shall not be cut off.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deed that God will dwell with man on earth: behold, the *heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house which I haue built?)

* 1. King. 8. 27.

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee,

e That thou mayest declare in effect, that thou hast a continuall care ouer this place.

20 That thine [e] eyes may be open toward this house day and night, euen toward the place, whereof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruaunt prayeth in this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be mercifull.

* 1. Kin. 8. 31.

22 ¶ *When a man shall sinne against his [f] neighbour, and hee lay vpon him an othe to cause him to sweare, and the † swearer shall come before thine altar in this house,

f By receiuing any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.

† Ebr. othe.

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his way vpon his head, and in iustifying the righteous, to giue him according to his righteousnesse.

g Meaning, to giue him that which he hath deserued.

24 ¶ And when thy people Israel shall be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe, and ‖confesse thy Name, and pray, and make supplication before thee in this house,

‖Or, praise.

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shalbe shut vp, and there shall bee no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and ‖turne from their sinne, when thou doest afflict them,

‖Or, toward this place.

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

*Chap. 20 9. 28 ¶ *When there shall be famine in the land, when there shalbe pestilence, blasting, or mildew, when there shalbe grashopper, or caterpiller, when their enemie shall besiege them †in the cities of their land, or any plague, or any sickenesse,

†Ebr. in the land of their gates.

29 Then what prayer and supplication soeuer shalbe made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch foorth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doest know his [h] heart (for thou onely knowest the hearts of the children of men)

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreouer as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mightie hand, and thy stretched out arme: when they shall come and [i] pray in this house,

i He sheweth that before God there is no acception of person, but all people that feareth him and worketh righteousnesse, is accepted, Act. 10.35.

33 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that [k] thou shalt send them, and they pray to thee, ‖ in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is which is lawfull by his word.

‖ Or, according to the maner of this citie.

35 Then heare thou in heauen their prayer and their supplication, & iudge their cause.

36 If they sinne against thee (*for there is no man that sinneth not) and thou be angry with them and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

*1. King. 8. 46. eccles. 7, 22. 1. iohn 1. 8.

‖ Or, repent.

37 If they ‖ turne againe to their heart in the land whether they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, Wee haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, & pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their supplication, and ‖ iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

‖ Or, maintains their right.

40 Now my God, I beseech thee let thine eyes bee open, and thine eares attent vnto the prayer that is made in this place.

41 *Now therefore arise, O Lord God, to come into thy [l] rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with [m] saluation, and let thy Saints reioyce in goodnesse.

*Psal. 132. 8.

l That is, into thy Temple.

m Let them be preserued by thy power and made vertuous and holy.

42 O Lord God, refuse not the face of [n] thine anoynted: remember the mercies promised to Dauid thy seruant.

n Heare my prayer which am thine anoynted King.

CHAP. VII.

1 *The fire consumeth the sacrifice.* 2 *The glory of the Lord filleth the Temple.* 12 *He heareth his prayer,* 17 *and promiseth to exalt him and his throne.*

AND *when Salomon had made an ende of praying, [a] fire came downe from heauen, & consumed the burnt offring & the sacrifices: and the glory of the Lord filled the house,

*2. Mach. 2. 10.

a Hereby God declared that he was pleased with Salomons prayer.

2 So that the Priests could not enter into the house of the Lorde, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselues with their faces to the earth vpon the pauement, & worshipped and prayed the Lord, saying, For he is good, because his mercie lasteth for euer.

4 *Then the King and all the people offred sacrifices before the Lord.

*1. King. 8. 62, 63.

5 And King Salomon offred a sacrifice of two and twentie thousand bullockes, and an hundreth and twentie thousand sheepe, so the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musicke of the Lord, which king Dauid had made to praise the Lord, Because his mercy lasteth for euer: when Dauid praised God †by them, the Priestes also blew trumpets ouer against them: and all they of Israel stood by.

†Ebr. by their hands.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offrings, and the fat of the peace offerings, because the brasen Altar which Salomon had made, was not able to receiue the burnt offring, and the meat offring, and the fat.

8 And Salomon made [b] a feast at that time of seuen dayes, and all Israel with him, a very great Congregation, from the entring in of

b The feast of the Tabernacles which was kept in the seuenth moneth.

of Hamath, vnto the riuer of Egypt.

c They assembled to heare the word of God, after that they had remained seuen dayes in the doothes of Tabernacles.

9 And in the eight day they c made a solemne assemblie: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

d They had leaue to depart the two & twentieth day, 1. Kin. 8.66. but they went not away till the next day.

10 And the d three and twentieth day of the seuenth moneth, hee sent the people away into their tents, ioyous and with glad heart, because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

* 1. King. 9. 1.

11 * So Salomon finished the house of the Lord, and the Kings house, & all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

* Num. 12. 6.

12 ¶ And the Lord * appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there bee no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues, and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and bee mercifull to their sinne, and will

e I will cause the pestilence to cease, and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

e heale their land:

15 Then mine eyes shalbe open, and mine eares attent vnto the praier made in this place.

16 For I haue now chosen and sanctified this house, that my Name may bee there for euer: and mine eyes and mine heart shalbe there perpetually.

17 And if thou wilt walke before mee, as Dauid thy father walked, to do according vnto all that I haue commaunded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

* Chap. 6. 16.

19 But if ye turne away, and forsake my statutes and my commaundements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them out of my land which I haue giuen them, and this house which I haue f sanctified for my Name, wil I cast out of my sight, & will make it to be a prouerbe and a common talke among all people.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those things, which God hath appointed to set forth his praise, hee worthy withdraweth his graces thence.

21 And this house which is most high, shall bee an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND * after a twentie yeere, when Salomon had built the house of the Lord, and his owne house,

* 1. King. 9. 10.

a Signifying, that hee was twenty yeere in building them.

2 Then Salomon built the cities that Huram b gaue to Salomon, and caused the children of Israel to dwell there.

b That is, which Hiram gaue againe to Salomon, because they pleased him not: and therefore called them Cabul, that is, dirt or filth, 1. King. 9. 13.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wildernes, and repayred all c the cities of store which hee built in Hamath.

c Meaning of munitions and treasures for the warre.

5 And hee built d Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24.

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in e Lebanon, and throughout all the land of his dominion.

e Reade 1. Kin. 7. 2.

7 And all the people that were left of the Hittites, and the Amorites, & the Perizzites, and the Hiuuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make † tributaries vntill this day.

† Ebr. to come vp to tribute.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of war, & his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen f two hundreth and fiftie that bare rule ouer the people.

f For in all there were 3300. but here he meaneth of them that had the principall charge, reade 1. King. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the city of Dauid, into the house that he had built for her: for hee sayd, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offerings vnto the Lord, on the * altar of the Lord, which he had built before the porch,

* Chap. 4. 1.

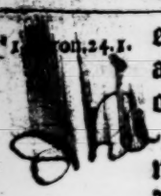
13 To * offer according to the commandement of Moses ‖ euery day, in the Sabbaths, & in the new moones, and in the solemne feasts, g three times in the yeere, that is, in the feast of the Vnleauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

* Exod. 29. 39.

‖ Or, after the maner of euery day.

g Reade Leuit. 23.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priestes



* 1. Chron. 24. 1.

euery day, and the porters by * their courses, at euery gate: for so was the commandement of Dauid the man of God.

15 And they declined not from the commaundement of the King, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the [b] worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfit.

b Both for the matter, and also for the workemanship.

17 Then went Salomon to Ezion-geber, and to Eloth by the [i] sea side in the land of Edom.

i Meaning, the red Sea.

18 And Huram sent him by the handes of his seruants, shippes, and seruaunts that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence [k] foure hundreth and fiftie talents of gold, and brought them to king Salomon.

k Which summe is thought to mount to three millions and fiue hundreth thousand crownes: for here is mention made of thirtie more, then are spoken of, 1. King. 9. 28.

CHAP. IX.

1. 9 *The Queene of Sheba commeth to see Salomon, and bringeth gifts.* 13 *His yeerely reuenues.* 30 *The time of his reigne.* 31 *His death.*

* 1. King. 10. 1. mat. 12, 42. luke 11. 31.

AND* when the Queene of Sheba heard of the fame of Salomon, shee came to [a] proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

a To know whether his wisdome were so great as the report was.

2 And Salomon declared her all her questions, and there was [b] nothing hid from Salomon, which he declared not vnto her.

b There was no question so hard that he did not resolue.

3 Then the Queen of Sheba saw the wisdome of Salomō, & the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his ‖ burnt offrings which he offred in the house of the Lord, and she was † greatly astonied.

‖ Or, galleries whereby hee went vp.

† Hebr. there was no more spirit in her.

5 And shee said to the King, It was a true word which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

‖ Or, acts.

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisedome was not told mee: for thou exceedest the fame that I heard.

7 Happie are thy men, and happie are these thy seruants, which stand before thee alway, and heare thy wisedome.

c Meaning, that the Israelites were Gods peculiar people, and the Kings are the lieutenants of God, which ought to grant vnto him the superiozitie, and minister iustice to all.

8 Blessed be the Lord thy God, which loued thee, to set thee on his [c] throne as King, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee King ouer them, to execute iudgement and iustice.

9 Then shee gaue the King sixe score talents of gold, and of sweete odours exceeding much and precious stones: neither was there such sweete odours since, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought gold from Ophir, brought [d] Algummim wood and precious stones.

d Reade Chap. 2, 8. and 1. King. 10, 11.

11 And the King made of the Algummim wood [e] staires in the house of the Lord, and in the Kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

e Or, pillars: meaning, the garnishing and trimming of the staires or pillars.

12 And King Salomon gaue to the Queen of Sheba euery pleasant thing that she asked, [f] besides for that which shee had brought vnto the King: so she returned & went to her owne countrey, both she, and her seruants.

f That is, which the King gaue her for recompence of that treasure which she brought.

13 ¶ Also the weight of golde that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of gold,

14 Besides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, & [g] sixe hundreth shekels of beaten gold went to one target,

g Which summe mounteth to 2400. crownes, Budeus de asse. h Or, pounds, called mina, whereof euery one seemed to make an hundreth shekels.

16 And three hundreth shieldes of beaten gold: three hundreth [h] shekels of gold went to one shield, and the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of yuorie, and ouerlaid it with pure gold.

18 And the throne had sixe steps, with a footstoole of gold [i] fastened to the throne, and stayes on either side on the place of the seate, and two lyons standing by the [k] stayes.

i That is, the steps and the footstoole were fastened to the throne.

k Vpon the pommels or knops.

19 And twelue lyons stoode there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Salomon.

21 For the Kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of [l] Tarshish, and brought gold, and siluer, yuorie, and apes, and peacocks.

l Which countrey of the best writers is thought to be Cilicia, reade 1. King. 10. 22.

22 So King Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweete odours, horses, and mules, from yeere to yeere.

25 And

25 And Salomon had [m] foure thousand stalles of horses, and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the king at Ierusalem.

m That is, ten horses in euery stable, which in all mount to forty thousand, as 1. King. 4. 26.

26 And he reigned ouer all the kings from the ‖ Riuer euen vnto the land of the Philistims, and to the border of Egypt.

‖ Or, Euphrates.

27 And the King gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wilde figtrees that are abundant in the plaine.

n The abundance of these temporall treasures in Salomons kingdome is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahiah the Shilonite, and in the visions of ‖ Iedo the Seer [o] against Ieroboam the sonne of Nebat?

‖ Or, Iddo.

o That is, which prophesied against him.

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon* slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

* 1. King. 11. 42, 43.

CHAP. X.

4. 14 The reigne of Rehoboam. 13 Hee followeth lewde counsell. 16 The people rebell.

THen *Rehoboam [a] went to Shechem: for to Shechem came all Israel to make him King.

* 1. King. 12. 1.

a After the death of Salomon.

2 And when Ieroboam the sonne of Nebad heard it, (which was in Egypt, whither he had fled from the presence of Salomon the King) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke that hee put vpon vs lighter, and we will serue thee.

b That is, handled vs rudely. It seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

5 And hee said to them, Depart yet three dayes, then come againe vnto mee. And the people departed,

6 And king Rehoboam tooke counsel with the old men that had stood before Salomon his father while he yet liued, saying, What counsell giue ye that I may answere this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

8 But hee left the counsell of the ancient men that they had giuen him, and tooke counsell of the young men that were brought vp with him, and [c] waited on him.

c Or, that stood by him, that is, which were of his counsel and secrets.

9 And he said vnto them, What counsell giue yee, that wee may answere this people, which haue spoken to me, saying, Make ý yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least part shalbe bigger then my fathers loynes.

d Or, little finger: meaning, that he was of farre greater power then was his father.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I will correct you with ‖ scourges.

‖ Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the King answered them sharply: and King Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rods, but I wil correct you with scourges.

15 So the king hearkened not vnto the people: for it was the [e] ordinance of God that the Lord might perfourme his saying, which he had spoken † by Ahiah the Shilonite to Ieroboam the sonne of Nebat.

e Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it cannot be excused in doing euill by alleaging that it is Gods ordinance.

† Ebr. by the hand of.

* 1. King. 12. 16.

16 So when all Israel saw that the King would not heare them, the people answered the king, saying, *What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones, that hee died: then King Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem,

‖ Or, receiuer.

† Ebr. strengthened himselfe.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 Hee hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes and threescore daughters.

AND *when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and [a] Beniamin nine score thousand chosen men of warre to fight against [b] Israel, and to bring the kingdome againe to Rehoboam.

* 1. King. 12. 21.

a That is, the halfe tribe of Beniamin for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and to all Israel that are in Iudah, and Beniamin, saying,

4 Thus saith the Lord, Yee shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of mee. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and [c] built strong cities in Iudah.

c Or, repaired them and made them strong, to be more able to resist Ieroboam.

6 Hee built also Beth-lehem, and Etam, and Tekoa.

7 And Beth-zur, and Shoco, & Adullam,

8 And Gath, and Mareshа, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Beniamin, strong cities.

‖ Or, strengthened.

11 And he ‖ repayred the strong holds and put captaines in them, and store of vitaile, and oyle and wine.

12 And in all cities hee put shieldes and speares, and made them exceeding strong: so Iudah and Beniamin were his.

13 ¶ And the Priestes and the Leuites that were in all Israel, † resorted vnto him out of all their coasts.

† Ebr. stood.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: * for Ieroboam and his sonnes had cast them out from ministring in the Priestes office vnto the Lord.

* Chap. 13. 9.

15 * And hee ordeined him priests for the high places, and for the [d] deuils, and for the calues which he had made.

* 1. King. 12. 31.

d Meaning, idoles, reade Isa. 44. 15.

16 And after the Leuites there came to Ierusalem, of all the tribes of Israel, such as set their [e] hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

e Which were zealous of true religion, and feared God.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mighty three yeere long: for three yere they [f] walked in the way of Dauid and Salomon.

f So long as they feared God, and set forth his worde, they prospered.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Isai,

19 Which bare him sonnes, Ieush, and Shemariah, and Zaham.

20 And after her hee tooke Maakah the daughter of Absalom, which bare him Abiiah and Attai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he tooke eightеene wiues, and threescore concubines, & begate eight and twentie sonnes, and threescore daughters.

g Called also Abijam, who reigned three yeere, 1. King. 15. 2.

22 And Rehoboam made [g] Abiiah the son of Maakah the chiefe ruler among his brethren: for he thought to make him King.

23 And hee taught him: and dispersed all his sonnes throughout all the countreys of Iudah and Beniamin vnto euery strong citie: and hee gaue them abundance of vitaile, and [h] desired many wiues.

h He gaue himselfe to haue many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reproueth him. 6 Hee humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abijah his sonne succeedeth him.

AND when ‖ Rehoboam had established the kingdome and made it strong, he forsooke the Lawe of the Lord, and [a] all Israel with him.

‖ Or, when the Lord had established Rehoboams kingdome.

a For such is the inconstancie of the people, that for the most part they follow the vices of their gouernours.

2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundred charets, & three score thousand horsemen, and the people were without number, that came with him from Egypt, euen the Lubims, [b] Sukkiims, and the ‖ Ethiopians.

b Which were a people of Africa called the Troglodites, because they dwelled in holes.

‖ Or, blacke Mores.

4 And hee tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, & to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, [c] therfore haue I also left you in the hands of Shishak.

c Signifying, that no calamitie can come vnto vs, except we forsake God, and that he neuer leaueth vs till we haue cast him off.

6 Then the Princes of Israel, and the King humbled themselues, and said, The Lord is [d] iust.

d And therefore doeth iustly punish you for your sinnes.

7 And when the Lord saw that they humbled themselues, the word of the Lord came to Shemaiah, saying, They haue humbled themselues, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not † be powred out vpon Ierusalem by the hand of Shishak.

† Ebr. droppe downe.

8 Neuertheless they shalbe his seruants: so shall they know my [e] seruice, and the seruice of the kingdomes of the earth.

e He sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselues, and to knowe how much better it is to serue God then tyrants.

9 ¶ Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke euen all, and he caried away the shields of gold, * which Salomon had made.

* Chap. 9. 15.

10 In steade whereof King Rehoboam made shields of brasse, and committed them to the hands of the chiefe of the guard, that waited at the doore of the Kings house.

11 And when the King entred into the house of the Lord, the guard came and bare them and brought them againe vnto the guard chamber.

12 And because he [f] humbled himselfe, the wrath of the Lord turned from him, that hee would not destroy all together. And also in

f Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18. 32. and 33. 11.

Iudah

Iudah the things prospered.

*1.King.14.21. 13 *So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yeere olde, when hee began to reigne, & reigned g seuenteene yeeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.

14 And hee did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the †booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there was warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and ‖Abiiah his sonne reigned in his stead.

CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 He trusteth in the Lord and ouercommeth Ieroboam. 21 Of his wiues and children.

IN the eighteenth yeere of king Ieroboam began Abiiah to reigne ouer [a] Iudah.

2 Hee reigned three yeere in Ierusalem (his mothers name also was [b] Michaiah the daughter of [c] Uriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah set the battell in arap with the armie of valiant men of warre, euen foure hundreth thousand chosen men. Ieroboam also set the battell in arap against him with eight hundreth thousand chosen men which were strong and valiant.

4 And Abiiah stood vp vpon mount [d] Zemeraim, which is in mount Ephraim, & said, O Ieroboam, and all Israel, heare you me.

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to [e] Dauid for euer, euen to him and to his sonnes by a couenant [f] of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath *rebelled against his Lord:

7 And there are gathered to him [g] vaine men and †wicked, & made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was [h] but a childe and ‖*tender hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdome of the Lord, which is in the hands of the sonnes of Dauid, and yee be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 *Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you priests like the people of other countreys? whosoeuer commeth to †consecrate with a young bullocke and seuen rammes, the same may be a priest of them that are no gods.

10 But we belong vnto the Lord our God, and haue not forsaken him, and the priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery [k] morning and euery euening burnt offerings and sweet incense, and the bread is set in order vpon the pure Table, and the candlesticke of golde with the lampes thereof, to burne euery euening: for we keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God [l] is with vs as a captaine, and his Priests with the sounding trumpets, to crie an alarme against you. O yee children of Israel, fight not against the Lord God of your fathers: for yee shall not prosper.

13 ¶ But Ieroboam caused an ambushment [m] to compasse, and come behinde them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and behold, the battell was before and behinde them, and they cried vnto the Lord, and the priests blew with the trumpets,

15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God ‖smote Ieroboam and also Israel before Abiiah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abiiah and his people slew a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, [n] because they stayed vpon the Lord God of their fathers.

19 And Abiiah pursued after Ieroboam, and tooke cities from him, euen Beth-el, and the †villages thereof, and Ieshanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mightie, and maried fourteene wiues, and begate two and twentie sonnes, and sixteene daughters.

22 The rest of the actes of Abiiah and his maners and his sayings, are written in the storie of the Prophet Iddo.

CHAP. XIIII.

3 Asa destroyeth idolatrie, and commandeth his people to serue the true God. 11 He prayeth vnto God when he should goe to fight. 12 He obtaineth the victorie.

So

a He meaneth Iudah and Beniamin.
b Or, Maacha, 1.King.15.2.
c Called also Abshalom, for Abshalom was her grandfather, 1.King.15.2.
d Which was one of the tops of mount Ephraim.
e And therefore whosoeuer doeth blurpe it or take it from that flocke, transgresseth the ordinance of the Lord: thus like an hypocrite he alleaged Gods word for his aduantage.
f That is, perpetuall, because the thing which is salted, is preserued from corruption: he meaneth also that it was made solemnely, and confirmed by offring of sacrifices, whereas they bled salt according as was ordeined, Numb. 18.19.
* 1.King. 11.26.
g This word in the Chalde tongue is Raca, which our Sauiour vseth, Matth. 5.22.
† Ebr children of Belial.
h Meaning, in heart and courage.
‖ Or, faint hearted
* Leuit. 26.36.
* 2.King. 12.31. chap. 11.14.

† Ebr. sayings.

‖ Or, Abijam.

‖ Ebr. in his hand.
i He shewed the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and grossest beasts sufficient to serue their turne.
k As it was appointed in the Law, Exod. 29.39.

l Because their cause was good, and approoued by the Lord, they doubted not of the successe and victorie.

m Contemning the good counsell which came of the spirit of God, he thought to haue ouercome by deceit.

‖ Or, gaue him the ouerthrow.

n He sheweth that the stay of all kingdomes, and assurance of victories depend vpon our trust and confidence in the Lord.

† Ebr. daughters.

*1. King. 15. 8. SO *Abiiah slept with his fathers, and they buried him in the citie of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For hee tooke away the altars of the strange gods and the hie places, & brake downe the images, and cut downe the [a] groues,

a Which were planted contrary to the Law. Deut. 16. 21.

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the commandement.

5 And he tooke away out of all the cities of Iudah the hie places, and the images: therefore the kingdome was [b] quiet before him.

b He sheweth that the rest and quietnesse of kingdomes standeth in abolishing idolatry, and aduancing true religion.

6 He built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.

7 Therfore he said to Iudah, Let vs build these cities and make walles about, & towers, gates, and barres, whiles the land is [c] before vs: because we haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.

c Whiles wee haue the full gouernment thereof.

8 And Asa had an armie of Iudah that bare shields and speares, three hundreth thousand, and of Beniamin that bare shields and drewe bowes, two hundreth and fourescore thousand: all these were valiant men.

9 ¶ And there came out against them Zerah [d] of Ethiopia with an hoste of ten hundreth thousand, and three hundreth charets, and came vnto [e] Mareshah.

d The king of Ethiopia, or Egypt.

e Which was a citie in Iudah, Iosh. 15. 44. where Michaiah the Prophet was borne.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephathah beside Mareshah.

11 And Asa cried vnto the Lord his God, and said, Lorde, * it is nothing with thee to helpe || with many, or with no power: helpe vs, O Lord our God: for we rest on thee, and in thy Name are we come against this multitude: O Lord, thou art our God, [f] let not man preuaile against thee.

* 1 Sam. 14. 6. || Or, against many, without power.

f Thus the children of God neither trust in their owne power or policie, neither feare the strength and subtilties of their enemies, but consider the cause and see whether their enterprises tend to Gods glory, and thereupon assure them selues of the victory by him, which is onely Almightie and can cause all flesh into dust with the breath of his mouth.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his hoste: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the [g] feare of the Lord came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

g The Lord had stricken them with feare.

15 Yea, and they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 *Asa purgeth his countrey of idolatrie.* 11 *Hee sacrificeth with the people.* 14 *They sweare together to serue the Lord.* 16 *Hee deposeth his mother for her idolatrie.*

THen the Spirit of God came vpon [a] Azariah the sonne of Obed.

a Who was called Oded, as his father was, verse 8.

2 And he went out to meete Asa, and said vnto him, O Asa, and all Iudah, and Beniamin, heare ye me. The Lord is with you, while ye be with him: and if ye seeke him, hee will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath beene without the [b] true God, and without Priest to teach, and without Law.

b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abiiah, religion was neglected and idolatrie planted.

4 But whosoeuer returned in his affliction to the Lord God of Israel, and sought him, he [c] was found of them.

c He sheweth that notwithstanding the wickednesse of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, Chap. 14. 9. 12. and out of all other dangers, when they called vpon the Lord.

5 And in that time there was no peace to him, that did goe out & goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be yee strong therefore, and let not your handes be weake: for your [d] worke shall haue a reward.

d Your confidence and trust in God shal not be frustrate.

8 ¶ And when Asa heard these words, and the prophecie of Obed the Prophet, he was incouraged, & tooke away the abominations out of all the land of Iudah, & Beniamin, and out of the cities which hee had taken of mount Ephraim, and hee renued the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Iudah and Beniamin, & the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fel many to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Ierusalem in the [e] third moneth, in the fifteenth yeere of the reigne of Asa.

e Called Sivan, containing part of May, and part of June.

11 And they offred vnto the Lord the same time of the [f] spoyle, which they had brought, euen seuen hundreth bullocks, and seuen thousand sheepe.

f Which they had taken of the Ethiopians.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And [g] whosoeuer will not seeke the Lord God of Israel, shall be slaine, whether he were small or great, man or woman.

g Their were the wordes of their couenant, which commanded all idolaters to be put to death according to the Law of God, Deut. 13. 5. 9. 15.

14 And they sware vnto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Iudah reioyced at the other for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and hee was [h] found of them. And the Lord gaue

h So long as they serued him aright, so long did he preserue and prosper them.

gaue them rest round about.

16 ¶ And king Asa deposed * Maachah his mother from her regencie, because she had made an idole in a groue: & Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But the hie places were not [k] taken away out of [l] Israel: yet the heart of Asa was [m] perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, & that he had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Asa.

* 1.King. 15.13.

i Or, grandmother: and herein he shewed that he lacked zeale: for she ought to haue died both by the couenant, as verse 13. and by the Law of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

l Because that Iaakob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people.

God was called the God of Israel by reason of his promise to

m In respect of his predecessours.

CHAP. XVI.

Asa for feare of Baasha king of Israel, maketh a couenant with Benhadad king of Aram. 7 Hee is reprooued by the Prophets, 10 Whom he putteth in prison. 12 He putteth his trust in the Physicians. 13 His death.

IN the sixe and thirtieth yeere of the reigne of Asa came [a] * Baasha king of Israel vp against Iudah, and built [b] Ramah to let none passe out or goe in to Asa king of Iudah.

2 Then Asa brought out siluer & gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at ‖ Damascus, saying,

3 There is a couenant betweene me and thee, and betweene my father and thy father: behold, I haue sent thee siluer and gold: come, [c] breake thy league with Baasha king of Israel that he may depart from me.

4 And Benhadad hearkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Iudah, and caried away the stones of Ramah, and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖ Seer came to Asa king of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, therefore is the hoste of the king of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, hee deliuered them into thine hand.

9 * For the eyes of the Lord behold all the earth to shew himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a † prison: for he was [d] displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine & thirtieth yere of his reigne was ‖ * diseased in his feet, and his disease was ‖ [e] extreme: yet he sought not the Lord in his disease, but to the [f] Physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which hee had made for himselfe in the citie of Dauid, and laide him in the bedde, which they had filled with sweete odours and diuers kindes of spices, made by the arte of the Apothecarie: and they burnt odours for him with an exceeding great fire.

a Who reigned after Nadab the sonne of Ieroboam.

* 1.King. 15.17.

b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeon.

‖ Or, Darmesek.

c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselues more strong.

‖ Or, Prophet.

* Chap. 14.9.

* 2.Macc. 9.5. and 12.22.

† Ebr. prison house.

d Thus in lieu of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked vse when they be told of their faults.

‖ Or, gowtie, or swollen.

* 1.King. 15.23.

‖ Or, to the top of his head.

e God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we so continue to the end, that is, zealous of Gods glory, & put our whole trust in him.

f He sheweth that it is in vaine to seeke to the Physicians, except first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helps as a meane by whom God worketh.

CHAP. XVII.

Iehoshaphat trusting in the Lord, prospereth in riches and honor. 6 He abolisheth idolatrie, 7 and causeth the people to be taught. 11 Hee receiueth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the [a] first wayes of his father Dauid, and sought not [b] Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the † trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And he [c] lift vp his heart vnto the wayes of the Lord, and hee tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yere of his reigne he sent his Princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should [d] teach in the cities of Iudah.

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adoniiah, and Tobiiah, and Tob-adoniiah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.

b Sought not helpe at strange gods.

† Ebr. worke.

c He gaue himselfe wholly to serue the Lord.

d He knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and haue authoritie to put away all idolatrie.

booke of the Lawe of the Lord with them, and went about throughout all the Cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they [c] fought not against Iehoshaphat.

11 And some of the Philistims brought Iehoshaphat gifts and tribute siluer, and the Arabians brought him flocks, seuen thousand and seuen hundreth rammes, and seuen thousand and seuen hundreth hee goats.

12 So Iehoshaphat prospered and grew vp on hie: and hee built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, in Iudah were captaines of thousands, Adnah the captaine, and † with him of valiant men three hundreth thousand.

15 And ‖ at his hand Iehohanan a Captaine, and with him two hundreth and fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, which [f] willingly offered himselfe vnto the Lord, and with him two hundreth thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bow and shield two hundreth thousand.

18 And at his hand Iehozabad, and with him an hundreth and fourescore thousand armed to the warre.

19 These [g] waited on the king, besides those which the King put in the strong Cities throughout all Iudah.

c Thus God prospereth all such that with a pure heart seek his glory, and keepeth their enemies in feare that they cannot be able to execute their rage against them.

† Ebr. in his hand.

‖ Or, next to him.

f Meaning, which was a Nazarite, Numb. 6.

g That is, they were as his ordinary guard.

CHAP. XVIII.

Iehoshaphat maketh affinitie with Ahab. 10 *Foure hundreth Prophets counsell Ahab to goe to warre.* 16 *Michaiah is against them.* 23 *Zidkiah smiteth him.* 25 *The king putteth him in prison.* 29 *The effect of his prophecie.*

AND * Iehoshaphat had riches and honour in abundance, but hee was ioyned in [a] affinitie with Ahab.

2 And after certaine [b] yeeres hee went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great number, and for the people that he had with him, and entised him to goe vp vnto [c] Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat king of Iudah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Israel gathered of [e] prophets foure hundreth men, and said vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe vp: for God shal deliuer it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel said vnto Iehoshaphat, There is yet one man, by whom we may aske counsell of the Lord, but I [f] hate him: for he doeth not prophecie good vnto me, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the King say so.

8 And the King of Israel called an eunuch, and said, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat king of Iudah sate either of them on his throne clothed in their [h] apparel: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the Prophets prophecied before them.

10 And Zidkiah the sonne of Chenaanah made him [i] hornes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Behold, the wordes of the Prophets declare good to the king with one [k] accord: let thy word therfore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord liueth, whatsoeuer my God sayth, that will I speake.

14 ¶ So hee came to the King, and the king said vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leaue off? And he said, [l] Goe ye vp, and prosper, and they shalbe deliuered into your hand.

15 And the king said to him, How oft shall I charge thee, that thou tell me nothing but the trueth in the Name of the Lord?

16 Then he sayd, I saw all Israel scattered in the mountaines, as sheepe that haue no sheepheard: and the Lord said, [m] These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel said to Iehoshaphat, Did I not tell thee, that hee would not prophecie good vnto me, but euill?

18 Againe he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the [n] hoste of heauen standing at his right hand, and at his left.

19 And

*1. King. 22. 3.

a For Iozabad Iehoshaphats sonne maried Ahabs daughter.

b That is, the third yeere, 1. King. 22. 2.

c To recouer it out of the hands of the Syrians.

d Heare the aduise of some prophet, to know whether it be Gods will.

e Which were the prophets of Baal, signifying that the wicked esteeme none but flatterers, and such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to doe their duery, though the wicked magistrates cannot abide them to speake the trueth.

g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestie, and royall apparell.

i Reade 1. king. 22. 11.

k Thinking, that whereas foure hundreth Prophets had agreed in one thing, that hee being but one man, and in leſſ estimation, durſt not gainesay it.

l He spake this by derision of the false Prophets, as the king well perceiued.

m He prophecieth how the people should be dispersed, and Ahab slaine.

n Meaning, his Angels.

19 And

19 And the Lord said, Who shall ‖ perswade Ahab king of Israel, that hee may goe vp, and fall at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came forth a spirit & stood before the Lord, and said, I wil perswade him. And the Lord said vnto him, Wherein?

21 And hee said, I will goe out, and be a false spirit in the mouth of all his Prophets. And [o] he said, Thou shalt perswade, and shalt also preuaile: goe forth, and doe so.

22 Now therefore behold, the Lord hath put a [p] false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the [q] cheeke, and said, By what way went the spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Behold, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel said, Take yee Michaiah, and carie him to Amon the gouernour of the citie, and to Joash the kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of [r] affliction, and with water of affliction vntill I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by me. And ‖ he said, Heare, all ye people.

28 So the King of Israel and Iehoshaphat the King of Judah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Iehoshaphat, I will [s] change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat [t] cryed, and the Lord helped him and mooued them to depart from him.

32 For when the captaines of the charets saw that hee was not the king of Israel, they turned backe from him.

33 Then a certaine man drewe a bowe † mightily, and smote the king of Israel betweene the ioynts of his ‖ brigandine: therefore hee said to his charetman, Turne thine hand, and carie me out of the hoste: for I am hurt.

34 And the battell increased that day: and the King of Israel [u] stood still in his charet against the Aramites vntill euen, and dyed at the time of the sunne going downe.

o That is, the Lord.

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2. Thess. 2. 10.

q By this cruelty, his ambition and hypocrisie was discouered: thus the hypocrites boast of the Spirit which they haue not, and declare their malice against them in whom the true Spirit is.

r Keepe him straightly in prison, and let him feele hunger and thirst.

‖ Or, Michaiah.

s Thus the wicked thinke by their owne subtilties to escape Gods iudgements which he threatneth by his word.

t He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his prophet, and also by desiring mercy for the same.

† Ebr. in his simplicitie, or ignorantly.

‖ Or, betweene the habergine.

u He dissembled his hurt, that his souldiers might be more courageously.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointeth iudges and ministers, 9 And exhorteth them to feare God.

AND Iehoshaphat the king of Judah returned † safe to his house in Jerusalem.

† Ebr. in peace.

2 And Jehu the son of Hanani the Seer went out to meet him, and said to king Iehoshaphat, [a] Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath † of the Lord is vpon thee.

a He declareth that the wrath and iudgement of God is ouer all such, that support the wicked, and rather shew not in deed that they are enemies to al such as hate the Lord.

† Ebr. wrath from the Lord.

3 Neuertheless good things are found in thee, because thou hast taken away the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Jerusalem, and returned and went [b] through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

b He visited all his country and brought his people from idolatry to the knowledge of the true God.

5 And he set iudges in the land throughout all the strong cities of Judah, citie by citie,

6 And said to the Iudges, Take heede what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will be [c] with you in the cause and iudgement.

c Both to preserue you, if you doe iustly, or to punish you, if you do the contrary.

7 Wherefore now let the feare of the Lord be vpon you: take heed, and do it: for there is no [d] iniquitie with the Lord our God, neither * respect of persons, nor receiuing of reward.

d He will declare by the sharpenesse of the punishment, that he hateth all iniquitie.

* Deut. 10. 17. iob 34. 19. acts 10. 34. rom. 2. 11. gal. 2. 6. eph. 6. 9. col. 3. 25. 1. pet. 1. 17.

8 Moreouer in Jerusalem did Iehoshaphat set of the Leuites, and of the Priests, and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they [e] returned to Jerusalem.

e The Priests and Leuites, which should iudge matters according to the word of the Lord.

9 And hee charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfite heart.

10 And in euery cause that shall come to you of your brethren that dwell in their cities betweene [f] blood and blood, betweene lawe and precept, statutes and iudgements, ye shal iudge them, & admonish them that they trespasse not against the Lord, that [g] wrath come not vpon you and vpon your brethren. Thus shall ye doe and trespasse not.

f That is, to try whether the murther was done at vnwares or else on set purpose, Num. 35. 11. deut. 4. 41.

g Meaning, that God would punish them most sharply, if they would not execute iustice aright.

11 And behold, Amariah the Priest shalbe the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Judah, shall be for all the [b] kings affaires, and the Leuites shall be officers [i] before you. Be of courage, and doe it, and the Lord shall be with the [k] good.

h Shalbe chiefe ouerseer of the publike affaires of the realme.

i They shal haue the handling of inferiour causes.

k God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victorie that the Lord gaue him against his enemies. 30 His reigne and actes.

After

AFter this also came the children of Moab and the children of Ammon, and with them of the [a] Ammonites against Iehoshaphat to battell.

2 Then there came that told Iehoshaphat, saying, There commeth a great multitude against thee from beyond the [b] Sea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set himselfe [c] to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and [d] gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a sanctuary therein for thy name, saying,

9 * If euill come vpon vs, as the [e] sword of iudgement, or pestilence, or famine, wee will stand before this house and in thy presence (for thy Name [f] is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now behold, the children of * Ammon and Moab, and mount Seir, by whome thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe wee know what to doe: but our eyes [g] are toward thee.

13 And all Iudah stood [h] before the Lord with their young ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was there, vpon whome came [i] the Spirit of the Lord, in the mids of the Congregation.

15 And he said, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus sayth the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the [k] battell is not yours, but Gods.

16 To morow go ye downe against them: behold, they come vp by the cleft of Ziz, and ye shall finde them at the end of the brooke before the wildernesse of Ieruel.

17 Ye shall not need to fight in this battell: * stand still, mooue not, and behold the ‖ saluation of the Lord towards you: O Iudah, and Ierusalem, feare ye not, neither be afraid: to morrow goe out against them, and the Lord will be with you.

18 ¶ Then Iehoshaphat [l] bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Korhites stood vp to praise the Lord God of Israel with a loude voice on hie.

20 And when they arose early in the morning, they went forth to the wildernes of Tekoa: and as they departed, Iehoshaphat stood and said, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and yee shall be assured: beleeue his [m] Prophets, and ye shall prosper.

21 And when hee had consulted with the people, and appointed singers vnto the Lord, and them that should praise him that is in the beautifull Sanctuarie, in going forth before the men of armes, and saying, [n] Praise ye the Lord, for his mercy lasteth for euer.

22 And when they began to shoute, and to praise, the Lord layd ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped to [p] destroy another.

24 And when Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude, and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away [p] spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselues, till they could carie no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then

a That is, which counterfaited the Ammonites in language and apparell. The Ebrewes thinke that they were the Amalekites, but as may appeare by the 10. verse, they were the Idumeans of mount Seir.

b Called the dead Sea, where God destroyed the fiue cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, whereas it moueth the wicked either to seeke after worldly meanes and policies, or else to fall into despaire.

d He grounded his prayer vpon Gods power, whereby he is able to helpe, and also on his mercy, which he will continue toward his, forasmuch as he hath once chosen them and begun to shew his graces toward them.

* 1. King 8.37. chap 6.28.

e Meaning war which commeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon, and thou declarest thy presence and fauour.

* Deut. 2.9. nehem. 13.2.

g We onely put our trust in thee and waite for our deliuerance from heauen.

h That is, before the Arke of the couenant.

i Which was mooued by the Spirit of God to prophecie.

k They fight against God and not against you: therefore he will fight for you.

* Exo. 14.13, 14. ‖ Or, deliuerance.

l Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

m Giue credit to their words and doctrine.

n This was a Psalme of thanksgiuing, which they vse commonly to sing when they praised the Lord for his benefits, and was made by Dauid. Psa. 136

o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declares his power, when he deliuered his by causing their enemies to kill one another.

q To giue thankes to the Lord for the victory: and therefore the valley was called Berachah, that is, blessing or thanksgiuing, which was also called the valley of Iehoshaphat. Ioel 3.2. and 12. because the Lord iudged the enemies according to Iehoshaphats prayer.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to go againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with violes and with harps, and with trumpets, euen vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And *Iehoshaphat reigned ouer Iudah, and was fiue and thirty yeere old, when he began to reigne: and reigned fiue & twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the [f] way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which *is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And hee ioyned with him, to *make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophesied against Iehoshaphat, saying, Because thou hast [u] ioyned thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.
*1.King.22.42.
f Meaning, in his vertues and those wayes wherein he followed God.
t If the great care and diligence of this good king was not able vtterly to abolish all superstition and idolatrie out of this people, but that they would still retaine their filth and idolatry, how much lesse are they able to reforme euill, which either haue little zeale, or not such as he had: though herein he was not to be excused.
*1.King.16.1.
*1.King.22. 48,49.
u Thus God would not haue his to ioyne in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 which killeth his brethren. 6 He was brought to idolatrie, 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable end.

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zachariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat King of [a] Israel.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdom gaue he to Iehoram: for he was the eldest.

4 *And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and [b] slew all his brethren with the sword, and also of the princes of [c] Israel.

5 Iehoram was two and thirtie yere old, when he began to reigne, and he reigned eight yeere in Ierusalem.

6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the *couenant that he had made with Dauid, and because hee had promised to giue a light to him and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: and he rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did [e] Libnah rebel at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer hee made high places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit [f] fornication, and compelled Iudah thereto.

12 And there came a writing to him from [g] Eliiah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in ỹ waies of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt bee in great diseases in the disease of thy bowels, vntill [h] thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the [i] Ethiopians.

17 And they came vp into Iudah, & brake into it, & caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a son left him, saue [k] Iehoahaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guts fell out with his disease: so hee died of sore diseases: and his

a Reade Chap. 15.17. how by Israel is meant Iudah.
*2.King.8.16.
b Because the wicked liue euer in feare and also are ambitious, they become cruell, and spare not to murther them, who by nature they ought most to cherish and defend.
c Meaning, of Iudah and Beniamin.
d So that we see how it can not be that we should ioyne with the wicked and serue God.
*2.Sam.7.12,16 1.king.2 4.& 9. 5. 2.king. 8.19. chap 6,16.
e Reade 2.Kin. 8,22.
f Meaning, idolatrie, because that the idolater breaketh promise with God, as doth the adulteresse to her husband.
g Some thinke that this was Elisha, so called, because he had the spirit in abundance, as had Eliiah.
h We see this example dayly practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.
i There were other Arabians in Affrica Southward toward Egypt.
k Called also Ahaziah, as Chap. 22.1. & Azariah, verse 6. following.

people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, [1] and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

1 That is, as some write, he was not regarded, but deposed for his wickednesse and idolatrie: so that his sonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 22, 2.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu King of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioash escapeth.

AND *the inhabitants of Ierusalem made Ahaziah his youngest sonne King in his stead: for the armie that came with [a] the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

* 2. King. 8. 24.

a Meaning, the Philistims.

2 Two and [b] fortie yeere olde was Ahaziah when he began to reigne, and he reigned [c] one yeere in Ierusalem, & his mothers name was Athaliah the daughter [d] of Omri.

b Reade Chap. 21. 20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the son of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his [e] counsellers after the death of his father, to his destruction.

e He sheweth that it must needs follow that the rulers are such as their counsellers be, and that there cannot be a good King, that suffereth wicked counsellers.

5 And he walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Izreel, because of the wounds wherewith they had wounded him at Ramah, when he fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore he causeth all meanes to serue to his will.

7 And the destruction of Ahaziah [f] came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, *whom the Lord had anointed to destroy the house of Ahab.

* 2. King. 9, 7.

8 Therefore when Iehu ‖ executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, hee slew them also.

‖ Or, tooke vengeance.

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slew him and buried him, because, sayd they, hee is the sonne of Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdome.

g This was the iust plague of God because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, mooued them to giue him the honour of buriall.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and [h] destroyed all the Kings seed

* 2. King. 11. 1.

h To the intent that there should be none to make title to ỹ crowne, and so she might bleare the gouernement.

of the house of Iudah.

11 But Iehoshabeath the daughter of the king, tooke Ioash the son of Ahaziah, and stale him from among the kings sonnes that should be slaine, and put him and his nourse in the bed chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

i Meaning, in the chamber, where ỹ Priests & Leuites slept which kept their courses weekely in the Temple.

12 And he was with them hid in the [i] house of God sixe yeeres, whiles Athaliah reigned ouer the [k] land.

k To wit, of Iudah.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND *[a] in the seuenth yeere Iehoiada waxed bold, and tooke the captaines of hundreths, to wit, Azariah the sonne of Ieroham, & Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

* 2. King. 11. 4.

a Of the reigne of Athaliah, & after the death of Ahaziah.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers [b] of Israel: and they came to Ierusalem.

b Meaning, of Iudah and Beniamin: reade why they are called Israel, Chap. 15, 17.

3 And all the Congregation made a couenant with the King in the house of God: and hee sayd vnto them, Behold, the Kings sonne must reigne, *as the Lord hath sayd of the sonnes of Dauid.

* 2. Sam. 7. 12, 16. 1. king. 2, 4. chap. 21. 7.

4 This is it that ye shal do, The third part of you that come on the Sabbath of the Priests, and the Leuites shall be porters of the doores.

5 And another third part towarde the Kings house, and another third part at the * gate of the [c] foundation, and all the people shalbe in the courts of the house of the Lord.

* 2. King. 11. 6.

c Which was the chiefe gate of the Temple toward the East.

6 But let none come into the house of the Lord, saue the Priestes and the Leuites that minister: they shall go in, for they are holy: but all the people shal kepe the watch of the Lord.

7 And the Leuites shall compasse the king round about, and euery man with his weapon in his hand, and he that entreth [d] into the house shall be slaine, and be you with the king, when he commeth in, and when he goeth out.

d Meaning, to make any tumult or to hinder their enterprise.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, & tooke euery man his men that came on the Sabbath, with them that [e] went out on the Sabbath: for Iehoiada the Priest did not discharge the courses,

e Which had finished their course on their Sabbath, and so the other part entred to keepe their turne.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shieldes, and bucklers which had beene King Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from

the

the right side of the house, to the left side of the house by the altar and by the [f] house round about the King.

11 Then they brought out the Kings sonne, and put vpon him the crowne, and gaue him the [g] testimony, and made him King. And Iehoiada and his sonnes anointed him, and said, God saue the King.

12 ¶ But when Athaliah heard the noise of the people running & praising the king, she came to the people into the house of the Lord,

13 And when shee ‖ looked, behold, the King stood by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blew the trumpets, and the singers were with instruments of musicke, and they that could sing praise: then Athaliah rent her clothes, and said, [h] Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernors of the host, and said vnto them, Haue her forth of the ranges, and he that [i] followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord,

15 So they layd hands on her: and when shee was come to the entring of the horsegate by the Kings house, they slew her there,

16 ¶ And Iehoiada made a [k] couenant between him, and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and [l] destroyed it, & brake his altars and his images, and slew [m] Mattan the priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the ‖ hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Law of Moses, with reioycing and singing by the appointment of Dauid.

19 And hee set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

20 And he tooke the captaines of hundreds, and the noble men, and the gouernours of the people, and all the people of the land, and hee caused the king to come down out of the house of the Lord, and they went through [n] the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet, [o] after that they had slaine Athaliah with the sword.

f Meaning, the most holy place where the Arke stood.

g That is, the booke of ỳ Law, or as some reade, they put vpon him his royall apparell.

‖ Or, saw the king standing.

h Declaring her vile impudencie, which hauing vsurped, and by murther blurred the crown, would still haue defended the true possessor, and therefore called true obedience, treason.

i To ioyne with her partie, and to maintaine her authoritie.

k That they would onely serue him and renounce all idolatrie.

l According to their couenant made to the Lord.

m As the Lord commanded in his Law, both for the person and also the citie, Deut. 13 9. and 15.

‖ Or, charge.

* Num. 28. 3.

n Which was the principall gate, that the King might be seene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are euer among such people.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada, he falleth to idolatry. 21 He stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants, 27 After him reigneth Amaziah.

IOash * was seuen yeere old, when he began to reigne, and he reigned fortie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

* 2. King. 12. 1.

2 And Ioash did vprightly in the sight of the Lord, all the daies of [a] Iehoiada the Priest.

a Who was a faithfull counseller, and gouerned him by the word of God.

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

‖ Or, gaue him two wiues.

4 ¶ And afterward it came into Ioash minde, to renew the house of the Lord.

5 And hee assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all [b] Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

b He meaneth not the tenne tribes, but onely the two tribes of Iudah and Beniamin.

6 Therefore the king called Iehoiada the [c] chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the tax of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

c For he was the high Priest.

* Exod. 30. 13.

7 For [d] wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did they bestow vpon Baalim.

d The Scripture doth terme her thus, because she was a cruell murtherer, and a blasphemous idolatresse.

8 Therefore the King commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

* 2. King. 12. 9.

9 And they made proclamation throughout Iudah and Ierusalem, to bring vnto the Lord * the tax of Moses the seruant of God, layed vpon Israel in the wildernesse.

* Exod. 30. 13.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, [e] they brought the chest vnto the Kings officer by the hand of the Leuites: and when they saw that there was much siluer, then the Kings Scribe (and one appointed by the high Priest) came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day and gathered siluer in abundance.

e Such as were faithfull men, whom the king had appointed for that matter.

12 And the King and [f] Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasse, to repaire the house of the Lord.

f Signifying that this thing was done by aduise and counsel, and not by any one mans affection.

13 So the workemen wrought, and the worke † amended through their hands: and they restored the house of God to his state, and strengthened it.

† Ebr. a medicine was vpon the worke, meaning, it was repaired.

14 And when they had finished it, they brought the rest of the siluer before the King and Iehoiada, and hee made thereof [g] vessels for the house of the Lord, euen vessels to minister, both morters and incense cups, and vessels of gold, and of siluer: and they offered

g For the wicked kings his predecessors & Iehoiada had conuerted the vessels of the Temple, as turned them to the vse of idols, &c.

burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed olde, and was full of dayes and died. An hundred and thirty yeere old was he when he died.

16 And they buried him in the citie of Dauid with the [h] kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, & did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And God sent Prophets among them, to bring them againe vnto the Lord: and they [k] made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the priest, which stood [l] aboue the people, and said vnto them, Thus saith God, Why transgresse ye the commandements of the Lord? surely ye shall not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the [m] commaundement of the King, in the court of the house of the Lord.

22 Thus Ioash the King remembred not the kindenesse which Iehoiada his father had done to him, but slew his sonne. And when he died, he said, The Lord [n] looke vpon it, and require it.

23 ¶ And when the yeere was out, the host of Aram came vp against him, and they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoile of them vnto the king of Damascus.

24 Though the army of Aram came with a small companie of men, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they [o] gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the [p] children of Iehoiada the Priest, and slew him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the Kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But [q] his sonnes, and the summe of the taxe gathered by him, and the [r] foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

h Signifying, that they could not honor him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the Commonweale.

i Which were flatterers and knew now that the King was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

k They tooke heauen and earth & all creatures to witnesse, that except they returned to the Lord, he would most grieuously punish their infidelitie and rebellion, Nehe. 9. 26.

l In a place aboue the people, to the intent that he might bee heard.

m There is no rage so cruell and beastly, as of the whose hearts God hath hardened, and which delight more in superstition and idolatrie, then in the true seruice of God and pure simplicitie of his word.

n. Reuenge my death & require my blood at your hands: for he speaketh this by prophecie, because he knew y God would doe it. This Zacharie is also called the sonne of Barachie, Matt. 23. 35. because his progenitours were Iodo, Barachiah, Iehoiada, &c.

o That is, reproued and checked him, and handled him rigorously.

p Meaning, Zacharie, which was one of Iehoiadas sonnes and a Prophet of the Lord.

q That is, concerning his sonnes, &c.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 Hee falleth to idolatrie. 17 And Ioash King of Israel ouercommeth Amaziah. 27 He is slaine by a conspiracie.

AMaziah was fiue and twentie yeere olde when he began to reigne, and he reigned nine and twentie yere in *Ierusalem: and his mothers name was Iehoaddan, of Ierusalem. *2. King. 14. 2.

2 And hee did [a] vpright in the eyes of the Lord, but not with a perfit heart.

a Meaning, in respect of his predecessors, albeit he had his imperfections.

3 And when the kingdome was established vnto him, he slewe his seruants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, *The fathers shall not die for the [b] children, neither shall the children die for the fathers, but euery man shall die for his owne sinne. *Deut. 24. 16. 2. king. 14. 6. iere. 31. 30. ezek. 18. 20.

b That is, for that fault wherefore the childe is punished, except he be culpable of the same.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their fathers, throughout all Iudah and Beniamin: & he numbred them from [c] twentie yeere olde and aboue, and found among them three hundred thousand chosen men, to goe foorth to the warre, and to handle speare and shield.

c So many as were able men to beare weapons, and go to warre.

6 He hired also an hundred thousand valiant men [d] out of Israel for an hundred talents of siluer.

d That is, out of the ten tribes, which had separated themselues before, both from God and their true King.

7 But a man of God came to him, saying, O King, let not the armie of Israel goe with thee: for the Lord is not [e] with Israel, neither with all the house of Ephraim.

e And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

8 If [f] not, goe thou on, doe it, make thy selfe strong to the battell, but God shall make thee fall before the enemie: for God hath power to helpe, and to cast downe.

f If thou wilt not giue credit to my words.

9 And Amaziah said to the man of God, What shall wee doe then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able [g] to giue thee more then this.

g He sheweth that if we repent onely vpon God, we shall not needs to be troubled with these worldly respects: for he will giue at all times that which shall be necessary, if we obey his word.

10 So Amaziah separated them, to wit, the army that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led foorth his people, and went to the salt valley, and smote of the children of [h] Seir, ten thousand.

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

12 And other ten thousand did the children of Iudah take aliue, and caried them to the top of a [i] rocke, and cast them downe from the

i In the 2. Kin. 14. 7. this rocke is called the citie Sela.

the top of the rocke, & they all burst in pieces.

13 But the men of the [k] armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Judah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoile.

14 Nowe after that Amaziah was come frō the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, and [l] worshipped them, and burnt incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to [m] deliuer their owne people out of thine hand?

16 And as he talked with him, [n] he said vnto him, Haue they made thee the Kings counseller? cease thou: why should they [o] smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Judah tooke counsel, and sent to Joash the sonne of Jehoahaz, the sonne of Jehu King of Israel, saying, Come, [p] let vs see one another in the face.

18 But Joash King of Israel sent to Amaziah King of Judah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, *Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to brag: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Judah with thee?

20 But Amaziah would not heare: for [q] it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Joash the king of Israel went vp: and hee, and Amaziah king of Judah saw one another in the face at Bethshemesh, which is in Judah.

22 And Judah was put to the worse before Israel, and they fled euery man to his tents.

23 But Joash the King of Israel tooke Amaziah King of Judah, the sonne of Joash, the sonne of Jehoahaz in Bethshemesh, and brought him to Jerusalem, & brake downe the wall of Jerusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubites.

24 And he tooke all the gold and the siluer, and all the vessels that were found in the house of God with [r] Obed Edom, and in the treasures of the Kings house, and the children that were in hostage, & returned to Samaria.

25 ¶ And Amaziah the sonne of Joash King of Judah liued after the death of Joash sonne of Jehoahaz King of Israel, fiftene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the Kings of Judah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, * they wrought treason against him in Jerusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of of Judah.

CHAP. XXVI.

1. 5 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proud and vsurpeth the Priests office. 19 The Lord plagueth him. 20 The Priestes driue him out of the Temple, and exclude him out of the Lords house. 23 His buriall, and his successor.

THen * all the people of Judah tooke [a] Vzziah, which was sixteene yere old, & made him King in the stead of his father Amaziah.

2 He built [b] Eloth, and restored it to Judah after that the King slept with his fathers.

3 *Sixteene yeere olde was Vzziah, when he began to reigne, and he reigned two and fifty yeere in Jerusalem, and his mothers name was Jecoliah of Jerusalem.

4 And hee did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the dayes of [c] Zechariah (which vnderstood the visions of God) and when as [d] he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gaue [e] gifts to Vzziah, and his name spread to the entring in of Egypt: for he did most valiantly.

9 Moreouer Vzziah built towres in Jerusalem at the corner gate, and at the valley gate, and at the *[f] turning, and made them strong.

10 And he built towres in the wildernesse, and digged many ‖ cisternes: for he had much cattell both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in [g] Carmel: for he loued husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Jeiel the Scribe, and Maaseiah the ruler,

k That is, the hundreth thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonour him.

m He prooueth that whatsoeuer cannot saue himselfe nor his worshippers, is no god but an idole.

n Meaning, the King.

o So hard it is for the carnall man to be admonished of his fault, that hee cōtemneth, mocketh, and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, as Chap. 16.10 and 18.26. & 24.21.

p That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whom hee had in wages, and dismissed by the counsel of the Prophet, had destroyed certaine of the cities of Judah.

q 2.King.14.9.

q Thus God oft times plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, moueth their hearts to follow that which shall be their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

*2.King.14.21.

a Called also Azariah.

b Hee fortified it and made it strong: this citie was also called Elath and Elanon, neere to the red sea.

*2.King.15.2.

c This was not that Zechariah that was the sonne of Jehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his own destruction.

e That is, they payed tribute in signe of subiection.

*Nehe. 3.19. and 24.

f Otherwise the wall or tower turneth.

‖ Or, pits.

g That is, in mount Carmel, or, as the word signifieth, in the fruitfull field, for it is also taken for a groues and corne ripe, when it is full, as Leuit. 2.14.

ruler, and vnder the hand of Pananiah, one of the Kings captaines.

h Of the chiefe officers of the Kings house, or of the captaines and sergeants for warre.

12 The whole h number of the chiefe of the families of the valiant men were two thousand and sixe hundreth.

13 And vnder their hand was the armie for warre, three hundred and seuen thousand, and fiue hundred that fought valiantly to helpe the King against the enemie.

14 And Vzziah prepared them throwout all the host, shields, and speares, and helmets, and brigandines, and bowes, & stones to sling.

† Ebr engines by the inuention of an inuentiue man.

15 He made also very † artificiall engines in Ierusalem, to be vpon the towres and vpon the corners, to shoot arrowes and great stones: and his name spred farre abroad, because God did helpe him marueilously, til he was mighty.

16 ¶ But when he was strong, his heart i was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

i Thus prosperitie causeth men to trust in themselues, and by forgetting him, which is the author thereof, procure their owne perdition.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and said vnto him, * It perteineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron that are consecrated for to offer incense: k goe foorth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

* Numb. 18.7.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, and was therefore both iustly reiected and also punished.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, he was leprous in his forehead, and they caused him hastily to depart thence: and hee was euen compelled to goe out, because the Lord had smitten him.

* 2. King. 15. 5.

21 * And Vzziah the King was a leper vnto the day of his death, and dwelt as a leper in an l house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the Kings house, and iudged the people of the land.

l According to the commandement of the Lord, Leuit. 13. 46.

22 Concerning the rest of the acts of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which perteined to the Kings: for they said, Hee m is a leper. And Iotham his sonne reigned in his stead.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

CHAP. XXVII.

1 Iotham reigneth, & ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his son reigneth in his stead.

IOtham * was fiue & twenty yeere old when hee began to reigne, and reigned sixteene yere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

* 2. King. 15. 33.

2 And he did vprightly in the sight of the Lord according to all that his father Vzziah did, saue that he entred not into the a Temple of the Lord, and the people did yet b corrupt their wayes.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

3 He built the high c gate of the house of the Lord, and he built very much on the wall of the castle.

c Which was the fourescore cubits hie, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap. 33. 4.

4 Moreouer, he built cities in the mountaines of Iudah, and in the forrests he built palaces and towres.

5 And he fought with the king of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yere an hundred talents of siluer, and ten thousand † measures of wheat, and ten thousand of barley: this did the children of Ammon giue him ‖ both in the second yeere and the third.

† Ebr. Corim.

‖ Or, yeerely.

6 So Iotham became mighty d because he directed his way before the Lord his God.

d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

7 Concerning the rest of the actes of Iotham, and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel and Iudah.

8 He was fiue and twenty yeere old when he began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the king of Israel. 9 The Prophet reprooueth the Israelites cruelty. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

AHaz * was twentie yeere old when hee began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖ father.

* 2. King. 16. 2.

‖ Or, predecessor.

2 But a he walked in the wayes of the Kings of Israel, and made euen molten images for b Baalim.

a He was an idolater like them.

b As the idolaters haue certain chiefe idoles, who are as patrons: (as were these Baalim) so haue they others, which are inferior, and doe represent the great idoles.

3 Moreouer hee burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

‖ Or, made them passe thorow the fire, as chap. 33. 6 Leuit. 18. 21.

4 He sacrificed also and burnt incense in the high places, and on hils, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the king of the Aramites, and they smote him, and tooke of his, † many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the king

† Ebr. a great captiuitie.

king of Israel, which smote him with a great slaughter.

c Who was king of Israel. † Ebr. sonnes of strength.

6 For c Pekah the sonne of Remaliah slew in Iudah fiue score thousand in one day, all † valiant men, because they had forsaken the Lord God of their fathers.

‖ Or, tyrant.

7 And Zichri a ‖ mighty man of Ephraim slew Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the king.

d Thus by the iust iudgement of God, Israel destroyed Iudah.

8 And the children of Israel tooke prisoners of their brethren, d two hundreth thousand of women, sonnes and daughters, and caried away much spoile of them, and brought the spoyle to Samaria.

9 ¶ But there was a Prophet of ꝑ Lords, (whose name was Oded) and he went out before the hoste that came to Samaria, and said vnto them, Behold, e because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

e For they thought they had ouercome them by their owne valiantnesse, and did not consider that God had deliuered them into their hands, because Iudah had offended him.

10 And now yee purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaids vnto you: but are not you such, that f sinnes are with you before the Lord your God?

f May not God aswell punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

11 Now therefore heare me, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

g Which tribe was now greatest, and had most authoritie.

12 Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

h God will not suffer this sinne, which we commit against him, to be vnpunished.

13 And said vnto them, Bring not in the captiues hither: for this shall be h a sinne vpon vs against the Lord: ye intend to adde more to our sinnes and to our trespasse, though our trespasse be great, and the fierce wrath of God is against Israel.

14 So the armie left the captiues and the spoile before the Princes and all the Congregation.

i Whose names were rehearsed before, verse 12.

15 And the men that were i named by name, rose vp and tooke the prisoners, & with the spoile clothed all that were naked among them: and arayed them, and shod them, and gaue them meate, and gaue them drinke, and

k Either for their woundes or wearinesse.

k anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their l brethren: so they returned to Samaria.

l To them of the tribe of Iudah.

16 ¶ At that time did king Ahaz send vnto the m kings of Asshur to helpe him.

m To Tilgath Pilneeser, and those kings that were vnder his dominion, 2. King. 16.7.

17 (For the Edomites came moreouer, and slew of Iudah, and caried away captiues.

18 The Philistims also inuaded the cities in the lowe countrey, and toward the South of Iudah, and tooke Bethshemesh, and Aialon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, & they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz king of n Israel: for hee had brought vengeance vpon Iudah, and had grieuously transgressed against the Lord)

n He meaneth Iudah because Ahaz forsooke the Lord, and sought helpe of the infidels. Reade of Israel taken for Iudah, Chap. 15.17.

20 And Tilgath Pilneeser king of Asshur came vnto him, who troubled him, and did not strengthen him.

21 For Ahaz † tooke a portion * out of the house of the Lord, and out of the kings house, and of the Princes, and gaue vnto the king of Asshur: yet it helped him not.

† Ebr. diuided. * 2. King. 16.8.

22 And in the time of his tribulation did he yet trespasse more against the Lord, (this is king Ahaz)

23 For he sacrificed vnto the gods of Damascus, which o plagued him, and he said, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will p helpe me: yet they were his ruine, and of all ‖ Israel.

o As he falsely supposed.

p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.

‖ Or, Iudah and Beniamin.

24 And Ahaz gathered the vessels of the house of God, & brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah he made hie places, to burne incense vnto other gods, and prouoked to anger ꝑ Lord God of his fathers.

26 Concerning the rest of his actes, & all his waies first and last, behold, they are written in the booke of the kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie ‖ of Ierusalem, but brought him not vnto the q sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

‖ Or, in Ierusalem.

q They buried him not in the citie of Dauid, where were the sepulchres of the Kings.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The king and his princes sacrifice in the Temple. 25 The Leuites sing praises. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue and twenty yeere olde, and reigned nine and twentie yeres in Ierusalem: and his mothers name was ‖ Abiiah the daughter of Zechariah.

* 2. King. 18.1.

‖ Or, Abi.

2 And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.

a Which Ahaz had shut vp. Chap. 28.24.

3 He opened the a doores of the house of the Lord in the first yeere, and in the b first moneth of his reigne, and repaired them.

b This is a notable example for all Princes first to establish the pure religion of God, and to procure that the Lord may be honoured and serued aright.

4 And hee brought in the Priests and the Leuites, and gathered them into the East streete,

5 And

5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, & sanctifie the house of the Lord God of your fathers, and cary forth the [c] filthinesse out of the Sanctuary.

6 For our fathers haue trespassed and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backes.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuarie vnto the God of Israel.

8 [d] Wherefore the wrath of the Lord hath beene on Iudah and Ierusalem: and he hath made them a ‖ scattering, a desolation, and an hissing, as ye see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.

10 Now † I purpose to make a couenant with the Lord God of Israel, that hee may [e] turne away his fierce wrath from vs.

11 Now my sonnes, be not deceiued: for the Lord hath * chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amashai, and Ioel the sonne of Azariah of the sonnes of the Kohathites and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified themselues and came according to the commandement of the King, and ‖ by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner parts of the house of the Lord, to [f] cleanse it, and brought out all the vncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to cary it out vnto the brooke Kidron.

17 They began the first day of the first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth, they made an end.

18 ¶ Then they went in to Hezekiah the king, and said, We haue cleansed all the house of the Lord and the altar of burnt offring, with all the vessels thereof, and the ‖ shewbread table, with all the vessels thereof:

19 And all the vessels which king Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king [h] rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullockes, and seuen rammes, and seuen lambs, and seuen hee goates, for a * sinne offring for the kingdome, and for the Sanctuary, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slewe the bullockes, and the Priests receiued the blood, and [i] sprinkled it vpon the altar: they slew also the rammes and sprinkled the blood vpon the altar, and they slewe the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offring before the king and the Congregation, [k] and they laide their hands vpon them.

24 And the Priests slewe them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering and the sinne offering.

25 Hee appointed also the Leuites in the house of the Lord with cymbales, with violes, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the [l] commandement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the [m] Lord began with the trumpets, and the instruments [n] of Dauid king of Israel.

28 And all the Congregation worshipped, singing a song, and they blewe the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an ende of offring, the king and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the King and the princes commanded the Leuites to praise the Lord with the [o] wordes of Dauid, and of Asaph the Seer, so they praised with ioy, and they bowed themselues, and worshipped.

31 And Hezekiah spake, and said, Now ye haue † consecrate your selues to the Lord: come neere and bring the sacrifices and offerings

‖ Or, table where the bread was set in order.

h By this manner of speech the Ebrewes meane a certaine diligence and speed to doe a thing, and when there is no delay.

* Leuit. 4. 14.

i For without sprinkling of blood nothing could be sanctified, Heb. 9. 22. Exod. 24. 8.

k That is, the king and the elders, as Leuit. 4. 15. for they that offered a sinne offering must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29. 10.

* 1. Chro. 16. 4.

l This thing was not appointed of man, but it was the commandement of God.

m The Psalme which Dauid had appointed to be sung for thanksgiuing.

n Which Dauid had appointed to praise the Lord with.

o With that Psalme whereof mention is made, 1. Chron. 16. 8.

† Ebr. filled your hands.

[c] Meaning, all the idols, altars, groues, and whatsoeuer was occupied in their seruice, and wherewith the Temple was polluted.

[d] He sheweth that the contempt of religion is the cause of all Gods plagues.

‖ Or, a nodding of the head and mockerie.

[e] Ebr. it is in mine heart.

[f] He prooueth by the iudgements of God vpon those that are contemned in his worde, that there is no way to auoide his plagues, but by conforming themselues to his will. Numb. 18. 6.

‖ Or, concerning the things of the Lord.

[f] From the pollutions and filth that Ahaz had brought in.

[g] Which continued part of March, and part of Aprill.

offrings of praise into the house of the Lord. And the Congregation brought sacrifices, and offrings of praises, and euery man that was willing in heart, offred burnt offerings.

32 And the number of the burnt offrings, which the Congregation brought, was seuentie bullockes, an hundreth rams, and two hundreth lambes: all these were for a burnt offering to the Lord:

33 And for [p] sanctification sixe hundreth bullockes, and three thousand sheepe.

34 But the Priestes were too few, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were [q] more vpright in heart to sanctifie themselues, then the Priests.

35 And also the burnt offerings were many with the * fat of the peace offerings and the drinke offerings for the burnt offering, so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced, and all the people, that God had made the people so [r] readie: for the thing was done suddenly.

p That is, for the holy offrings.

q Meaning, were more zealous to set forward the religion.

* Leuit. 3. 2, 3.

r He sheweth that religion can not proceede, except God touch the heart of the people.

CHAP. XXX.

1. 13 The keeping of the Passeouer by the kings commandement. 6 Hee exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

AND Hezekiah sent to all Israel, and Iudah, and also wrote letters to [a] Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

a Meaning, all Israel, whome Tilgath Pilneser had not taken away into the captiuitie, 2. King. 15. 29.

2 And the king and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passeouer in the [b] second moneth.

b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Numb. 9. 3. yet if any were not cleane, or els had a long iourney, they might referre it vnto the second moneth, as Numb. 9. 10, 11.

3 For they could not keepe it at this time, because there were not Priests ynow sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make Proclamation throughout all Israel from [c] Beersheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, [d] as it was written.

c From one end of the land to the other, North and South.

d In such sort and perfection, as God had appointed.

6 So the postes went with letters by the commission of the king, and his princes, throughout all Israel and Iudah, and with the commandement of the king, saying, Ye children of Israel, turne again vnto the Lord God of Abraham, Izhak, and Israel, and [e] he will returne to the remnant that are escaped of you, out of the hands of the kings of Assur.

e He will haue compassion on them, and preserue them.

7 And bee not yee like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye see.

8 Be not yee now stiffenecked like your fathers, but [f] giue the hand to the Lord, and come into his Sanctuarie, which he hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

f Submit your selues to the Lord, and rebell no more.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captiues, and they shall [g] returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if yee conuert vnto him.

g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes he gaue into the handes of the enemies.

10 So the postes went from citie to citie thorow the land of Ephraim and Manasseh, euen vnto Zebulun: but they [h] laughed them to scorne, and mocked them.

h Though the wicked mocke at the seruants of God, by whom he calleth them to repentance, as Gen. 19. 14, yet the word ceaseth not to fructifie in the hearts of Gods elect.

11 Neuertheless diuers of Asher and Manasseh, and of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one [i] heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

i He sheweth the cause why some obey, and some mocke at Gods calling, to wit, because his Spirit is with the one sort, and moueth their hearts, and the other are left to themselues.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 And they arose, and tooke away the [k] altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.

15 Afterward they slew the Passeouer the fourteenth day of the second moneth: and the Priests and Leuites were [l] ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

l Seeing their owne negligence (who should haue beene most prompt) and the readinesse of the people. Chap. 29. 36.

16 And they stood in their place after their manner, according to the Law of Moses the man of God: and the Priests sprinkled the [m] blood, receiued of the hands of the Leuites.

m To wit, of the Lambe of the Passeouer.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar & Zebulun had not cleansed themselues, yet did eate the Passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The [n] good Lord be merciful toward him,

n He knew, that faith and sincerite of heart was more agreeable to God, then the obseruation of these ceremonies, and therefore he prayed how God to pardon this fault vnto the people, which did not offend of malice but of ignorance.

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not cleansed, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and [o] healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites and the Priests praised the Lord, day by day, singing with loude instruments vnto the Lord.

22 And Hezekiah † spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eate in that feast seuen dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a [p] thousand bullockes, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Jerusalem: for since the time of Salomon the sonne of Dauid king of Israel, there was not the like thing in Jerusalem.

27 Then the Priests and the Leuites arose, and [q] blessed the people, and their voice was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 *The people destroy idolatrie.* 2 *Hezekiah appointeth Priests and Leuites,* 4 *and prouideth for their liuing.* 13 *Hee ordeineth ouerseers to distribute to euery one his portion.*

AND when all these things were finished, all Israel that were found in the cities of Iudah, went out and [a] brake the images, and cut downe the groues, & brake downe the hie places, and the altars throughout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the [b] children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euery man according to his office, both Priests and Leuites, for the burnt offering and peace offrings, to minister and to giue thankes, and to praise in the gates of the [c] tents of the Lord.

3 (And the kings portion was of his owne substance for the burnt offerings, euen for the burnt offrings of the morning, and of the euening, & the burnt offerings for the Sabbaths, and for the new Moones, and for the solemne feasts, * as it is written in ỹ Law of the Lord)

4 Hee commaunded also the people that dwelt in Jerusalem, to giue a [d] part to the Priests, and Leuites, that they might be [e] encouraged in the Law of the Lord.

5 ¶ And when the commandement was ‖ spread, the children of Israel brought abundance of first fruits, of corne, wine, and oile, and hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel & Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tythes [f] which were consecrate vnto the Lord their God, and laid them on [g] many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the Princes came, and saw the heapes, they [h] blessed the Lord and his people Israel.

9 And Hezekiah questioned with the priests & the Leuites, concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offrings into the house of the Lord, wee haue [i] eaten and haue beene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruites, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers † by the appointment of Conaniah and Shimei his brother, and by the commandement of Hezekiah the king, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite, porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Iehua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their daily portion: beside their generation being males [k] from three yeere old and aboue, euen to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after

[o] That is, did accept them as purified.

† Ebr. spake to the heart.

[p] This great liberalitie declareth, how kings, princes, and all they, to whome God hath giuen wherewith, ought to be most ready to bestow it in setting forth of Gods glory.

[q] According to that which is written, Numb. 6.23. when they should dismisse the people.

[a] According to the commandement of the Lord Deut. 7.25 Iosh. 7.1. 2. Macc. 12.40.

[b] That is, all they which came to the Passeouer.

[c] That is, in the Temple where they assembled as in a tent.

* Numb. 28.3.9.

[d] The tithes and first fruites for the maintenance of the Priests and Leuites.

[e] That their mindes might not be intangled with prouision of worldly things, but that they might wholly and cheerefully serue the Lord.

‖ Or, published.

[f] Which they had dedicate to the Lord by a vowe.

[g] For the reliefe of the Priests, Leuites, widowes, pupils, fatherlesse, strangers, and such as were in necessitie.

[h] They praise the Lord, and prayed for all prosperitie to his people.

[i] He sheweth that this plenteous liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

† Ebr. by the hand.

[k] Who had also a portion and allowance in this distribution.

after the house of their fathers, and to the Leuites from twenty yeere old and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their [1] fidelitie are they partakers of the holy things.

19 Also to the sons of Aaron, the Priests: which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truely before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the law and in the commandements, to seeke his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Sanherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sanherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the king is slaine. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

AFter these things faithfully described, *Sanherib king of Asshur came and entred into Iudah, and besieged the strong cities, and thought to † win them for himselfe.

2 When Hezekiah saw that Sanherib was come, and that his † purpose was to fight against Ierusalem,

3 Then he tooke counsel with his princes and his nobles, to stop the water of the fountaines without the citie: & they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the riuer that ran through the middes of the countrey, saying, Why should the kings of Asshur come, and finde much water?

5 And † hee toooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repaired [a] Millo in the [b] citie of Dauid, and made many [c] darts and shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and † spake comfortably vnto them, saying,

7 Bee strong and courageous: feare not, nieither be afraid for the king of Asshur, neither for all the multitude that is with him: * for there be moe with vs, then is with him.

8 With him is an [d] arme of flesh, but with vs is the [e] Lord our God for to helpe vs, & to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 * After this did Sanherib king of Asshur send his seruants to Ierusalem (while he was [f] against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto al Iudah that were at Ierusalem, saying,

10 Thus sayth Sanherib the King of Asshut, Wherein doe ye trust, that ye will remaine in Ierusalem during the siege?

11 Doth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his hie places and his [g] altars, and commanded Iudah & Ierusalem, saying, Ye shall worship before one altar, & burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of other countreys? were the gods of the nations of other landes able to deliuer their land out of mine hand?

14 Who is he of all the [h] gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand? that your God should be able to deliuer you out of mine hand?

15 Nowe therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue yee him: for none of all the gods of any nation or kingdome was able to deliuer his people out of [i] mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his [k] seruant Hezekiah.

17 He wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they [l] cried with a loud voyce in the Iewes speach vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the [m] works of mans hands.

20 But Hezekiah the King, and the Prophet Isaiah the sonne of Amoz [n] prayed against this, and cried to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and [o] captaines of the hoste of the king of Asshur: so hee returned † with shame to his owne land. And when hee was come into the house of his god, they that came forth of his [p] owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sanche-

1 Meaning, that either by the faithfull distributions of the officers euery one had their part in the things that were offered, or else that their wiues and children were releeued, because the Leuites were faithfull in their office, and so depended on them.

*2. King. 18. 13. Isa. 30. 1. ecclus. 48. 18.

† Ebr. breake them vp.

† Ebr. face.

† Ebr. he was strengthened.

a He made a double wall.
b Reade 2. Sam. 5. 9.
c Some reade, swords or daggers.

† Ebr. he spake to their heart.

*2. King. 6. 16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe strong and vsed lawfull meanes, lest he should seeme to tempt God.

* 2. King. 18. 17.

f While he besieged Lachish.

g Thus the wicked put no difference betweene true religion and falshood, God and Idoles. for Hezekiah onely destroyed idolatry, and placed true religion. thus the Papistes slander the seruants of God: for when they destroy Idolatry, they say, that they abolish religion.

h This is his blasphemie, that he will compare the liuing God to vile Idoles.

i When man hath prosperity, hee swelleth in pride, and thinketh himselfe able to resist and ouercome euen God himselfe.

k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.

l Their words are written, 2. King. 18. 19.

m Which were inuented, made and authorized by man.

n This sheweth what is the best refuge in all troubles and dangers.

o Of the number of an hundreth, fourescore and fiue thousand, as 2. King. 19. 35. 36.

† Ebr. with shame of face.

p Meaning, Ismaeliter, and otherwise his sonne.

Sancherib king of Aſſhur, and from the hand of all other, & ‖ maintained them on euery ſide.

23 And many brought offerings vnto the Lord to Jeruſalem, and preſents to Hezekiah king of Judah, ſo that he was q magnified in the ſight of all nations from thenceforth.

24 *In thoſe dayes Hezekiah was ſicke vnto the death, and prayed vnto the Lord, who ſpake vnto him, and gaue him r a ſigne.

25 But Hezekiah did not render accoꝛding to the reward beſtowed vpon him: foꝛ his heart s was lift vp, and wrath came vpon him, and vpon Judah and Jeruſalem.

26 Notwithſtanding Hezekiah humbled himſelfe (after that his heart was lifted vp) hee and the inhabitants of Jeruſalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah alſo had exceeding much riches and honour, and he gate him treaſures of ſiluer, and of golde, and of pꝛecious ſtones, and of ſweet odours, and of ſhields, and of all pleaſant veſſels:

28 And of ſtoꝛehouſes foꝛ the increaſe of wheate, and wine and oile, and ſtalles foꝛ all beaſts, and ‖ rowes foꝛ the ‖ ſtables.

29 And he made him cities, and had poſſeſſion of ſheepe and oxen in abundance: foꝛ God had giuen him ſubſtance exceeding much.

30 This ſame Hezekiah alſo ſtopped the vpper water ſpꝛings of t Gihon, and led them ſtreight vnderneath toward the city of Dauid Weſtward. ſo Hezekiah pꝛoſpered in all his woꝛkes.

31 But becauſe of the ambaſſadours of the pꝛinces of Babel, which ſent vnto him to enquire of the wonder that was done in the land, God left him to u try him, and to know all that was in his heart.

32 Concerning the reſt of the actes of Hezekiah, and his goodnes, behold, they are written in the viſion of Iſaiah the Pꝛophet, the ſonne of Amoz, in the booke of the Kings of Judah and Iſrael.

33 So Hezekiah ſlept with his fathers, and they buried him in the higheſt ſepulchꝛe of the ſonnes of Dauid: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſonne reigned in his ſtead.

CHAP. XXXIII.

2 *Manaſſeh an idolater.* 9 *Hee cauſeth Iudah to erre.* 11 *He is led away priſoner into Babylon.* 12 *He prayeth to the Lord, and is deliuered.* 14 *Hee aboliſheth idolatrie,* 16 *and ſetteth vp true religion.* 20 *Hee dieth, and Amon his ſonne ſucceedeth,* 24 *Whom his owne ſeruants ſlay.*

MAnaſſeh was twelue yeere olde, * when he began to reigne, and he reigned fiue and fiftie yeere in Jeruſalem:

2 And he did euil in the ſight of the Lord, like the abominations of the heathen, * whom the Lord had caſt out before the children of Iſrael.

3 Foꝛ hee went backe and built the high places, * which Hezekiah his father had bꝛoken downe: * and he ſet vp altars foꝛ Baalim, and made groues, and woꝛſhipped all the hoſte of the heauen, and ſerued them.

4 Alſo hee built altars in the houſe of the Lord, whereof the Lord had ſaid, * In Jeruſalem ſhall my Name be foꝛ euer.

5 And hee built altars foꝛ all the hoſte of the heauen in the two Courts of the houſe of the Lord.

6 a And he cauſed his ſons to paſſe thꝛough the fire in the valley of Ben-hinnom: he gaue himſelfe to witchcraft and to charming, and to ſoꝛcerie, and hee vſed them that had familiar ſpirits, and ſoothſayers: he did very much euil in the ſight of the Lord to anger him.

7 He put alſo the carued image, which he had made, in the houſe of God: whereof God had ſaid to Dauid and to Salomon his ſonne, * In this houſe and in Jeruſalem, which I haue choſen before all the tribes of Iſrael, will I put my Name foꝛ euer,

8 Neither will * I make the foote of Iſrael to remoue any moꝛe out of the land which I haue appointed foꝛ your fathers, ſo that they take heede, and doe all that I haue commanded them, accoꝛding to the Law and ſtatutes and iudgements by the b hand of Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to erre, and to doe woꝛſe then the heathen, whom the Lord had deſtroyed before the children of Iſrael.

10 ¶ And the Lord ſpake c to Manaſſeh and to his people, but they would not regard.

11 Wherefoꝛe the Lord bꝛought vpon them the captaines of the hoſte of the king of Aſſhur, which tooke Manaſſeh and put him in fetters, and bound him in chaines, and caꝛried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, and humbled himſelfe greatly before the God of his fathers,

13 And prayed vnto him: and God was d entreated of him, and heard his prayer, and bꝛought him againe to Jeruſalem into his kingdom: then Manaſſeh knew that the Lord was God.

14 Now after this he built a wall without the citie of Dauid, on the Weſt ſide of e Gihon in the valley, euen at the entry of the fiſh-gate, and compaſſed about f Ophel, and raiſed it very hie, and put captaines of warre in all the ſtrong cities of Judah.

15 And hee tooke away the ſtrange gods and the image of the houſe of the Lord, and all the altars that he had built in the mount of the houſe

‖ Or, gouerned.

q Thus after trouble, God ſendeth comfoꝛt to all them that patiently wait on him, and conſtantly put their truſt in his mercies.

* 2. King. 20. 1. iſa. 38. 1.

r To confirme his faith in Gods pꝛomiſe, who declared to him by his Pꝛophet, that his life ſhould be pꝛolonged fifteene yeere.

s He was lifted vp with the pꝛide of his victoꝛy and treaſures, and ſhewed them foꝛ an oſtentation to the ambaſſadoꝛs of Babylon.

‖ Or, ranges, and partitions.
‖ Or, racks.

t Which alſo was called Siloe, whereof mention is made, Iſa 8. 6. Ioh. 9. 7.

u Here we ſee the cauſe why the faithfull are tempted, which is to trie whether they haue faith oꝛ no, and that they may feele the preſence of God, who ſuffereth them not to be ouercome by tentations, but in their weakeneſſe miniſtreth ſtrength.

* 2. King 21. 1.

* Deut. 18. 9.

* 2. King. 18. 4. * Ierem. 32. 34. 2. king. 17. 10.

* 2. King. 21. 4.

a Reade 2. King. 16. 3.

* 1. King. 8. 29. and 9. 3. 2. king. 21. 7. and 23. 27.

* 2. Sam. 7. 10.

b By the charge giuen to Moſes.

c Meaning, by his Pꝛophets, but their hearts were not touched to beleeue and repent, without the which the pꝛeaching of the woꝛd taketh no place.

d Thus affliction giueth vnderſtanding: foꝛ he that hated God in his pꝛoſperity, now in his miſerie he ſeeketh vnto him.

e Reade Chap. 32. 30.
f Reade Chap. 27. 3.

house of the Lord, and in Ierusalem, and cast them out of the citie.

g Which Salomon had caused to be made.

16 Also he prepared the s altar of the Lord, and sacrificed thereon peace offerings, and of thankes, and commanded Iudah to serue the Lord God of Israel.

17 Neuertheless, the people did sacrifice still in the high places, but vnto the h Lord their God.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

18 ¶ Concerning the rest of the actes of Manasseh, and his i prayer vnto his God, & the wordes of the Seers that spake to him in the Name of the Lord God of Israel, behold, they are written in the book of the kings of Israel.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned, and is written in the Greeke, we haue placed it in the ende of this booke.

19 And his prayer, and how God was entreated of him: and all his sinne, and his trespasse, and the places wherein hee built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

‖ Or, Hozai.

20 So Manasseh slept with his fathers, and they buried him in his owne k house: and Amon his sonne reigned in his stead.

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house.

21 ¶ Amon was two and twentie yeere old when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them,

23 And he humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

* 2.King.21.23. 24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the land slewe all them that had conspired against king Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 *Iosiah destroyeth the idoles,* 8 *And restoreth the Temple.* 14 *The booke of the Law is found.* 21 *Hee sendeth to Huldah the Propheteſſe for counsell.* 27 *God heareth his prayer.* 31 *Hee maketh a covenant with God.*

* 2.King.22.1. IOsiah * was eight yeere old when he began to reigne, and he reigned in Ierusalem one and thirtie yeere.

a He followed Dauid in all points that he followed the Lord.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of a Dauid his father, and bowed neither to the right hand nor to the left.

b When he was but sixteene yeere old, hee shewed himselfe zealous of Gods glory, and at twentie yeere old hee abolished idolatry, and restored the true religion.

3 And in the eight yeere of his reigne (when hee was yet a b child) he began to seeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah, and Ierusalem from the high places, and the groues, and the carued images, and molten images:

c Which sheweth that he would see the reformation with his owne eyes.

4 And they brake downe c in his sight the altars of Baalim, and hee caused to cut downe the images that were on high vpon them: hee brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

d Leuit. 2. Kin. 23.16. 5 Also he burnt the d bones of the priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, & Simeon, euen vnto Naphtali, with their maules they brake all round about.

e This great zeale of this godly king the holy Ghost setteth forth as an example and paterne to other kings and rulers, to teach them what God requireth of them.

* 2.King.22.3. 7 And when he had e destroyed the altars and the groues, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ * Then in the eighteenth yeere of his reigne, when hee had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lord his God.

‖ Or, they returned to Ierusalem meaning, Shaphan.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

10 And they put it in the handes of them that should doe the worke, and had the ouersight in the house of the Lord: and they gaue it to the workmen that wrought in the house of the Lord, to repaire and amend the house.

f For there were many portions and pieces annexed to the Temple.

11 Euen to the workmen and to the builders gaue they it to buy hewed stone and timber for couples and for beames of the f houses, which the kings of Iudah had destroyed.

g Meaning, that they were in such credite for their fidelitie, that they made none accounts of that which they receiued, 2. Kin. 22.7,9.

12 And the men did the worke g faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musicke.

13 And they were ouer the bearers of burdens, and them that set forward all the worke-men in euery worke: and of the Leuites were Scribes, and officers and porters.

h Reade 2. King. 22.8. 14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the h booke of the Lawe of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered and sayd to Shaphan the chancellor, I haue found the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

i For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17.18.

16 And Shaphan caried the i booke to the King, and brought the King word againe, saying,

saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the Chancellour declared to the king, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the king.

19 And when the King had heard the words of the Law, he [k] tare his clothes.

20 And the king commanded Hilkiah, and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the Chancellor, and Asaiah the kings seruant, saying,

21 Goe and enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our [l] fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of || Tokhath, the son of || Hasrah keeper of the [m] wardrobe (and shee dwelt in Ierusalem within the [n] Colledge) & they communed hereof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tell yee [o] the man that sent you to me.

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses, that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the workes of their [p] hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shal ye say vnto him, Thus saith [q] the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

27 But because thine heart did [q] melt, and thou diddest humble thy selfe before God, when thou heardest his wordes against this place, and against the inhabitants thereof, and humbledst thy self before me, and tarest thy clothes, and weptest before mee, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this [r] place, and vpon the inhabitants of the same. Thus they brought the king word againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Leuites, and all the people from the greatest to the [r] smallest, and he read in their eares all the wordes of the booke of the couenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commaundements, and his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the couenant written in the same booke.

32 And hee caused all that were found in Ierusalem and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all [t] that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 He setteth forth Gods seruice. 20 He fighteth against the king of Egypt, and dieth. 24 The people bewaile him.

MOreouer *Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the [a] Passeouer in the fourteenth day of the first moneth.

2 And hee appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And hee sayd vnto the Leuites that [b] taught all Israel, and were sanctified vnto the Lord, Put the holy arke in the house which Salomon the sonne of Dauid king of Israel did build: it shall be no more a [c] burden vpon your shoulders: serue nowe the Lord your God, and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as *Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuarie according to the diuision of the families of your brethren || the children of the people, and after the diuision of the familie of the Leuites:

6 So kil the Passeouer and sanctifie your selues, and [d] prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the † people sheepe, lambes and kids, all for the Passeouer, euen to all that were present, to the number of thirty thousand.

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k For sorow, that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessors haue offended God.

‖ Or, Tikuah.

‖ Or, Harhas.

m Meaning, either of the Priests apparell, or of the kings.

n Reade hereof, 2. King. 22. 15.

o That is, to the King.

p This she spake it in contempt of the idolaters, who contrary to reason and nature, make that a god, which they haue made and framed with their owne hands.

q This declareth what is the ende of Gods threatnings, to call his to repentance, and, to assure the vnrepentant of their destruction.

r It may appeare that very few were touched with true repentance, seeing that God spared them for a time onely for the kings sake.

s For asmuch as neither yong nor old could be exempted from the curses conteined therein, if they did transgresse, he knew it pertained to all, and was his duetie to see it read to all sorts, that euery one might learne to auoide those punishments by seruing God aright.

t Because he had charge onely all and must answere for euery one that perished, he thought it his duetie to see that all should make profession to receiue the word of God.

*2. King. 23. 21.

a The Scripture vseth in sundry places to call the Lambe the Passeouer, which was but the signe of the Passeouer. because in all Sacraments the signes haue the names of the things which are signified.

b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

*1. Chro. 23 24, 25. 26. chapters.

‖ Or, the people.

d Exhort euery one to examine themselues, that they be not vnmeet to eate of the Passeouer.

† Ebr. sonnes of the people.

thousand, and three thousand bullocks: these were of the kings substance.

8 And his princes offered willingly vnto the people, to the Priestes and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, euen two thousand and sixe hundreth sheepe, and three hundreth bullocks.

9 [c] Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Ieiel, and Iozabad chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundreth bullocks.

10 Thus the seruice was prepared, and the Priestes stood in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slewe the Passeouer, and the Priestes [f] sprinckled the blood with their hands, and the Leuites flaied them.

12 And they tooke away from the [g] burnt offering to giue it according to the diuisions of the familes of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeouer with fire, according to the custome, but the sanctified things they sod in pots, pannes, and caudrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues and for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings and the fat vntil night: therefore the Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stoode in their standing, * according to the commaundement of Dauid, and Asaph, and Heman, and Ieduthun the kings [h] Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So the seruice of the Lord was prepared the same day, to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lord, according to the commaundement of king Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keepe such a Passeouer as Iosiah kept, and the Priestes and the Leuites, and all Iudah, and Israel that were [†] present, and the inhabitants of Ierusalem.

19 The Passeouer was kept in [i] the eighteenth yeere of the reigne of Iosiah.

20 ¶ * After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against [k] Carchemish by ‖ Perath, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house † of mine enemie, and God commaunded mee to make haste: leaue off to come against God, which is with mee, lest hee destroy thee.

22 But Iosiah would not turne his face from him, but [l] changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at King Iosiah: then the King said to his seruants, Cary me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which he had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they bee written in the [n] lamentations.

26 Concerning the rest of the actes of Iosiah, and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes first and last, beholde, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14. 17 In whose time all the people were caried away to Babel for contemning the admonitions of the Prophets, 22 And were restored againe the seuentieth yeere after by king Cyrus.

THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twentie yeere old when he began to reigne, and hee reigned three [a] moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, & condemned the land in an [b] hundred talents of siluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twentie yeere old, when he began to reigne, and hee reigned

e So that euery one, and of all sorts gaue of that they had a liberall portion to the seruice of God.

f Meaning, of the Lambe, which was called the Passeouer: for onely the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.

g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion.

* Exod. 12, 8.

* 1. Chro. 25. 1.

h Meaning hereby his Prophet, because he appointed the Psalmes and Prophecies which were to be sung.

† Ebr. found.

i Which was in the sixe and twentieth yeere of his age.

* 2. King. 23. 29.

k Which was a citie of the Assyrians, and Iosiah fearing lest hee passing through Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord.

‖ Or, Euphrates.

† Ebr. of my battell.

l That is, armed himselfe, as disguised himselfe because he might not be knowen.

m The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zach. 12, 11.

n Which some thinke Ieremie made, wherein he lamenteth the state of the Church after the Kings death.

* 2. King. 23. 30.

a For three moneths after the death of Iosiah came Necho to Ierusalem, and so the plagues began, which Iudah, and the Prophets forewarned should come vpon Ierusalem.

b To pay this as a yerely tribute.

eleuen yeere in Ierusalem, and did [c] euil in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, behold, they are written in the booke of the Kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was [e] eight yeere olde when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, king Nebuchad-nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his ‖ brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yeere old, when he began to reigne, and reigned eleuen yeere in Ierusalem.

12 *And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commaundement of the Lord,

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardned his necke and made his heart obstinate, that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priestes also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them † by his messengers, [f] rising early and sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his wordes, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no [g] remedie.

17 For he brought vpon them the king of the Caldeans, who slew the young men with the sword [h] in the house of their Sanctuarie, and spared neither yong man, nor virgine, ancient, nor aged. God [i] gaue all into his hand,

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake downe the wall at Ierusalem, and burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy all.

20 And they that were left by the sword, caried hee away to Babel, and they were seruants to him and to his sonnes, vntil the kingdome of the [k] Persians had rule,

21 To fulfill the word of the Lord by the [l] mouth of Ieremiah, vntill the lande had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 ¶ *But in the [m] first yeere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Iermiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a Proclamation through all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

[c] Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out.
*2.King.24.13.

[d] He meaneth superstitious markes, which were found vpon his body, when he was dead: which thing declared howe deeply idolatrie was rooted in his heart, seeing he bare the marks in his flesh.

[e] That is, he began his reigne at eight yeere old, and reigned ten yeeres when his father was aliue, and after his fathers death which was the eighteenth yeere of his age, hee reigned alone three moneths and ten dayes.

‖ Or, vncle.

*2.King.24.17, 19.ier.52.2.

† Ebr. by the hand of his.

[f] By this phrase the Scripture meaneth often times and diligently, as Ierem.11.7. and 25.3. and 26.5. and 32.33.

[g] Til God could no longer suffer their sinnes, but must needs punish them.

[h] Whither they fled, thinking to haue bene saued for the holines thereof.

[i] Which is not because God approoueth him, which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this king was led with ambition and vaine glory, whereunto were ioyned furie and cruelnie: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who vsed this wicked instrument to declare his iustice.

[k] When Cyrus king of Persia had made the Babylonians subiect.

[l] Who threatned the vengeance of God, and seuentie yeeres captiuitie, which hee calleth the Sabbaths or rest of the land, Ierem.25.11. *Ierem.25.13. and 29.10. 1.esd.2.1.

[m] In the first yeere that hee reigned ouer the Caldeans, Ezra 1.1.

[n] God had so forewarned by his Prophet a longe an hundred yeeres before Cyrus was borne, Isa.44. 28, that Ierusalem and the Temple should bee built againe by Cyrus his anoynted: so called, because God vsed his seruice for a time to deliuer his Church.

The prayer of Manasseh king of the Iewes.

This prayer is not in the Ebrew, but is translated out of the Greeke.

O Lord Almightie, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seede, which hast made heauen and earth, with all their ornament, which hast bound the Sea by the word of thy commaundement, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whom all doe feare and tremble before thy power: for the Maiestie of thy glory cannot bee borne, and thine angry threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most hie Lord, of great compassion, long suffering, and most merciful, & repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Iacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto mee that am a sinner: for I haue sinned aboue the number of the sand of the Sea. My transgressions, O Lord, are multiplied: my transgressiõs are exceeding

[a] Thou hast promised that repentance shalbe the way for them to returne to thee.

[b] He speaketh this in comparison of himselfe and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

ceeding many: and I am not woorthie to beholde and see the height of the heauens for the multitude of mine vnrighteousnesse. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abomination, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord, forgiue mee, and destroy me not with my transgressions. Be not angry with me for euer by reserving euill for me, neither condemne mee into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in mee thou wilt shew all thy goodnes: for thou wilt saue me that am vnworthy, according to thy great mercy: therefore I will praise thee for euer all the dayes of my life: for all the power of the heauens praise thee, & thine is the glory for euer & euer, Amen.

Ezra.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their own miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that he had visited the Iewes and kept them now in bondage seuentie yeeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, lest they should growe into a contempt of Gods great benefit, hee keepeth them still in exercise, and raiseth domesticall enemies, which endeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. He returned to Ierusalem the sixt yeere of Darius, who suceeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great companie, and much treasures, with letters to the Kings officers for all such things as should bee necessary for the Temple: and at his comming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

1 *Cyrus sendeth againe the people that was in captiuitie,*
8 *And restoreth them their holy vessels.*

NOwe * in the [a] first yeere of Cyrus king of Persia (that the worde of the Lord spoken by the [b] mouth of Ieremiah might bee accomplished) the Lord stirred vp the [c] spirit of Cyrus king of Persia, and he made a Proclamation through all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauen hath giuen mee [d] all the kingdomes of the earth, and he hath commanded mee to build him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whome his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of the Lord God of Israel: hee is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where hee sojourneth) [e] let the men of his place relieue him with siluer & with gold, and with substance, and with cattel, [f] and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp with all them whose spirit God had raised to goe vp to build the house of the Lord which is in Ierusalem.

6 And all [g] they that were about them, strengthened their handes with vessels of siluer, with gold, with substance, and with cattel, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought foorth the vessels of the house of the Lord, * which Nebuchad-nezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring foorth by the hand of Mithredath the treasurer, and counted them vnto [h] Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of gold, a thousand basins of siluer, nine and twentie [i] knines,

10 Thirtie bowles of gold, and of siluer bowles of the second sort, foure hundreth and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were fiue thousand and foure hundreth. Sheshbazzar brought vp all [k] with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

THese * also are the sonnes [a] of the prounce that went vp out of the captiuitie

[a] 1. Chr. 36. 22. 1. esdras 2. 1. ierem. 25. 12, and 29. 10.
[a] After that he and Darius had woone Babylon.
[b] Who promised them deliuerance after that 70. yeeres were past. Ierem. 25. 11.
[c] That is, moued him, and gaue him heart.
[d] For he was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confesseth to haue receiued of the liuing God.
[e] If any through pouertie were not able to returne, the kings commission was, that he should be furnished with necessaries.
[f] Which themselues should send toward the reparation of the Temple.
[g] The Babylonians and Chaldeans gaue them these presents: thus rather then the children of God should want for their necessities, he would stirre vp the heart of the very infidels to helpe them.
* 2. King. 25. 13. 2. chro. 36. 7. ier. 27. 19, 20. daniel 1. 2.
[h] So the Chaldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.
[i] Which serued to kill the beasts that were offered in sacrifice.
[k] With the Iewes that had bene kept captiues in Babylon.

* Nehe. 7. 6. 1. esdr. 5. 7.
[a] Meaning, Iuden, which was a prouince, that is, a countrey which was in subiection.

(whom Nebuchad-nezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his city,

2 Which came with [b]Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, [c]Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men [d] of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundred, and seuentie and fiue:

6 The sonnes of ‖ Pahath Moab, of the sonnes of Ieshua and Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth and fiue and fortie:

9 The sonnes of Zaccai, seuen hundreth and threescore:

10 The sonnes of Bani, fiue hundreth and two and fortie:

11 The sonnes of Bebai, fiue hundreth, and three and twentie:

12 The sonnes of Azgad, a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, fiue hundreth, threescore and fiue:

14 The sonnes of Biguai, two thousand, and fiue and fiftie:

15 The sonnes of Adin, foure hundreth, and foure and fiftie:

16 The sonnes of Ater of [e] Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie & fiue:

21 [f] The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, fiue and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fortie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundreth and three and fortie:

26 The sonnes of Haramah and Gaba, six hundreth, and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundreth and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and fiue and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundreth, and fiue and twentie:

34 The sonnes of Iericho, three hundreth and fiue and fortie:

35 The sonnes of Senaah, three thousand six hundreth and thirtie.

36 ¶ The [g] Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundreth and seuen and fortie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ The Leuites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauia, seuentie and foure.

41 ¶ ‖ The Singers: the sonnes of Asaph, an hundreth and eight and twentie.

42 ¶ ‖ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundreth and nine and thirtie.

43 ¶ The [h] Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Uzza, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,

54 The sonnes of Neziah, the sonnes of Hatipha,

55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

b Zerubbabel was chiefe captaine, and Ieshua the high Priest: but Nehemiah a man of great authoritie went not now, but came after 64. yeeres.

c This was not that Mordecai which was Esthers kinsman.

d Meaning, of the common people.

‖ Or, of the duke of Moab.

e Which were of the posteritie of Hezekiah.

f That is, inhabitants: for so this word (sonn) signifieth, when it is ioyned with the names of places.

g Before, he hath declared the two Tribes of Iudah and Beniamin, and now commeth to the tribe of Leui, and beginneth at the Priests.

‖ The Leuites.

‖ The Singers.

‖ The Porters.

h So called, because they were giuen to the Temple, to cut wood, and beare water for the vse of the sacrifices, and came of the Gibeonites, which were appointed to this vse by Iosh. Iosh. 9. 23.

i Which came of them that Solomon had appointed for the works of the Temple.

56 The ſonnes of Iaalah, the ſonnes of Darkon, the ſonnes of Giddel,

57 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth Hazzebaim, the ſonnes of Ami.

58 All the Nethinims, and the ſonnes of Salomons ſeruants were three hundreth ninetie and two.

59 ¶ And theſe went vp frō Telmelah, and from Telharſha, Cherub, Addan, and Immer, but they could not diſcerne their fathers houſe and their ſeede whether they were of Iſrael.

60 The ſonnes of Delaiah, the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundred and two and fiftie.

61 And of the ſonnes of the Prieſts, the ſonnes of Habaiah, the ſonnes of Coz, the ſonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 Theſe ſought their writing of the genealogies, but they were not found: therefore were they put from the Prieſthood.

63 And [l] Tirſhatha ſayd vnto them, that they ſhould not eate of the moſt holy thing, till there roſe vp a Prieſt with [m] Urim and Thummim.

64 The whole Congregation together was two and fourtie thouſand, three hundred and threeſcore,

65 Beſide their ſeruants and their maids: of whom were ſeuen thouſand, three hundred and ſeuen and thirtie: and among them were two hundred ſinging men & ſinging women.

66 Their horſes were ſeuen hundred, and ſixe and thirtie: their mules, two hundred and fiue and fortie.

67 Their camels foure hundred, and fiue and thirtie: their aſſes, ſixe thouſand, ſeuen hundred and twentie.

68 And certaine of the chiefe fathers, when they came to the houſe of the Lord, which was in Ieruſalem, they offered willingly for the houſe of God, to ſet it vpon his foundation.

69 They gaue after their abilitie vnto the treaſure of the worke, euen one and threeſcore thouſand [n] drammes of golde, and fiue thouſand [o] pieces of ſiluer, and an hundred Prieſts garments.

70 So the Prieſts and the Leuites, and a certaine of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

k Of him is made mention, 2. Sam. 17. 27. and 19. 31. and becauſe y prieſts office was had in contempt, theſe would haue changed their eſtate by their name, and ſo by Gods iuſt iudgement loſt both the eſtimation of the world, and the dignitie of their office.

l This is a Chalde name, and ſignifieth him that hath authoritie ouer others.

m Reade Exod. 28. 30.

n Which mount to of our money 24826. li. 13. ſ. 4. d. eſteeming y French crowne at 6. ſ. 4. d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called minæ, and conteine apiece two markes: ſo 5000. minaes make 550000. franks, which mount to of our money 69666. li. 13. ſ. 4. d. ſo that the whole ſumme was 94493. li. 6. ſ. 8. d.

CHAP. III.

1 *They build the altar of God.* 6 *They offer to the Lord.* 7 *They prepare for the Temple,* 11 *And ſing vnto the Lord.*

AND * when the [a] ſeuenth moneth was come, and the children of Iſrael were in their cities, the people aſſembled themſelues as one man vnto Ieruſalem.

* 1. Eſdr. 5. 47.

a Called Tiſri, which anſwereth to part of September, and part of October.

2 Then ſtood vp Ieſhua the ſonne of Iozadak, and his brethren the Prieſts, and Zerubbabel the [b] ſonne of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt offerings thereon, as it is written in the Law of Moſes the man of God,

b Meaning, nephew: for he was the ſonne of Pedaiah, reade 1. Chro. 3. 19.

3 And they ſet the altar vpon [c] his baſes (for feare was among them, becauſe of the people of thoſe countreys) therefore they offered burnt offrings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.

c In the place where Salomon had placed it.

4 They kept alſo the feaſt of the Tabernacles, as it is written, and the burnt offering * daily, by number according to the cuſtome day by day,

* Exod. 23. 16.

5 And afterward [d] the continuall burnt offering, both in the new moneths and in all the feaſt dayes that were conſecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

d That is, after the feaſt of Tabernacles.

6 From the firſt day of the ſeuenth moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not layde.

7 They gaue money alſo vnto the maſons, and to the workemen, and meate and drinke, and oile vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the ſea vnto ‖ Japho, according to the grant that they had of Cyrus king of Perſia.

‖ Or, Ioppe.

8 ¶ And in the ſecond yere of their comming vnto the houſe of God in Ieruſalem in the [e] ſecond moneth begame Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak, and the remnant of their brethren the Prieſts and the Leuites, and all they that were come out of the captiuitie vnto Ieruſalem, and appointed the Leuites from twentie yeere olde and aboue, to ſet forward the worke of the houſe of the Lord.

e Which moneth conteines part of April, and part of May, for in the meane ſeaſon they had prouided for things neceſſary for the worke.

9 And Ieſhua [f] ſtood with his ſonnes, and his brethren, and Kadmiel with his ſons, and the ſonnes of Iudah together to ſet forward the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Leuites.

f They gaue them exhortations, and encouraged euery man forward in the worke.

10 And when the builders laid the foundation of the Temple of the Lord, they appointed the Prieſts in their apparell with trumpets, and the Leuites the ſonnes of Aſaph with cymbales, to praiſe the Lord, * after the ordinance of Dauid king of Iſrael.

* 1. Chro. 16. 7, 8.

11 Thus they ſang when they gaue praiſe, and when they gaue thankes vnto the Lord, For he is good, for his mercy endureth for euer toward Iſrael. And all the people ſhouted with a great ſhout, when they praiſed the Lord, becauſe the foundation of the houſe of the Lord was layde.

12 Many also of the Priests and the Leuites and the chiefe of the fathers, ancient men which had seene the first house, (when the foundation of this house was laid before their eyes) g wept with a loude voice, and many shouted aloude for ioy,

13 So that the people could not discerne the sound of the shout for ioy, from the noise of the weeping of the people: for the people shouted with a loude crie, and the noise was heard farre off.

g Because they saw that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them and prophesieth that it shall be more beautifull then the first: meaning the spirituall Temple, which are the members of Christs body.

CHAP. IIII.

2 *The building of the Temple is hindered, and how.* 11 *Letters to Artaxerxes, and the answere.*

BUt a the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel,

2 And they came to Zerubbabel, and to the chiefe fathers, and sayd vnto them, Wee will build with you; for wee seeke the Lorde your God as ye doe, and wee haue sacrificed vnto him since the time of Esar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayde vnto them, It is not for you, but for vs to build the house vnto our God: b for we our selues together will build it vnto the Lord God of Israel, as King Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land † discouraged the people of Iudah, and troubled them in building,

5 And they c hired counsellers against them, to hinder their deuise, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of d Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of e Artahshashte, Bishzedath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the ‖ chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artahshashte the king, in this sort.

9 Then wrote Rehum the chancellour, and Shimshai the scribe, and their companions f Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Babylaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble g Asnappar brought ouer, and set in the cities of Samaria, and other that are beyond the h Riuer and i Cheeneth.

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2. King. 17. 24. and 19. 37. These professed God, but worshipped idoles also, and therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatrie in stead of true religion.

† Ebr. made their hands weake.

c They bribed the gouernours vnder the king, to hinder their worke, thus they that halt, cannot abide, that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambyses Cyrus sonne, or Darius, as vers. 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour.

‖ Or, counsellor.

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Sanherib, but rather Salmanaser.

h To wit Euphrates, and he meaneth in respect of Babel that they dwelt beyond it.

i Which were a certaine people that enuied the Iewes.

11 ¶ This is the copie of the letter that they sent vnto King Artahshashte, THY SERVANTS the men beyond the Riuer and Cheeneth, salute thee.

12 Be it knowen vnto the king, that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the walles laide, they will not giue toll, tribute, nor k custome: so shalt thou hinder the kings tribute.

14 Now therefore because † we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the king,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue mooued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the king therefore, that if this citie be builded, and the foundation of the walles laide, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The king sent an answere vnto Rehum the chancellor, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer, l Shelam and m Cheeth.

18 ¶ The letter which yee sent vnto vs, hath beene openly read before me,

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, & hath rebelled, and rebellion hath beene committed therein.

20 There haue beene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and toll, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built, till I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: why should damage growe to hurt the king?

23 When the copie of king Artahshashtes letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then n ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

k Meaning, the gifts that are wont to be giuen to kings when they passe by any countrey.

† Ebr. In the Chalde, We haue eaten the salt of the Palace.

l Some reade for Shelam, salutation or greeting.

m Called also Cheeneth, as verse 10.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligences because of the troubles.

CHAP.

CHAP. V.

1 Haggai and Zechariah doe propheſie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

‖ Or, Haggeus. Hagge. 1. 1. 1. eldr. 6. 1.

THen ‖ *Haggai a Prophet and Zechariah the ſonne of Iddo a Prophet, propheſied vnto the Iewes that were in Iudah and Ieruſalem, in the Name of the God of Iſrael, euen vnto them.

2 Then Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak aroſe, and began to build the houſe of God at Ieruſalem, and with them were the Prophets of God, which [a] helped them.

a Which incouraged them to go forward, and accuſed them that they were more carefull to build their owne houſes, then zealous to builde the Temple of God.

3 At the ſame time came to them Tatnai, which was captaine beyond the Riuer, and Shether-boznai and their companions, and ſaid thus vnto them, Who hath giuen you commandement to build this houſe, and to lay the foundations of theſe walles?

4 [b] Then ſaid wee vnto them after this maner, What are the names of the men that build this building?

b That is, the enemies aſked this, as verſ. 10.

c His fauour and the ſpirit of ſtrength.

5 But the [c] eye of their God was vpon the Elders of the Iewes, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they anſwered by letters thereunto.

6 The copy of the letter that Tatnai captaine beyond the Riuer, & Shether-boznai and his companions, Apharſechaie (which were beyond the Riuer) ſent vnto king Darius.

7 They ſent a letter vnto him, wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King that wee went into the prouince of Iudea, to the houſe of the great God, which is builded with ‖ great ſtones, and beames are laid in the walles, and this worke is wrought ſpedily, and proſpereth in their hands.

‖ Or, marble.

9 Then aſked we thoſe Elders, and ſaid vnto them thus, Who hath giuen you commandement to build this houſe, and lay the foundation of theſe walles?

10 We aſked their names alſo that wee might certifie thee, and that we might write the names of the men that were their rulers.

11 But they anſwered vs thus, and ſaid, Wee are the ſeruants of the God of heauen and earth, and builde the houſe that was built of olde and many yeres agoe, which a [d] great King of Iſrael * builded, and founded it.

d To wit, Salomon.
* 1. King. 6. 2. 2. chro. 3. 2.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hand of Nebuchad-nezzar king of Babel the Chaldean, and he deſtroyed this houſe, and caried the people away captiue vnto Babel.

* 2. King. 24. 12. and 25. 9.

13 But in the [e] firſt yere of Cyrus king of Babel, king Cyrus made a decree to build this houſe of God.

e Reade Chap. 1. 1, 2.

14 And the veſſels of gold and ſiluer of the houſe of God, which Nebuchad-nezzar tooke out of the Temple, that was in Ieruſalem, and brought them into the Temple of Babel, thoſe did Cyrus the king take out of the Temple of Babel, and they gaue them vnto one [f] Sheſhbazzar by his name, whom hee had made captaine.

f Reade Chap. 1. 8.

15 And he ſaid vnto him, Take theſe veſſels and goe thy way, and put them in the temple that is in Ieruſalem, and let the houſe of God be built in his place.

16 Then came the ſame Sheſhbazzar and laid the foundation of the houſe of God, which is in Ieruſalem, and ſince that time euen vntill now, hath it beene in building, yet is it not finiſhed.

17 Now therefore if it pleaſe the king, let there be ſearch made in the houſe of the Kings [g] treaſures, which is there in Babel, whether a decree hath beene made by king Cyrus, to build this houſe of God in Ieruſalem, and let the King ſend his minde concerning this.

g Meaning, in the libraries, or, places where lay the regiſters, or records of times.

CHAP. VI.

At the commandement of Darius king of Perſia, after the Temple was builded and dedicate, the children of Iſrael keepe the feaſt of vnleauened bread.

THen * king Darius gaue commandement, and they made ſearch in the † libzarie of the treaſures, which were there laid vp in Babel.

* 1. Eſdr. 6. 21.
† Ebr. houſe of bookes.

2 And there was found in a [a] coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

a Wherein were the actes of the kings of Medes and Perſians.

3 IN THE FIRST yeere of king Cyrus, king Cyrus made a decree for the houſe of God in Ieruſalem, Let the houſe be built, euen the place where they offered ſacrifices, and let the walles thereof be ioyned together: let the height thereof be threeſcore cubits, and the breadth thereof threeſcore cubits,

4 Three ‖ ozders of ‖ great ſtones, and one ozder of timber, and let the expenſes be giuen of the Kings houſe.

‖ Or, rowes, or courſes.
‖ Or, marble.

5 And alſo let them render the veſſels of the houſe of God (of golde and ſiluer, which Nebuchadnezzar tooke out of the Temple, which was in Ieruſalem, and brought vnto Babel) and let [b] him goe vnto the Temple that is in Ieruſalem to his place, and put them in the houſe of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyond the Riuer, and Shethar-boznai, (and their companions Apharſecaie, which are beyond the Riuer) be ye farre [c] from thence.

c Meddle not with them, neither hinder them.

7 Suffer ye the worke of this houſe of God, that the captaine of the Iewes and the Elders of the Iewes may builde this houſe of God in his place.

8 For I haue giuen a commandement what

what yee shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the Riuer, there be incontinently expenses giuen vnto these men that they [d] cease not.

d For lacke of money.

9 And that which they shall haue need of, let it be giuen vnto them day by day, whether it be yong bullocks, or rammes, or lambes for the burnt offerings of the God of heauen, wheate, salt, wine, and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shall altar this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name [e] to dwell there, destroy all Kings and people that put their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speede.

e Who hath appointed the place to haue his name called vpon there.

13 ¶ *Then Tatnai the captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

* 1. Esdr. 7. 1.

14 So the Elders of the Iewes builded, and they prospered by the prophecying of [f] Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded & finished it by the appointment of the God of Israel, and by the commandement of Cyrus and Darius, and Artashashte king of Persia.

f Whom God stirred vp to assure them that would giue their worke good successe.

15 And this house was finished the third day of the moneth [g] Adar, which was [h] the sixt yeere of the reigne of king Darius.

g This is, the twelfth moneth, and conteineth part of February and part of March.

h And the two and fortieth after their first returne.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rams, foure hundred lambes, and twelue goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

* Num. 3. 6. and 8. 9.

19 And the children of the captiuitie kept the Passeouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified altogether) and they killed the Passeouer for al the children of the captiuity, and for their brethren the Priests, and for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all such as had [i] separated themselues vnto them, from the filthines of the heathen of the land to seeke the Lord God of Israel, did eate,

i Which were of the heathen, and forsaken their idolatrie to worship the true God.

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lord had made them glad: and turned the heart of the King of [k] Asshur vnto them, to † incourage them in the worke of the house of God, euen the God of Israel.

k Meaning, Darius, who was king of the Medes, Persians, and Assyrians.

† Ebr. to strengthen their hands.

CHAP. VII.

1 By the commandement of the King, Ezra and his companions come to Ierusalem. 27 Hee giueth thankes to God.

NOw after these things, in the reigne of [a] Artahshashte king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

a The Greekes write, that diuers of the Kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Emperours Romane.

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amaria, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Uzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron the chiefe Priest.

b Ezra deriueth his kinred, till he commeth to Aaron, to proue that he came of him.

6 This Ezra came vp from Babel, and was a [c] Scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his God, which was vpon him.

c He sheweth here what a scribe is, who had charge to write the Law and to expound it, whom Marke calleth a scribe, Marke 12. 28. Matthew and Luke call him a Lawyer, or doctor of the Law, Matt. 22. 35. Luke 10. 25.

7 And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of King Artahshashte.

8 And he came to Ierusalem in the [d] fift moneth, which was in the seuenth yeere [e] of the King.

d That conteined part of July and part of August.

e Of King Darius.

9 For vpon the first day of the first moneth began hee to goe vp from Babel, and on the first day of the fifth moneth came he to Ierusalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copy of the letter that king Artahshashte gaue vnto Ezra the Priest and scribe, euen a writer of the wordes of the commandements of the Lord, and of his statutes ouer Israel,

12 ARTAHSHASHTE King of kings to Ezra the Priest and perfit scribe of the law of the God of heauen, and [f] Cheeneth.

f Some take this for the name of a people, some for time of continuance, meaning that the king wished him long life.

13 I haue giuen commaundement, that euery

euery one, that is willing in my kingdome of the people of Israel, and of the Priests & Leuites to go to Ierusalem with thee, shall goe.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

14 Therefore art thou sent of the king and his seuen counsellers, to [b] enquire in Iudah and Ierusalem, according to the law of thy God, which is in [i] thine hand,

h To examine who liued according to the law.

i Whereof thou art expert.

15 And to cary the siluer and the golde, which the king and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and golde that thou canst finde in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambes, with their meat offrings and their drinke offrings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer, and golde, doe yee it according to the will of your [k] God.

k As ye know best may serue to Gods glory.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the Kings treasure house,

21 And I king Artahshashte haue giuen commandement to all the treasurers which are beyond [l] the Riuer, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

l Which was the riuer Euphrates, & they were beyond it in respect of Babylon.

22 Vnto an hundred talents of siluer, vnto an hundred † measures of wheate, and vnto an hundred baths of wine, and vnto an hundred [m] baths of oyle, and salt without writing.

† Ebr. Corim.

m Reade 1. King. 7.26. and 2. Chro. 2.10.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he be wroth [n] against the realme of the King, and his children?

n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glory or affection to his people.

24 And wee certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them toll, tribute nor custome.

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) [o] set Iudges and arbiters, which may iudge all the people that is beyond the Riuer, euen all that know the Law of thy God, and teach yee them that know it not.

o He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted and would not obey.

26 And whosoeuer will not doe the Law of thy God, and the Kings Law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed be the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

p Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the King.

28 And hath enclined mercie toward mee, before the king and his counsellers, and before all the Kings mightie princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 Hee admonisheth the Priests of their duety. 31 What they did when they came to Ierusalem.

THese * are nowe the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of king [a] Artahshashte.

* 1. Esdr. 8.29.

a Reade Chap. 7.1.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundred and fiftie.

4 Of the sonnes of ‖ Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundred males.

‖ Or, captaine of Moab.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Iesaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundred and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundred and threescore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, that were the [b] last, whose names are these: Eliphelet, Iehiel and Shemaiah, and with them threescore males.

b That came to goe with Ezra.

14 And of the sonnes of Biguai, Uthai, and Zabbud, and with them seuentie males.

15 And

15 And I gathered them to the [c] Riuer that goeth toward Ahaua, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Jarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, & to Jocharib, and to Elnathan, men of vnderstanding.

17 And I gaue them commandement, to Iddo the [d] chiefest at the place of Casiphia, and I † tolde them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, euen eighteene.

19 Also Hashabiah, and with him Jeshaiah of the sonnes of Merari, with his brethren and their sonnes twentie.

20 And of the [e] Nethinims, whom Dauid had set, and the princes for the seruice of the Leuites, two hundred and twentie of the Nethinims, which all were named by name.

21 And there at the Riuer, by Ahaua, I proclaimed a fast, that we might humble [f] our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the King an armie and horsemen, to helpe vs against the enemie in the way, because wee had spoken to the King, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hashabiah, and ten of their brethren with them,

25 And weighed them the siluer and the golde, and the vessels, euen the offering of the house of our God, which the king & his counsellers, and his Princes, and all Israel that were present had offered.

26 And I weighed vnto their hand sixe hundred and fiftie [h] talents of siluer, and in siluer vessell, an hundred talents, and in golde, an hundred talents:

27 And twentie basins of golde, of a thousand [i] drammes, and two vessels of shining brasse very good, and precious as golde.

28 And I said vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the golde and the siluer are freely offered vnto the Lord God of your fathers.

29 Watch yee, and keepe them vntill ye weigh them before the chiefe Priests and the Leuites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer and of the golde, and of the vessels to bring them to Jerusalem, vnto the house of our God.

31 ¶ Then we departed from the Riuer of Ahaua on the twelfth day of the first moneth, to goe vnto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as layde [k] waite by the way.

32 And we came to Jerusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the golde and the vessell in the house of our God by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Jozabad the sonne of Jeshua, and Noadiah the sonne of Binnui the [l] Leuites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuity, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and sixe rammes, seuenty & seuen lambes, and twelue hee goats for sinne: all was a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the Kings officers, and to the captaines beyond the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles. 5 He prayeth vnto God.

WHen * as these things were done, the rulers came to me, saying, The people of Israel, and the Priests, and the Leuites are not [a] separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seede with the people of the lands, and the hand of the [b] princes and rulers haue beene chiefe in this trespasse.

3 But when I heard this saying, I rent my clothes and my garment, and plackt off the haire of mine head, and of my beard, and sate downe [c] astonied.

c To that place of Euphrates, where Ahaua the riuer entreth into it, looke 1. Esd. 8. 41.

d He was the chiefest that taught there the Law of God vnto the Leuites.

† Ebr. put words in their mouth.

e Reade Chap. 2. 43.

f He sheweth that the end of fasting is to humble the body to the spirit, which must proceede of the heart liuely touched, or else it is but hypocrisie.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes to giue an occasion to others to think that he did doubt of Gods power.

h Reade 1. King. 9. 14.

i Reade Chap. 2. 69.

k This declareth that their iourney was full of danger, and yet God deliuered them according to their prayer.

l This was a token of a good conscience and of his integritie, that he would haue witnesses of his liberalitie.

* 1. Esd. 8. 67.

a From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrary to the Law of God, and matried where it was not lawfull, Deut. 7. 3.

b That is, the gouernours are the chiefe beginners hereof.

c As one doubting whether God would continue his benefits towards vs, or else destroy this which he had begun.

4 And there assembled vnto mee all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntil the *euening sacrifice.

*Exod.29.39. num.28.3.4.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine handes vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer [d] our head, and our trespasse is growen vp vnto [e] the heauen.

d That is, we are drowned in sinne.

e They so exceed, that they cannot grow greater.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue wee, our Kings, and our Priestes bene deliuered into the hand of the kings of the lands, vnto the sword, into captiuitie, into a spoile, and into confusion of face, as appeareth this day.

8 And now for a little space grace hath bin shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a [f] naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa.22.23.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath enclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to repaire the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now our God, what shall wee say after this? for we haue forsaken thy commandements,

11 Which thou hast commaunded by thy seruants the Prophets, saying, *The land whereunto ye goe to possesse it, is an vncleane land, because of the filthinesse of the people of the lands, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

*Exod.25.32. and 34.12,15, 16.deut.7.23.

12 Now therefore shall yee not giue your daughters vnto their sonnes, neither shall yee take their daughters vnto your sonnes, nor seeke their *peace nor wealth for euer, that ye may bee strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

*Deut 23.6.

13 And after all that is come vpon vs for our euill deedes, and for our great trespasses, (seeing that thou our God hast stayed vs from being beneath [g] for our iniquities, and hast giuen vs such deliuerance)

g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28.13.

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou bee angrie toward vs till thou hadest consumed vs, so that there should be no remnant, nor any escaping?

h He sheweth that God is iust in punishing his people, and yet merciful in reseruing a remnant to whom he sheweth fauour.

15 O Lord God of Israel, thou art iust, for we haue bene [h] reserued to escape, as appeareth this day: behold, wee are before thee in our trespasse: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

NOw while *Ezra prayed thus, and [a] confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

*1.Edr.8.90.

a He confessed his sinnes and the sinnes of the people.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam answered, and said to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is [b] hope in Israel concerning this.

b Meaning that God would receiue them to mercy.

3 Now therefore let vs make a couenant with our God, to put away [c] all the wiues (and such as are borne of them) according to the counsel of the Lord, and of those that feare the Commandements of our God, and let it bee done according to the Law.

c Which are strangers, and married contrary to the Law of God.

4 Arise: for the matter [d] belongeth vnto thee: we also will be with thee: be of comfort and doe it.

d Because God hath giuen thee authoritie, and learning to perswade the people herein, and to command them.

5 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel to sweare that they would doe according to this word. So they sware.

6 *And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: hee went euen thither, but he did eate neither bread, nor drinke water: for hee mourned, because of the transgression of them of the captiuitie.

*1.Esdr.9.1.

7 And they caused a Proclamation to goe throughout Iudah and Ierusalem, vnto † all them of the captiuitie, that they should assemble themselues vnto Ierusalem.

† Ebr. sonnes of the captiuitie.

8 And whosoeuer would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be ‖ forfeit, and he should be separate from the Congregation of them of the captiuitie.

‖ Or, condemned.

9 ¶ Then all the men of Iudah and Beniamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth day of the [e] ninth moneth, and all the people sate in the street of the house of God, trembling for this matter, and for the [f] raine.

e Which containeth part of November, and part of December.

f For the season was giuen to raine, and so the weather was more sharpe and cold, and also their consciences touches them.

10 And Ezra the Priest stood vp, and said vnto them, Yee haue transgressed, and haue

g Hebr. layd one ſinne vpon another.

taken ſtrange wiues, to increaſe the treſpaſſe of Iſrael.

h Reade Ioſh. 7.19.

11 Now therefore [h] giue praiſe vnto the Lord God of your fathers, and doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

12 And all the Congregation anſwered, and ſaid with a lowd voyce, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a rainie weather, and wee are not able to ſtand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

i Let them be appointed to examine this matter.

14 Let our rulers ſtand therefore [i] before all the Congregation, and let all them which haue taken ſtrange wiues in our cities, come at the time appointed, and with them the Elders of euery citie and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the ſonne of Aſah-el, and Iehaziah the ſonne of Tikuah ouer this matter, and Meſhullam and Shabbethai the Leuites helped them.

k They went to the chiefe cities to ſit on this matter which was three moneths in finiſhing.

16 And they of the captiuitie did ſo, and [k] departed, euen Ezra the Prieſt, and the men that were chiefe fathers to the family of their fathers by name, & ſate downe in the firſt day of the tenth moneth to examine the matter.

17 And vntill the firſt day of the firſt moneth they were finiſhing the buſineſſe with all the men that had taken ſtrange wiues.

l As a token that they would keepe promiſe and doe it.

18 And of the ſonnes of the Prieſtes there were men found, that had taken ſtrange wiues, to wit, of the ſonnes of Ieſhua, the ſonne of Iozadak, and of his brethren, Maaſeiah, Eliezer, and Iarib and Gedaliah.

19 And they gaue [l] their handes, that they would put away their wiues, and they that had treſpaſſed, gaue a ramme for their treſpaſſe.

20 And of the ſonnes of Immer, Hanani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliiah, and Shemaiah, and Iehiel, and Uzziah.

22 And of the ſonnes of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Iozabad, and Elaſah.

23 And of the Leuites, Iozabad and Shimei, and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the ſingers, Eliaſhib, And of the porters, Shallum, and Telem, and Uri.

m Meaning of the common people: for before he ſpake of the Prieſts and Leuites.

25 And of [m] Iſrael: of the ſonnes of Parosh, Ramiah, and Ieſiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, Ieramoth.

‖ Or, the captaine of Moab.

30 And of the ſonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And of the ſonnes of Harim, Eliezer, Iſhiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menaſſeh, Shimei.

34 Of the ſonnes of Bani, Maadai, Amram, and Uel,

35 Benaiah, Bediah, Chelluh,

36 Uaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Iaalai,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, & Nathan, & Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioſeph.

43 Of the ſonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

n Which alſo were made illegitimate becauſe the marriage was vnlawfull.

44 All theſe had taken ſtrange wiues: and among them were women that had [n] children.

Nehemiah.

The Argvment.

God doeth in all ages and at all times, ſet vp worthy perſons for the commoditie and profit of his Church, as now within the compaſſe of ſeuentie yeeres he raiſed vp diuers excellent men for the preſeruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, & Nehemiah. Whereof the firſt was their captaine to bring them home, and prouided that the Temple was builded: the ſecond reformed their maners, and planted Religion: and the third builded vp the walls, deliuered the people from oppreſſion, and prouided that the Law of God was put in execution among them. Hee was a godly man and in great authoritie with the King, ſo that the King fauoured him greatly, and gaue him moſt ample letters for the accompliſhment of all things which he could deſire. This booke is alſo called of the Latines the ſecond booke of Ezra, becauſe he was the writer thereof.

CHAP.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem. 5 He confesseth the sinnes of the people, and prayeth God for them.

THe wordes of Nehemiah the sonne of Hachaliah. In the moneth [a] Chisleu, in ỹ twentieth yeere, as I was in the palace of Shushan,

2 Came Hanani, one of my [p] brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I sate downe & wept, and mourned certaine dayes, and I fasted & prayed before ỹ God of heauen,

5 And said, [*] O Lord God of heauen, the great and terrible God that keepeth couenant and mercy for them that loue him, and obserue his commandements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

7 We haue † grieuously sinned against thee, and haue not kept the commaundements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseech thee, remember the word that thou commandedst thy seruant Moses, saying, Yee will transgresse, and I [*] will scatter you abroade among the people.

9 But if yee turne vnto me, and keepe my commandements, and do them, [*] though your scattering were to the vttermost part of the heauen, yet will I gather you frō thence, and will bring you vnto the place that I haue chosen to put my Name there.

10 Now these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the Kings butler.

a Which conteineth part of November, and part of December, and was their ninth moneth.
b A Iew as I was.
c Meaning in Iudea.
* Dan. 9.4.
† Ebr. corrupted.
* Deut. 29.21, 28.
* Deut. 30.4.
d That is, to worship thee.
e To wit, the King Artahshashte.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 he came to Ierusalem, 17 And builded the walles.

NOw in the moneth [a] Nisan in the twentieth yere of the King [b] Artahshashte, the wine stood before him, and I tooke vp the wine and gaue it vnto the King. Now I was not before time sad in his presence.

2 And the King said vnto me, Why is thy countenance sadde, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I sore afraid,

3 And I said to the King, God saue the king for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto mee, For what thing doest thou require? Then I prayed [c] to the God of heauen,

5 And said vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send mee to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.

6 And the King said vnto me, (the Queene also sitting by him) How long shal thy iourney be? & when wilt thou come againe? So it pleased the King, & he sent me, & I set him a time.

7 After I said vnto the King, If it please the King, let them giue me letters to the captaines beyond the || Riuer, that they may conuey me ouer, till I come into Iudah,

8 And letters vnto Asaph the keeper of the Kings || parke, that he may giue me timber to build the gates of the palace (which apperteined to the house) and for the wals of the citie, and for the house that I shall enter into. And the king gaue me according to [d] the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the Kings letters. And the King had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat ỹ Horonite, & Tobiah a seruant an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with me: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the || fountaine, and to the Kings fishpoole, and there was no roome for the beast that

a Which was the first moneth of the yeere and conteineth part of March, and part of April.
b Who is also called Darius: reade Ezra 7. 1. and was the sonne of Hystaspis.
c I desired God in mine heart to prosper mine enterprise.
|| Or, Euphrates.
|| Or, Paradice.
d As God moued me to aske, and as he gaue me good successe therein.
e These were great enemies to the Iewes, and laboured alwayes both by force and subtilte to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.
|| Or, conduit.

was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wal, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulerrs, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Yee see the misery that we are in, how Ierusalem lyeth waste, and the gates therof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more [f] a reproch.

18 Then I tolde them of the hand of my God, (which was good ouer mee) and also of the Kings words that he had spoken vnto me. And they said, Let vs rise, and build. So they [g] strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and [h] Geshem the Arabian heard it, they mocked vs and despised vs, and said, What a thing is this that ye doe? Will ye [i] rebell against the King?

20 Then answered I them, and said to them, The God of heauen, he will prosper vs, and wee his seruants will rise vp and build: but as for you, ye haue no portion nor right, nor [k] memoriall in Ierusalem.

f That is, contemned of other nations, as though God had forsaken vs.
g They were incouraged, and gaue themselues to doe well, and to trauell in this worthy enterprise.
h These were three chiefe gouernours vnder the king of Persia beyond Euphrates.
i Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.
k Neither ye are of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your predecessours euer feare God.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the hie Priest with his brethren the Priestes, and they built the sheepegate: they [a] repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Vrriiah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lords.

6 And the gate of the * olde fishpoole fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodaiah: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, & of Mizpah, vnto the [c] throne of the duke, which was beyond the Riuer.

8 Next vnto him fortified Vzziel the son of Harhohiah ‖ of the goldsmiches: next vnto him also fortified Hananiah, the sonne [of] Harakkabim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiiah the son of Harim, & Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the tower of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Melchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of ‖ Shelah by the Kings garden, and vnto the steppes that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Bethzur, vntill the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mighty.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

a In Ebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.
b The rich and mighty would not obey them, which were appointed officers in this worke, neither would they helpe thereunto.
* Isa. 22. 11.
c Vnto the place where the duke was wont to sit in iudgement, who gouerned the countrey in their absence.
[Or, of Zorephim.
‖ Or, of the Apothecaries.
‖ Or, measure.
‖ Or, Siloa.
d Where the weapons and armour of the citie lay.

21 After

21 After him fortified Merimoth the sonne of Uriah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of [c] the plaine.

[c] Which dwelt in the plaine country by Iorden & Jericho.

23 After them fortified Beniamin, and Hashhub ouer against their house: after him fortified Azariah, the sonne of Maaseiah, the the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Uzai, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah, the sonne of Parosh.

[f] Reade Ezra, Chap. 2. 43.

26 And the [f] Nethinims they dwelt in the fortresse vnto the place ouer against the water gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out, euen vnto the wall of the fortresse.

28 From aboue the horsegate forth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

[g] Meaning, the first of his sonnes.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the merchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

[h] Which was the place of iudgement, or execution.

32 And betweene the chamber of the corner vnto the sheepegate fortified the goldesmiths and the merchants.

CHAP. IIII.

7 The building of Ierusalem is hindred, 15 but God breaketh their enterprise. 17 The Iewes build with one hand, and hold their weapons in the other.

BUt when Sanballat heard that we builded the wall, then was hee wroth and sore grieued, and mocked the Iewes,

[a] Of his companions that dwelt in Samaria.

2 And said before his [a] brethren and the armie of Samaria, thus he said, What doe these [b] weake Iewes: will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

[b] Thus the wicked, that consider not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake and feeble.

3 And Tobiah the Ammonite was beside him, and said, Although they builde, yet if a fore goe vp, hee shall euen breake downe their stone wall.

4 [c] Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuitie,

[c] This is the remedy that the children of God haue against the derision & threatnings of their enemies, to flee to God by prayer.

[d] Let them be spoyled and led away captiue.

5 And couer not their [e] iniquitie, neither let their sinne bee put out in thy presence: for they haue prouoked vs before the builders.

[e] Let thy plagues declare to the world, that they set themselues against thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, and not for any priuate affection, or grudge.

6 So wee built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

‖ Or, halfe height.

7 ¶ But when Sanballat, & Tobiah, and the Arabians, & the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come & to fight against Ierusalem, and to † hinder them.

† Ebr. make to stay, meaning the people.

6 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah saide, The strength of the bearers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had saide, They shall not know, neither see, till we come into the mids of them and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they tolde vs [f] ten times, [g] From all places, whence yee shall returne, they will be vpon vs.

[f] That is, often times.

[g] They, which brought the tidings, said thus, When you leaue your worke, and goe thither to eate or to rest, your enemies will assaile you.

13 Therefore set I in the lower places behind the wall vpon the toppes of the stones and placed the people by their families, with their swords, their speares and their bowes.

14 Then I beheld, & rose vp, and said vnto the Princes, and to the rulers, and to the rest of the people, Be not afraid of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

[h] Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory, and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and harbergins: and the rulers stood [i] behind all the house of Iudah.

[i] To ouerlee them, and to encourage them to their worke.

17 They that builded on the wal, and they that bare burthens, and they that laded, did the worke with one hand, and with the other helde the sword.

18 For euery one of the builders had his sworde girded on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then saide I vnto the Princes, and to

the rulers, and to the rest of the people, The worke is great and large, and we are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, [k] resort yee thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, & halfe of them held the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time saide I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may bee a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward, (which followed me) none of vs did put off our clothes, saue euery one put them off [l] for washing.

k Meaning, to resist their enemies, if need required.

l That is, when they purified themselues, or else when they washed their clothes.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, lest he should grieue the people.

NOw there was a great cry of the people, and of their wiues [a] against their brethren the Iewes.

2 For there were that said, Wee, our sonnes & our daughters are many, therefore we take vp [b] corne, that we may eate and liue.

3 And there were that said, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, Wee haue borowed money for the Kings [c] tribute, vpon our lands and our vineyards.

5 And now our flesh is as [d] the flesh of our brethren, and our sonnes as their sonnes: and loe, we bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power [e] in our hands: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their cry and these words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and sayd vnto them, You lay [f] burthens euery one vpon his brethren: and I set a great [g] assembly against them.

8 And I said vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and will you sell your brethren againe, or shall they be [h] solde vnto vs? Then held they their peace, and could not answere.

9 [i] I said also, That which ye doe, is not good. Ought yee not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

a Against the rich, which oppressed them.

b This is the complaint of the people, shewing to what extremitie they were brought vnto.

c To pay our tribute to the king of the Persians, which was exacted peerely of vs.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouertie are constrained to hire them to others.

f You presse them with vsury, and seeke how to bring all things into your hands.

g Both because they should be moued with pitie, seeing how many were by them oppressed, and also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaues?

i Meaning Nehemiah. k Who by this occasion will blaspheme the Name of God, seeing that our acts are no better then theirs.

10 For euen I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this ‖ burden.

‖ Or, vsury.

11 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houses, and remit the hundreth part of the siluer and of the corne, of the wine, and of the oyle [l] that ye exact of them.

l Which ye take of them for the lone.

12 Then said they, We will restore it, and will not require it of them: we will do as thou hast said. Then I called the Priests, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lappe, and saide, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him bee shaken out, and emptied. And all the Congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the King gaue me charge to be gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshashte, that is, twelue yeere, I and my brethren haue not eaten the [m] bread of the gouernour.

m I receiued not that portion, and diet, which the gouernors that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: and so did not I, because of the feare of God,

16 But rather I fortified a portion in the worke of this wal, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fiftie of the Iewes, and rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ore, and sixe chosen sheepe, and birdes were prepared for me, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

‖ Or, once in ten dayes.

n Whereas at other times they had by measure, at this time they had most liberally.

19 Remember mee, O my God, in goodnesse, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisdome, and zeale to his aduersarie. 11 He is not discouraged by the false prophets.

AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no moe [a] breaches therein, (though at that time I had not set vp the doores vpon the gates)

a That is, that they were ioyned together, as Chap. 4. 6.

2 Then sent Sanballat and Geshem vnto me,

me, saying, Come thou that we may meet together in the villages in the plaine of Ono: and they thought to do me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I can not come downe: [b] why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto mee the fift time, with an open letter in his hand,

6 Wherein was written, Is is reported among the heathen, and ‖ Gashmu hath said it, that thou & the Iewes thinke to rebell, for the which cause thou buildest the wall, & thou wilt be their King according to these [c] words.

7 Thou hast also ordained [d] the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and nowe according to these wordes it shall come to the Kings eares: come nowe therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou feignest them of thine owne heart.

9 For all they afraide vs, saying, Their hands shall be weakened from the worke, and it shall not be done: now therefore † encourage thou me.

10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was [e] shut vp, and he said, Let vs come together into the house of GOD in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, [f] Should such a man as I, flee? Who is he being as I am, that would goe into the Temple to liue? I will not go in.

12 And loe, I perceiued, that God had not sent him, but that he pronounced this prophecie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraide, and doe thus, and sinne, & that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, and Noadiah the [g] Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished vn the fiue and twentieth day of [h] Elul, in two and [i] fiftie dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraid, & their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes were there many of the Princes of Iudah, whose [k] letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and told him my wordes, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returne from the captiuitie are numbred.

NOwe * when the wall was builded, and I had set vp the doores, and the porters, and the singers & the Leuites were appointed, * Ecclus 49.13.

2 Then I commanded my brother Hanani, and Hananiah the Prince of the palace in Ierusalem (for he was doubtlesse a faithful man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntill the heat of the sunne: and while [a] they stand by, let them shut the doores, and † make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his warde, and euery one ouer against his house.

4 Now the citie was large and great, but the people were fewe therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the Princes, and the Rulers, and the people, to count their genealogies: & I found a booke of the genealogie of them, * which came vp at the first, and found written therein, * Ezra 2.1.

6 These are the [b] sons of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar King of Babel had caried away) and they returned to Ierusalem & to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, fiue hundreth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand, eight hundreth and eighteene.

12 The sonnes of Elam, a thousand, two hundreth

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b Meaning, that if he should obey their request, the worke, which God had appointed, should cease: shewing hereby that we should not commit our selues to ỳ handes of the wicked.

‖ Or, Geshem.

c As the tong goeth.

d Thou hast bribed, and set vp false Prophets, to make thy selfe King, and so to withdraw the King of Persia of that subiection, which you owe vnto him.

† Ebr. strengthen thou mine hand.

e As though he would be secret, to the intent that hee might pray vnto God with greater liberte, and receiue some reuelation, which in him was but hypocrisie.

f He doubted not but GOD was able to preserue him, and knew that if he had obeyed this counsel, he should haue discouraged all the people: thus God giueth power to his, to resist false Prophecies though they seeme to haue neuer so great probabilitie.

g Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his Church, declaring also hereby that where there is one true minister of God, the diuell hath a great sort of hirelings.

h Which was the sixt moneth, and contained part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

a To wit, they that are mentioned, verse 2.

† Ebr. hold them, meaning, till the barres were put in.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah, and Raamiah, Reelaiah, Chap. 2.2.

‖ Or, the captains of Moab.

hundreth fiftie and foure.
13 The ſonnes of Zattu, eight hundreth and fiue and fourtie.
14 The ſonnes of Zacchai, ſeuen hundreth and threeſcore.
15 The ſonnes of Binnui, ſixe hundreth and eight and fourtie.
16 The ſonnes of Bebai, ſixe hundreth and eight and twentie.
17 The ſonnes of Azgad, two thouſand, three hundreth and two and twentie.
18 The ſonnes of Adonikam, ſixe hundreth threeſcore and ſeuen.
19 The ſonnes of Biguai, two thouſand threeſcore and ſeuen.
20 The ſonnes of Adin, ſixe hundreth, and fiue and fiftie.
21 The ſonnes of Ater of Hizkiah, ninetie and eight.
22 The ſonnes of Haſhum, three hundreth and eight and twentie.
23 The ſonnes of Bezai, three hundreth and foure and twentie.
24 The ſonnes of Hariph, an hundreth and twelue.
25 The [d] ſonnes of Gibeon, ninety & fiue.
26 The men of Beth-lehem, and Netophah, an hundreth foureſcore and eight.
27 The men of Anathoth, an hundreth and eight and twentie.
28 The men of Beth-azmaueth, two and fourtie.
29 The men of Kiriath-iearim, Chephirah, and Beeroth, ſeuen hundreth, and three and fourtie.
30 The men of Ramah and Gaba, ſixe hundreth and one and twentie.
31 The men of Michmas, an hundreth and two and twentie.
32 The men of Beth-el and Ai, an hundreth and three and twentie.
33 The men [e] of the other Nebo, two and fiftie.
34 The ſonnes of the other Elam, a thouſand, two hundreth and foure and fiftie.
35 The ſonnes of Harim, three hundreth and twentie.
36 The ſonnes of Jericho, three hundreth and fiue and fourtie.
37 The ſonnes of Lod-hadid and Ono, ſeuen hundreth and one and twentie.
38 The ſonnes of Senaah, three thouſand nine hundreth and thirtie.
39 The Prieſts: the ſonnes of Jedaiah of the houſe of Jeſhua, nine hundreth ſeuenty and three.
40 The ſonnes of Immer, a thouſand and two and fiftie.
41 The ſonnes of Paſhur, a thouſand two hundreth and ſeuen and fourty.
42 The ſonnes of Harim, a thouſand and ſeuenteene.
43 ¶ The Leuites: the ſonnes of Jeſhua of Kadmiel, and of the ſonnes of ‖ Hodiuah, ſeuentie and foure.
44 ¶ The ſingers: the children of Aſaph, an hundreth and eight and fourtie.
45 The porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai, an hundreth and eight and thirtie.
46 ¶ The [f] Nethinims: the ſonnes of Ziha, the ſonnes of Haſhupha, the ſonnes of Tabaoth,
47 The ſonnes of Keros, the ſonnes of Sia, the ſonnes of Padon,
48 The ſonnes of Lebana, the ſonnes of Hagaba, the ſonnes of Shalmai,
49 The ſonnes of Hanan, the ſonnes of Giddel, the ſonnes of Gahar,
50 The ſonnes of Reaiah, the ſonnes of Rezin, the ſonnes of Nekoda,
51 The ſonnes of Gazzam, the ſonnes of Uzza, the ſonnes of Paſeah,
52 The ſonnes of Beſai, the ſonnes of Meunim, the ſonnes of Nephiſhesim,
53 The ſonnes of Bakbuk, the ſonnes of Hakupha, the ſonnes of Harhur,
54 The ſonnes of Bazlith, the ſonnes of Mehida, the ſonnes of Hartha,
55 The ſonnes of Barkos, the ſonnes of Siſſera, the ſonnes of Tamah,
56 The ſonnes of Neziah, the ſonnes of Hatipha,
57 The ſonnes of Salomons ſeruants, the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Perida,
58 The ſonnes of Jaala, the ſonnes of Darkon, the ſonnes of Giddel,
59 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth of Zebaim, the ſonnes of Amon.
60 All the Nethinims, and the ſonnes of Salomons ſeruants were three hundreth, ninetie and two.
61 ¶ And theſe came vp from Telmelah, Tel-haresha, Cherub, Addon, & Immer: but they could not ſhew their fathers houſe, nor their ſeed, or if they were of Iſrael.
62 The ſonnes of Delaiah: the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fourtie.
63 And of the Prieſtes: the ſonnes of Habaiah, the ſonnes of Hakkoz, the ſonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
64 Theſe ſought their writing of the genealogies, but it was not found: therefore they were

d That is, the inhabitants of Gibeon.
e For there were two cities of this name.
‖ Or, Hodaiah.
f Reade Ezra 2.43.

were put from the Priesthood.

g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler.

65 And the g Tirshatha sayd vnto them, that they should not eate of the most holy, till there arose vp a Priest with * Urim & Thummim.

* Exod. 28.30.

66 All the congregation together was two and fourtie thousand, three hundreth and three score,

67 Besides their seruants and their maids, which were seuen thousand, three hundred and seuen and thirtie: and they had two hundred and fiue and fourtie singing men and singing women.

68 Their horses were seuen hundred and sixe and thirtie, and their mules two hundreth and fiue and fourtie.

69 The camels foure hundreth and fiue and thirtie, and sixe thousand seuen hundreth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand h drammes of golde, fiftie basins, fiue hundreth and thirtie Priests garments.

h Reade Ezra 2.26.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of gold, and two thousand and two hundreth || pieces of siluer.

|| Or, mines.

72 And the rest of the people gaue twentie thousand drammes of gold, and two thousand pieces of siluer, and three score and seuen priests garments.

73 And the Priestes, and Leuites, and the porters and the singers and the rest of the people & the Nethinims, and all Israel dwelt in their cities: and when the i seuenth moneth came, the children of Israel were in their cities.

i Which conteined part of September and part of October.

CHAP. VIII.

2 Ezra gathered together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

AND all the people assembled themselues † together, in the streete that was before the watergate, and they spake vnto Ezra the a Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

† Hebr. as one man.

a Reade Ezra 7.6.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that b could heare and vnderstand it, in the first day of the seuenth moneth.

b Which had age and discretion to vnderstand.

3 And he read therin in the streete that was before the watergate (from the morning vntill c the midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Lawe.

c It is declared the great zeale that the people had to heare the word of God.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, & Shema, and Ananiah, and Uriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was d aboue all the people: and when he opened it, all the people stood vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their handes: and they bowed themselues, and worshipped the Lord with their faces toward the ground.

7 Also Jeshua, and Bani, & Sherebiah, Jamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sence, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto ỳ Lord your God: mourne not, neither weepe: for all the people e wept, when they heard the words of ỳ Law.

e In confuting their offences against the Law. Therefore the Leuites doe not reproue them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

10 He said also vnto them, Go, and eate of the fat, and drinke the sweete, and send part vnto them, for whom none is f prepared: for this day is holy vnto our Lord: be ye not sorie therefore: for the g ioy of the Lord is our strength.

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you strength

11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to send away part, and to make great ioy, because they had vnderstood the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Lawe, (that the Lord had commanded by Moses) that the children of Israel should dwel in * boothes in the feast of the seuenth moneth,

* Leuit. 23.34.

15 And that they should cause it to bee declared and proclaimed in all their cities, and in Jerusalem, saying, Go forth vnto the mount, and bring oliue branches, and pine branches, and branches of || myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

|| Or, goodly branches, as Leuit. 23.40.

16 So the people went forth and brought them

them, and made them boothes, euery one vpon the [h] roofe of his house, and in their courts, and in the courts of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

h For their houses were made flat aboue, Deut. 22.8.

17 And all the congregation of them that were come againe out of the captiuitie made boothes, and sate vnder the boothes: for since the [i] time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

i Which was almost a thousand yeeres.

18 And he read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assembly, according vnto the maner.

CHAP. IX.

1 *The people repent, and forsake their strange wiues.* 5 *The Leuites exhort them to praise God,* 6 *declaring his wonders,* 26 *And their ingratitude,* 30 *And Gods great mercies toward them.*

IN the foure and twentieth day of this [a] moneth the children of Israel were assembled with *fasting, and with sackcloth, and earth vpon them.

a Meaning, the seuenth.
* 1.Esdr.9.4.

2 (And they that were of the seed of Israel were separated from all the † strangers) and they stood and confessed their sinnes, and the iniquities of their fathers.

† Ebr. strange children.

3 And they stood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they [b] confessed and worshipped the Lord their God foure times.

b They made confession of their sinnes, and vsed prayers.

4 Then stood vp vpon the staires of the Leuites, Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice vnto the Lord their God.

5 And the Leuites said, euen Ieshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebaniah, and Pethahiah, Stand vp, and praise the Lord your God for euer and euer, and let them praise thy glorious name, O God, which excelleth aboue all thankesgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of * Ur in Caldea, * and madest his name Abraham,

* Gen.11.31.
* Gen.17.5.

8 And foundest his heart faithfull before thee, * and madest a couenant with him, to giue vnto his seede the lande of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

* Gen.15.18.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

* Exod.3.7. and 14.10.

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on al the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as appeareth this day.

11 * For thou diddest breake vp the Sea before them, and they went through the mids of the Sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mighty waters:

* Exod.14.22.

12 * And leddest them in the day with a pillar of a cloude, and in the night with a pillar of fire to giue them light in the way that they went.

* Exod.13.21.

13 * Thou camest downe also vpon mount Sinai, & spakest vnto them from heauen, and gauest them right iudgements, & true lawes, ordinances, and good commandements,

* Exod.19.18, 20. and 20.1.

14 And declaredst vnto them thine holy Sabbath, and commaundedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest foorth water for them out of the rocke for their thirst: and *promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

* Exod.16.15.
* Exod.17.6.
* Deut.1.8.

16 But they and our fathers behaued themselues proudly, and hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy marueilous workes that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernesse: *the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should goe.

* Exod.13.22. numb.14.14. 1.cor.10.1.

20 Thou gauest also thy good Spirit to instruct them, and withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou didst also feed them fourty yeres

in

in the wildernes: they lacked nothing: * their clothes waxed not olde, and their feete [c] swelled not.

22 And thou gauest them kingdomes and people, and [d] scatteredst them into corners: so they possessed the *land of Sihon and the land of the king of Heshbon, and the lande of Og king of Bashan.

23 And thou diddest multiply their children, like the starres of the heauen, & broughtest them into the land, whereof thou haddest spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, & thou subduedst before them the inhabitants of the land, euen the Canaanites, and gauest them into their hands, with their kings & the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, & possessed houses, full of all goods, cisternes digged out, vineyards, and oliues, and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backes, and slew thy Prophets (which [e] protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cried vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had [f] rest, they returned to doe euill before thee: therefore lefrest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Lawe: but they behaued themselues proudely, and hearkened not vnto thy commandements, but sinned against thy iudgements (*which a man should doe and liue in them) and [g] pulled away the shoulder, and were stiffenecked, and would not [h] heare.

30 Yet thou † diddest forbeare them many yeeres, and protestedst among them by thy Spirit, euen by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God,

32 Now therefore our God, * thou great God, mightie and terrible, that keepest couenant and * mercie, let not all the affliction that hath come vnto vs, seeme a litle before thee, that is, to our Kings, to our princes, and to our Priestes, and to our Prophets, and to our fathers, and to all thy people since the time of the Kings of [i] Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast [k] dealt truely, but wee haue done wickedly.

34 And our Kings and our Princes, our Priestes and our fathers haue not done thy Law, nor regarded thy commandements nor thy protestations, wherewith thou hast [l] protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnes that thou shewedst vnto them, and in the large and fatte land which thou diddest set before them, and haue not conuerted from their euill workes.

36 Beholde, we are seruants this day, and the land that thou gauest vnto our fathers, to eate the [m] fruite thereof, and the goodnes thereof, behold, we are seruants therein

37 And it yeeldeth much fruite vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and we are in great affliction.

38 Nowe because of all this we make [n] a sure couenant, and write it, and our Princes, our Leuites and our Priests seale vnto it.

CHAP. X.

1 *The names of them that sealed the couenant betweene God and the people.*

NOw they that sealed were Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkiiah,

2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the Priests.

9 ¶ And the Leuites: Ieshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of the people were Parosh, ‖ Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Bigua, Adin,
17 Ater, Hizkiiah, Azzur,

18 Hodiah,

* Deut.8.4.

[c] Though the way was tedious and long.

[d] Meaning, the heathen whom he droue out. * Num.21.26.

* Exod.34.6,7.

* Psal.143.1,2.

[i] By whom we were led away into captiuity, and haue bene appointed to be slaine, as Ester 3.13.

[k] He confesseth that all these things came to them iustly for their sinnes, but he appealeth fro Gods iustice to his mercies.

[l] That thou wouldest destroy them, except they would returne to thee, as verse 26.

[m] That is, to be the lords thereof.

[n] Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

‖ Or, leader.

[a] Which subscribed to keepe the promise.

[e] Taking heauen and earth to witnesse that God would destroy them, except they returned, as 2. Chron. 34.19.

[f] He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperitie forgate God.

* Leuit.18.5. ezek.20.11. rom.10.5. galat.3.12.

[g] Which is a similitude taken of oxen, that shrinke at the yoke or burden, as Zech.7.11.

[h] When thou diddest admonish them by thy Prophets.

† Ebr. thou didst prolong vpon them many yeeres.

‖ Or, captaine of Moab.

18 Hodiah, Palhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Ananiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiah, Hanan, Anan,
27 Malluch, Harim, Baanah,

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the [b] Nethinims, and all that were [c] separated from the people of the landes vnto the Lawe of God, their wiues, their sonnes, and their daughters, all that could vnderstand,

29 The chiefe of them [d] receiued it for their brethren, and they came to the [e] curse ‖ to the othe to walke in Gods law, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements and his statutes:

30 And that we would not giue our daughters to the people of the lande, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on the Sabbath, or any vitailes to sell, [f] that wee would not take it of them on the Sabbath and on the holy dayes: * and that we would let the seuenth yeere be free, and the debts of euery † person.

32 And we made statutes for our selues to giue by the yeere the third part of a shekel for the seruice of the house of our God,

33 For the [g] shewbread, and for the daily offering, and for the dayly burnt offering, the Sabbaths, the new Moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God.

34 We cast also lots for the offering of the wood, euen the Priests, the Leuites, and the people to bring it into the house of our God, ‖ by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is writtē in the Law,

35 And to bring the first fruits of our land, and the first of all the fruits of all trees, yeere by yeere, into the house of the Lord,

36 And the first borne of our sonnes, and of our cattell, as it is [h] written in the Law, and the first borne of our bullocks ‖ of our sheepe, to bring it into the house of our God, vnto the Priests that ministet in the house of our God,

37 And that we should bring the first fruit of our dough, and our offrings, and the fruite of euery tree, of wine ‖ of oile, vnto the priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our [i] trauell.

38 And the Priest, the sonne of Aaron shal be with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the sanctuarie, and the Priests that minister, and the porters, and the singers, and [k] we will not forsake the house of our God.

b Reade Ezra 2.43.
c Which being idolaters forsooke their wickednesse and gaue themselues to serue God.
d They made the othe in the name of the whole multitude.
e Whereunto they gaue themselues, if they brake the Law, as Deut. 28.15.
f Which notwithstanding they brake soone after, as chap. 13.15.
*Leuit. 25.4. deut. 15.1.
† Hebr. hand.
g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30.13.
‖ Or, into the house of.
h By this rehearsal is meant, that there was no part nor ceremonie in the Law, wherevnto they did not bind themselues by couenant.
i Whereseuer we laboured, or trauelled, there the tithes were due vnto the Lord both by the Lawe and according to the othe and couenant that we made.
* Numb. 18.26.
k We will not leaue it destitute of that that shall be necessary for it.

CHAP. XI.

1 *Who dwelled in Ierusalem, after it was builded.* 21 *and who in the cities of Iudah.*

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, [a] to bring one out of ten to dwel in Ierusalem, the holy citie, ‖ nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These are now the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests, and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah, Athaiah the sonne of Uzziah, the son of Zechariah, the son of Amariah, the sonne of Shephatiah, the son of Mahaleel, of the sonnes of [b] Perez,

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the son of Zechariah, the sonne of ‖ Shiloni.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundreth, threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Senuah was the second ouer the citie:

10 Of the Priests, Iedaiah the son of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the son of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub [c] was chiefe of the house of God,

12 And their brethren [d] that did the worke in the Temple were eight hundreth, twentie,

a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because there were few that offered themselues willingly.
b Which came of Perez the son of Iudah.
‖ Or, of a Shilonite.
c That is, was the vie Priest.
d That serued and ministred in the Temple.

and

and two: and Adaiah, the ſonne of Ieroham, the ſonne of Pelaliah, the ſonne of Amzi, the ſonne of Zechariah, the ſonne of Pashur, the ſonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundred and two & fortie: and Amashsai the ſonne of Azareel, the ſonne of Ahazai, the ſonne of Meshilemoth, the ſonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twenty: and their ouerſeer was Zabdiel the ſonne ‖ of Hagedolim.

‖ Or, of one of the great men.

15 And of the Leuites, Shemaiah, the ſonne of Hashub, the ſonne of Azrikam, the ſonne of Hashabiah, the ſonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the workes of the houſe of God without.

17 And Mattaniah, the ſonne of Micha, the ſonne of Zabdi, the ſonne of Asaph was the chiefe to [e] begin the thankeſgiuing and prayer: and Bakbukiah the ſecond of his brethren, and Abda, the ſonne of Shammua, the ſonne of Galal, the ſonne of Ieduthun.

e That is, he began the pſalme, and was the chanter.

18 All the Leuites in the holy citie were two hundreth foureſcore and foure.

19 And the porters, Akkub, Talmon and their brethren that kept the [f] gates, were an hundreth twentie and two.

f Meaning, of the Temple.

20 And the [g] reſidue of Iſrael, of the Prieſts, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

g Of them, which dwelt not in Ieruſalem.

21 And the Nethinims dwelt in the ‖ foortres, & Ziha, & Gispa was ouer the Nethinims.

‖ Or, Ophel.

22 And the ouerſeer of the Leuites in Ieruſalem was Uzzi the ſonne of Bani, the ſonne of Alhabiah, the ſonne of Mattaniah, the ſonne of Micha, of the ſons of Asaph ſingers were ouer the worke of the houſe of God.

23 For it was the Kings commandement concerning them, that faithfull prouiſion ſhould be for the ſingers euery day.

24 And Pethahiah the ſonne of Meshezabeel, of the ſonnes of Zerah, the ſonne of Iudah [h] was at the Kings hand in all matters concerning the people,

h Was chiefe about the King for all his affaires.

25 And in the villages in their lands, ſome of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-ſhual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Himmom.

31 And the ſonnes of Beniamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramiah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites were diuiſions in Iudah and in Beniamin.

CHAP. XII.

1 The Prieſts and Leuites which came with Zerubbabel vnto Ieruſalem, are numbred, 27 and the wall is dedicated.

THeſe alſo are the Prieſts and the Leuites that [a] went vp with Zerubbabel the ſonne of Shealtiel, and Ieshua: to wit, Seraiah, Ieremiah, Ezra,

a From Babylon to Ieruſalem.

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Sallu, Amok, Hilkiah, Iedaiah: theſe were the [b] chiefe of the Prieſtes, and of their brethren in the dayes of Ieshua.

b Next in dignitie to the hie Prieſts, and which were of the ſtocke of Aaron.

8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] were ouer the thankeſgiuings, he, and his brethren.

c Had charge of them that ſang the Pſalmes.

9 And Bakbukiah and Unni, and their brethren were about them in the [d] watches.

d They kept the wards and watches according to their turnes, as 1. Chron. 23. 6.

10 And Ieshua begate Ioiakim: Ioiakim alſo begate Eliashib, Eliashib begate Ioiada.

11 And Ioiada begate Ionathan, and Ionathan begate Iaddua,

12 And in the daies of Ioiakim were theſe, the chiefe fathers of the Prieſts: vnder [e] Seraiah was Meraiah, vnder Ieremiah, Hananiah,

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

13 Under Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Under Melicu, Ionathan, vnder Shebaniah, Ioſeph,

15 Under Harim, Adna, vnder Meraioth, Helkai,

16 Under Iddo, Zechariah, vnder Ginnithon, Meshullam,

17 Under [f] Abiiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,

f Whereof was Zacharie Iohn Baptiſts father.

18 Under Bilgah, Shammua, vnder Shemaiah, Iehonathan.

19 Under Ioiarib, Mattenai, vnder Iedaiah, Uzzi,

20 Under Sallai, Kallai, vnder Amok, Eber,

21 Under Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Leuites written, and the Prieſtes in the

reigne of Darius the Persian.

23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Johanan the sonne of Eliashib.

24 And the chiefe of the Leuites were Hashabiah, Sherebiah, and Jeshua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinance of Dauid the man of God, ward ouer g against ward.

g That is, one after another, and euery one in his course.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the threesholds of the gates.

26 These were in the dayes of Ioiakim, the sonne of Jeshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Jerusalem they sought the Leuites out of all their places to bring them to Jerusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbales, violes, and with harpes.

† Ebr. sonnes of the singers.

28 Then the † singers gathered themselues together both from the plaine countrey about Jerusalem, and from the villages of h Netophathi,

h Which were a certaine family, and had their possessions in the fields, 1. Chron. 2. 54.

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaueth: for the singers had built them villages round about Jerusalem.

30 And the Priests and Leuites were purified, and cleansed the people, and the gates, and the wall.

i Meaning, Nehemiah.

31 And i I brought vp the princes of Iudah vpon the wall, & appointed two great companies to giue thankes, and the one went on the right hand of the wall toward the dung gate.

32 And after them went Hoshaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra and Meshullam,

34 Iudah, Beniamin, and Shemaiah, and Jeremiah,

35 And of the Priests sonnes with trumpets, Zechariah the sonne of Jonathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

k That is, the brethren of Zaccur.

36 And k his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe went before them.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

37 And to the gate of the fountaine, euen ouer against them went they vp by the l staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.

38 And the second company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towre of the fornaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fish gate, and the towre of Hananeel, and the tower of Meah, euen vnto the sheepegate: and they stood in the gate of the ward.

40 So stood the two companies of them that gaue thankes in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Iehohanan, and Malchiiah, and Elam, and Ezer: and the singers † sang loude, hauing Izrahiah which was the ouerseer.

† Ebr. caused to heare.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Jerusalem was heard farre off.

44 Also at the same time were men appointed m ouer the chambers of the store for the offerings for the first fruites, and for the tythes to gather into them out of the fields of the cities, the portions of the Law for the Priests and the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.

m Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2. Chron. 31. 11. and now were repaired againe for the same vse.

45 And both the singers and the porters kept the ward of their God, & the ward of the purification according to the commandement of Dauid, and Salomon his sonne.

46 * For in the dayes of Dauid & Asaph, of old were chiefe singers, and songs of praise and thankesgiuing vnto God.

* 1. Chro. 15. 16.

47 And in the dayes of Zerubbabel, and in the daies of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites n gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that brake the Sabbath. 30 An ordinance to serue God.

AND on that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite * should not enter into the Congregation of God,

* Deut. 23. 3.

2 Because they met not the children of Israel with bread & with water, * but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

* Numb. 22. 5. 6.

3 Now when they had heard the Law, they

separated

separated from Israel [a] all those that were mixed.

4 ¶ And before [b] this, had the Priest Eliashib the ouerlight of the chamber of the house of our God, being [c] kinseman to Tobiah.

5 And he had made him a great chamber, and there had they aforetime laid the offrings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, and the porters) and the offerings of the Priests.

6 But in all this time was not I in Jerusalem: for in the two & thirtieth yere of Artahshashte king of Babel, came I vnto the king, and ‖after certaine dayes, I obteined of ỹ king.

7 And when I was come to Jerusalem, I vnderstood [e] the euill that Eliashib had done for Tobiah, in that hee had made him a chamber in the court of the house of God,

8 And it grieued me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meate offring and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, euen the Leuites and the singers that executed the worke.

11 Then reproued I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Judah the tithes of corne & of wine, and of oile vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the son of Zaccur the sonne of Mattaniah: for they were counted faithful, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, and wipe not out my [f] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

15 In those dayes saw I in Judah them, that trode wine presses on the Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Jerusalem vpon the Sabbath day: and ‖ I protested to them in the day that they sold vitailes.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and sold on the Sabbath vnto the children of Judah, euen in Jerusalem.

17 Then reproued I the rulers of Judah, and sayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, and vpon this citie? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Jerusalem began to be [i] darke before the Sabbath, I commaunded to shut the gates, and charged that they should not bee opened till after the Sabbath, and some of my seruants set I at the gates, that there should no burden bee brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandise remained once or twise all night without Jerusalem.

21 And I protested among them, and said vnto them, Why tary yee all night about the wall? If yee doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayd vnto the Leuites, that they should cleanse themselues, and that they should come and [k] keepe the gates, to sanctifie the Sabbath day. Remember me, O my God concerning this, and pardon mee according to thy great mercy.

23 In those dayes also I saw Jewes that married wiues of [l] Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speach of Ashdod, and could not speake in the Jewes language, & according to the language of the one people, and of the other people.

25 Then I reproued them, and [m] cursed them, and smote certaine of them, & pulled off their haire, and tooke an othe of them by God, Yee shall not giue your daughters vnto their sonnes, neither shal ye take of their daughters vnto your sonnes, nor for your selues.

26 * Did not Salomon the King of Israel sinne by these things? yet among many nations was there no King like him: for he was *beloued of his God, and God had made him King ouer Israel: * yet strange women caused him to sinne.

27 Shall wee then obey vnto you, to doe all this great euill, and to transgresse against our God, euen to marrie strange wiues?

28 And one of the sonnes of Joiada the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, that [n] defile the Priesthood, and the Couenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wards of the Priests and of the Leuites, euery one in his office,

31 And for the offring of the wood at times appointed, and for the first fruits. Remember me, O my God, [o] in goodnesse.

a That is, all such which had ioyned in vnlawfull marriage, and also those with whom God had forbidden them to haue societie.

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite, and enemie of the Jewes.

d Called also Darius, Ezra 7.1.

‖Or, at the yeeres ende.

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fel into such great absurdities: as appeareth also, Exod. 32.1.

f He protesteth that he did his office with a good conscience, yet he doeth not iustifie himselfe herein, but desireth God to fauour him, and to be mercifull vnto him for his owne goodnesse sake, as vers. 22 & 31.

‖ I declared vnto them, that God would not suffer such transgressours of his Law to be vnpunished.

g Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

h Did not your fathers sinne in the like? and was not God displeased with them for the same?

i About the time that the sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

k Meaning, of the Temple, that none that was vncleane, should enter.

l Which was a citie of the Philistims, and they had married wiues thereof, and so had corrupted their speach and religion.

m That is, I did excommunicate them, and driue them out of the Congregation.

* 1. King. 3. 7, 12.

* 2. Sam. 12. 24.

* 1. King. 11. 1, 4 eccles. 47. 19, 20

n Punish them according to their fault, and euill example, which they haue giuen to the rest of thy people contrary to their vocation.

o That is, to shew mercy vnto me.

Ester.

The Argvment.

BEcause of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeeres wherein the Ebrewes and the Grecians doe varie, diuers authours write diuersly as touching this Ahashuerosh, but it seemeth, Dan. 6. 1. and 9. 1. that he was Darius king of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee euer stirreth vp some, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preserueth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 *King Ahashuerosh maketh a royall feast,* 12 *whereunto the Qyeene Vashti will not come.* 19 *For which cause she is diuorced.* 20 *The Kings decree touching the preeminence of man.*

a Called also Darius, who was now the soueraigne Monarch, and had the gouernment of the Medes, Persians and Caldeans, some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6. 1. maketh mention but of fiue score, leauing out the number that is vnperfite, as the Scripture in diuers places vseth.

c That is, had rest and quietnesse.

* Nehem. 1. 1.

d Which they vsed in those countreys in stead of tables.

e As was beseeming for so magnificall a king.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the King made for the people, as verse 5.

NOw the daies of a Ahashuerosh (this is Ahashuerosh that reigned frõ India euen vnto Ethiopia, ouer an b hundreth & seuen & twenty prouinces) 2 In those dayes when the King Ahashuerosh c sate on his throne, which was in the palace of * Shushan,

3 In the third yeere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernors of the prouinces which were before him,

4 That hee might shew the riches and glory of his kingdome, and the honour of his great maiestie many dayes, euen an hundreth and fourescore dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the Kings palace,

6 Vnder an hanging of white, greene, and blue clothes, fastened with cordes of fine linnen and purple, in siluer rings, and pillars of marble: the d beds were of gold, and of siluer vpon a pauement of porphyre, and marble, and alabaster, and blue colour.

7 And they gaue them drinke in vessels of gold, and changed vessell after vessell, and royall wine in abundance according to the e power of the King.

8 And the drinking was by an order, none might f compell: for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the royall house of King Ahashuerosh.

10 Vpon the g seuenth day when the King were merie with wine, he commanded Mehuman, Bizetha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen eunuches, (that serued in the presence of King Ahashuerosh)

11 To bring Queene Vashti before the King with the crowne royall, that hee might shewe the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the Kings word, † which he had giuen in charge to the eunuches: therefore the King was very angry, & his wrath kindled in him.

† Ebr. which was in the hand of the eunuches.

13 Then the King sayd to the wise men, h that knewe the times (for so was the Kings maner towards all that knew the law and the iudgement:

h That had experience of things as they had learned by diligent marking in continuance of time.

14 And the next vnto him was Carshena, Shetar, Admatha, Tarshish, Meres, Marsena, and Memucan the seuen princes of Persia, and Media, which saw the i kings face, and sate first in the kingdome)

i Which were his chiefe counsellers, that might haue alwayes accesse to him.

15 What shall wee doe vnto the Queene Vashti according to the law, because shee did not according to the word of the King Ahashuerosh by the commission of the eunuches?

16 Then Memucan answered before the King and the Princes, The Queene Vashti hath not onely done k euill against the King, but against all the princes, and against all the people that are in all the prouinces of King Ahashuerosh.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

17 For the l acte of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The King Ahashuerosh commanded Vashti the Queene to bee brought in before him, but she came not.

l That is, her disobedience.

18 So shall the m princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the act of the Queene: thus shall there be much despitefulnesse and wrath.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

19 If it please the King, let a royal decree proceed from him, and let it be written among the statutes of Persia and Media, (and let it not be transgressed) that Vashti come n no more before King Ahashuerosh: and let the King giue her royall estate vnto her companion that is better then she.

n Let her be diuorced and another made Queene.

20 And when the decree of the King which shall bee made, shall bee published throughout

o For he had vnder him an hundreth twentie and ſeuen countreys.

out all his kingdome (though it be ° great) all the women ſhall giue their huſbands honour, both great and ſmall.

21 And this ſaying pleaſed the King and the princes, and the King did according to the word of Memucan.

22 For hee ſent letters into all the prouinces of the king, into euery prouince according to the writing thereof, & to euery people after their language, that euery man ſhould p beare rule in his owne houſe, and that he ſhould publiſh it in the language of the ſame people.

p That is, that the wife ſhould be ſubiect to the husband, and at his commandement.

CHAP. II.

2 After the Queene is put away, certaine young maydes are brought to the King. 17 Eſter pleaſeth the King, and is made Queene. 22 Mordecai diſcloſeth vnto the King thoſe that would betray him.

a That is, he called the matter againe into communication.

AFter theſe things, when the wrath of King Ahaſhuerosh was appeaſed, he a remembred Vaſhti, and what ſhee had done, and what was decreed b againſt her.

b By the ſeuen wiſe men of his counſell.

2 And the Kings ſeruants that miniſtred vnto him, ſayd, Let them ſeeke for the King beautifull young virgins,

3 And let the King appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull young virgins vnto the palace of Shuſhan, into the houſe of the women, vnder the hand of Hege the Kings eunuch, c keeper of the women, to giue them their things d for purification.

c The abuſe of theſe countries was ſo great, that they inuented many meanes to ſerue the luſts of princes: and therefore, as they ordained wicked lawes that the King might haue whole daughters hee would, ſo they had diuers houſes appointed, as one for them, whiles they were virgins, another when they were concubines, and for the Queenes mother.

d Reade what this purification was, verſe 12.

4 And the mayde that ſhall pleaſe the King, let her reigne in the ſteade of Vaſhti. And this pleaſed the King, and he did ſo.

5 ¶ In the citie of Shuſhan there was a certaine Iew, whoſe name was Mordecai the ſonne of Iair, the ſonne of Shimei, the ſonne of Kiſh a man of Iemini,

6 Which had bene caried away from Ieruſalem * with the captiuity that was caried away w Ieconiah king of Iudah (whō Nebuchad-nezzar king of Babel had caried away)

* 2. King. 24. 15.

7 And hee nouriſhed Hadaſſah, that is Eſter, his vncles daughter: for ſhe had neither father nor mother, and the mayde was faire, and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement and his decree was publiſhed, & many maides were brought together to the palace of Shuſhan, vnder the hande of Hege, Eſter was brought alſo vnto the Kings houſe vnder the hand of Hege the keeper of the women.

9 And the mayd pleaſed him, and ſhe found fauour in his ſight: therefore hee cauſed her things for purification to bee giuen her ſpeedily, and her † ſtate, and ſeuen comely maides to bee giuen her out of the Kings houſe, and hee gaue change to her and to her maydes of the beſt in the houſe of the women.

† Hebr. portion.

10 But Eſter ſhewed not her people and her kinred: for Mordecai had charged her, that ſhe ſhould not tell it.

11 And Mordecai walked ° euery day before the court of the womens houſe, to knowe e For though ſhe was taken away by a cruell law, yet he ceaſed not to haue a fatherly care ouer her, and therefore did reſorte oftimes to heare of her.
i: Eſter did wel, and what ſhould be done with her.

12 And when the courſe of euery maid came to go in to king Ahaſhuerosh, after that ſhe had bene twelue moneths according to the maner of the women (for ſo were the dayes of their purifications accompliſhed, ſixe moneths with oyle of myrrhe, and ſixe moneths with ſweete odours and in the purifying of the women:

13 And thus went the maydes vnto the King) whatſoeuer ſhee required, was f giuen her, to goe with her out of the womens houſe vnto the Kings houſe.

f What apparel ſhee aſked of the eunuch, that was he bound to giue her.

14 In the euening ſhee went, and on the morrow ſhee returned into the ſecond houſe of the women vnder the hand of Shaaſhgaz the kings eunuch which kept the concubines: ſhe came in to the king no more, except ſhe pleaſed the king, and that ſhe were called by name.

15 Nowe when the courſe of Eſter the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that ſhe ſhould goe in to the King, ſhee deſired nothing, but what || Hege the Kings eunuch the keeper of the women ſaid: and Eſter found fauour in the ſight of all them that looked vpon her.

|| Or, Hegai.

16 ¶ So Eſter was taken vnto King Ahaſhuerosh into his houſe royall in the tenth moneth, which is the h moneth Tebeth, in the ſeuenth yeere of his reigne.

g Wherein her modeſtie appeared, becauſe ſhee ſought not apparell to commend her beautie, but ſtood to the Eunuches appointment.

h Which conteined part of December and part of January.

17 And the King loued Eſter aboue all the women, and ſhe found grace and fauour in his ſight more then all the virgins: ſo that hee ſet the crowne of the kingdome vpon her head, and made her Queene in ſtead of Vaſhti.

18 Then the King made a great feaſt vnto all his princes, and his ſeruants, which was i the feaſt of Eſter, and gaue k reſt vnto the prouinces, and gaue gifts, according to the l power of a King,

i That is, made for her ſake.

k He releaſed their tribute.

l That is, great and magnificall.

19 And when the virgins were gathered the m ſecond time, then Mordecai ſate in the Kings gate.

m That is, at the mariage of Eſter, which was the ſecond mariage of the King.

20 Eſter had not yet ſhewed her kinred nor her people, as Mordecai had charged her: for Eſter did after the word of Mordecai, as when ſhe was nouriſhed with him.

21 ¶ In thoſe dayes when Mordecai ſate in the kings gate, two of the kings eunuches, Bigthan and Tereſh, which kept the doore, were wroth, and ſought to lay n hand on the king Ahaſhuerosh.

n Meaning, to kill him.

22 And the thing was knowen to Mordecai,

and he told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the King.

o In the Chronicles of the Medes and Persians, as Chap. 10, 2.

CHAP. III.

1 Haman, after hee was exalted, obtained of the King, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

AFter these things did king Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seat aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had so commanded concerning him: but Mordecai a bowed not the knee, neither did reuerence.

a The Persians maner was to kneele downe and reuerence their Kings, and such as he appointed in chiefe authoritie, which Mordecai would not doe to this ambitious and proud man.

3 Then the kings seruants which were at the kings gate, sayd vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake dayly vnto him, yet hee would not heare them: therefore they b told Haman, that they might see how Mordecais matters would stand: for hee had tolde them, that he was a Iew.

b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.

5 And when Haman sawe that Mordecai bowednot the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

† Ebr. despised in his eyes.

6 Now hee † thought it too little to lay hands onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iews, that were throughout the whole kingdome of Ahashuerosh, euen the people of Mordecai.

7 In the first moneth (that is the moneth c Nisan) in the twelfth yeere of king Ahashuerosh, they cast Pur (that is a lot) d before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth e Adar.

c Which answereth to part of March and part of April.

d To knowe what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

e Conteining part of February and part of March.

8 Then Haman said vnto king Ahashuerosh, There is a people scattered and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the f kings lawes: therefore it is not the kings profite to suffer them.

f These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profite: without respect how God is either pleased or displeased.

9 If it please the king, let it bee written that they may be destroyed, and I will † pay ten thousand talents of siluer by the hands of them that haue the charge of this businesse to bring it into the kings treasurie.

† Ebr. weigh.

10 Then the king tooke his ring from his hand, & gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersary.

11 And the king said vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the kings ‖ scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people, and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahashuerosh was it written, and sealed with the kings ring.

‖ Or, secretaries.

13 And the letters were sent ‖ by posts into all the kings prouinces, to roote out, to kill and to destroy all the Iewes both yong & old, children and women, in one day vpon the thirteenth day of the twelft moneth, (which is the moneth Adar) and to spoile them as a pray.

† Ebr. the hands of postes.

14 The contents of the writing was, that there should be giuen a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the King and Haman sate drinking, but the g citie of Shushan was in perplexitie.

g To wit, the Iewes, that were in Shushan.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 Shee willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackecloth and ashes, and went out into the middes of the citie, and cried with a great cry, and bitter.

2 And hee came euen before the kings a gate, but he might not enter within the kings gate, being clothed with sackcloth.

a Because hee would aduertise Ester of this cruell proclamation.

3 And in euery prouince and place, whither the kings charge & his commission came, there was great sorow among the Iewes, and fasting, and weeping and mourning, and † many lay in sackcloth and in ashes.

† Ebr. sackcloth, and ashes were spread for many.

4 ¶ Then Esters maids and her eunuches came and tolde it her: therefore the Queene was very heauy, and she sent raiment to clothe Mordecai, and to take away his sackecloth from him, but he receiued it not.

5 Then called Ester Hatach one of the kings eunuches, whom he † had appointed to serue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

† Ebr. had caused to stand before her.

6 So Hatach went forth to Mordecai vnto the streete of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the † summe of the siluer that Haman had promised to pay vnto the kings treasures, because of the Iewes, for to destroy them.

† Ebr. declaration.

8 Also

‖ Or, contents.

8 Also he gaue him the ‖ copy of the writing and commission that was giuen at Shushan, to destroy them, that he might shewe it vnto Ester, and declare it vnto her, and to charge her, that she should goe in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he tolde Ester the wordes of Mordecai.

10 Then Ester saide vnto Hatach, and commanded him to say vnto Mordecai,

11 All the kings seruants and the people of the kings prouinces do know, that whosoeuer, man or woman, that commeth to the King into the inner court, which is not called, there is a law of his, that hee shall die, except him to whom the king holdeth out the golden rodde, that he may liue. Now I haue not been called to come vnto the king these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai sayd, that they should answere Ester thus, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Iewes.

† Ebr. breathing.
b Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile.
c For to deliuer Gods Church out of their present dangers.
d I will put my life in danger and referre the successe to God, seeing it is for his glory and the deliuerance of his Church.

14 For if thou holdest thy peace at this time, † comfort and deliuerance [b] shal appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for [c] such a time?

15 Then Ester commaunded to answere Mordecai,

16 Go, and assemble all the Iewes that are found in Shushan, and fast ye for me, and eate not, nor drinke in three dayes, day nor night. I also and my maides will fast likewise, and so will goe in to the king, which is not according to the law: and if I perish, [d] I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

a To wit, after that the Iewes had begun to fast.

AND on the third [a] day Ester put on her royall apparell, and stood in the court of the kings palace within, ouer against the kings house: and the king sate vpon his royall throne in the kings palace ouer against the gate of the house.

b Which was a signe that her comming was agreeable vnto him, as Chap. 4.11.
c Meaning hereby, that whatsoeuer she asked, should be granted, as Mark. 6.23.

2 And when the King sawe Ester the Queene standing in the court, she found fauor in his sight: and the king [b] held out the golden scepter that was in his hand: so Ester drewe neere, and touched the top of the scepter.

3 Then sayd the King vnto her, What wilt thou, Queene Ester? and what is thy request? it shall be euen giuen [c] thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Haman come this day vnto the banket, that I haue prepared for him.

5 And the king said, Cause Haman to make haste that he may doe as Ester hath said. So the king and Haman came to the banket that Ester had prepared.

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that, which was most in vse or esteemed.

6 And the king said vnto Ester at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen bee performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue mee my petition, and to performe my request, let the king and Haman come to the banket that I shall prepare for them, and I will do to morrow according to the Kings [e] saying.

e I will declare what thing I demand.

9 ¶ Then went Haman foorth the same day ioyfull and with a glad heart. But when Haman saw Mordecai in the kings gate, that he stood not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when he came home, he sent, and called for his friends, and Zeresh his wife.

11 And Haman tolde them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [f] promoted him, and how that he had set him aboue the princes and seruants of the king.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselues waxe ambitious, vndanted, and cruell.

12 Haman said moreouer, Yea, Ester the Queene did let no man come in with the king to the banket that she had prepared, saue me: and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing auaile me, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie cubites high, and to morrow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banket. And the thing pleased Haman, and he caused to make the tree.

g Meaning, the highest that could be found.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 and commandeth Haman to cause Mordecai to be had in honour.

† Ebr. the kings sleepe departed.

THE same night † the king slept not, and hee commanded to bring the booke of the Records, and the Chronicles: and they were read before the king.

* Chap. 2.22.

2 Then it was found written that Mordecai * had told of Bigtana, and Teresh two of the kings eunuches keepers of the doore, who sought to lay hands on the king Ahashuerosh.

3 Then

3 Then the king ſaid, What honour and dignitie hath beene giuen to Mordecai [a] for this? And the kings ſeruants that miniſtred vnto him, ſaid, There is nothing done for him.

a For he thought it vnworthy his eſtate to receiue a benefite, and not reward it.

4 And the king ſaid, Who is in the court? (Now Haman was come into the inner court of the kings houſe, that he might ſpeake vnto the King to [b] hang Mordecai on the tree that he had prepared for him.)

b Thus while the wicked imagine the deſtruction of others, they themſelues fall into the ſame pit.

5 And the kings ſeruants ſaid vnto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid vnto him, What ſhall be done vnto the man whom the king will honour? Then Haman thought in his heart, To whome would the king doe honour more then to me?

7 And Haman anſwered the king, The man whom the king would honour,

8 Let them bring for him royall apparel, which the king vſeth to weare, and the [c] horſe that the king rideth vpon, and that the crowne royall may be ſet vpon his head.

c Meaning hereby, that the king ſhould make him next vnto himſelfe, as Joſeph hereby was knowen to be next to Pharaoh, Gen. 41. 42.

9 And let the raiment and the horſe be deliuered by the hand of one of the kings moſt noble Princes, and let them apparell the man (whom the king will honour) and cauſe him to ride vpon the horſe thorow the ſtreete of the citie, and proclaime before him, Thus ſhall it be done vnto the man, whom the king will honour.

10 Then the king ſaid to Haman, Make haſte, take the raiment and the horſe as thou haſt ſaid, and doe ſo to Mordecai the Jew, that ſitteth at the kings gate: let nothing faile of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and arayed Mordecai, and brought him on horſebacke thorow the ſtreete of the citie, and proclaimed before him, Thus ſhall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman haſted home mourning, and his head couered.

13 And Haman tolde Zereſh his wife, and all his friends all that had befallen him. Then ſaid his wiſe men, and Zereſh his wife vnto him, If Mordecai be of the ſeed of the Jewes, before whom thou haſt begun to fall, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

d Thus God ſometime putteth in the mouth of the very wicked, to ſpeak that thing, which he hath decreed ſhal come to paſſe.

14 And while they were yet talking with him, came the kings eunuches, and haſted to bring Haman vnto the banket that Eſter had prepared.

CHAP. VII.

3 The Queene biddeth the King and Haman againe, and prayeth for her ſelfe and her people. 6 Shee accuſeth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Eſter.

2 And the king ſaid againe vnto Eſter on the ſecond day at the banket of [a] wine, What is thy petition, Queene Eſter, that it may be giuen thee? and what is thy requeſt? It ſhall be euen performed vnto the halfe of the Kingdome.

a Reade chap. 5. 6.

3 And Eſter the Queen anſwered, & ſaid, If I haue found fauour in thy ſight, O king, and if it pleaſe the King, let my life be giuen me at my petition, & my people at my requeſt.

4 For we are ſold, I, and my people, to be deſtroyed, to be ſlaine and to periſh: but if we were ſolde for ſeruants, and for handmaids, I would haue held my tongue: although the aduerſary could not [b] recompenſe the kings loſſe.

b Haman could not ſo much profite the king by this his malice, as he ſhould hinder him by the loſſe of ỹ Jewes, and the tribute which he hath of them.

5 Then king Ahaſhueroſh anſwered, and ſaid vnto the Queene Eſter, Who is he? and where is he that † preſumeth to doe thus?

† Ebr. filleth his heart.

6 And Eſter ſaid, The aduerſarie and enemie is this wicked Haman. Then Haman was afraid before the King and the Queene.

7 And the king aroſe from the banket of wine in his wrath, and went into the palace garden: but Haman ſtood vp, to make requeſt for his life to the Queene Eſter: for he ſawe that there was a [c] miſchiefe prepared for him of the king.

c His conſcience did accuſe him, that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

8 And when the king came againe out of the palace garden, into the houſe where they dranke wine, Haman was [d] fallen vpon the bed whereon Eſter ſate: therefore the King ſaid, Will he force the Queene alſo before me in the houſe? As the word went out of the kings mouth, they [e] couered Hamans face.

d He fell downe at the beds feete or couch, whereupon ſhe ſate, and made requeſt for his life.

e This was the manner of the Perſians when one was out of the kings fauour.

9 And Harbonah one of the eunuches, ſaid in the preſence of the king, Behold, there ſtandeth yet the tree in Hamans houſe fifty cubits high, which Haman had prepared for Mordecai, that ſpake [f] good for the king. Then the king ſaid, Hang him thereon.

f Which diſcouered the conſpiracie againſt the king, Chap. 2. 21, 22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are ſent vnto the Iewes.

THe ſame day did king Ahaſhueroſh giue the houſe of Haman the aduerſarie of the Jewes vnto the Queene Eſter: and Mordecai [a] came before the king: for Eſter tolde what he was [b] vnto her.

a That is, was receiued into the kings fauour and preſence.

b That he was her vncle, and had brought her vp.

2 And the king tooke off his ring, which hee had taken from Haman, and gaue it vnto Mordecai: and Eſter ſet Mordecai ouer the houſe of Haman.

c Meaning, that he ſhould abolith the wicked decrees, which he had made for the deſtruction of the Jewes.

3 And Eſter ſpake yet more before the king, & fell downe at his feet weeping, and beſought him that he would put away the [c] wickedneſſe

redneſſe of Haman the Agagite, and his deuice that he had imagined againſt the Iewes.

d Reade chap. 5.2.

4 And the king held out the golden [d]ſceptre toward Eſter. Then aroſe Eſter, and ſtood before the king,

5 And ſaid, If it pleaſe the king, and if I haue found fauour in his ſight, and the thing be acceptable before the King, and I pleaſe him, let it be written, that the letters of the deuice of Haman the ſonne of Ammedatha the Agagite may be called againe, which he wrote to deſtroy the Iewes, that are in all the kings prouinces.

6 For how can I ſuffer and ſee the euill, that ſhall come vnto my people? Or how can I ſuffer and ſee the deſtruction of my kinred?

7 And the king Ahaſhuerosh ſaid vnto the Queene Eſter, and to Mordecai the Iewe, Behold, I haue giuen Eſter the houſe of Haman, whom they haue hanged vpon the tree, becauſe he ‖ laide hand vpon the Iewes.

‖ Or, went about to ſlay the Iewes.

8 Write ye alſo for the Iewes, as it liketh you in the kings name, and ſeale it with the kings ring (for the writings written in the kings name, and ſealed with the kings ring, may no [e] man reuoke)

e This was the law of the Medes and Perſians, as Dan. 6.15. notwithſtanding the king reuoked the former decree granted to Haman for Eſters ſake.

9 Then were the kings ſcribes called at the ſame time, euen in the third moneth, that is the moneth [f] Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes and captaines and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and ſeuen and twenty prouinces, vnto euery prouince, according to the s writing thereof, and to euery people after their ſpeech, and to the Iewes, according to their writing, and according to their language.

f Which containeth part of May and part of June.

g That is, in ſuch letters and language as was vſuall in euery prouince.

10 And he wrote in the King Ahaſhuerosh name, and ſealed it with the kings ring: and he ſent letters by poſts on horſebacke and that rode on beaſts of price, as dromedaries and ‖ coltes of mares.

‖ Or, mules.

11 Wherein the king granted the Iewes (in what cities ſoeuer they were) to gather themſelues together, and to ſtand for [h] their life, and to roote out, to ſlay and to deſtroy all the power of the people and of the prouince that vexed them, both children and women, and to ſpoile their goods:

h That is, to defend themſelues againſt all that would aſſaile them.

12 Vpon one day in all the prouinces of king Ahaſhuerosh, euen in the thirteenth day of the twelfth moneth, which is the moneth [i] Adar.

i Which hath part of Febuary and part of March.

13 The copy of the writing was, how there ſhould be a commandement giuen in all and euery prouince, publiſhed among all the people, and that the Iewes ſhould bee ready againſt that day to [k] auenge themſelues on their enemies.

k The King gaue them liberty to kill all that did oppreſſe them.

14 So the poſtes rode vpon beaſts of price, and dromedaries, and went forth with ſpeede, to execute the kings commandement, and the decree was giuen at Shuſhan the palace.

15 And Mordecai went out from the king in royall apparell of blew, and white, and with a great crowne of gold, and with a garment of fine linen and purple, and the citie of Shuſhan reioyced and was glad.

16 And vnto the Iewes was come light and [l] ioy, and gladneſſe, and honour.

l He ſheweth by theſe words that follow, what this light was.

17 Alſo in all and euery prouince, and in all and euery citie and place, where the Kings commandement and his decree came, there was ioy and gladneſſe to the Iewes, a feaſt and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

m Conformed themſelues to the Iewes religion.

CHAP. IX.

1 At the commandement of the King the Iewes put their aduerſaries to death. 14 The ten ſonnes of Haman are hanged. 17 The Iewes keepe a feaſt in remembrance of their deliuerance.

NOw in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the ſame, when the kings commandement and his decree drewe neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

a This was by Gods great prouidence, who turneth the ioy of the wicked into ſorrow, and the teares of the godly into gladneſſe.

2 The Iewes gathered themſelues together into their cities throughout all the prouinces of the king Ahaſhuerosh, to lay hand on ſuch as ſought their hurt, and no man could withſtand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the king [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

b Did them honour and ſhewed them friendſhip.

4 For Mordecai was great in the kings houſe, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes ſmote all their [c] enemies with ſtrokes of the ſword and ſlaughter, and deſtruction, and did what they would vnto thoſe that hated them.

c Which had conſpired their death by the procurement of the wicked Haman.

6 And at Shuſhan the palace ſlewe the Iewes and deſtroyed [d] fiue hundreth men,

d Beſides thoſe three hundreth, that they ſlewe the ſecond day, as verſe 15.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Arieai, and Aridai, and Vaiezatha,

10 The ten ſonnes of Haman, the ſonne of Ammedatha, the aduerſarie of the Iewes ſlewe they: but they laide not their hands [e] on the ſpoyle.

e Whereby they declared that this was Gods iuſt iudgement vpon the enemies of his Church, foraſmuch as they ſought not their own gaine, but to ſeeme his vengeance.

11 On the ſame day came the number of thoſe that were ſlaine, vnto the palace of Shuſhan before the King.

12 And the King ſaid vnto the Queene Eſter, The Iewes haue ſlaine in Shuſhan the palace, and deſtroyed fiue hundreth men, and the ten ſonnes of Haman: what haue they done in the reſt of the kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy requeſt moreouer, that it may be performed?

13 Then ſaid Eſter, If it pleaſe the king, let it be granted alſo to morrow to the Iewes that are in Shuſhan, to doe according [f] vnto this dayes decree, that they may hang vpon the tree Hamans ten ſonnes.

14 And the king charged to doe ſo, and the decree was giuen at Shuſhan, and they hanged Hamans ten ſonnes.

15 ¶ So the Iewes that were in Shuſhan, aſſembled themſelues vpon the foureteenth day of the moneth Adar, and ſlewe three hundreth men in Shuſhan, but on the ſpoile they laide not their hand.

16 And the reſt of the Iewes that were in the Kings prouinces aſſembled themſelues, and ſtood for [g] their liues, and had reſt from their enemies, and ſlew of them that [h] hated them, ſeuentie and fiue thouſand: but they laid not their hand on the ſpoile.

17 This they did on the [i] thirteenth day of the moneth Adar, and reſted the fourteenth day thereof, and keepe it a day of feaſting & ioy.

18 But the Iewes that were in Shuſhan aſſembled themſelues on the thirteenth day, and on the fourteenth thereof, and they reſted on the fifteenth of the ſame, and kept it a day of feaſting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the fourteenth day of the moneth Adar with ioy and feaſting, euen a ioyfull day, and euery one ſent preſents vnto his neighbour.

20 ¶ And Mordecai wrote [l] theſe words, and ſent letters vnto all the Iewes that were through all the prouinces of the king Ahaſhueroſh, both neere and farre,

21 Inioyning them that they ſhould keepe the fourteenth day of the moneth Adar, and the fifteenth day of the ſame, euery yeere.

22 According to the dayes wherein the Iewes reſted from their enemies, and the moneth which was turned vnto them from ſorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feaſting, and ioy, and [m] to ſend preſents euery man to his neighbour, and giftes to the poore.

23 And the Iewes promiſed to do as they had begun, and as Mordecai had written vnto them.

24 Becauſe Haman the ſonne of Hammedatha the Agagite, all the Iewes aduerſarie, had imagined againſt the Iewes, to deſtroy them, and had [n] caſt Pur (that is a lot) to conſume and deſtroy them.

25 And when [o] ſhe came before the King, he commanded by letters, Let his wicked [p] deuiſe (which hee imagined againſt the Iewes) turne vpon his owne head, and let them hang him and his ſonnes on the tree.

26 Therefore they called theſe dayes Purim, by the name of Pur, and becauſe of all the wordes of this letter, and of that which they had ſeene beſides this, and of that which had come vnto them.

27 The Iewes alſo ordained, and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they would not ‖ faile to obſerue thoſe [q] two dayes euery yeere, according to their writing, and according to their ſeaſon,

28 And that theſe dayes ſhould be remembred, and kept throughout euery generation and euery family, and euery prouince, and euery city: euen theſe dayes of Purim ſhould not faile among the Iewes, and the memoriall of them ſhould not periſh from their ſeede.

29 And the Queene Eſter the daughter of Abihail, and Mordecai the Iewe wrote with all ‖ authoritie (to confirme this letter of Purim the ſecond time.)

30 And he ſent letters vnto all the Iewes to the hundreth and ſeuen and twenty prouinces of the kingdome of Ahaſhueroſh, with [r] words of peace and trueth.

31 To confirme theſe dayes of Purim, according to their ſeaſons, as Mordecai the Iewe and Eſter the Queene had appointed them, & as they had promiſed for them † ſelues and for their ſeed with [ſ] faſting and prayer.

32 And the decree of Eſter confirmed theſe wordes of Purim, and was written in the booke.

CHAP. X.

The eſtimation and authoritie of Mordecai.

AND the King Ahaſhueroſh laide a tribute vpon the land, and vpon the yles of the Sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Perſia?

3 For Mordecai the Iew was the ſecond vnto king Ahaſhuerоſh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeede.

¶ Iob.

f This ſhe requireth not for deſire of vengeance, but with zeale to ſee Gods iudgements executed againſt his enemies.

g Reade Chap. 8.11.

h Meaning, that they laid hands on none, that were not the enemies of God.

i Meaning, in all places ſauing in Shuſhan.

k As the Iewes doe euen to this day, calling it in the Perſians language Purim, that is, the day of lots.

l The Iewes gather hereof, that Mordecai wrote this ſtorie, but it ſeemeth that he wrote but onely theſe letters, and decrees that follow.

m He ſetteth before our eyes the vſe of this feaſt, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendſhip, and reliefe of the poore.

n Reade Chap. 3.7.

o That is, Eſter.

p Theſe are the words of the kings commandement to diſannull Hamans wicked enterpriſe.

[Or, tranſgreſſe.

q Meaning, the fourteent and the fifteenth day of the moneth Adar.

‖ Or, ſtrength, or efficacie.

r Which were letters declaring vnto them quietneſſe, and aſſurance, and putting them out of doubt and feare.

† Ebr. ſoules.

ſ That they would obſerue this feaſt with faſting and earneſt prayer, which in Ebrew is ſignified by this word (their crie.)

a Theſe three points are here ſet forth as commendable and neceſſarie for him, that is in authoritie: to haue the fauour of the people, to procure their wealth, and to be gentle, and louing toward them.

Iob.

The Argvment.

In this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holy man Iob was not onely extremly afflicted in outward things and in his body, but alſo in his minde and conſcience, by the ſharpe temptations of his wife, and chiefe friends: which by their vehement words and ſubtill diſputations brought him almoſt to deſpaire: for they ſet forth God as a ſeuere iudge, and mortall enemie vnto him, which had caſt him off, therefore in vaine hee ſhould ſeeke to him for ſuccour. Theſe friends came vnto him vnder pretence of conſolation, and yet they tormented him more then did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtory we haue to marke that Iob maintaineth a good cauſe, but handleth it euill: againe, his aduerſaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway puniſh men according to their ſinnes, but that hee had ſecret iudgements, whereof man knew not the cauſe, and therefore man could not reaſon againſt God therein, but hee ſhould be conuicted. Moreouer, hee was aſſured that God had not reiected him, yet through his great torments and affliction he braſteth foorth into many inconueniences both of words and ſentences, and ſheweth himſelfe as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which he doth not handle well. Againe, the aduerſaries maintaine with many goodly arguments, that God puniſheth continually according to the treſpaſſe, grounding vpon Gods prouidence, his iuſtice, and mans ſinnes, yet their intention is euill: for they labour to bring Iob into deſpaire, and ſo they maintaine an euill cauſe. Ezekiel commendeth Iob as a iuſt man, Ezek. 14. 14. and Iames ſetteth out his patience for an example, Iames 5. 11.

CHAP. I.

1 *The holineſſe, riches, and care of Iob for his children.* 10 *Satan hath permiſſion to tempt him.* 13 *He tempteth him by taking away his ſubſtance, and his children.* 20 *His faith and patience.*

THere was a man in the land of [a] Uz called Iob, and this man [b] was an vpright and iuſt man, [c] one that feared God, and eſchewed euill.

2 And he had ſeuen ſons and three daughters.

3 His [d] ſubſtance alſo was ſeuen thouſand ſheepe, and three thouſand camels, and fiue hundreth yoke of oxen, and fiue hundreth ſhee aſſes, and his familie was very great, ſo that this man was the greateſt of all the † men of [e] the Eaſt.

4 And his ſons went & banqueted in their houſes, euery one his day, and ſent, and called their three ſiſters to eat & to drinke with them.

5 And when the dayes of their banketting were gone about, Iob ſent, and [f] ſanctified them, and roſe vp early in the morning, and [g] offred burnt offrings according to the number of them all. For Iob thought, It may be that my ſonnes haue ſinned, and [h] blaſphemed God in their hearts: thus did Iob [i] euery day.

6 ¶ Now on a day when the [k] children of God came and ſtood [l] before the Lord, Satan [m] came alſo among them.

7 Then the Lord ſaid vnto Satan, Whence [n] commeſt thou? And Satan anſwered the Lord, ſaying, [o] From compaſſing the earth to and fro, and from walking in it.

8 And the Lord ſayd vnto Satan, Haſt thou not conſidered my ſeruant Iob, how none is like him in the earth, an vpright & iuſt man, one that feareth God, and eſcheweth euill?

9 Then Satan anſwered the Lord, and ſaid, Doeth Iob feare God for [p] nought?

10 Haſt thou not made [q] an hedge about him and about his houſe, and about all that hee hath on euery ſide? thou haſt bleſſed the worke of his hands, and his ſubſtance is increaſed in the land.

11 But ſtretch out now thine hand, [r] and touch all that he hath, to ſee if he will not blaſpheme thee to [s] thy face.

12 Then the Lord ſayd vnto Satan, Loe, all that he hath is in [t] thine hand: onely vpon himſelfe ſhalt thou not ſtretch out thine hand. So Satan departed from the [u] preſence of the Lord.

13 ¶ And on a day when his ſonnes and his daughters were eating and drinking wine in their eldeſt brothers houſe,

14 There came a meſſenger vnto Iob, and ſaid, The oxen were plowing, and the aſſes feeding in their places,

15 And the [x] Shabeans came violently, and tooke them, yea, they haue ſlaine the ſeruants with the edge of the ſword: but I onely am eſcaped alone to tell thee.

16 And whiles he was yet ſpeaking, another came, and ſayd, The [y] fire of God is fallen from the heauen, and hath burnt vp the ſheepe, and the ſeruants, and deuoured them: but I onely am eſcaped alone to tell the.

17 And whiles he was yet ſpeaking, an-

a That is, of the countrey of Iturnea, as Lamen. 4. 21. & 2 Bo. 2. ering thereupon: for the land was called by the name of Uz the ſonne of Dithan the ſon of Seir, Gen. 36. 28.

b Forasmuch as he was a Gentile, and not a Iew, and yet is pronounced vpright, and without hypocriſie, it declareth that among the heathen God hath his.

c Hereby is declared, what is meant by an vpright and iuſt man.

d His children and riches are declared, to commend his vertue in his proſperitie, and his patience and conſtancie, when God had taken them from him.

† Ebr. children.

e Meaning, the Arabians, Chaldeans, Iturneans, &c.

f That is, commanded them to bee ſanctified, meaning, that they ſhould conſider the faults that they had committed, and reconcile themſelues for the ſame.

g That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that hee had toward his children.

h In Ebrew it is, and bleſſed God, which is ſometime taken for blaſpheming and curſing, as heere, and 1. King. 21. 10. and 13. &c.

i While the feaſt laſted.

k Meaning the Angels, which are called the ſonnes of God, becauſe they are willing to execute his will.

l Becauſe our infirmitie cannot comprehend God in his maieſtie, he is ſet foorth vnto vs as a King, that our capacitie may be able to vnderſtand that which is ſpoken of him.

m This declareth, that although Satan be aduerſary to God, yet hee is compelled to obey him, and to doe him all homage, without whoſe permiſſion and appointment hee can doe nothing.

n This queſtion is aſked for our inſtruction: for God knewe whence he came.

o Herein is deſcribed the nature of Satan, which is euer ranging for his pray, 1. Pet. 5. 8.

p Hee feareth thee not for thine owne ſake, but for the commoditie that he receiueth by thee.

q Meaning, the grace of God, which ſerued Iob as a rampart againſt all tentations.

r This ſignifieth, that Satan is not able to touch vs, but it is God that muſt doe it.

s Satan noteth the vice, whereunto men are commonly ſubiect: that is, to hide their rebellion, and to be content with God in the time of proſperitie, which vice is diſcloſed in the time of their aduerſitie.

t God giueth not Satan power ouer man to greatifie him, but to declare that he hath no power ouer man, but that which God giueth him.

u That is, went to execute that which God had permitted him to doe: for elſe he can neither

y Which fire was also done by the craft of Satan, to tempt Iob the more grieuouſly, ſeeming as he might ſee, that not onely men were his enemies, but that God was againſt him.

ther came, & said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, & said, Thy [z] sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great winde from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and [a] rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And said, * Naked came I out of my mothers wombe, & naked shall I returne [b] thither: the Lord hath giuen, and the Lord hath taken it: [c] blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God [d] foolishly.

z The last plague declareth that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to trie his, and teach them obedience.

a Which came not of impatiencie, but declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction and griefe of minde, yet they keepe a meane herein, and rebell not against God, as the wicked doe.

* Eccle. 5. 14. 1. tim. 6. 7.

b That is, into the belly of the earth, which is the mother of all.

c Hereby he confesseth that God is iust and good, although his hand be sore vpon him.

d But declareth that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friendes visite him.

AND on a day the [a] children of God came and stood before the Lord, and [b] Satan came also among them, and stood before the Lord.

2 Then the Lord said vnto Satan, Whence commest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? * an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnes, [c] although thou mouedst me against him, to destroy him [d] without cause.

4 And Satan answered the Lord, and said, [e] Skin for skin, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, and touch his [f] bones and his flesh, to see if he will not blaspheme thee to thy face.

6 Then the Lord sayd vnto Satan, Loe, he is in thine hand, but saue [g] his life.

7 So Satan departed from the presence of the Lord, and smote Iob with sore [h] boiles, from the sole of his foote vnto his crowne.

8 And hee tooke a [i] potshard to scrape him, and he sate downe among the ashes.

9 Then said his [k] wife vnto him, Doest thou [l] continue yet in thine vprightnesse? [m] Blaspheme God, and die.

10 But hee said vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not [n] receiue euill? In all this did not Iob sinne with his [o] lippes.

11 Now when Iobs three [p] friends heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come and lament with him, and to comfort him.

12 So when they lift vp their eyes a farre off, they knew him not: therefore they lift vp their voices and wept, and euery one of them rent his garment, and sprinckled [q] dust vpon their heads toward the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a word vnto him: for they saw, that the griefe was very [r] great.

k Satan vseth the same instrument against Iob, as he did against Adam.

l Meaning, what gainest thou to serue God, seeing he thus plagueth thee as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.

m For death was appointed to the blasphemer, and so thee meant that he should be soone ridde out of his paine.

n That is, to be patient in aduersitie, as wee require, when he sendeth prosperitie, and so to acknowledge him to be both mercifull and iust.

o He so bridled his affections, that his tongue through impatiencie did not murmure against God.

p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceiued an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sinnes.

q This was also a ceremonie, which they vsed in those Countreys, as the renting of their clothes in signe of sorrow, &c.

r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He desireth to die, as though death were the end of all mans miserie.

AFterward [a] Iob opened his mouth, and [b] cursed his day.

2 And Iob cryed out, and said,

3 Let the day [c] perish, wherein I was borne, and the night when it was said, There is a man childe conceiued.

4 Let that day be darkenesse, let not God [d] regard it from aboue, neither let the light shine vpon it.

5 But let darkenesse, and the [e] shadow of death staine it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darkenesse possesse that night, Let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioy be in it.

8 Let them that curse the day, (being [f] ready to renue their mourning) curse it.

9 Let the starres of that twilight be dim through darkenesse of it: let it looke for light, but haue none: neither let it [g] see the † dawning of the day,

a The seuen dayes ended, Chap. 2. 13.

b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a manner perisheth, yet in the end he getteth victorie, though hee was in the meane time greatly wounded.

c Men ought not to be wearie of their life, and curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God.

d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night.

e That is, most obscure darkenesse, which maketh them afraid of death, that are in it.

f Which curse the day of their birth, curse vpon this night.

g Let it be alwayes night, and neuer see day. † Ebr. the eye lids of the morning.

i As destitute of all other helpe and meanes, and miserably afflicted with the sorrow of his disease.

10 Because it shut not vp the doores of my mothers wombe, nor hide sorrow from mine eyes.

11 [h] Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent mee? and why did I sucke the breasts?

13 For so should I now haue [i] lien and bene quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellers of the earth, which haue builded themselues [k] desolate places:

15 Or with the princes that had gold, and haue filled their houses with siluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked [l] haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.

18 The [m] prisoners rest together, and heare not the voyce of the oppressour.

19 There are small and great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is in miserie? and [n] life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce, when they can find the graue.

23 Why is the light giuen to the man whose way is [o] hid, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I [p] feared, is come vpon mee, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, [q] yet trouble is come.

h This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euil, except God call him backe.

i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, & as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to burst out into this errour of the wicked.

k He noteth the ambition of them which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortall.

l That is, by death the cruelte of the tyrants haue ceased.

m All they that sustaine any kind of calamitie and miserie in this world: which he speaketh after the iudgement of the flesh.

n He sheweth that the benefits of God are not comfortable, except the heart be faithfull, and the conscience quiete.

o That seeth not how to come out of his miseries, because hee beyeeldeth not on Gods prouidence.

p In my prosperitie I looked euer for a fall, as is now come to passe.

q The feare of troubles that should ensue, caused my prosperity to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 and vniustice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite answered, and said,

2 If we assay to commune with thee, wilt thou be grieued? but [a] who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and [b] hast strengthened the wearie hands.

4 Thy words haue confirmed him that was falling, and thou hast strengthened the weake knees.

a Seeing this thine impatiencie.

b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy [c] feare, thy confidence, thy patience, and the vprightnes of thy wayes?

7 Remember, I pray thee: who euer perished, being an [d] innocent? or where were the vpright destroyed?

8 As I haue seene, they that [e] plow iniquitie, and sowe wickednesse, reape the same.

9 With the [f] blast of God they perish, and with the breath of his nostrels are they consumed.

10 The roaring of the [g] Lyon, and the voyce of the Lyoness, and the teeth of the Lyons whelpes are broken.

11 The Lion perisheth for lacke of pray, and the Lions whelps are scattered abroad.

12 But a thing was brought to me [h] secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread which made all my bones [i] to tremble.

15 And the winde passed before mee, and made the haires of my flesh to stand vp.

16 Then stood one, and I knew not his face: an image was before mine eyes, and in [k] silence heard I a voyce, saying,

17 Shall a man be more [l] iust then God? or shall a man be more pure then his maker?

18 Behold, he found no stedfastnesse in his seruants, and laid follie vpon his [m] Angels.

19 How much more in them that dwell in houses of [n] clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroyed from [o] the morning vnto the euening: they perish for euer, [p] without regard.

21 Doth not their dignitie goe away with them? do they not die, and that without [q] wisedome?

c This hereuncleth that Iob was but an hypocrite, and had no true feare nor trust in God.

d He concludeth that Iob was conuicted, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.

e They that be euill, cannot but receiue euill.

f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.

g Though men accoumpting to their office do punish tyrants (whom for their cruelitie he compareth to Lyons & their children to their whelps) yet God both is able, and his iustice will punish them.

h A thing that I knew not before, was declared vnto me by vision: that is, that whosoeuer thinketh himselfe iust, shall be found a sinner, when he commeth before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the authoritie thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah. 1. King. 19. 12.

l He pronounceth that if God did punish the innocent, the creature should be more iust then the Creatour, which were a blasphemie.

m If God finde imperfection in his Angels, when they are not maintained by his power, how much more shall hee lay follie to mans charge, when he would iustifie himselfe against God?

n That is, in this mortall body, subiect to corruption, 1. Cor. 5. 1.

o They see death continually before their eyes, and hasty approching toward them.

p He meaneth for all this doeth consider it.

q That is, before that any of them were so wilfully to thinke on death.

CHAP. V.

1. 2. Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who destroyeth the wicked, and deliuereth his.

CAll now, if any will [a] answere thee, and to which of thy Saints wilt thou turne?

2 Doubtlesse [b] anger killeth the foolish, and enuie slayeth the idiot.

a He willeth Iob to consider the example of all the elect that euer liued, whereby he may learne to submit himself vnto God, whatsoeuer any of them do.

b He meaneth that he that striueth against God as he doth, is like vnto him in raging against God as he doth. b Murmuring in afflictions, increaseth the paine, and neuer ceaseth to folde.

3 I haue seene thee [c] foolish well rooted, and suddenly I [d] cursed his habitation, saying,

4 His [e] children shalbe farre from saluation, and they shalbe destroyed in the [f] gate, and none shall deliuer them.

5 The hungry shall eate vp his harueſt: yea, they shall take it frō among the [g] thornes, and the thirstie shall drinke vp their substance.

6 For miserie commeth not forth of the dust, [h] neither doeth affliction spring out of the earth.

7 But man is borne vnto [i] trauell as the sparkes flie vpward.

8 But I would enquire [k] at God, and turne my talke vnto God:

9 Which [l] doeth great things and vnsearchable, and maruellous things without number.

10 Hee [m] giueth raine vpon the earth, and powreth water vpon the streetes,

11 And setteth vp on hie them that be low, that the sorrowful may be exalted to saluation.

12 He scattereth the deuises of the craftie: so that their handes cannot accomplish that which they doe enterprise.

13 * He taketh the wise in their craftines, and the counsell of the wicked is made foolish.

14 They meete with [n] darkenesse in the day time, and [o] grope at noone day, as in the night.

15 But hee saueth the [p] poore from the sword, from their [q] mouth, and from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie shall [r] stop her mouth.

17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almightie.

18 For hee maketh the wound, and bindeth it vp: hee smiteth, and his handes make whole.

19 He shall deliuer thee in [s] sixe troubles, and in the seuenth the euil shall not touch thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not bee afraid of destruction when it commeth.

22 But thou shalt [t] laugh at destruction and dearth, and shalt not bee afraid of the beast of the earth.

23 For the stones of the field [u] shall bee in league with thee, and the beastes of the field shalbe at peace with thee.

24 And thou shalt know, that peace shall be in thy tabernacle, and thou shalt visit thine habitation, and shalt not [x] sinne.

25 Thou shalt perceiue also, that thy seed shall be great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in [y] a full age, as a ricke of corne commeth in due season into the barne.

27 Loe, [z] thus haue we enquired of it, and so it is: heare this, and know it for thy selfe.

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1 That is, the quiet that hath not the feare of God.

2 I was not moued with his prosperity, but knew that God had cursed him & his.

3 Though God sometime suffer the fathers to faile in this world, yet his iudgements will light vpon their wicked children.

4 By publique iudgement they shall be condemned, & none shall pitie them.

5 Though there bee but two or three eares left in the hedges, yet these shalbe taken from him.

6 That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.

7 Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction.

8 If I suffered as thou doest, I would seeke vnto God.

9 He counselleth Iob to humble himselfe vnto God, to whom all creatures are subiect, and whose works declare that man is vnreuealable, except he glorifie God in all his works.

10 He sheweth by particular examples, what the works of God are.

* 1. Cor. 3. 19.

11 In things plaine & euident they shew themselues fooles in stead of wise men.

12 This declareth that God punisheth the wrongfully wise, as he threatned, Deut. 28. 29.

13 That is, he that humbleth himselfe before God.

14 He compareth the slander of the wicked to sharpe swords.

15 If the wicked be compelled at Gods workes to stop their mouthes, much more they that professe God.

16 Which

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a To know whether I complaine without iust cause.

b My griefe is so great, that I lacke words to expresse it.

c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battel that the faithfull can haue.

d Thinke you that I crie without cause, seeing the brute beasts do not complaine when they haue what they would?

e Can a mans taste delight in that that hath no sauor? meaning, that none take pleasure in affliction, seeing they cannot away with things y are vnsauorie to the mouth.

f Herein he sinneth double, both in wishing thorow impatiencie to die, and also in desiring of God a thing which was not agreeable to his will.

g That is, let me die at once, before I come to distrust in Gods promise through mine impatiencie.

h He feareth lest hee should be brought to inconueniences, if his sorrowes should continue.

i Haue I not sought to helpe my selfe as much as was possible? ‖ Or, wisdome, or law.

k By compareth those friendes which comfort vs not in miserie, to a brooke, which in Summer, when wee need waters, is vile, in Winter is hard frozen, and in the time of raine when we haue no need, ouerfloweth with water.

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x God shall so bleſſe thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.

y Though the children of God haue not alwayes this promise performed, yet God doth recompense it otherwise to their aduantage.

z We haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth, commeth for his owne sinne.

CHAP. VI.

1 *Iob answereth, that his paine is more grieuous then his fault.* 8 *He wisheth death.* 14 *He complaineth of his friends.*

BUt Iob answered, and said,

2 Oh that my griefe were wel weighed and my miseries were layed together in the [a] ballance!

3 For it would be now heauier then the sand of the sea: therefore my words are [b] swallowed vp.

4 For the arrowes of the Almighty are in me, the venim whereof doth drinke vp my spirit, and the terrors of God [c] fight against me.

5 Doeth the [d] wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?

6 That which is [e] vnsauorie, shall it bee eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sorrowes, are my meat.

8 Oh that I might haue [f] my desire, and that God would graunt mee the thing that I long for!

9 That is, that God would destroy mee: that he would let his hand goe, and cut me off.

10 Then shoulde I yet haue comfort, (though I burne with sorrowe, let him not spare) [g] because I haue not denied the words of the Holy one.

11 What power haue I that I should endure? or what is mine [h] end, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so, that there is in mee no [i] helpe? and that ‖ strength is taken from me?

14 He that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 My brethren haue deceiued mee as a [k] brooke, and as the rising of the riuers they passe away.

16 Which are blackiſh with yce, and wherein the ſnow is hid.

17 But in time they are dried vp with heate and are conſumed: and when it is hote, they faile out of their places,

18 Or they depart from their way and courſe, yea, they vaniſh and periſh.

19 They that goe to Tema, [l] conſidered them, and they that goe to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were aſhamed.

21 Surely now are yee like [m] vnto it: yee haue ſeene my fearefull plague, and are afraid.

22 Was it becauſe I ſaid, Bring vnto me? or giue a reward to me of your [n] ſubſtance?

23 And deliuer me from the enemies hand, or ranſome me out of the hand of tyrants?

24 Teach me, and I wil [o] hold my tongue: and cauſe mee to vnderſtand wherein I haue erred.

25 How [p] ſtedfaſt are the words of righteouſneſſe? and what can any of you iuſtly reproue?

26 Doe ye imagine to reproue [q] words, that the talke of the afflicted ſhould bee as the winde?

27 Yee make your wrath to fall vpon the fatherleſſe, and dig a pit for your friend.

28 Now therefore be content to [r] looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there bee none iniquitie: returne, I ſay, and ye ſhall ſee yet my righteouſneſſe in that behalfe. Is there iniquitie in my tongue? doeth not my mouth feele ſorowes?

l They that paſſe thereby to goe into the hote countreys of Arabia, thinke to find water there to quench their thirſt, but they are deceiued.

m That is, like to this brooke, which deceiueth them, that thinke to haue water there in their neede, as I looked for conſolation at your hands.

n He toucheth the worldlings, which for no neceſſitie will giue part of their goods, and much more theſe men, which would not giue him comfortable words.

o Shew me wherein I haue erred, and I will confeſſe my fault.

p He that hath a good conſcience, doeth not ſhrinke at the ſharpe words or reaſonings of others, except they be able to perſuade him by reaſon.

q Do you cauill at my words, becauſe I ſhould be thought to ſpeake foolihly, which am now in miſerie?

r Conſider whether I ſpeake as one that is driuen to this impatiencie through very ſorow, or as an hypocrite, as you condemne me.

CHAP. VII.

1 Iob ſheweth the ſhortneſſe and miſerie of mans life.

IS there not an appointed time to man vpon earth? and are not his dayes as the dayes of an [a] hireling?

2 As a ſeruaunt longeth for the ſhadow, and as an hireling looketh for the end of his worke,

3 So haue I had as an inheritance the [b] moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layed mee downe, I ſayd, When ſhall I ariſe? and meaſuring the euening, I am euen full with toſſing to and fro vnto the dawning of the day.

5 My fleſh is [c] clothed with wormes and filthineſſe of the duſt: my ſkin is rent, and become horrible.

6 My daies are ſwifter then [d] a weauers ſhittle, and they are ſpent without hope.

7 Remember that my life is but a wind, and that mine eye ſhall not returne to ſee pleaſure.

8 The eye that hath ſeene mee, ſhall ſee mee no more: thine eyes are vpon mee, and I ſhall be no longer.

9 [e] As the cloud vaniſheth & goeth away, ſo hee that goeth downe to the graue, ſhall [f] come vp no more.

10 He ſhall returne no more to his houſe, neither ſhall his place know him any more.

11 Therefore I wil not [g] ſpare my mouth, but wil ſpeake in the trouble of my ſpirit, and muſe in the bitternes of my mind.

12 Am I a ſea [h] or a whaleſiſh, that thou keepeſt me in ward?

13 When I ſay, My couch ſhall relieue me, and my bed ſhal bring comfort in my meditation,

14 Then feareſt thou mee [i] with dreames, and aſtoniſheſt me with viſions.

15 Therefore my ſoule [k] chuſeth rather to be ſtrangled & to die, then to be in my bones.

16 I abhorre it, I ſhall not liue alway: [l] ſpare me then, for my dayes are but vanitie.

17 What is man that thou [m] doeſt magnifie him, and that thou ſetteſt thine heart vpon him?

18 And doeſt viſite him euery morning, and trieſt him euery moment?

19 How long will it be yer thou depart from me? thou wilt not let mee alone whiles I may ſwallow my ſpettle.

20 I haue [n] ſinned, what ſhall I doe vnto thee? O thou preſeruer of men, why haſt thou ſet me as a marke againſt thee, ſo that I am a burden vnto my ſelfe?

21 And why doeſt thou not pardon my treſpaſſe? and take away mine iniquitie? for now ſhall I ſleepe in the duſt, and if thou ſeekeſt me in the morning, I ſhall [o] not be found.

a Hath not an hired ſeruant ſome reſt and eaſe? then in this my continuall torment I am worſe then an hireling.

b My ſorow hath continued from moneth to moneth and I haue looked for hope in vaine.

c This ſignifieth that his diſeaſe was rare and moſt horrible.

d Thus he ſpeaketh in reſpect of the breuitie of mans life, which paſſeth without hope of returning, in conſideration whereof he deſireth God to haue compaſſion on him.

e If thou beholde me in thine anger, I ſhall not be able to ſtand in thy preſence.

f Shall no more enioy this mortall life.

g Seeing I call by none other meanes comfort my ſelfe, I will declare my griefe by words: & thus he ſpeaketh as one ouercome with griefe of mind.

h Am not I a poore wretche? what needeſt thou then to lay ſo much paine on me?

i So that I can haue no reſt, night nor day.

k He ſpeaketh as one ouercome with ſorow, and not of iudgement, or of the examination of his faith.

l Seeing my terme of life is ſo ſhort, let me haue ſome reſt and eaſe.

m Seeing that man of himſelfe is ſo vile, why doeſt thou giue him that honor to contend againſt him? Iob vſeth all kinds of perſwaſion with God, that he might ſtay his hand.

n After all temptations, faith burſteth forth, and leadeth Iob to repentance: yet it was not in ſuch perfection, that hee could bridle himſelfe from reaſoning with God, becauſe that hee ſtill tried his faith.

o That is, I ſhall be dead.

CHAP. VIII.

1 Bildad ſheweth that Iob is a ſinner, becauſe God puniſheth the wicked, and preſerueth the good.

THen anſwered Bildad the Shuhite, and ſaid,

2 How long wilt thou talke of theſe things? and how long ſhall the words of thy mouth [a] be as a mighty winde?

3 Doeth God peruert iudgement? or doeth the Almightie ſubuert iuſtice?

4 If thy ſonnes haue ſinned againſt him, and hee hath ſent them into the place of their [b] iniquitie,

5 Yet if thou [c] wilt early ſeeke vnto God, and pray vnto the Almightie,

6 If thou be pure and vpright, then ſurely hee will awake vp vnto thee, and hee will make the habitation of thy righteouſneſſe proſperous.

a He declareth that their words which would diminiſh any thing from the iuſtice of God, is but as a puffe of winde that vaniſheth away.

b That is, hath rewarded them according to their iniquities: meaning that Iob ought to be warned by the example of his children, that he offend not God.

c That is, if thou turne betime whiles God calleth thee to repentance.

7 And though thy beginning [d] bee small, yet thy latter end shall greatly increase.

8 [e] Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but [f] of yesterday, and are ignorant: for our dayes vpon earth are but a shadow.)

10 Shall not they teach thee and tell thee, and vtter the words of their heart?

11 Can a rush [g] grow without myre? or can the grasse grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the pathes of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cut off, and his trust shall be as the house of a [h] spider.

15 Hee shall leane vpon his house, but it shall not stand: hee shall holde him fast by it, yet shall it not endure.

16 The [i] tree is greene before the sun, and the branches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are folden about the house of stones:

18 If any plucke it from his place, and it [k] denie, saying, I haue not seene thee,

19 Behold, it will reioice [l] by this meanes, that it may grow in another mold.

20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand.

21 Till hee haue filled thy mouth with [m] laughter, and thy lips with ioy.

22 They that hate thee, shalbe clothed with shame, and the dwelling of the wicked shall not remaine.

d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ends thou shalt haue sufficient occasion to content thy selfe.
e He willeth Job to examine all antiquitie, and he shall finde it true which he here saith.
f Meaning, that it is not enough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.
g As a rush can not grow without moisture, so cannot the hypocrite, because he hath not faith, which is moistened with Gods Spirit.
h Which is to day, & to morrow swept away.
i He compareth the iust to a tree, which although it be remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit.
k That is, so that there remaine nothing there to proue whether the tree had growen there or no.
l To be planted in another place, where it may grow at pleasure.
m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 *Iob declareth the mightie power of God, and that mans righteousnesse is nothing.*

THen Job answered, and said,

2 I know verily that it is so: for how should man compared vnto God be [a] iustified?

3 If he would dispute with him, he could not answere him one thing of a [b] thousand.

4 Hee is wise in heart, and mighty in strength: who hath beene fierce against him and hath prospered?

5 He remooueth the mountaines, & they feele not when he ouerthroweth them in his wrath.

6 Hee [c] remooueth the earth out of her place, that the pillars thereof doe shake.

7 He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.

a Job here answereth to that point of Eliphaz and Bildads oration, touching the iustice of God, and his innocencie, confessing God to be infinit in iustice, & man to be nothing in respect.
b Of a thousand things, which God could lay to his charge, man cannot answere him one.
c He declareth what is the infirmitie of man, by the mighty and incomprehensible power that is in God, shewing what he could doe if he would set forth his power.

8 He himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres [d] Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, and vnsearchable: yea, marueilous things without number.

11 Loe, when he goeth [e] by mee, I see him not: and when he passeth by, I perceiue him not.

12 Behold, when he taketh a praye, [f] who can make him to restore it? who shall say vnto him, What doest thou?

13 God [g] wil not withdraw his anger, and the most mighty helps [h] doe stoope vnder him.

14 How much lesse shall I answere him? or how should I finde out [i] my words with him?

15 For though I were iust, yet could I [k] not answere, but I would make supplication to my Iudge.

16 If I [l] crie, & he answer me, yet would I not beleeue, that he heard my voice.

17 For he destroyeth me with a tempest, and woundeth me [m] without cause.

18 He wil not suffer me to take my breath, but filleth me with bitternesse.

19 If we speake of strength, behold, hee is [n] strong: if we speake of iudgement, who shall bring me in to plead?

20 If I would iustifie my selfe, mine owne mouth shall condemne me: [o] if I would be perfit, he shall iudge me wicked.

21 Though I were perfit, yet I know not my soule: therefore abhorre I my life.

22 This is one point: therefore I said, He destroyeth the [p] perfit and the wicked.

23 If the scourge should suddenly [q] slay, should God [r] laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: hee [s] coureth the faces of the iudges thereof: if not, where [t] is he? or who is he?

25 My dayes haue beene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift ships, and as the eagle that flieth to the pray.

27 If [u] I say, I will forget my complaint, I will cease from my wrath, and comfort mee,

28 Then I am afrayd of all my sorrowes, knowing that thou wilt not iudge me innocent.

29 If I bee wicked, why [x] labour I thus in vaine?

d These are the names of certain starres, whereby he meaneth that all starres both known and vnknown are at his appointment.
e I am not able to comprehend his workes, which are common and daily before mine eyes, much lesse in those things, which are hid and secret.
f Hee sheweth that when God doth execute his power, he doth it iustly, forasmuch as none can controll him.
g God will not be appeased for ought that man can say for himselfe for his iustification.
h That is, all the reasons that men can lay to approoue their cause.
i How should I be able to answere him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in deed which they spake.
k Meaning, in his own opinion, signifying that man will sometime flatter himselfe to be righteous, which before God is abomination.
l Whiles I am in my pangs, I cannot but burst forth into many inconueniences, although I know still that God is iust.
m I am not able to feele my sins so great as I feele the weight of his plagues: and this he speaketh to condemne his vnthankfulnesse, and to iustifie God.
n After he hath accused his owne weaknesse, he continueth to iustifie God and his power.
o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart and conscience.
p If God punish according to his iustice, he wil destroy alwell them that are counted perfit as them that are wicked.
q To wit, the wicked.
r This is spoken according to our apprehension, as though hee would say, If God destroy but the wicked, as Chap. 5. 3. why should he suffer the innocents to be so long tormented by them?
s That they cannot see to doe iustice.
t That can them the contrary?
u I thinke not to fall into these affections, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me.
x Why doth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.

30 If

30 If I y wash my selfe with snow water, and purge my hands most cleane,

31 Yet thou shalt plunge mee in the pit, and mine owne z clothes shall make me filthie.

32 For hee is not a man as I am, that I should answere him, if wee come together to iudgement.

33 Neither is there any vmpire a that might lay his hand vpon vs both.

34 Let him take his rod away from mee, and let not his feare astonish me:

35 Then wil I speake, and feare him not: b but because I am not so, I hold me still.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.
z Whatsoeuer I would vse to couer my filthines with, that discloseth me so much more.
a Which might make an accord betweene God and me, speaking of impatiencie, and yet confessing God to be iust in punishing him.
b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is wearie of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hand. 22 A description of death.

MY soule is cut off a though I liue: I will leaue my b complaint vpon my selfe, and will speake in the bitternesse of my soule.

2 I will say vnto God, c Condemne mee not: shew me, wherefore thou contendest with mee.

3 Thinkest thou it d good to oppresse me, and to cast off the e labour of thine handes, and to fauour the f counsell of the wicked?

4 Hast thou g carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans h dayes? or thy yeeres, as the time of man,

6 That thou enquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot do i wickedly: for none can deliuer me out of thine hand.

8 Thine k hands haue made mee, and fashioned me wholly round about, and wilt thou destroy me?

9 Remember, I pray thee, that thou hast made me as l the clay, and wilt thou bring mee into dust againe?

10 Hast thou not powred me out as milke? and turned me to cruds like cheese?

11 Thou hast clothed mee with skin and flesh, and ioyned me together with bones and sinewes.

12 Thou hast giuen me life, and m grace: and thy n visitation hath preserued my spirit.

13 Though thou hast hid these things in thine heart, yet I know o that it is so with thee.

14 If I haue sinned, then thou wilt straitly looke vnto mee, and wilt not hold mee guiltlesse of mine iniquitie.

15 If I haue done wickedly, wo vnto me: if I haue done righteously, I will not p lift vp mine head, being full of confusion, because I see mine affliction.

a I am more like to a dead man then to one that liueth.
b I will make an ample declaration of my torments, accusing my selfe and not God.
c He would not that God should proceed against him by his secret iustice, but by the ordinary meanes that he punisheth others.
d It is agreeable to thy iustice to doe me wrong?
e Wilt thou be without compassion?
f Wilt thou gratifie the wicked & condemne me?
g Doest thou this of ignorance?
h Art thou inconstant & changeable as the times, to day a friend, to morrow an enemie?
i By affliction thou keepest me as in a prison, & restrainest me from doing euill, neither can any let me at libertie.
k In these eight verses following he describeth the mercy of God in the wonderfull creation of man: & thereon groundeth that God should not shew himselfe rigorous against him.
l As brittle as a pot of clay.
m That is, reason and vnderstanding, and many other gifts whereby man excelleth all earthly creatures.
n That is, thy fatherly care and prouidence, whereby thou preseruest me, and without the which I should perish straightway.
o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.
p I will alway walke in feare and humilitie, knowing that none is iust before thee.

16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe q marueilous vpon me.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against mee: r changes & armies of sorowes are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 And that I were as I had not beene, but brought from the wombe to the graue!

20 Are not my dayes few? let him s cease and leaue off from me, that I may take a little comfort,

21 Before I go and shal not t returne, euen to the land of darknesse, and shadow of death:

22 Into a land, I say, darke as darknesse it selfe, and into the shadow of death, where is no u order, but the light is there as darkenesse.

q Iob being sore assaulted in this battel betweene the flesh and the spirit, burdeneth out into these affections, wishing rather short dayes then long paine.
r That is, diuersitie of diseases & in great abundance: shewing that God hath infinite meanes to punish man.
s He wisheth that God would leaue off his affliction, considering his great miserie & the briefnesse of his life.
t He speaketh thus in the person of a sinner, that is ouercome with passions & with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God, and comfort of the resurrection.
u No distinction betweene light and darkenesse, but where all is very darkenesse it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 Hee is mercifull to the repentant. 18 Their assurance that liue godly.

THen answered Zophar the Naamathite, and said,

2 Should not the multitude of wordes be answered? or should a great a talker be iustified?

3 Should men holde their peace at thy lies? and when thou mockest others, shal none make thee ashamed?

4 For thou hast sayd, b My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That hee might shew thee the c secrets of wisedome, how thou hast deserued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching finde out God? canst thou finde out the Almightie to his perfection?

8 The heauens are high, what canst thou doe? d it is deeper then the hel, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off and e shut vp, or gather together, who can turne him backe?

11 For hee knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man new borne is like a wilde asse f colt.

13 If thou g prepare thine heart, & stretch out thine hands toward him:

a Should he perswade by his great talke, that he is iust?
b He chargeth Iob with error, that he should say, that y thing which he spake, was true, and that he was without sinne in the sight of God.
c Which is not to stand in iustifying of thy selfe: by signifieth that man will neuer be ouercome, whiles he reasoneth with another, & therefore God must breake off the controuersie and stop mans mouth.
d That is, this perfection of God, and if man be not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of y same which are but creatures: how can he attaine to the perfection of the Creator?
e If God should turne the state of things, and establish a new order in nature, who could controll him?
f That is, without vnderstanding: so that whatsoeuer gifts he hath afterward, come of God and not of nature.
g If thou repent, pray vnto him.

14 If iniquitie bee in thine [h] hand, put it farre away, and let no wickednesse dwel in thy Tabernacle.

15 Then truely shalt thou lift vp thy [i] face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt bee bold, because there is hope: and thou shalt dig pits, and shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.

20 But the eyes [k] of the wicked shal faile, and their refuge shall perish, and their hope shall be sorow of minde.

h Renounce thine owne euill workes, and see that they offend not God, ouer whom thou hast charge.

i He declareth what quietnesse of conscience and successe in all things such shall haue, which turn to God by true repentance.

* Leuit. 26. 5, 6.

k He sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

1 *Iob accuseth his friends of ignorance.* 7 *Hee declareth the might and power of God,* 17 *and how he changeth the course of things.*

THen Iob answered, and said,

2 In deed because that ye are the people onely, [a] wisedome must die with you.

3 But I haue vnderstanding aswell as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 * I am [b] as one mocked of his neighbour, who calleth vpon God, and hee [c] heareth him: the iust and the vpright is laughed to scorne.

5 [d] He that is ready to fall, is as a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safetie that prouoke God, † whom God hath enriched with his hand.

7 Aske now the beastes, [e] and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shal shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing, and the breath of all ‖ mankinde.

11 Doeth not the eares [f] discerne the words? and the mouth taste meat for it selfe?

12 Among the [g] ancient is wisedome, and in the length of dayes is vnderstanding.

13 With him is wisedome and strength: he hath counsell and vnderstanding.

a Because you feele not that which you speak, you thinke the whole standeth in words, and so flatter your selues as though none knew any thing, or could know but you.

* Prou. 14. 2.

b He reproueth these his friends of two faults: the one, that they thought they had better knowledge then in deed they had, and the other, that in sted of true consolation, they did deride and despise their friend in his aduersitie.

c The which neighbor being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth.

d As the rich esteem not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.

† Or, to whom God hath broght it with his hand.

e He declareth to them that did dispute against him, that their wisedome is common to all, and such as the very brute beasts dee daily teach. ‖ Or, flesh. f He exhorteth them to bee wise in iudging, and aswell to know the right vse why God hath giuen them eares, as he hath done a mouth. g Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehend his iudgements, wherein hee answereth to that, which was alleaged, Chap. 8. 8.

14 Behold, hee will breake downe, and it cannot bee built: he shutteth a man vp, and he cannot bee loosed.

15 Behold, hee withholdeth the waters, and they drie vp: but when hee sendeth them out, they destroy the earth.

16 With him is strength & wisedome: he that is deceiued, and that [h] deceiueth, are his.

17 Hee causeth the counsellers to goe as spoiled, and maketh the iudges fooles.

18 [i] Hee looseth [k] the collar of Kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes as a pray, and ouerthroweth the mightie.

20 Hee taketh away the speach from the [l] faithfull counsellers, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mighty weake.

22 Hee discouereth the deepe places from their darknesse, and bringeth forth the shadow of death to light.

23 He [m] increaseth the people, and destroieth them: he enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and hee maketh them to stagger like a drunken man.

h He sheweth that there is nothing done in this world without Gods will & ordinance: for els he should not be almightie.

i He taketh wisedome from them.

k He abateth the honor of princes, & bringeth them into the iudgement of others.

l He causeth that their words haue no credit, which is when he will punish sinne.

m In this discourse of Gods wonderfull works, Iob sheweth that whatsoeuer is done in this world, both in the order & change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, & is as able to set forth his power in words, as they that reasoned against, were.

CHAP. XIII.

1 *Iob compareth his knowledge with the experience of his friends.* 16 *The penitent shall bee saued, and the hypocrite condemned.* 20 *Hee prayeth vnto God that hee would not handle him rigorously.*

LO, mine eye hath seene all this: mine eare hath heard, and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire [a] to dispute with God.

4 For indeede yee forge lies, and all you are [b] physicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wisedome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will yee speake [c] wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will yee contend for God?

9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reproue you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

a For although he knew that God had a iustice, which was manifest in his ordinary working, & another in his secret counsell, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You doe not well apply your medicine to the disease.

c He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.

12 Your [d] memories may be compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I [e] take my flesh in my teeth, and put my soule in mine hand?

15 Loe, though he slay me, yet will I trust in him, and I will reproue my wayes in his sight.

16 He shall be my saluation also: for the [f] hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: if I prepare me to iudgement, I know that I shall be [g] iustified.

19 Who is he, that will pleade [h] with me? for if I now holde my tongue, I [i] die.

20 But doe not these two things vnto me: then will I not hide my selfe from thee.

21 [k] Withdraw thine hand from me, and let not thy feare make me afraid,

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are [l] mine iniquities and sinnes? shew me my rebellion and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against me, and makest me to possesse [m] the iniquities of my youth.

27 Thou puttest my feete also in the [n] stockes, and lookest narrowly vnto all my pathes, and makest the print thereof in the †heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is motheaten.

d Your fame shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby he declareth that hee is not an hypocrite, as they charged him.

g That is, cleared, and not cast off for my sinnes, as you reason.

h To proone that God doeth thus punish me for my sinnes.

i If I defend not my cause, euery man will condemne me.

k He sheweth what these two things are.

l His pangs thus moone him to reason with God, not denying but that he had sinned: but he desireth to vnderstand what were his great sinnes that had deserued such rigour, wherein hee offended that hee would know a cause of God why he did punish him.

m Thou punishest me now for the faults that I committed in my youth.

n Thou makest me thy prisoner, and doest so presse me, that I cannot stirre hand nor foote. †Ebr. rootes.

CHAP. XIIII.

1 Iob describeth the shortnesse and miserie of the life of man. 15 Hope sustaineth the godly. 22 The condition of mans life.

MAn [a] that is borne of woman, is of short continuance, and full of trouble.

2 Hee shooteth forth as a flowre, and is cut downe: hee vanisheth also as *a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such [b] one, and causest me to enter into iudgement with thee.

4 *Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which hee cannot passe.

6 Turne from him that he may cease vntill his desired day, [c] as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sproute, and the branches thereof will not cease.

8 Though the roote of it waxe olde in the earth, and the stocke thereof bee dead in the ground,

9 Yet by the sent of water it will budde, and bring foorth boughes like a plant.

10 [d] But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the Sea, and as the flood decayeth and dryeth vp,

12 So man sleepeth and riseth not: for he shal not wake againe, nor be raised from his sleepe, till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe me secret, vntill thy [e] wrath were past, and wouldest giue me terme, and [f] remember me.

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till [g] my changing shall come.

15 Thou shalt call me, and I shall [h] answere thee: thou louest the worke of thine owne handes.

16 But now thou * numbrest my steps, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a [i] bag, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the [k] rocke that is remooued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that hee passeth away: hee changeth his face when thou sendest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shall he vnderstand concerning them, whether they shall bee of lowe degree,

22 But while his [l] flesh is vpon him, hee shalbe sorowfull, and while his soule is in him, it shall mourne.

a Taking occasion of his aduersaries words, he describeth the state of mans life from his birth to his death.

* Chap.8.9. psal.144.4.

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit.

* Psal.51.5,7.

c Vntil the time that thou hast appointed for him to die, which he desireth, as the hireling wisheth for the end of his labour, to receiue his wages.

d He speaketh not there as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines, and take me to mercie.

g Meaning, vntil the day of the resurrection, when he should be changed and renewed.

h Though I be afflicted in this life, yet in the resurrection I shall see thy mercies and answere when thou callest me.

* Prouerb. 5.21.

i Thou lapest them all together, and sufferest none of my sinnes vnpunished.

k He murmureth through the impatiencie of the flesh against God, as though he did as great iniuries against him as against the hard rocke, or waters that ouerflow, so that hereby all the occasion of his hope is taken away.

l Yet whiles he liueth, he shall be in paine and miserie.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisedome, and pureness to himselfe. 16 Hee describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and said,

2 Shall a wise man speake words of the [a] winde, and fill his bellie [b] with the East winde?

3 Shall hee dispute with words not comely? or with talke that is not profitable?

a That is, vaine words, and without consolation?

b Meaning, with matters that are of none importance, which are forgotten as soone as they are vttered, as the East winde dryeth vp the moisture as soone as it falleth.

4 Surely

4 Surely thou hast cast off [c] feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen [d] the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the [e] first man that was borne? and wast thou made before the hilles?

8 Hast thou heard the secret counsell of God, and doest thou restraine wisedome [f] to thee?

9 What knowest thou that we know not? and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God [g] small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart [h] take thee away, and what doe thine eyes meane,

13 That thou answerest to God † at thy pleasure, and bringest such wordes out of thy mouth?

14 What is man, that he should be cleane? and he that is borne of woman, that he should [i] be iust?

15 Behold, he found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, & filthie, which [k] drinketh iniquitie like water?

17 I will tell thee, heare me, and I will declare that which I haue seene:

18 Which wise men haue told, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was [l] giuen, and no stranger passed through them.

20 The wicked man is continually as one that trauelleth of childe, and the number [m] of yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of [n] darkenesse: for hee seeth the sworde before him.

23 Hee wandereth [o] to and fro for bread where hee may: hee knoweth that the day of darkenesse is prepared at hand.

24 Affliction and [p] anguish shall make him afraid: they shall preuaile against him as a King ready to the battell.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almightie.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield.

27 Because he hath couered his face with [q] his fatnesse, and hath collops in his flancke.

28 Though hee dwell [r] in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the [s] perfection thereof in the earth.

30 He shall neuer depart out of darkenes: the flame shall dry vp his branches, and he shall goe away with the breath of his mouth.

31 He [t] beleeueth not that he erreth in vanitie: therefore vanitie shall be his change.

32 His branch shall not bee greene, but shall be cut off before his day.

33 God shall destroy him as the vine her sowre [u] grape, and shall cast him off, as the Oliue doeth her flower.

34 For the congregation of the hypocrite shalbe desolate, and fire shall deuoure the houses of [x] bribes.

35 For they [y] conceiue mischiefe, & bring foorth vanitie, and their belly hath prepared deceit.

a He chargeth Iob as though his talke caused him to cast off the feare of God and prayer.
b Thou speakest as doe the mockers and contemners of God.
c That is, the most ancient, and so by reason the most wise?
d Art thou onely wise?
e He accuseth Iobs pride and ingratitude, that will not be comforted by God, nor by their counsell.
f Why doest thou stand in thine owne conceit?
† Ebr. in thy spirit.
g His purpose is to proue that Iob as an vniust man and an hypocrite, is punished for his sins, like as he did before, chap. 4. 18.
h Which hath a neede to sinne, as he that is thirstie to drinke.
i Who by their wisedome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.
k The cruell man is euer in danger of death, and is neuer quiet in conscience.
l Out of that miserie whereinto he once fallen.
m God doth not onely impouerish the wicked oft times: but euen in their prosperitie he punisheth them with a greedines euermore to gather: which is as a beggerie.
n He sheweth what weapons God vseth against the wicked, which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.
o That is, he was so puft vp with great prosperitie and abundance of all things, that he forgat God: noting that Iob in his felicitie had not the true feare of God.
p Though he build, and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme misery.
q Meaning, that his sumptuous building should neuer come to perfection.
r He flattereth so in his owne conceit, that he will giue no place to good counsell, therefore his own pride shall bring him to destruction.
s That is, he was so puft vp with great prosperitie and abundance of all things, that he forgat God: noting that Iob in his felicitie had not the true feare of God.
t Though he build, and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme misery.
u Meaning, that his sumptuous building should neuer come to perfection.
x He flattereth so in his owne conceit, that he will giue no place to good counsell, therefore his own pride shall bring him to destruction.
y As one that gathereth grapes before they be ripe.
x Which were built or maintained by pouling, and briberie.
y And therefore all their braue deuices shall turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunacie of his friends, 7 counteth in what extremitie hee is, 19 And taketh God witnesse of his innocencie.

BVt Iob answered, and sayd,

2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there be none ende of wordes of [a] winde? or what maketh thee bolde so to [b] answere?

4 I could also speake as yee doe: (but would God your [c] soule were in my soules steade) I could keepe you company in speaking, and could [d] shake mine head at you.

5 But I would strengthen you [e] with my mouth, and the comfort of my lips should asswage your sorow.

6 Though I speake, my sorow [f] cannot bee asswaged: though I cease, what release haue I?

7 But now [g] hee maketh me weary: O God, thou hast made all my [h] congregation desolate,

8 And hast made mee full of [i] wrinkles which is a witnesse thereof, and my leannesse riseth vp in me, testifying the same in my face.

9 [k] His wrath hath torne me, and he hateth me, and gnasheth vpon me with his teeth: mine enemie hath sharpened his eyes against mee.

10 They haue opened their mouthes vpon me, and smitten mee on the [l] cheeke in reproch: they gather themselues together a-

a Which seeme for vaine ostentation, and for no true comfort.
b For Eliphaz did replie against Iobs answere.
c I would you felt that which I doe.
d That is, mocke at your miserie, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye doe to me.
f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauie, then he is able to asswage either by wordes or silence.
g Meaning, God.
h That is destroyed most of my family.
i In token of sorow and griefe.
k That is, God by his wrath: and in this diuersitie of wordes and high stile, he expresseth how grieuous the hand of God was vpon him.
l That is, hath handled mee most contemptuously: for to smiting on the cheeke signified, 1. King. 22. 24. marke 14. 65.

against

gainſt me.

11 God hath deliuered mee to the vniuſt, and hath made mee to turne out of the way by the [m] handes of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the neeke, and beaten me, and ſet me as a marke for himſelfe.

13 His [n] archers compaſſe mee round about: he cutteth my reines, and doth not ſpare, and powreth my gall [o] vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon mee like a Gyant.

15 I haue ſowed a ſackcloth vpon my ſkinne, and haue abaſed mine [p] horne vnto the duſt.

16 My face is withered with weeping, and the ſhadow of death is vpon mine eyes,

17 Though there bee no wickednesſe in [q] mine hands, and my prayer [r] be pure.

18 O earth, couer not thou my [s] blood, and let my crying finde no place.

19 For loe, now my [t] witnes is in the heauen, and my record is on high.

20 My friends [u] ſpeake eloquently againſt mee: but mine eye powreth out teares vnto God.

21 Oh that a man might [x] pleade with God, as man with his neighbour!

22 For the yeeres accounted come, and I ſhall goe the way, whence I ſhall not returne.

CHAP. XVII.

1 *Iob ſaith that he conſumeth away, and yet doeth patiently abide it.* 10 *He exhorteth his friendes to repentance,* 13 *ſhewing that he looketh but for death.*

MY breath is corrupt: my dayes are cut off, and the graue is readie for me.

2 There are none but [a] mockers with me, and mine eye continueth in [b] their bitternesſe.

3 [c] Lay downe now and put me in ſuretie for thee: who is he, that [d] will touch mine hand.

4 For thou haſt hid their heart from [e] vnderſtanding: therefore ſhalt thou not ſet them vp on high.

5 [f] For the eyes of his children ſhall faile, that ſpeaketh flatterie to his friends.

6 He hath alſo made me as by word of the people, and I am as a Tabret [h] before them.

7 Mine eye therefore is dimme for grieke, and all my ſtrength is like a ſhadow.

8 The righteous ſhalbe aſtonied at [i] this, and the innocent ſhall be mooued againſt the hypocrite.

9 But the righteous will holde his [k] way, and he whoſe hands are pure, ſhall increaſe his ſtrength.

10 All [l] you therefore turne you, and come now, and I ſhall not finde one wiſe among you.

11 My dayes are paſt, mine enterpriſes are broken, and the thoughts of mine heart

12 Haue changed the [m] night for the day, and the light that approched, for darkneſſe.

13 Though I hope, [n] yet the graue ſhall be mine houſe, and I ſhall make my bed in the darke.

14 I ſhall ſay to corruption, Thou art my [o] father, and to the worme, Thou art my mother and my ſiſter.

15 Where is then now mine hope? or who ſhall conſider the thing that I hoped for?

16 [p] They ſhall goe downe into the bottome of the pit: ſurely it ſhall lie together in the duſt.

m They haue led me whither they would.
n His manifolde afflictions.
o I am wounded to the heart.
p Meaning, his glorie was brought low.
q Signifying, that he is not able to comprehend the cauſe of this his grieuous puniſhment.
r That is, vnfained, and without hypocriſie.
s Let my ſinne be knowen if I be ſuch a ſinner as mine aduerſaries accuſe me, and let me finde no fauour.
t Though man condemne me, yet God is witneſſe of my cauſe.
u The painted wordes in ſteade of true conſolation.
x Thus by his great torments he is caried away, & breaketh out into paſſions, and ſpeaketh vnadviſedly, as though God ſhould intreate man more gently, ſeeing he hath but a ſhort time here to liue.

a In ſteade of comfort, being now at deaths doore, he had but them that mocked at him, and diſcouraged him.
b I ſee ſtill that they ſeeke but to hate me.
c He reaſoneth with God as a man beſide him ſelfe, to the intent that his cauſe might be brought to light.
d Am I anſwere for thee?
e That theſe mine afflictions are thy iuſt iudgments, though man knowe not the cauſe.
f He that flattereth a man, & onely iudgeth him happy in his proſperitie, ſhall not himſelfe onely, but in his poſteritie bee puniſhed.
g God hath made all the world to ſpeake of me, becauſe of mine afflictions.
h That is, as a continuall ſound in their eares.
i To wit, when they ſee the godly puniſhed, but in the ende they ſhall come to vnderſtanding, and know what ſhall be the reward of the hypocrite.
k That is, will not be diſcouraged, conſidering that the godly are puniſhed, as well as the wicked.
l Iob ſpeaketh to them three, that came to comfort him.
m That is, haue brought me ſorow in ſtead of comfort.
n Though I ſhould hope to come from auenture to proſperitie, as your diſcourſe pretendeth.
o I haue no more hope in father, mother, ſiſter, or any worldly thing: for the duſt and wormes ſhall be to me in ſtead of them.
p All worldly hope and proſperitie faile, which you ſay, are onely ſignes of Gods fauour: but ſeeing that theſe things periſh, I ſet mine hope in God, and in the life euerlaſting.

CHAP. XVIII.

1 *Bildad rebearſeth the paines of the vnfaithfull and wicked.*

THen anſwered Bildad the Shuhite, and ſayd,

2 When will [a] yee make an end of your words? [b] cauſe vs to vnderſtand, and then we will ſpeake.

3 Wherefore are wee counted as beaſts, and are vile in your ſight?

4 Thou art [c] as one that teareth his ſoule in his anger. Shall the [d] earth be forſaken for thy ſake? or the rocke remooued out of his place?

5 Yea, the light of the wicked ſhall bee [e] quenched, and the ſparke of his fire ſhall not ſhine.

6 The light ſhalbe darke in his dwelling, and his candle ſhalbe put out with him.

7 The ſteppes of his ſtrength ſhall be reſtrained, and his owne counſell ſhall caſt him downe.

8 For he is taken in the net by his feete, and he [f] walketh vpon the ſnares.

9 The grenne ſhall take him by the heele, and the thiefe ſhall come vpon him.

10 A ſnare is layed for him in the ground, and a trap for him in the way.

11 Fearefulneſſe ſhall make him afraid on euery ſide, and ſhall driue him to his feete.

12 His ſtrength ſhall be [g] famine: and deſtruction ſhall be ready at his ſide.

13 It ſhall deuoure the inner parts of his ſkinne, and the [h] firſt borne of death ſhall deuoure his ſtrength.

14 His hope ſhall bee rooted out of his dwelling,

a Which count your ſelues fooliſh, as Chap. 12.4.
b Whom you take to be but beaſts, as Chap. 12.7.
c That is, like a mad man.
d Shall God change the order of nature for thy ſake by dealing with thee otherwiſe then he doth with all men?
e When the wicked is in his proſperitie, then God changeth his ſtate: and this is his ordinarie working for their ſinnes.
f Meaning, that the wicked are in continuall danger.
g That which ſhould nourith him, ſhalbe conſumed by famine.
h That is, ſome ſtrong and violent death ſhall conſume his ſtrength: or as the Ebrew word ſignifieth, his members or parts.

dwelling, and shall cause him to goe to the i king of feare.

i That is, with most great feare.

15 Feare shall dwell in his house (because it is not k his) l and brimstone shalbe scattered vpon his habitation.

k Meaning, not truely come by.
l Though all the world would fauour him, yet God would destroy him and his.

16 His rootes shall bee dried vp beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and hee shall haue no name in the streete.

m He shall fall from prosperitie to aduersitie.

18 They shall driue him out of the m light vnto darkenesse, & chase him out of the world.

19 He shal neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.

20 The posteritie shall bee astonied at his n day, and feare shall come vpon the ancient.

n When they shall see what came to him.

21 Surely such are the habitations of the wicked, and t! is is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reproueth his friends, 15 and reciteth his miseries and grieuous paines. 25 Hee assureth himselfe of the generall resurrection.

BUt Iob answered, and said,

2 How long will yee vexe my soule, and torment me with words?

a That is, many times, as Nehe. 4. 12.

3 Ye haue now a ten times reproched me, and are not ashamed: yee are impudent toward me.

4 And though I had in deed erred, mine errour b remaineth with me.

b That is, I my selfe shalbe punished for it, or you haue not yet confuted it.

5 But in deed if ye wil aduance your selues against me, and rebuke me for my reproch,

6 Know now, that God hath c ouerthrowen me, and hath compassed me with his net.

c Hee bursteth out againe into his passions, and declareth stil that his affliction commeth of God, though he be not able to feele the cause in himselfe.

7 Behold, I cry out of violence, but I haue none answere: I crie, but there is no iudgement.

8 He hath hedged vp my way that I cannot d passe, and hee hath set darkenesse in my pathes.

d Meaning, out of his afflictions.

9 He hath spoiled me of mine honour, and taken the e crowne away from mine head.

e Meaning, his children, and whatsoeuer was deare vnto him in this world.

10 He hath destroied me on euery side, and I am gone: and he hath remooued mine hope like f a tree.

f Which is plucked vp, and hath no more hope to grow.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His g armies came together, and made their way vpon mee, and camped about my tabernacle.

g His manifold afflictions.

13 Hee hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

h Mine houshold seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be mooued.

15 h They that dwell in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answere, though I prayed him w̄ my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine i owne body.

i Which were ters and mine.

18 The wicked also despised me, and when I rose, they spake against me.

k Besides these great losses and most cruell vnkindnes, he was touched in his owne person as followeth.

19 All my secret friends abhorred me, and they whom I loued, are turned against me.

20 My bone k cleaueth to my skinne and to my flesh, and I haue escaped with the l skin of my teeth.

l All my flesh was consumed.

21 Haue pitie vpon me: haue m pitie vpon mee, (O yee my friends) for the hand of God hath touched me.

m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.

22 Why doe ye persecute mee as n God?: and are not satisfied with my o flesh?

n It is not ynough that God doeth punish me, except you by reproches increase my sorow?

o To see my body punished, except ye trouble my minde?

23 Oh that my words were now written! oh that they were written euen in a booke,

24 And grauen with p an yron pen in lead, or in stone for euer!

p Hee protesteth that notwithstanding his sore passions his religion is perfite, and that he is not a blasphemer, as they iudged him.

25 For I am sure, that my q redeemer liueth, and he shall stand the last on the earth.

q I doe not iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shal be my deliuerer and Sauiour.

26 And though after my skinne wormes destroy this body, yet shall I see God r in my flesh.

r Herein Iob declareth plainly that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection.

27 Whom I my selfe shall see, and mine eyes shall beholde, and none other for mee, though my reines are consumed within me.

28 But yee said, Why is he persecuted?: And there was a s deepe matter in me.

s Though his friends thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others.

29 Be ye afraid of the sword: for the sword will be t auenged of wickednesse, that yee may know that there is a iudgement.

t God will be reuenged of this hastie iudgement, whereby you condemne me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shall haue a short end, 22 though for a time they flourish.

THen answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.

3 I haue heard a the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.

a He declareth that two things mooued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.

4 Knowest thou not this of old?: and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though b his excellencie mount vp to the heauen, & his head reach vnto the cloudes,

b His purpose is to proue Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

7 Yet shal he perish for euer, like his dung, and they which haue seene him, shall say, Where is he?

8 He shal flee away as a dreame, and they shall not finde him, and shall passe away as a

vision

vision of the night.

9 So that the eye which had seene him, shall doe so no more, and his place shal see him no more.

10 His children shall [c] flatter the poore, and his hands shall [d] restore his substance.

11 His bones are full of the sinne of his youth, and [e] it shall lie downe with him in the dust.

12 When wickednes [f] was sweete in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him.

15 He hath deuoured substance, and he shal vomite it: for God shall draw it out of his bellie.

16 He shall sucke the [g] gall of Aspes, and the vipers tongue shall slay him.

17 Hee shall not see the [h] riuers, nor the floods and streames of honie and butter.

18 He shall restore the labour, and shal deuoure no more: euen according to the substance shall be his exchange, [i] and he shall enioy it no more.

19 For he hath vndone many: he hath forsaken the poore, & hath spoiled houses which he builded not.

20 Surely he shall feele no quietnes in his bodie, neither shall he reserue of that which he desired.

21 There shall none of his [k] meate be left: therefore none shall hope for his goods.

22 When he shall be filled with his abundance, he shall be in paine, and the hand [l] of all the wicked shall assaile him.

23 He shall bee about to fill his bellie, but God shall send vpon him his fierce wrath, [m] & shall cause to raine vpon him, euen vpon his meate.

24 He shall flee from the yron weapons, & the bowe of steele shall strike him through.

25 The arrowe is drawen out, and commeth forth of the [n] bodie, and shineth of his gall, so feare commeth vpon him.

26 [o] All darkenesse shal be hid in his secret places: the fire that is not [p] blowen, shall deuoure him, and that which remaineth in his Tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes, and the earth shall rise vp against him.

28 The [q] increase of his house shall goe away: it shal flow away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage that hee shall haue of God, for his [s] words.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud, 15 insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BVt Iob answered, and said,

2 Heare diligently my words, and this [a] shalbe in stead of your consolations.

3 Suffer me that I may speake, & when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it [b] were so, how should not my spirit be troubled?

5 Marke me, and be abashed, and lay your hand vpon your [c] mouth.

6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.

7 Wherefore doe the wicked [d] liue, and waxe old, and grow in wealth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them

10 Their bullocke gendreth, & faileth not: their cow calueth, and casteth not her calfe.

11 They send foorth their children [e] like sheepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organns.

13 They spend their dayes in wealth, and suddenly [f] they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the [g] knowledge of thy wayes.

15 Who is the Almightie, that we should serue him? and what profit should we haue, if we should pray vnto him?

16 Loe, their wealth is not in their [h] hand: therefore let the counsell of the wicked [i] bee farre from me.

17 How oft shall the candle of the wicked bee put out? and their destruction come vpon them? he will diuide their liues in his wrath.

18 They shalbe as stubble before the wind, and as chaffe that the storme carieth away.

19 God will lay vp the sorrow of the father for his children: when he rewardeth him, he shall know it.

20 [k] His eyes shall see his destruction, and he shall drinke of the wrath of the Almightie.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shal any teach [l] God knowledge, who iudgeth the highest things?

23 One [m] dieth in his full strength, being in all ease and prosperitie.

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c Whereas the father through ambition and tyrannie oppressed the poore, the children through pouertie and miserie shall seeke fauour at the poore.

d So that the thing, which he hath taken away by violence, shall be restored againe by force.

e Meaning, that he shall carry nothing away with him, but his sinne.

f As poison that is sweete in the mouth, bringeth destruction, when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g He compareth euill gotten goods to the venim of aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.

h Though God giue to all other abundance of his blessings, yet he shal haue no part thereof.

i That is, these rauiners and spoilers of the poore shall enioy their theft but for a time, for after God will take it from them, and cause them to make restitution, so that it is but an exchange.

k He shall leaue nothing to his posteritie.

l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another.

m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a plab.

n Some reade, of the quiuer.

o All feare and sorow shall light vpon him, when he thinketh to escape.

p That is, fire from heauen, or the fire of Gods wrath.

q Meaning, the children of the wicked shall flowe away like riuers, and be dispersed in diuers places.

r Thus God will plague the wicked.

s According to Gods, thinking to excuse himselfe, and to escape Gods hand.

a Your diligent marking of my words shalbe to me a great consolation.

b As though he would say, I doe not talke with man, but with God, who will not answere me, and therefore my mind must needs be troubled.

c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.

d Iob proceeth against his aduersaries, that God punisheth not straightwayes the wicked, but oft times giueth them long life and prosperitie: so that we must not iudge God iust or vniust by the things that appeare to our eye.

e They haue store of children, iustie and healthfull, and in these points he answereth to that which Zophar alleaged before.

f Not being tormented with long sickenesse.

g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him.

h It is not their owne, but God onely lendeth it vnto them.

i God keepe me from their prosperitie.

k When God recompenceth his wickednesse, he shall know that his prosperitie and punishment

l Who seemeth to the wicked prosperitie. godly.

m Meaning, the wicked.

24 His breasts are full of milke, and his bones run full of marrow.

25 And another [n] dieth in the bitternesse of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the [o] dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises, wherewith ye doe me wrong.

28 For yee say, Where is the Princes [p] house? and where is the Tabernacle of the wickeds dwelling?

29 May ye not [q] aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of [r] destruction, and they shall be brought foorth to the day of wrath.

31 Who shal declare his way [r] to his face? and who shall reward him for that hee hath done?

32 Yet shall hee be brought to the graue, and remaine in the heape.

33 The [t] slimie valley shall be sweete vnto him, and euery man shall drawe after him, as before him there were innumerable.

34 How then comfort [u] ye me in vaine, seeing in your answeres there remaine but lies?

n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p Thus they called Iobs house in derision concluding that it was destroied because he was wicked.
q Which through long trauelling haue experience and tokens hereof, to wit, that the wicked doe prosper, and the godly liue in affliction.
r Though the wicked flourish here, yet God will punish him in the last day.
s Though men doe flatter him, and none dare reproue him in this world, yet death is a token that God will bring him to an account.
t He shalbe glad to lie in a slimie pit, which before could not be content with a royall palace.
u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

2 *Eliphaz affirmeth that Iob is punished for his sinnes.* 6 *He accuseth him of vnmercifulnesse,* 13 *and that hee denieth Gods prouidence.* 21 *He exhorteth him to repentance.*

THen Eliphaz the Temanite answered, and said,

2 May a man be [a] profitable vnto God, as he that is wise, may be profitable to himselfe?

3 *Is it any thing vnto the Almightie, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?

4 Is it for feare [b] of thee that he will accuse thee? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the [c] pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were wearie, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mightie man [d] had the earth, and he that was in authoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and the armes of [e] the fatherlesse were broken.

10 Therefore snares are round about thee, and feare shall suddenly trouble thee:

11 Or darknesse that thou shouldest not see, and [f] abundance of waters shal couer thee.

12 Is not God on [g] high in the heauen? and behold the height of the [h] starres how hie they are.

13 But thou sayest, How should God [i] knowe? can hee iudge through the darke cloude?

14 The clouds hide him that hee can not see, and he walketh in the circle of heauen.

15 Hast thou marked the way of ỹ world, [k] wherein wicked men haue walked?

16 Which were [l] cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which sayd vnto God, Depart from vs, and asked what the Almightie could doe for them.

18 Yet he [m] filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, [n] and the innocent shall laugh them to scorne.

20 Surely [o] our substance is hid: but the fire hath deuoured the remnant [p] of them.

21 Therefore acquaint thy selfe, I pray thee, [q] with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the lawe of his mouth, and lay vp his wordes in thine heart.

23 If thou returne to the Almightie, thou shalt [r] be built vp, and thou shalt put iniquitie farre from thy Tabernacle.

24 Thou shalt lay vp golde for [r] dust, and the gold of Ophir, as the flints of the riuers.

25 Yea, the Almightie shall be thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and hee shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and hee shall establish it vnto thee, and the [t] light shall shine vpon thy wayes.

29 [u] When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the [x] yland, and it shall bee preserued by the pureness of thine handes.

a Though man were iust, yet God could haue no profit of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.
* Chap. 35. 7.
b Lest thou shouldest reproue or hurt him?
c Thou hast bene cruell and without charitie, and wouldest doe nothing for the poore, but for thine owne auantage.
d When thou wast in power and authoritie, thou diddest not iustice, but wrong.
e Thou hast not onely not shewen pitie, but oppressed them.
f That is, manifold afflictions.
g He accuseth Iob of impietie and contempt of God, as though he would say, Iob, if thou passe not for men, yet consider the height of Gods Maiestie.
h That so much the more by that excellent worke thou maiest learne God, and reuerence him.
i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.
k How God hath punished them from the beginning.
l He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.
m He answereth to that, which Iob had saye, Chap. 21. 7. that the wicked haue prosperitie in this world: declaring that hee might not be partaker of the like.
n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe Iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his, in that he punisheth their enemies.
o That is, the state and preseruation of the godly is hid vnder Gods wings.
p Meaning of the wicked.
q He exhorteth Iob to repentance, and to returne to God.
r God will restore to thee all thy substance.
s Which shall be in abundance like dust.
t That is, the fauour of God.
u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom.
x God will deliuer a whole countrey for the iust mans sake.

CHAP. XXIII.

2 *Iob affirmeth that he both knoweth and feareth the power and sentence of the Iudge,* 10 *And that he is not punished onely for his sinnes.*

BUt Iob answered, and said,

2 Though my talke bee this day in [a] bitternesse, and my plague greater then my groning,

a He sheweth the iust cause of his complayning, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 21. he declareth that he refused nothing more: but it seemed that God would not be found of him.

3 Would God yet I knew how to finde him, I would enter into his place.

4 I would plead the cause before him, and fill my mouth with arguments.

5 I would know the words, that he would answere me, and would vnderstand what hee would say vnto me.

6 Would hee [b] plead against me with his great power? No, but he would [c] put strength in me.

7 [d] There the righteous might reason with him, so I should bee deliuered for euer from my Iudge.

8 [e] Behold, if I go to ỹ East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where he worketh, yet I cannot see him: hee will hide himselfe in the South, and I cannot behold him.

10 But he knoweth my [f] way, and tryeth me, and I shall come forth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, and I haue [g] esteemed the wordes of his mouth more then mine appointed food.

13 Yet he is in one mind, & who can [h] turne him? yea, he doth what his minde desireth.

14 For he will performe that, which is decreed of me, & [i] many such things are with him.

15 Therefore I am troubled at his presence, & in considering it, I am afraide of him.

16 For God [k] hath softned mine heart, and the Almightie hath troubled me.

17 For I am not cut off in [l] darkenesse, but he hath hid the darkenesse from my face.

b Wing his absolute power, and saying, Because I am God, I may doe what I will.
c Of his mercie he would giue me power to answere him.
d When he of his mercie hath giuen strength to maintaine their cause.
e Meaning, that if he consider Gods iustice, hee is not able to comprehend his iudgements on what side or part soeuer he turneth himselfe.
f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profite.
g His word is more precious vnto me, then the meate wherewith the body is sustained.
h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good ende.
i In many points man is not able to attaine to Gods iudgements.
k That I should not be without feare.
l He sheweth the cause of his feare, which is, that he being in trouble seeth none ende, neither yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednes of men, and sheweth what curse belongeth to the wicked. 12 How all things are gouerned by Gods prouidence. 17 And the destruction of the wicked.

a Thus Iob speaketh in his passions and after the iudgement of the flesh: that is, that he seeth not the things that are done at times, neither hath a peculiar care ouer all, because hee punisheth not the wicked, nor reuengeth the godly.
b When he punisheth the wicked and rewardeth the good.
c And for cruelty and oppression dare not shew their faces.
d That is, feare no diligence.
e He and his, liue by robbing and murthering.
f Meaning the poore mans.

HOw should not the times [a] bee hid from the Almightie, seeing that they which know him, see not his [b] dayes?

2 Some remoue the land marks, that rob the flockes and feede thereof.

3 They lead away the asse of the fatherles: and take the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues [c] together.

5 Behold, others as wild asses in the wildernesse, goe forth to their businesse, and [d] rise earely for a pray: the wildernesse [e] giueth him and his children foode.

6 They reape [f] his prouision in the fielde, but they gather the late [g] vintage of ỹ wicked.

7 They cause the naked to lodge without garment, and without couering in the colde.

8 They are wet with the showres of the mountaines: [h] and they imbrace the rocke for want of a couering.

9 They plucke the fatherlesse [i] from the brest, and take the pledge [k] of the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungrie.

11 They that make oyle [l] betweene their wals, & tread their wine presses, suffer thirst.

12 Men [m] cry out of the citie, and the soules of the slaine [n] crie out: yet God doeth [o] not charge them with folly.

13 These are they, that abhorre the [p] light: they know not the waies thereof, nor continue in the pathes thereof.

14 The murtherer riseth earely and killeth the poore and the needie: and in the night he is as a theefe.

15 The eye also of the [q] adulterer waiteth for the twilight and saith, No eye shall see me, and disguiseth his face.

16 They dig through houses in the darke, which they marked for themselues in the day: they know not the light.

17 But the morning is euen to them as the shadow of death: if one know them, they are in the terrours of the shadow of death.

18 Hee is [r] swift vpon the waters: th [s] portion shalbe cursed in the earth: he will not beholde the way of the vineyards.

19 As the drie ground and heate consume the snow waters, so shal ỹ graue [t] the sinners.

20 [u] The pitifull man shall forget him: the worme shall feede his sweetnesse: he shalbe no more remembred, and the wicked shall be broken like a tree.

21 Hee [x] doeth euill intreate the barren, that doth not beare, neither doth he good to the widowe.

22 Hee draweth also the [y] mightie by his power, & when he riseth vp, none is sure of life.

23 Though men giue him assurance to be in safetie, yet his eyes are vpon their waies.

24 They are exalted for a little, but they are gone, and are brought lowe as all others: they are destroyed, and cut off as the top of an eare of corne.

25 But if it bee not [z] so, where is hee? or who will proue me a lyar, and make my words of no value?

g Signifying, that one wicked man will not spoyle another, but for necessitie.
h The poore are driuen by the wicked into rockes and holes, where they can not lie drie for the raine.
i That is, they so powle and pill the poore widow, that she cannot haue to sustaine her selfe that she may be able to giue her child. sucke.
k That is, his garment, wherewith he should be couered or clad.
l In such places which are appointed for that purpose: meaning that those that labour for the wicked, are pined for hunger.
m For the great oppression and extortion.
n Crie out & cal for vengeance.
o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence.
p That is, Gods word, because they are reproued thereby.
q By these particular vices and the licence thereunto, he would proue that God punisheth not the wicked & rewardeth the iust.
r He fleeth to the waters for succor.
s They thinke that all the world is bent against them, & dare not goe by the high way.
t As the drie ground is neuer full of waters, so will they neuer cease sinning, till they come to ỹ graue.
u Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this poinct Iob commeth to himselfe and sheweth his confidence.
x He sheweth why the wicked shall not be lamented, because he did not pitie others.
y He declareth that after that the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore they are iustly preuented by Gods iudgements.
z That is, that contrary to your reasoning no man can giue a perfit reason of Gods iudgements, let me be reproued.

CHAP. XXV.

Bildad proueth that no man is cleane not without sinne before God.

THen answered Bildad the Shuhite, and said,

2 [a] Power and feare is with him, that maketh peace in his hie places.

3 Is there any number in his armies: and vpon whom [b] shall not his light arise:

4 And how may a man [c] bee iustified with God: or how can he be cleane, that is borne of woman:

5 Behold, he wil giue no light to the moone, [d] and the starres are vncleane in his sight.

6 How much more man, a worme, euen the sonne of man, which is but a worme:

a His purpose is to proue, that albeit God try and afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concludeth that he is wicked.
b Who can hide him from his presence?
c That is, bee iust in respect of God?
d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

BUt Iob answered, and said,

2 [a] Whom helpest thou: him that hath no power: sauest thou the arme that hath no strength:

3 Whome counsellest thou: him that hath no wisedome: thou [b] shewest right well as the thing is.

4 To whome doest thou declare these words: or whose spirit [c] commeth out of thee:

5 The [d] dead things are formed vnder the waters, and neere vnto them.

6 The graue is [e] naked before him, & there is no couering for [f] destruction.

7 He stretcheth out the [g] North ouer the emptie place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.

9 He holdeth backe the face of his throne: [h] and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the [i] day and night come to an end.

11 The [k] pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride therof.

13 His spirit hath garnished the heauens, and his hand hath formed the crooked [l] serpent.

14 Loe, these are part of his wayes: but [m] how little a portion heare wee of him: and who can vnderstand his fearefull power:

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe who hath no neede of thy defence.
b But thou doest not applie it to the purpose.
c That is, moueth thee to speake this?
d Iob beginneth to declare the force of Gods power and prouidence in the mines and metals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth, but he seeth it.
f Meaning, the graue wherein things putrifie.
g He causeth the whole heauen to turne about the North pole.
h That is, he bindeth the heauens, which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though hee would say, The heauen it selfe is not able to abide his reproch.
l Which is a figure of starres fashioned like a serpent, because of the crookednesse.
m If these few things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

3 *The constancie and perfitnesse of Iob.* 13 *The reward of the wicked and of the tyrants.*

MOreouer, Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my soule in bitternesse.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrels,

4 My lips surely shall speake no wickednesse, and [b] my tongue shall vtter no deceit.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnesse, and wil not forsake it: mine heart shall not reproue me of my [e] dayes.

7 Mine enemie shall be as the wicked, and he that riseth against mee, as the vnrighteous.

8 For what [f] hope hath the hypocrite when he hath heaped vp riches, if God take away his soule:

9 Will God heare his crie, when trouble commeth vpon him:

10 Will he set his delight on the Almightie: will he call vpon God at all times:

11 I will teach you what is in the hand of [g] God, and I will not conceale that which is with the Almightie.

12 Behold, all ye your selues [h] haue seene it: why then doe you thus vanish [i] in vanitie:

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almightie.

14 If his children be in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall bee buried in death, and his widowes [l] shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare raiment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, [n] hee shall not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shal take him as waters, and a tempest shall carie him away by night.

21 The East winde shall take him away, and he shall depart: and it shall hurle him out of his place.

22 And God shal cast vpon him & not spare, though he would faine flee out of his hand.

23 Euery man shal clap their hands at him, and hisse at him out of their place.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.
b Howsoeuer men iudge of me, yet will I not speake contrary to that, which I haue said, and so not wickedly in betraying the truth.
c Which condemne me as a wicked man, because the hand of God is vpon me.
d I will not confesse that God doeth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much, seeing he shall loose his owne soule?
g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to all.
h That is, these secrete iudgements of God, & yet do not vnderstand them.
i Why maintaine you this errour?
k Thus will God order the wicked and punish him, euen vnto his posteritie.
l None shall lament him.
m Which breedeth in an other mans possession, or garment, but is soone shaken out.
n He meaneth that the wicked tyrants shall not haue a quiet death, nor bee buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

THe siluer surely hath his veine, [a] and the gold his place, where they take it.

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darkenesse, [b] and

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisedome of God. b There is nothing but it is compassed within certaine limits, and hath an end, but Gods wisedome.

he trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, and the waters [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth [e] bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place [f] of saphirs, and the dust of it is golde.

7 There is a path which no foule hath knowen, neither hath the kites eye seene it.

8 The lyons whelpes haue not walked it, nor the lyon passed thereby.

9 He putteth his hand vpon the [g] rockes, and ouerthroweth the mountaines by the rootes.

10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 He bindeth the floods, that they doe not ouerflowe, and the thing that is hid, bringeth he to light.

12 But where is wisedome found? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in mee: the sea also saith, It is not with me.

15 [k] Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious Onix, nor the saphir.

17 The golde nor the chrystall shall bee equal vnto it, nor the exchange shall be for plate of fine golde.

18 No mention shall be made of coral, nor of the [l] gabish: for wisedome is more precious then pearles.

19 The Topaz of Ethiopia shall not bee equall vnto it, neither shall it bee valued with the wedge of pure gold.

20 Whence then commeth wisedome? and where is the place of vnderstanding.

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen?

22 Destruction and death say, Wee haue heard the fame thereof with our eares,

23 But God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, and seeth all that is vnder heauen.

25 To make the weight of the winds, and to weigh the waters by measure.

26 When hee made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: hee prepared it and also considered it.

28 And vnto man hee said, Beholde, *the [o] feare of the Lord is wisedome, and to depart from euil is vnderstanding.

[o] He declareth that man hath so much of this heauenly wisedome, as he sheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 *Iob complaineth of the prosperitie of the time past. 7. 21 His authoritie, 12 iustice and equitie.*

MOreouer Iob proceeded and continued his parable, saying,

2 O that I were as [†] in times past, when God preserued me!

[†] Ebr. moneths before.

3 When his [a] light shined vpon mine head: and when by his light I walked thorow the [b] darkenesse,

[a] When I felt his fauour.

[b] I was free from affliction.

4 As I was in the daies of my youth: when [c] Gods prouidence was vpon my tabernacle:

[c] That is, seemed by euident tokens to bee more present with me.

5 When the Almightie was yet with mee, and my children round about me:

6 When I washed my paths [d] with butter, and when the rocke powred me out riuers of oyle:

[d] By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him.

7 When I went out to the gate, euen to the iudgement seat and when I caused them to prepare my seate in the streete.

8 The yong men saw me, and [e] hid themselues, and the aged arose, and stood vp.

[e] Being ashamed of their lightnesse and afraid of my grauitie.

9 The princes stayed talke, and layd their hand on their [f] mouth.

[f] Acknowledging my wisedome

10 The voyce of princes was hid, & their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heard mee, it blessed me: and when the eye saw me, it gaue witnesse to [h] me.

[g] All that heard me, praised me.

[h] Testifying that I did good iustice.

12 For I deliuered the [i] poore that cryed, and the fatherlesse, and him that had none to helpe him.

[i] Because his aduersaries did so much charge him with wickednesse, he is compelled to render account of his life.

13 [k] The blessing of him that was readie to perish, came vpon me, and I caused the widowes heart to reioyce.

[k] That is, I did succour him that was in distresse, and so he had cause to praise me.

14 I put [l] on iustice, and it couered me: my iudgement was as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, & when I knew not the cause, I sought it out diligently.

[l] I delited to do iustice, as other did to weare costly apparell.

17 I brake also the chawes of the vnrighteous man, & pluckt the pray out of his teeth.

18 Then I said, I shall die in my [m] nest, and I shall multiply my daies as the sand.

[m] That is, at home in my bed, without all trouble, and vnquietnesse.

19 For my roote is [n] spread out by the water, and the dewe shall lie vpon my branch.

[n] My felicitie doth increase.

20 My glory shall renue toward mee, and my bow shalbe restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

[o] That is, was pleasant vnto them.

22 After my wordes they replied not, and my talke [o] dropped vpon them.

[p] As the raine ground thirsteth for the raine.

23 And they waited for mee, as for the raine, and they opened their mouth [p] as for the latter raine.

[q] That is, they thought it not to be ceased, or they thought not that I would render vnto them.

24 If I [q] laughed on them, they beleeued it

c Meaning, him that dwelleth thereby.
d Which a man cannot wade thorow.
e That is, corne, and vnderneath is brimstone or cole, which easily conceiueth fire.
f He alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither foules nor beasts can enter.
g After that he hath declared the wisedome of God in the secrets of nature, he describeth his power.
h Though Gods power, and wisedome may be vnderstand in earthly things, yet his heauenly wisedome cannot be atteined vnto.
i It is to hie a thing for a man to attaine vnto in this world.
k It can neither be bought for gold nor precious stones, but is onely the gift of God.
l Which is thought to be a kinde of precious stone.
m Meaning, that there is no natural meanes whereby man might attaine to the heauenly wisedome: which he meaneth by the foules, that flie hie.
n He maketh God onely the author of this wisdome, and the giuer thereof.
*Proverb. 1.7.

not: neither did they cause the light of my countenance[r] to fall.

r They were afraid to offend me, and cause me to be angry.

25 I appointed out[s] their way, and did sit as chiefe, and dwelt as a King in the armie, and like him that comforteth the mourners.

s I had them at commandement.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11.21. because of his adversitie and affliction. 23 Death is the house of all flesh.

BUt now they that are yonger then I, mock me: yea, they whose fathers I haue refused to set with the[b] dogs of my flocks.

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me.

b Meaning, to be my shepheards, or to keepe my dogs.

2 For whereto should the strength of their hand haue serued me, seeing age[c] perished in them?

c That is, their fathers died for famine before they came to age.

3 For pouertie and famine they were solitarie, fleeing into the wildernesse, which is darke, desolate and waste.

4 They cut vp ‖ nettles by the bushes, and the iuniper rootes was their meat.

‖ Or, mallowes.

5 They were[d] chased forth from among men: they shouted at them, as at a thiefe.

d Iob sheweth that these that mocked him in his affliction, were like to their fathers wicked, and lewde fellowes, such as he here describeth.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

8 They were the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their[e] song, and I am their talke.

e They make songes of me, and mocke at my miserie.

10 They abhorre mee, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my[f] cord and humbled me, [g] they haue loosed the bridle before me.

f God hath taken from me the force, credite and authoritie, wherewith I kept the in subiection.

g He said that the yong men when they saw him, hid themselues, as Chap. 29.8 and now in his misery they were impudent and licentious.

12 The youth rise vp at my right hand: they haue pusht my feet, and haue trode on me as on the[h] paths of their destruction.

h That is, they sought by all meanes how they might destroy me.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none[i] helpe.

i They neede none to helpe them.

14 They came as a great breach of waters: and[k] vnder this calamitie they come on heaps.

k By my calamitie they tooke an occasion against me.

15 Feare is turned vpon mee: and they pursue my soule as the winde, and mine health passeth away as a cloude.

16 Therefore my soule is now[l] powred out vpon mee, and the dayes of affliction haue taken hold on me.

l My life faileth me, and I am as halfe dead.

17 [m] It pearced my bones in the night, and my sinewes take no rest.

m Meaning, sorow.

18 For the great vehemencie is my garment changed, which compassed mee about as the collar of my coate.

19 [n] He hath cast me into the myre, and I and become like ashes and dust.

n That is, God hath brought me into contempt.

20 When I cry vnto thee, thou doest not hear me, neither regardest me, when I stand vp.

21 Thou turnest thy selfe[o] cruelly against me, and art enemie vnto me with the strength of thine hand.

o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was carried beside himselfe.

22 Thou takest me vp and causest mee to ride vpon [p] the winde, & makest my ‖ strength to faile.

p He compareth his afflictions to a tempest or whirlewinde.

‖ Or, wisedome, or Law.

23 Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.

24 Doubtlesse none can stretch his hand [q] vnto the graue, though they cry in his destruction.

q None can deliuer me thence though they lament at my death.

25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, [r] euill came vpon me: and when I waited for light, there came darkenesse.

r In stead of comforting they mocked at me.

27 My bowels did boyle without rest: for the daies of affliction are come vpon me.

28 I went mourning [s] without sunne: I stood in the congregation, [t] and cryed.

s Not delighting in any worldly thing, no not so much, as in the vse of the sunne.

t Lamenting them that were in affliction, and mouing others to pitie them.

29 I am a brother to the [u] dragons, and a companion to the ostriches.

u I am like the wilde beasts that desire most solitary places.

30 My skinne is blacke vpon mee, and my bones are burnt with [x] heate.

x With the heat of affliction.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that wepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine[a] eyes, why then should I thinke on a[b] mayde?

a I kept mine eyes from all wanton lookes.

b Would not God then haue punished me?

2 For what portion should I haue of God from aboue? and what inheritance of the Almightie from on hie?

3 Is not destruction to the wicked, and strange punishment to [c] the workers of iniquitie?

c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.

4 Doeth not hee behold my wayes, and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceit,

6 Let God weigh me in the iust balance, and he shall know mine [d] vprightnesse.

d He sheweth wherein his vprightnesse standeth, that is, in as much as hee was blamelesse before men, & sinned not against the second table.

7 If my step hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot haue cleaued to mine hands,

e That is, hath accomplished the lust of mine eye.

8 Let me sow, and let another [f] eate: yea, let my plants be rooted out.

f According to the curse of the law. Deu. 28.33.

9 If mine heart hath bene deceiued by a woman, or if I haue laid waite at the doore of my neighbour,

g Let her be made a slaue.

10 Let my wife [g] grinde vnto another man, and let other men bow downe vpon her:

11 For this is a wickednesse, and iniquitie to be condemned:

h He sheweth that albeit man neglect the punishment of adulterie, yet the wrath of God will neuer cease till such be destroyed.

12 Yea, this is a fire that shall deuoure [h] to destruction, and which shall roote out all mine

mine increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my maide, when they [i] did contend with me,

14 What then ſhall I doe when [k] God ſtandeth vp? and when he ſhall viſit me, what ſhall I anſwere?

15 Hee that hath made mee in the wombe, hath he not made [l] him? hath not he alone faſhioned vs in the wombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widowe [m] to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth hee hath growen vp with me [n] as with a father, and from my mothers wombe I haue beene a guide vnto her.)

19 If I haue ſeene any periſh for want of clothing, or any poore without couering,

20 If his loynes haue not bleſſed mee becauſe he was warmed [o] with the fleece of my ſheep,

21 If I haue lift [o] vp mine hand againſt the fatherleſſe, when I ſawe that I might helpe him in the gate,

22 Let mine arme fall from my ſhoulder, and mine arme be broken from the bone.

23 For Gods puniſhment was [q] fearefull vnto mee, and I could not be deliuered from his highneſſe.

24 If I made gold mine hope, or haue ſaid to the wedge of gold, Thou art my confidence,

25 If I reioyce becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the [r] ſunne, when it ſhined, or the moone walking in her brightneſſe,

27 If mine heart did flatter mee in ſecret, or if my mouth did kiſſe mine [ſ] hand,

28 (This alſo had beene an iniquitie to be condemned: for I had denied the God [t] aboue)

29 If I reioyced at his deſtruction that hated mee, or was mooued to ioy when euill came vpon him,

30 Neither haue I ſuffered my mouth to ſinne, by wiſhing a curſe vnto his ſoule.

31 Did not the men of my [u] Tabernacle ſay, Who ſhall giue vs of his fleſh? we can not be ſatisfied.

32 The ſtranger did not lodge in the ſtreet, but I opened my doores vnto him, that went by the way.

33 If I haue hid [x] my ſinne, as Adam, concealing mine iniquitie in my boſome,

34 Though I could haue made afraide a great multitude, yet the moſt contemptible of the families did [y] feare me: ſo I kept [z] ſilence, and went not out of the doore.

35 Oh that I had ſome to heare mee! behold my [a] ſigne that the Almightie will witneſſe for mee: though mine aduerſarie ſhould write a booke againſt me,

36 Would not I take it vpon my ſhoulder, and bind it as [b] a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a [c] prince.

38 If my land [d] crie againſt me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof without ſiluer: or if I haue grieued [e] the ſoules of the maſters thereof,

40 Let thiſtles grow in ſtead of wheat and cocle in the ſtead of barley.

THE [f] WORDES OF IOB ARE ENDED.

CHAP. XXXII.

2 *Elihu reproueth them of folly.* 8 *Age maketh not a man wiſe, but the ſpirit of God.*

SO theſe three men ceaſed to anſwere Job, becauſe he † eſteemed himſelfe iuſt.

2 Then the wrath of Elihu the ſonne of Barachel the [a] Buzite, of the familie of [b] Ram, was kindled: his wrath, I ſay, was kindled againſt Job, becauſe he iuſtified himſelfe [c] more then God.

3 Alſo his anger was kindled againſt his three friends, becauſe they could not find an anſwere, and yet condemned Job.

4 (Now Elihu had waited till Job had ſpoken: for [d] they were more ancient in yeeres then he,)

5 So when Elihu ſawe, that there was none anſwere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the ſonne of Barachel, the Buzite anſwered, and ſaid, I am yong in yeres, and ye are ancient: therefore I doubted, and was afraid to ſhew you mine opinion.

7 For I ſaid, The [e] daies ſhall ſpeake, and the multitude of yeeres ſhall teach wiſedome.

8 Surely there is a ſpirit in man, [f] but the inſpiration of the Almightie giueth vnderſtanding.

9 Great men are not alway wiſe, neither doe the aged alway vnderſtand iudgement.

10 Therefore I ſay, Heare me, and I will ſhew alſo mine opinion.

11 Behold, I did waite vpon your words, and hearkened vnto your knowledge, whiles you ſought out reaſons.

12 Yea, when I had conſidered you, loe, there was none of you that reproued Job, nor anſwered his words:

13 Leſt yee ſhould ſay, Wee haue [h] found wiſedome: for God hath caſt him downe, and no man.

14 Yet hath [i] hee not directed his words to me, neither will I anſwer [k] him by your words.

15 Then they feared, anſwered no more, but left off their talke.

16 When I had waited (for they ſpake

i When they thought themſelues euill intreated by me.
k If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?
l He was moued to ſhew pitie vnto ſeruants, becauſe they were Gods creatures as he was.
m By long waiting for her requeſt.
n He nouriſhed the fatherleſſe and maintained the widowes cauſe.
o To oppreſſe him and doe him iniurie.
p Let me not in pieces.
q I refrained not from ſinning for feare of men, but becauſe I feared God.
r If I was proud of my worldly proſperitie and felicitie, which is meant by the ſhining of the ſunne and brightneſſe of the moone.
ſ If mine owne doings delighted me.
t By putting confidence in any thing, but in him alone.
u My ſeruants moued me to be reuenged of mine enemie, yet did I neuer with him hurt.
x And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men and not before God.
y That is, I reuerenced y moſt weake and contemned, and was afraid to offend them.
z I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.
a This is a ſufficient token of my righteouſnes, that God is my

b Should not this booke of his accuſations be a pitifull and commendation to me?
c I will make him account of all my life, without feare.
d As though I had withholden their wages that laboured in it.
e Meaning, that he was no briber nor extortioner.
f That is, the talke which he had with his three friends.

† Ebr. was iuſt in his owne eyes.

a Which came of Buz the ſonne of Nahor Abrahams brother.
b Or, as the Chalde paraphraſt readeth, Abram.
c By making himſelfe innocent, and by charging God of rigour.
d That is, the three mentioned before.

e Meaning, the ancient, which haue experience.
f It is a ſpeciall gift of God that man hath vnderſtanding, and commeth neither of nature, nor by age.

g To proue that Jobs affliction came for his ſinnes.

h And flatter your ſelues, as though you had ouercome him.

i To wit, Job.
k He vſeth almoſt the like arguments, but without taunting, & reproch.

not, but ſtood ſtill and anſwered no more.)

17 Then anſwered I in my turne, and I ſhewed mine opinion.

18 For I am full of [l] matter, and the ſpirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the new bottles that breake.

20 Therefore will I ſpeake, that I may take breath: I will open my lippes, and will anſwere.

21 I will not now accept the perſon of man, [m] neither will I giue titles to man.

22 For I may not giue [n] titles, leſt my Maker ſhould take me away ſuddenly.

CHAP. XXXIII.

5 Elihu accuſeth Iob of ignorance. 14 Hee ſheweth that God hath diuers meanes to inſtruct man and to drawe him from ſinne. 19. 29. He afflicteth man and ſuddenly deliuereth him. 26 Man being deliuered giueth thankes to God.

WHerefore, Iob, I pray thee, heare my talke, & hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath ſpoken in my mouth.

3 My words are in the vprightneſſe of mine heart, and my lippes ſhall ſpeake pure knowledge.

4 The [a] Spirit of God hath made me, and the breath of the Almightie hath giuen mee life.

5 If thou canſt giue mee anſwere, prepare thy ſelfe, and ſtand before me.

6 Behold, I am according to thy wiſh in [b] Gods ſtead: I am alſo formed of the clay.

7 Behold, my terrour ſhall not feare thee, neither ſhall mine hand [c] be heauie vpon thee.

8 Doubtleſſe thou haſt ſpoken in mine eares, & I haue heard the voyce of thy words.

9 I am [d] cleane, without ſinne: I am innocent, and there is none iniquitie in me.

10 Lo, he hath found occaſions againſt me, and counted me for his enemie.

11 He hath put my feete in the ſtockes, and looked narowly vnto my pathes.

12 Behold, in this haſt thou not done right: I will anſwere thee, that God is greater then man.

13 Why doeſt thou ſtriue againſt him: for hee doth not [e] giue account of all his matters.

14 For God ſpeaketh [f] once or twiſe, and one ſeeth it not.

15 In dreames and viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon their beds,

16 Then he openeth the eares of men, euen by their corrections, which he [h] had ſealed,

17 That hee might cauſe man to turne away from his enterpriſe, & that hee might hide the [i] pride of man,

18 And keepe backe his ſoule from the pit, and that his life ſhould not paſſe by the ſword.

19 He is alſo ſtriken with ſorow vpon his bed, and the griefe of his bones is ſore.

20 So that his [k] life cauſeth him to abhorre bread, and his ſoule daintie meate.

21 His fleſh faileth that it cannot be ſeene, and his bones which were not ſeene, clatter.

22 So his ſoule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] meſſenger with him, or an interpreter, one of a thouſand [n] to declare vnto man his righteouſneſſe,

24 Then will he haue [o] mercie vpon him, and will ſay, [p] Deliuer him, that hee goe not downe into the pit: for I haue receiued a reconciliation.

25 Then ſhall his fleſh bee [q] as freſh as a childes, and ſhal returne as in the dayes of his youth.

26 He ſhal pray vnto God, and he wil be fauourable vnto him, and hee ſhall ſee his face with ioy: for hee will render vnto man his [r] righteouſneſſe.

27 He looketh vpon men, and if one ſay, I haue ſinned, and [ſ] peruerted righteouſnes, and it did not profit [t] me,

28 [u] He will deliuer his ſoule from going into the pit, and his life ſhall ſee the light.

29 Loe, all theſe things will God worke [x] twiſe or thriſe with a man,

30 That hee may turne backe his ſoule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe ſilence, and I will ſpeake.

32 If there be [y] matter, anſwere me, and ſpeake: for I deſire to [z] iuſtifie thee.

33 If thou haſt not, heare mee: holde thy tongue, and I will teach thee wiſedome.

1 I haue conceiued in my minde great ſtore of reaſons.
m I will neither haue regard to riches, credit, nor authoritie, but will ſpeake the very trueth.
n The Ebrewe word ſignifieth, to change the name, as to call a foole a wiſe man: meaning that he would not ſtoke the truth to flatter men.
a I confeſſe the power of God, and am one of his, therfore thou oughteſt to heare mee.
b Becauſe Iob had wiſhed to diſpute his cauſe with God, Cha. 16.21. ſo that he might doe it without feare, Elihu ſaid, he will reaſon in Gods ſtead, whom he needeth not to feare, becauſe he is a man made of the ſame matter that he is.
c I wil not handle thee ſo roughly as theſe others haue done.
d He repeateth Iobs words, whereby he proteſted his innocencie in diuers places, but ſpecially in the 13. 16. and 30. Chapters.
e The cauſe of his iudgements is not alwaies declared to man.
f Though God by ſundry examples of his iudgements ſpeake vnto man, yet the reaſon thereof is not knowen: yea and though God ſhould ſpeake, yet he is not vnderſtoode.
g God ſaith he ſpeaketh commonly, either by viſions to teach vs the cauſe of his iudgements, or elſe by afflictions, or by his meſſenger. *h* That is, determined to ſend vpon them.
i He ſheweth for what end God ſendeth afflictions: to beate downe mans pride, & to turne from euill.
k That is, his paineful and miſerable life.
l To them that ſhall bury him.
m A man ſent of God to declare his will.
n A ſinguler man and as one choſen out of a thouſand which is able to declare the great mercies of God vnto ſinners: and wherein mans righteouſnes ſtandeth, which is through the iuſtice of Ieſus Chriſt and faith therein.
o He ſheweth that it is a ſure token of Gods mercie toward ſinners, when he cauſeth his word to be preached vnto them.
p That is, the miniſter ſhall by the preaching of the word pronounce vnto him the forgiuenes of his ſinnes.
q He ſhall feele Gods fauour and reioyce: declaring hereby, wherein ſtandeth the true ioy of the faithfull: and that God will reſtore him to health of body, which is a token of his bleſſing.
r God will forgiue his ſinnes and accept him as iuſt.
ſ That is, done wickedly.
t But my ſinne hath bene the cauſe of Gods wrath toward mee.
u God will forgiue the penitent ſinner.
x Meaning, oft times, euen as oft as a ſinner doth repent.
y If thou doubt of any thing, or ſee occaſion to ſpeake againſt it.
z That is, to ſhew thee wherein mans iuſtification conſiſteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that he calleth himſelfe righteous. 12 He ſheweth that God is iuſt in his iudgement. 24 God deſtroyeth the mightie. 30 By him the hypocrite reigneth.

MOreouer Elihu anſwered, and ſaid,

2 Heare my words, ye [a] wiſe men, and hearken vnto me, ye that haue knowledge.

3 For the eare trieth the words, as the mouth taſteth meate.

4 Let vs ſeeke [b] iudgement among vs, and let vs know among our ſelues what is good.

5 For Iob hath ſaid, I am righteous, and God hath taken [c] away my iudgement.

a Which are eſteemed wiſe of the world.
b Let vs examine the matter vprightly.
c That is, hath afflicted me without meaſure.

6 Should

6 Should I lie in my [d] right? my wound of the arrow is [e] grieuous without my ſinne.

7 What man is like Iob, that drinketh [f] ſcornefulneſſe like water?

8 Which goeth in the [g] company of them that worke iniquity, and walketh with wicked men?

9 For he hath ſaid, [h] It profiteth a man nothing that he ſhould [i] walke with God.

10 Therefore hearken vnto me, yee men of wiſedom, God forbid that wickednes ſhould be in God, and iniquity in the Almighty.

11 For hee will render vnto man according to his worke, and cauſe euery one to find according to his way.

12 And certainely God will not do wickedly, neither will the Almightie peruert iudgement.

13 Whome * hath he appointed ouer the earth beſide himſelfe? or who hath placed the whole world?

14 If hee ſet his heart vpon man, and gather vnto himſelfe his ſpirit [l] and his breath,

15 All fleſh ſhall periſh together, and man ſhall returne vnto duſt.

16 And if thou haſt vnderſtanding, heare this, and hearken to the voice of my words.

17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is moſt iuſt?

18 Wilt thou ſay vnto a King, Thou art [n] wicked? or to princes, Ye are vngodly?

19 How much leſſe to him that accepteth not the perſons of princes, and regardeth not the rich, more then the poore? for they bee all the worke of his hands.

20 They ſhall die ſuddenly, [o] and the people ſhall bee troubled at midnight, [p] and they ſhall paſſe forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he ſeeth all his goings.

22 There is no darkeneſſe nor ſhadow of death, that the workers of iniquity might bee hid therein.

23 For hee will not lay on man ſo much, that hee ſhould [q] enter into iudgement with God.

24 Hee ſhall breake the mighty without [r] ſeeking, and ſhall ſet vp other in their ſtead.

25 Therefore ſhal he declare their [s] works: he ſhall turne the [t] night, and they ſhall be deſtroyed:

26 He ſtriketh them as wicked men in the places of the [u] ſeers,

27 Becauſe they haue turned backe from him, and would not conſider all his wayes.

28 So that they haue cauſed the voyce of the poore to [x] come vnto him, & hee hath heard the crie of the afflicted.

29 And when he giueth quietnes, who can make trouble? and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Becauſe the [y] hypocrite doth reigne, and becauſe the people are ſnared,

31 Surely it appertaineth vnto God [z] to ſay, I haue pardoned, I will not deſtroy.

32 [a] But if I ſee not, teach thou me: if I haue done wickedly, I will do no more.

33 Will hee perfourme the thing through [b] thee? for thou haſt reproued [c] it, becauſe that thou haſt choſen, and not I, now ſpeake what thou knoweſt.

34 Let men of vnderſtanding tell me, and let a wiſe man hearken vnto me.

35 Iob hath not ſpoken of knowledge: neither were his words according to wiſdome.

36 I deſire [γ] Iob may be [d] tried, vnto the end touching the anſweres for wicked men.

37 For he [e] addeth rebellion vnto his ſinne: he clappeth his hands among vs, and multiplieth his words againſt God.

d Should I ſay, I am wicked, being an innocent.
e I am ſorer puniſhed then my ſinne deſerueth.
f Which is compelled to receiue the reproch and ſcornes of many for his fooliſh words.
g Meaning, that Iob was like to the wicked, becauſe he ſeemed not to glorifie God and ſubmit himſelfe to his iudgements.
h He wreſteth Iobs words, who ſaid that Gods children are oftentimes puniſhed in this world, and the wicked goe free.
i That is, liue godly, as Gen. 5.22.
* Chap. 36.23.
k To deſtroy him.
l The breath of life which hee gaue man.
m If God were not iuſt, how could he gouerne the world?
n If man of nature feare to ſpeake euill of ſuch as haue power, then much more ought they to be afraid to ſpeake euill of God.
o When they looke not for it.
p The meſſengers of deſtruction that God ſhall ſend.
q God doeth not afflict man aboue meaſure, ſo that he ſhould haue occaſion to contend with him.
r For all his creatures are at hand to ſerue him, ſo that he needeth not to ſeek for any other army.
ſ Make them manifeſt that they are wicked.
t Declare the things that were hid.
u Meaning, openly in the ſight of all men.
x By their cruelty and extortion.
y When tyrants ſit in the throne of iuſtice, which vnder pretence of executing iuſtice are but hypocrites & oppreſſe the people, it is a ſigne that God hath drawen back his countenance and fauour from that place.
z Only it belongeth to God to moderate his corrections, and not vnto man.
a Thus Elihu ſpeaketh in the perſon of God, as it were mocking Iob, becauſe he would be wiſer then God.
b Will God vſe thy counſell in doing his works.
c Thus hee ſpeaketh in the perſon of God, as though Iob ſhould chuſe and refuſe affliction at his pleaſure.
d That he may ſpeake as much as he can, that wee may anſwere him and all the wicked that ſhall vſe ſuch arguments.
e Hee ſtandeth ſtubburnely in the maintenance of his cauſe.

CHAP. XXXV.

6 Neither doeth godlineſſe profite, or vngodlineſſe hurt God, but man. 13 The wicked cry vnto God, and are not heard.

ELihu ſpake moreouer, and ſaid,

2 Thinkeſt thou this right that thou haſt ſaid, I am [a] more righteous then God?

3 For thou haſt ſaid, What profiteth it thee, and what auaileth it mee, to purge mee from my ſinne?

4 Therefore wil I anſwere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and ſee & behold the [c] clouds which are higher then thou.

6 If thou ſinneſt, what doeſt thou [d] againſt him? yea, when thy ſinnes be many, what doeſt thou vnto him?

7 If thou be righteous, what giueſt thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes may hurt a man as thou art: and thy righteouſnes may profite the ſonne of man.

9 They cauſe many that are oppreſſed, [e] to crie, which crie out for the violence of the mighty.

10 But none ſayeth, Where is God that made me, which giueth ſongs in the night?

11 Which teacheth vs more then [γ] beaſts of the earth, and giueth vs more wiſdome then the foules of the heauen.

12 Then they cry becauſe of the violence of the wicked, but [f] he anſwereth not.

13 Surely God will not heare vanity, neither will the Almighty regard it.

a Iob neuer ſpake theſe words: but becauſe he maintained his innocency, it ſeemed as though he would ſay, that God reputed him without iuſt cauſe.
b Such as are in the like error.
c If thou canſt not controll the clouds, wilt thou preſume to inſtruct God?
d Neither doth thy ſin hurt God, nor thy iuſtice profit him: for he will be glorified without thee.
e The wicked may hurt man and cauſe him to crie, who if he ſought to God which ſendeth comfort, ſhould be deliuered.
f Becauſe they pray not in faith, as feeling Gods mercies.

14 Although

14 Although thou sayest to God, Thou wilt not regard it, yet [s] iudgement is before him, trust thou in him.

15 But now because his anger hath not visited, nor called to count the euill with great extremity,

16 Therefore Iob [h] openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 and his iustice, 9 And wherefore he punisheth. 13 The property of the wicked.

ELihu also proceeded and said,

2 Suffer me a little, and I will instruct thee: for I haue yet to speak on Gods behalfe.

3 I will fetch [a] my knowledge a farre off, and will attribute righteousnesse vnto my Maker.

4 For truely my words shall not be false, and he that is [b] perfect in knowledge, speaketh with thee.

5 Behold, the mighty God casteth away none that is [c] mighty and valiant of courage.

6 [d] He maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with [e] Kings in the throne, where he placed them for euer: thus they are exalted.

8 And if they be bound in fetters, and tyed with the coards of affliction,

9 Then will he shew them their [f] worke, and their sins, because they haue bene proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquity.

11 *If they obey and serue him, they shal end their dayes in prosperity, and their yeeres in pleasures.

12 But if they wil not obey, they shal passe by the sword, and perish [g] without knowledge.

13 But the hypocrites [h] of heart increase the wrath: for they [i] call not when he bindeth them.

14 Their soule dieth in [k] youth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would hee haue taken thee out of the streight place into a broad place, and not shut vp beneath: and [l] that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the [m] iudgement of the wicked, though iudgement and equitie maintaine all things.

18 [n] For Gods wrath is, lest he should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? he regardeth not golde, nor all them that excell in strength.

20 [o] Be not carefull in the night, how hee destroyeth the people out of their place.

21 Take thou heed: look not to [p] iniquity: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men beholde it [q] a farre off.

26 Behold, God is excellent, [r] and we know him not, neither can the number of his yeeres be searched out.

27 When he restraineth the drops of water, the raine [s] powreth downe by the vapour thereof,

28 Which raine the clouds doe drop, and let fall abundantly vpon man.

29 Who can knowe the diuisions of the clouds, and the thunders of his [t] tabernacle?

30 Behold, he spreadeth his light vpon [u] it, and couereth the [x] bottome of the sea.

31 For thereby hee iudgeth [y] the people, and giueth meat abundantly.

32 He couereth the light with the clouds, and commandeth them to go [z] against it.

33 [a] His companion sheweth him thereof, and there is anger in rising vp.

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g God is iust, howsoeuer thou iudgest of him.

h For if he did punish thee as thou deseruest, thou shouldest not be able to open thy mouth.

a He sheweth that when wee speake of God, we must lift vp our spirits, more hie then our naturall sense is able to reach.

b Thou shalt perceiue that I am a faithful instructour, and that I speake to thee in the name of God.

c Strong and constant, and of vnderstanding: for these are the gifts of God, and he loueth them in man: but forasmuch as God punishes now Iob, it is a signe that these are not in him.

d Therefore he will not preserue the wicked: but to the humble and afflicted heart he will shew grace.

e He preferreth the godly to honour.

f He will moue their hearts to feele their sinnes that they may come to him by repentance as he did Manasseh.

*Isa. 1. 19.

g That is, in their folly or obstination, and so shall be cause of their owne destruction.

h Which are maliciously bent against God and flater themselues in their vices.

i When they are in affliction they seeke not to God for succour, as Asa. 2. Chron. 16. 12. Reue. 16. 11.

k They die of some vile death, and that before they come to age.

l If thou hadst beene obedient to God, hee would haue brought thee to libertie and wealth.

m Thou art altogether after the maner of the wicked: for thou doest murmure against the iustice of God.

n God doeth punish thee, lest thou shouldest forget God in thy wealth, and so perish.

o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.

p And so murmure against God through impatiencie.

q The works of God are so manifest, that a man may see them a far off, and know God by the same.

r Our infirmitie hindereth vs, y we cannot attaine to the perfit knowledge of God.

s That is, the raine commeth of those drops of water, which he keepeth in the clouds.

t Meaning of the clouds, which he calleth the Tabernacle of God.

u Vpon the cloud.

x That men cannot come to the knowledge of the springs thereof.

y He sheweth that the raine hath double vse the one, that it declareth Gods iudgments, when it doth ouerflow any places, & the other that it maketh the land fruitfull.

z That is, one cloude to bush against another.

a The cold vapour sheweth him: that is, the cloud of the hote exhalation, which being taken in the cold cloud mounteth vp toward the place where the the fire is, and so anger is ingendred: that is, noyse and thunderclaps.

CHAP. XXXVII.

2 Elihu proueth that the vnsearchable wisdom of God is manifest by his works, 4 As by the thunders, 6 The snow, 9 The whirlewind, 14 And the raine.

AT this also mine heart is [a] astonied, and is mooued out of his place.

2 Heare the [b] sound of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noise soundeth: he thundreth with the voyce of his maiesty, and he will not stay [c] them when his voice is heard.

5 God thundreth marueilously with his voyce: hee worketh great things, which wee know not.

6 For he saith to the snow, Be thou vpon the earth: [d] likewise to the small raine and to the great raine of his power.

7 With the force thereof he [e] shutteth vp

a At the marueiling of the thunder and lightnings: wherby he declareth that the faithful are liuely touched with the Maiesty of God, when they behold his works.

b That is, the thunder, whereby he speaketh to men to waken their dulnes, and to bring them to the consideration of his works.

c Meaning, the raines and thunders.

d So that neither small raine nor great, snow nor any thing els

e By raines and thunders God commeth without Gods appoyntment.

e By raines and thunders God compelleth men to keepe themselues within their houses.

euery

euery man, that all men may know his worke.

8 Then the beaſtes go into the deune, and remaine in their places.

9 The whirlewinde commeth out of the South, and the cold from the [f] Northwind.

10 At the breath of God the froſt is giuen, and the breadth of the waters [g] is made narrow.

11 He maketh alſo the clouds to [h] labour, to water the earth, and ſcattereth the cloud of [i] his light.

12 And it is turned about by his gouernment, that they may doe whatſoeuer he commandeth them vpon the whole world:

13 Whether it bee for [k] puniſhment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken vnto this, O Iob: ſtand and conſider the wondrous works of God.

15 Diddeſt thou know when God diſpoſed them: and cauſed the [l] light of his cloud to ſhine:

16 Haſt thou knowen the [m] variety of the cloud, and the wondrous works of him, that is perfit in knowledge:

17 Or how thy clothes are [n] warme, when he maketh the earth quiet through the South wind:

18 Haſt thou ſtretched out the heauens, which are ſtrong, and as a molten [o] glaſſe:

19 Tell vs what we ſhall ſay vnto him: for wee can not diſpoſe our matter, becauſe of [p] darkneſſe.

20 Shall it be [q] told him when I ſpeake: or ſhall man ſpeake when he ſhall be [r] deſtroyed:

21 And now men ſee not the light, [ſ] which ſhineth in the clouds, but the wind paſſeth and cleanſeth them.

22 The [t] brightneſſe commeth out of the North: the praiſe thereof is to God, which is terrible.

23 It is the Almighty: we cannot find him out: he is excellent in power and iudgement, and abundant in iuſtice: he [u] afflicteth not.

24 Let men therefore feare him: for hee wil not regard any that are wiſe in their owne conceit.

f In Ebrew it is called the ſcattering wind, becauſe it driueth away the clouds and purgeth the ayre.
g That is, is frozen vp & dried.
h Gather the vapours, & moue to and fro to water the earth.
i That is, the cloud that hath lightning in it.
k Raine, cold, heat, tempeſts, and ſuch like are ſent of God, either to puniſh man, or to profit the earth or to declare his fauor toward man, as Chap. 36.31.
l That is, the lightning to breake forth in the clouds.
m Which is ſometime changed into raine, or ſnow, or haile, or ſuch like.
n Why thy clothes ſhould keep thee warme when the South wind bloweth, rather then when any other winde bloweth?
o For their clearenеſſe.
p That is, our ignorance: ſignifying that Iob was ſo preſumptuous that hee would controll the workes of God.
q Hath God needе that any ſhould tell him when man murmureth againſt him?
r If God would deſtroy a man, ſhuld he repine?
ſ The cloud ſtoppeth the ſhining of the ſunne, that man can not ſee it till the winde haue chaſed away the cloud:
and if man be not able to attaine to the knowledge of theſe things, how much leſſe of Gods iudgements? t In Ebrew, gold: meaning faire weather and cleare as gold. u Meaning, without cauſe.

3 Gird vp now thy loynes like a man: I [c] will demaund of thee, and declare thou vnto mee.

4 Where waſt thou when I laid the [d] foundations of the earth: declare, if thou haſt vnderſtanding,

5 Who hath laid the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it:

6 Whereupon are the foundations therof ſet: or who laid the corner ſtone thereof:

7 When the ſtarres of the morning [e] prayſed me together, and all the [f] children of God reioyced:

8 Or who hath ſhut vp the ſea with doores, when it iſſued and came forth as out of the wombe:

9 When I made the clouds as a couering thereof, and darkneſſe as the ſwadling bands thereof:

10 When I eſtabliſhed my commandement vpon it, and ſet barres and doores,

11 And ſaid, Hitherto ſhalt thou come, but no farther, and heere [h] ſhall it ſtay thy proude waues.

12 Haſt thou commaunded the [i] morning ſince thy dayes: haſt thou cauſed the morning to know his place:

13 That it might take hold of the corners of the earth, and that the wicked might bee [k] ſhaken out of it:

14 It is turned as clay to faſhion, [l] and all ſtand vp as a garment.

15 And from the wicked their light ſhall be taken away, and the hie arme ſhall bee broken.

16 Haſt thou entred into the bottomes of the ſea: or haſt thou walked to ſeeke out the [m] depth:

17 Haue the gates of death beene opened vnto thee: or haſt thou ſeene the gates of the ſhadow of death:

18 Haſt thou perceiued the breadth of the earth: tell if thou knoweſt all this.

19 Where is the way where light dwelleth: and where is the place of darkneſſe,

20 That thou [n] ſhouldeſt receiue it in the bounds thereof, and that thou ſhouldeſt know the paths to the houſe thereof:

21 Knoweſt thou it, becauſe thou waſt then borne, and becauſe the number of thy dayes is great:

22 Haſt thou entred into the treaſures of the ſnow: or haſt thou ſeene the treaſures of the hayle,

23 Which I haue [o] hid againſt the time of trouble againſt the day of warre and battell:

24 By what way is the light parted, which ſcattereth the Eaſt wind vpon the earth:

25 Who hath diuided the ſpouts for the raine:

c Becauſe he had wiſhed to diſpute with God, Chap. 13.3 God reaſoneth with him to declare his raſhneſs.
d Seeing hee could not iudge of thoſe things which were done ſo long before he was borne, he was not able to comprehend all Gods workes: much leſſe the ſecret cauſes of his iudgements.
e The ſtars and dumbe creatures are ſaid to praiſe God, becauſe his power, wiſedome and goodneſſe is manifeſt and knowen therein.
f Meaning, the Angels.
g As though the great ſea were but as a little babe in y hands of God to turne to and fro.
h That is, Gods decree and commandement, as verſe, 10.
i To wit, to riſe, ſince thou waſt borne?
k Who hauing in the night bene giuen to wickenes, cannot abide the light, but hide themſelues.
l The earth which ſeemed in the night to haue no forme, by the riſing of the ſun is as it were created anew, & all things therein clad with new beauty.
m If thou art not able to ſeeke out y depth of the ſea, how much leſſe art thou able to comprehend the counſell of of God.
n That thou mightеſt appoint it his way and limits.
o To puniſh mine enemies with them, as Exod. 9.18. Ioſh. 10.11.

CHAP. XXXVIII.

1 *God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellency the power, iuſtice and prouidence of the Creator is knowen.*

THen anſwered the Lord vnto Iob out of the [a] whirlewind, and ſaid,

2 Who is this that [b] darkeneth the counſel by words without knowledge:

a That his words might haue greater maieſty, and that Iob might know with whom he had to do. b Which by ſeeking out the ſecret counſel of God by mans reaſon, maketh it more obſcure and ſheweth his owne folly.

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raine: or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wildernesse where there is no man:

27 To fulfil the wild & waste place, and to cause the bud of the herbe to spring forth:

28 Who is the father of the raine: or who hath begotten the drops of the dew:

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen:

30 The waters are hid [p] as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the sweete influences of [q] the Pleiades: or loose the bands of [r] Orion:

32 Canst thou bring forth [s] Mazzaroth in their time: canst thou also guide [t] Arcturus with his sonnes:

33 Knowest thou the course of heauen: or canst thou set [u] the rule thereof in the earth:

34 Canst thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee:

35 Canst thou sende the lightnings that they may walke, and say vnto thee, Loe, heere we are:

36 Who hath put wisdome in the [x] reines: or who hath giuen the heart vnderstanding:

37 Who can number clouds by wisdome: or who can cause to cease the [y] bottles of Heauen,

38 When the earth groweth into hardnes, [z] and the clots are fast together:

p The yce couereth it, as though it were pauen with stone.
q Which stars arise when the sunne is in Taurus, which is the spring time, and bring floures.
r Which starre bringeth in Winter.
s Certaine stars so called, some thinke they were the twelue signes.
t The North starre with those that are about him?
u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?
x In the secret parts of man.
y That is, the clouds wherein the water is conteined as in bottles.
z For when God doeth not open these bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

The bounty and prouidence of God, which extendeth euen to the young rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

a After he had declared Gods workes in the heauens, he sheweth his marueilous prouidence in earth, euen toward the bruite beasts.
b Reade Psal. 147. 9.
c He chiefly maketh mention of wilde goats and hindes, because they bring forth their yong with most difficulty.
d That is, how long they goe with yong?
e They bring forth with great difficultie.

WIlt [a] thou hunt the pray for the lion: or fill the appetite of the lions whelps,

2 When they couch in their places, and remaine in the couert to lie in wait:

3 Who prepareth for the rauen his meat, when his birds [b] cry vnto God, wandering for lacke of meat:

4 Knowest thou the time when the wild goats bring forth yong: or doest thou marke when the [c] hindes doe calue:

5 Canst thou number the moneths that they [d] fulfill: or knowest thou the time when they bring forth:

6 They bow themselues: they [e] bruise their yong, and cast out their sorrowes.

7 Yet their young waxe fat, and grow vp with corne: they go forth and returne not vnto them.

8 Who hath set the wilde asse at libertie: or who hath loosed the bondes of the wilde asse:

9 It is I which haue made the wildernesse his house, and the [f] salt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the crie of the driuer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Unicorne [g] serue thee: or will he tary by thy cribbe:

13 Canst thou bind the Unicorne with his band to labour in the furrow: or wil he plow the valleys after thee:

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him:

15 Wilt thou beleeue him, that he wil bring home thy seed, and gather it vnto thy barne:

16 Hast thou giuen the pleasant wings vnto the peacocks: or wings and feathers vnto the ostrich:

17 Which leaueth his egges in the earth, and maketh [h] them hote in the dust,

18 And forgetteth that the foot might scatter them, or that the wild beast might breake them.

19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauelled [i] in vaine.

20 For God hath depriued him of [k] wisedome, and hath giuen him no part of vnderstanding.

21 When [l] time is, he mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength: or couered his necke with [m] neying:

23 Hast thou made him afraid as the grashopper: his strong neying is fearefull.

24 Hee [n] diggeth in the valley, and reioyceth in his strength: he goeth forth to meet the harnessed man.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword.

26 Though the quiuer rattle against him, the glittering speare and the shield.

27 He [o] swalloweth the ground for fiercenesse and rage, and he beleeueth not that it is the noyse of the trumpet.

28 He saith among the trumpets, Ha, ha: he smelleth the battel a farre off, and the noise of the captaines, and the shouting.

29 Shall the Hauke flie by thy wisedome, stretching out his wings toward the [p] South:

30 Doth the Eagle mount vp at thy commandement, or make his nest on hie:

31 Shee abideth and remaineth in the rocke, euen vpon the top of the rocke, and the tower.

32 From thence she spieth for meate, and her eyes behold a farre off,

f That is, the barren ground where no good fruits do grow.
g Is it possible to make the unicorne tame? signifying, that if man cannot rule a creature, that it is much more impossible that he should appoint the wisedome of God, whereby he gouerneth all the world.
h They write that the ostrich couereth her egs in the sand, and because the countrey is hote and the sunne still keepeth them warme, they are hatched.
i If he should take care for them.
k That is, to haue a care and naturall affection toward his yong.
l When the yong ostrich is growen vp he ouerrunneth the horse.
m That is, giuen him courage? which is meant by neying & shaking his mane: for with his breath he couereth his necke.
n He beateth with his hoofe.
o He so rideth the ground, that it seemeth nothing vnder him.
p That is, when cold commeth to fly into the warm countries.

33 His yong ones also sucke vp blood: and where the slaine are, there is he.

34 Moreouer, the Lord spake vnto Iob, and said,

q Is this the way for a man that will learne, to striue with God? which thing he reproueth in Iob.

35 Is this to q learne, to striue with the Almighty? he that reproueth God, let him answere to it.

r Whereby he sheweth that he repenteth, and desired pardon for his faults.

36 ¶ Then Iob answered ye Lord, saying,

37 Behold, I am r vile: what shall I answere thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answere no more, yea, twise, but I will proceede no further.

CHAP. XL.

2 How weak mans power is, being compared to the works of God: 10 Whose power appeareth in the creation, and gouerning of the great beasts.

A Gaine the Lord answered Iob out of the * whirlewind, and said,

* Chap. 38.1.

2 Gird vp now thy loines like a man: I will demand of thee, & declare thou vnto me.

a Signifying, that they that iustifie themselues, condemne God agaynst.

3 Wilt thou disanull a my iudgment? or wilt thou condemne me, that thou mayest bee iustified?

4 Or hast thou an arme like God? or doest thou thunder with a voice like him?

b Meaning, that these were proper vnto God, and belonged to no man.

5 Decke thy selfe now with b maiesty and excellency, and aray thy selfe with beauty and glory.

6 Cast abroade the indignation of thy wrath, and behold euery one that is proud, and abase him.

7 Looke on euery one that is arrogant, and bring him low: and destroy the wicked in their place.

8 Hide them in the dust together, and bind c their faces in a secret place.

c Saue them to die if thou canst.

d Prouing hereby that whosoeuer attributeth to himselfe power & ability to saue himselfe, maketh himselfe God.

9 Then will I confesse vnto thee also, that thy right hand can d saue thee.

e This beast is thought to be the elephant, or some other which is vnknowen.

f Whom I made as well as thee.

g This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lion, nothing were able to resist him or content him.

10 ¶ Behold now * Behemoth (whom I made f with thee) which eateth g grasse as an ox.

11 Beholde now, his strength is in his loines, and his force is in the nauil of his belly.

12 When hee taketh pleasure, his taile is like a cedar: the sinews of his stones are wrapt together.

13 His bones are like staues of brasse, and his small bones like staues of yron.

h He is the chiefe of the waies of God: i he that made him, will make his sword to approch vnto him.

i Though man dare not come neere him, yet God can kil him.

14 h He is the chiefe of the waies of God: i he that made him, will make his sword to approch vnto him.

15 Surely the mountains bring him forth grasse, where all the beasts of the field play.

16 Lieth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadowe? or can the willowes of the riuer compasse him about?

18 Behold, he spoileth the riuer, k and hasteth not: he trusteth that he can draw vp Iorden into his mouth.

k He drinketh at leasure, & feareth no body.

19 He taketh it with his eyes, & thrusteth his nose thorow whatsoeuer meeteth him.

20 ¶ Canst thou draw out l Leuiathan with an hook, and with a line which thou shalt cast downe vnto his tongue?

l Meaning, the whale.

21 Canst thou cast an hooke into his nose? canst thou pierce his iawes with an angle?

22 Will he make many m prayers vnto thee, or speake thee fayre?

m Because he feareth lest thou shouldest take him.

23 Will hee make a couenant with thee? and wilt thou take n him as a seruant for euer?

n To do thy businesse, and be at thy commandement.

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maids?

25 Shall the companions banquet with him? shall they diuide him among the Marchants?

26 Canst thou fil the basket with his skin? or the fishpanier with his head?

27 Lay thine hand vpon him: remember o the battell, and doe no more so.

o If thou once consider the danger, thou wilt not meddle with him.

28 Behold, p his hope is in vaine: for shall not one perish euen at the sight of him?

p To wit, that trusteth to take him.

CHAP. XLI.

1 By the greatnes of this monster Leuiathan God sheweth his greatnes, and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp. Who is hee then that can stand a before mee?

a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator.

2 Who hath preuented me that I should b make an end? All vnder heauen is mine.

b Who hath taught me to accomplish my worke?

3 I will not keepe silence concerning c his parts, nor his power nor his comely proportion.

c The parts and members of the whale.

4 Who can discouer the face d of his garment? or who shall come to him with a double e bridle?

d That is, who dare pull off his skinne?

e Who dare put a bridle in his mouth?

5 Who shall f open the doores of his face? his teeth are fearefull round about.

f Who dare look in his mouth?

6 The maiesty of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no wind can come betweene them.

8 One is ioyned to another: they sticke together, that they cannot be sundered.

9 His nieslings g make the light to shine, and his eyes are like the eye lids of the morning.

g That is, castech out flames of fire.

10 Out of his mouth goe lampes, and sparkes of fire leape out.

11 Out of his nostrils commeth out smoke as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and h labour is reiected before his face.

h Nothing is painefull or hard vnto him.

14 The members of his body are ioyned:

they

they are strong in themselues, and can not bee moued.

15 His heart is as strong as a stone, and as hard as the nether milstone.

16 The mighty are afraide of his maiesty, and for feare they faint in themselues.

17 When the sword doeth touch him, hee will not rise vp, nor for the speare, dart, nor habergeon.

18 He esteemeth yron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The darts are counted as straw: and he laugheth at the shaking of the speare.

21 Sharpe stones[i] are vnder him, and he spreadeth sharpe things vpon the myre.

22 Hee maketh the depth to [k]boyle like a pot, and maketh the sea like a pot of ointment.

23 Hee maketh a path to [l]shine after him, one would thinke the depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth [m]all high things: he is a king ouer all the children of pride.

i His skinne is so hard that he lyeth with as great ease on the stones as in the myre.
k Either he maketh the sea to seeme as it boyled by his wallowing, or els he throweth water in such abundance, as it would seeme ẏ the sea boyled.
l That is, a white froth, and shining streame before him.
m He despiseth all other beasts and monsters, and is the prowdest of all others.

CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

THen Iob answered the Lord, and said,

2 I know that thou canst do all things, and there is no [a]thought hid from thee.

3 Who is he that hideth counsel without [b]knowledge? therefore haue I spoken that I vnderstood not, euen things too wonderful for me, [c]and which I knew not.

4 Heare, I beseech thee, and I will speake: I will demand of thee, [d]and declare thou vnto me.

5 I haue [e]heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 Now after that the Lord had spoken these words vnto Iob, the Lord also said vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for yee haue not spoken of mee the thing that is [f]right, like my seruant [g]Iob.

8 Therefore take vnto you nowe seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offring, and my seruant Iob shall [h]pray for you: for I will accept him, lest I should put you to shame, because yee haue not spoken of me the thing, which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the Lord had sayd vnto them, and the Lord accepted Iob.

10 Then the Lord turned the [i]captiuity of Iob when he prayed for his friends: also the Lord gaue Iob twise so much as hee had before.

11 Then came vnto him all his [k]brethren, and all his sisters, and all they that had beene of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the euil that the Lord had brought vpon him, and euery man gaue him a ‖ piece of money, and euery one an earing of gold.

12 So the Lord blessed ẏ last daies of Iob more then the first: for he had [l]fourteene thousand sheep, and sixe thousand camels, & a thousand yoke of oxen, and a thousand she asses.

13 Hee had also seuen sonnes, and three daughters.

14 And he called the name of one [m]Iemimah, and the name of the second [n]Keziah, and the name of the third [o]Keren-happuch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundred and forty yeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob died, being olde, and full of dayes.

a No thought so secret, but thou dost see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God laid to his charge, Chap. 38.2.
c I confesse herein mine ignorance, and that I spake I wist not what.
d He sheweth that he will be Gods scholler to learne of him.
e I knew thee only before by heare say, but now thou hast caused me to feele what thou art to me, that I may resigne my selfe ouer vnto thee.

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions and not comforted him with my mercies.
g Who had a good cause, but handled it euill.
h When you haue reconciled your selues to him for the faults that you haue committed against him, he shall pray for you, and I will heare him.
i He deliuered him out of the affliction wherein he was.
k That is, all his kindred, read Chap. 19.13.

‖ Or, lambe, or money so marked.

l God made him twise so rich in cattell as he was afore, and gaue him as many children as hee had taken from him.
m That is, of long life, or beautifull as the day.
n As pleasant as Cassia or sweet spice.
o That is, the horne of beauty.

THIS SECOND PART OF THE BIBLE conteineth theſe Bookes.

Pſalmes.	Ioel.
Prouerbes.	Amos.
Eccleſiaſtes.	Obadiah.
The Song of Salomon.	Ionah.
Iſaiah.	Micah.
Ieremiah.	Nahum.
Lamentations.	Habakkuk.
Ezekiel.	Zephaniah.
Daniel.	Haggai.
Hoſea.	Zechariah.
	Malachi.

¶ The *Pſalmes of Dauid.

*Or, praiſes, according to the Ebrewes: & were chiefly inſtitute to praiſe & giue thanks to God for his benefits. They are called the Pſalmes or Songs of Dauid, becauſe the moſt part were made by him.

THE ARGVMENT.

THis booke of Pſalmes is ſet forth vnto vs by the holy Ghoſt to be eſteemed as a moſt precious treaſure, wherein all things are conteined that apperteine to true felicitie, aſwel in this preſent life as in the life to come. For the riches of true knowledge, and heauenly wiſedome are here ſet open for vs, to take thereof moſt abundantly. If we would know the great and hie maieſty of God, here we may ſee the brightnes thereof ſhine moſt clearely. If we would ſeeke his incomprehenſible wiſdome, here is the ſchoole of the ſame profeſſion. If wee would comprehend his ineſtimable bountie, and approch neere thereunto, and fill our hands with that treaſure, here wee may haue a moſt liuely and comfortable taſte thereof. If we would know wherein ſtandeth our ſaluation, and how to attaine to life euerlaſting, here is Chriſt our only redeemer and mediatour moſt euidently deſcribed. The rich man may learne the true vſe of his riches. The poore man may find full contentation. He that will reioyce, ſhall know the true ioy, and how to keepe meaſure therein. They that are afflicted and oppreſſed, ſhall ſee wherein ſtandeth their comfort, and how they ought to praiſe God when he ſendeth them deliuerance. The wicked and the perſecuters of the children of God ſhal ſee how the hand of God is euer againſt them, and though he ſuffer them to proſper for a while, yet he bridleth them, in ſo much as they cannot touch an haire of ones head, except he permit them, and how in the end their deſtruction is moſt miſerable. Briefly, here we may haue moſt preſent remedies againſt all tentations, and troubles of mind and conſcience, ſo that being well practiſed herein, we may be aſſured againſt all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is layd vp for all them that loue the comming of our Lord Ieſus Chriſt.

PSALME I.

Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſeemeth he did ſet this Pſalme firſt in maner of a Preface, to exhort all godly men to ſtudie, and meditate the heauenly wiſedome. For the effect hereof is, 1 That they bee bleſſed which giue themſelues wholly all their life to the holy Scriptures. 4 And that the wicked contemners of God, though they ſeeme for a while happie, yet at length ſhall come to miſerable deſtruction.

BLeſſed is the man that doth not walke in the [a] counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornfull.

2 But his delight is in the *Lawe of the Lord, and in his [b] Law doeth he meditate day and night.

3 For hee ſhall be like a *tree planted by the riuers of waters, that will bring foorth her fruite in due ſeaſon: whoſe leafe ſhall not fade: ſo [c] whatſoeuer hee ſhall doe, ſhall proſper.

4 [d] The wicked are not ſo, but as the chaffe, which the winde driueth away.

5 Therefore the wicked ſhall not ſtand in the [e] iudgement, nor ſinners in the aſſembly of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked ſhall perish.

a When a man hath giuen once place to euill counſel, or to his owne concupiſcence, he beginneth to forget himſelfe in his ſinne, and ſo falleth into contempt of God, which contempt is called the ſeat of the ſcorners.
*Deut. 6.6. Ioſh. 1.8 prou. 6.20.
b In the holy Scriptures.
*Iere. 17.8.
c Gods children are ſo mooſtened euer with his grace, that whatſoeuer commeth vnto them, tendeth to their ſaluation.
d Though the wicked ſeeme to beare the ſwinge in this worlde, yet the Lord driueth them ſo ſwone that they ſhall not riſe nor ſtand in the companie of the righteous. e But tremble when they feele Gods wrath. f Doeth approoue and proſper, like as not to know, is to reprooue and reie

PSAL. II.

1 The Prophet Dauid reioyceth, that notwithſtanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the world, 10 And therefore exhorteth Kings and Rulers, that they would humbly ſubmit themſelues vnder Gods yoke, becauſe it is in vaine to reſiſt God. Herein is figured Chriſtes kingdome.

1. day morning

WHy doe the [a] heathen *rage, and the people murmure in vaine?

2 The kings of the earth band themſelues, and the princes are aſſembled together againſt the Lord, and againſt his ‖ Chriſt.

3 [b] Let vs breake their bands, and caſt their cords from vs.

4 *But he that dwelleth in the heauen, ſhal laugh: the Lord ſhall haue them in deriſion.

5 [c] Then ſhall hee ſpeake vnto them in his wrath, and vexe them in his ſore diſpleaſure, ſaying,

6 Euen I haue ſet my King vpon Zion mine holy mountaine.

7 I will declare the [d] decree: that is, the Lord hath ſaid vnto me, *Thou art my ſonne: this [e] day haue I begotten thee.

8 Aſke of me, and I ſhal giue thee the heathen for thine inheritance, and the [f] ends of the earth for thy poſſeſſion.

9 *Thou ſhalt cruſh them with a ſcepter of yron, and breake them in pieces like a potters veſſell.

10 [g] Be wiſe now therefore, yee Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

a The conſpiracie of the Gentiles, the murmuring of the Iewes, & power of Kings, cannot preuaile againſt Chriſt.
*Acts 4.25.
‖ Or, anointed.
b Thus the wicked ſay, that they will caſt off the yoke of God, and of his Chriſt.
*Prou. 1.26.
c Gods plagues will declare that in reſiſting his Chriſt, they fought againſt him.
d To ſhew that my vocation to the kingdome, is of God.
*Act. 13.23.33. hebr. 1.5.
e That is to ſay, as touching mine knowledge, becauſe it was the firſt time that Dauid appeared to be elected of God. Or, is it applied to Chriſt in his firſt manifeſtation to the world.
f That onely the Iewes, but the Gentiles alſo. *Reuel. 2.27. g He exhorteth all rulers to repent in time.

12 [h]Kisse the sonne, lest he be angry, and ye [i]perish in the way, when his wrath shall suddenly burne, blessed are all that trust in him.

h In signe of homage.
i When the wicked shall say, Peace and rest, seeming yet to bee but in the midway of their purposes, then shall destruction suddenly come, 1. Thess. 5. 3.

PSAL. III.

1 Dauid driuen forth of his kingdom, was greatly tormented in mind for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bold through his promises against the great railings and terrours of his enemies, yea, against death it selfe, which hee saw present before his eyes. 7 Finally, he reioyceth for the good successe that God gaue him and all the Church.

¶ A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries [a]increased? how many arise against me?

2 Many say to my soule, There is no helpe for him in God. [b]Selah.

3 But thou Lord art a buckler for me: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and hee heard mee out of his holy mountaine. Selah.

5 I laid mee downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for [c]ten thousand of the people, that should beset me round about.

7 O Lord, arise: helpe mee, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 [d]Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.
b Selah here signifieth a lifting vp of the voyce to cause vs to consider the sentence, as a thing of great importance.
c When he considered the trueth of Gods promises, and tried the same, his faith increased marueilously.
d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therefore boldly reproueth his enemies, who wilfully resisted his dominion. 7 And finally preferreth the fauour of God before all worldly treasures.

¶ [a]To him that excelleth on Neginoth. A Psalme of Dauid.

HEare mee when I call, [b]O God of my righteousnesse: thou hast set mee at libertie, when I was [c]in distresse: haue mercie vpon me, and hearken vnto my prayer.

2 O yee [d]sonnes of men, how long will ye turne my glory into shame, [e]louing vanitie, and seeking lies? Selah.

3 For be ye sure that the Lord hath chosen to himselfe [f]a godly man: the Lord will heare when I call vnto him.

4 [g]Tremble and sinne not: examine your own heart vpon your bed, and be [h]still. Selah.

5 [i]Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shew vs any [k]good? but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen mee more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay mee downe, and also sleepe in peace: for thou, Lord, [l]onely makest me dwell in safetie.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge, because hee was most excellent, and hee began this Psalme on the instrument called Neginoth, or in a tune so called.
b Thou that art the defender of my iust cause.
c Both of mind and body.
d Ye that thinke your selues noble in this world.
e Though your enterprises and deuises you neuer so much, yet God will bring them to nought.
f A King that walketh in his vocation.
g For feare of Gods iudgement.
h Cease your rage.
i Serue God purely and not with outward ceremonies.
k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour.
l This word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the cruelties of his enemies, and fearing great dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After, being assured of prosperous successe, hee conceiueth comfort, 12 Concluding that when God shall deliuer him, others also shall be partakers of the same mercies.

¶ To him that excelleth vpon ‖Nehiloth. A Psalme of Dauid.

HEare my words, O Lord: vnderstand my [a]meditation.

2 Hearken vnto the voyce of my crie, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning wil I direct me vnto thee, and I will [b]waite.

4 For thou art not a God that loueth [c]wickednesse: neither shall euill dwell with thee.

5 [d]The foolish shall not stand in thy sight: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord wil abhorre the bloody man and deceitfull.

7 But I [e]wil come into thine house in the multitude of thy mercy: and in thy feare will I worship toward thine holy Temple.

8 Leade me, O Lord, in thy righteousnes, [f]because of mine enemies: make thy way plaine before my face.

9 For no constancie is in their mouth: within, they are very corruption: their * throate is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: ‖let them [g]fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And [h]let all them ỳ trust in thee, reioyce and triumph for euer, & couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt ‖ blesse the righteous, and with fauour [i]wilt compasse him, as with a shield.

‖ Or, a musicall instrument or tune.
a That is, my vehement prayer and secret complaint and sighings.
b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednesse, hee must needes punish the wicked, and saue the godly.
d Which runne most ragingly after their carnall affections.
e In the depest of his tentations he putteth his full confidence in God.
f Because thou art iust, therefore leade me out of the dangers of mine enemies.
* Rom. 3. 13.
‖ Or, cause them to erre.
g Let their deuises come to nought.
h Thy fauour toward me shall confirme the faith of all others.
‖ Or, giue good successe.
i So that he shal be safe from all dangers.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and nowe felt not onely his hand against him, but also conceiued the horrours of death euerlasting, he desireth forgiuenes, 6 Bewailing that if God tooke him away in his indignation, hee should lacke occasion to praise him as hee was wont to doe whiles hee was among men. 9 Then suddenly feeling Gods mercy, he sharply rebuketh his enemies which reioyced in his affliction.

¶ To him that excelleth vpon Neginoth vpon the eight tune. A Psalme of Dauid.

O Lord, *[a]rebuke mee not in thine anger, neither chastise me in thy wrath.

* Iere. 10. 24.
a Though I deserue destruction, yet let thy mercy pitie my frailtie.

Haue

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my [b] bones are vexed.

3 [c] My soule is also sore troubled: but Lord, how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercis sake.

5 For in [d] death there is no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with teares.

7 ‖ Mine eye is dimmed for despight, and sunke in because of all mine enemies.

8 [e] Away from mee all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall bee confounded and sore vexed: they shall be turned backe, and put to shame [f] suddenly.

PSAL. VII.

1 *Being falsly accused by Chush one of Sauls kinsmen, he calleth to God to be his defender. 3 To whom he commendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next, that it touched Gods glory to award sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promise, he waxeth bold, and derideth the vaine enterprises of his enemies, 16 Threatning that that shall fall on their owne necke which they haue purposed for others.*

¶ ‖ Shigaion of Dauid, which hee sang vnto the Lord concerning the ‖ wordes of * Chush the sonne of Iemini.

O Lord my God, in thee I put my trust: saue me from all that persecute me, and deliuer me,

2 Lest [a] he deuoure my soule like a lion, and teare it in pieces, while there is none to helpe.

3 O Lord my God, if I haue done [b] this thing, if there bee any wickednesse in mine hands,

4 [c] If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause)

5 Then let [ỹ] enemie persecute my soule and take it: yea, let him tread my life down vpō the earth, & lay mine [d] honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for mee according to the [e] iudgement that thou hast appointed.

7 So shal the Congregation of the people compasse thee about: for their sakes therefore [f] returne on high.

8 The Lord shall iudge the people: iudge thou me, O Lord, according to my [g] righteousnes, and according to mine innocencie, that is in me.

9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the [h] hearts and reines.

10 My defence is in God, who preserueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God [i] euery day.

12 Except [k] hee turne, hee hath whet his sword: he hath bent his bow & made it ready.

13 He hath also prepared him deadly weapons: hee will ordeine his arrowes for them that persecute me.

14 *Behold, he shal trauaile with wickednesse: for he hath conceiued mischiefe, but he shall bring forth a lie.

15 Hee hath made a pit and digged it, and is fallen into the pit that he made.

16 His mischiefe shal return vpon his own head, & his cruelty shal fall vpon his own pate.

17 I will praise the Lord according to his [l] righteousnes, and wil sing praise to the name of the Lord most high.

PSAL. VIII.

1 *The Prophet considering the excellent liberality & fatherly prouidence of God towards man, whom he made as it were a god ouer all his works, doth not onely giue great thanks, but is astonished with the admiratiō of the same, as one nothing able to compasse such great mercies.*

¶ To him that excelleth on ‖ Gittith. ¶ A Psalme of Dauid.

O Lord our Lord, how ‖ excellent is thy Name in all the world! which hast set thy glory aboue the heauens.

2 Out of the mouth [a] of babes and sucklings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemie, and the auenger.

3 When I behold thine heauens, euen the works of thy fingers, the moone and the starrs which thou hast ordeined,

4 What is [b] man, say I, that thou art mindful of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a litle lower then [c] God, and crowned him with glory & worship.

6 Thou hast made him to haue dominion in the works of thine hands: thou hast put all things vnder his feet:

7 All [d] sheepe and oxen: yea, and the beasts of the field:

8 The foules of the ayre, and the fish of the sea, and that which passeth through the pathes of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

PSAL. IX.

1 *After he had giuen thankes to God for the sundry victories that hee had sent him against his enemies, and also proued by manifold experience how ready God was at hand in all his troubles: 14 He being now likewise in danger of newe enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.*

b For my whole strength is abated.
c His conscience is also touched with feare of Gods iudgement.
d He lamenteth that occasion should be taken from him to praise God in the Congregation.
‖ Or, mine eye is eaten as it were with wormes.
e God sendeth comfort and boldnes in affliction, that we may triumph ouer our enemies.
f When the wicked thinke that the godly shal perish, God deliuereth them suddenly & destroyeth their enemies.

‖ Or, kinde of tune.
‖ Or, accusation.
* 2. Sam. 16.7.

a Hee desireth God to deliuer him from ỹ rage of cruel Saul.
b Wherewith Chush chargeth me.
c If I reuerenced not Saul for affinities sake and preserued his life, 1. Sam. 26, 8, 9.

d Let mee not onely die, but be dishonoured for euer.

e In promising me the kingdom.

f Not onely for mine, but for thy Churches sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.

h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He vseth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I die: for he hath both men & weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
* Isa. 59.4. iob 15.35.

l In keeping faithfully his promise with me.

‖ Or, kinde of instrument or tune

‖ Or, noble, or marueilous.

a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same.
‖ Or, established.
‖ Or, confound.
b It hath bin sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to man, which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation he is led to consider the benefite which he hath by his regeneration through Christ.

¶ To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

I Will praise the Lord with my [a] whole heart: I wil speake of all thy maruellous workes.

2 I wil be glad, and reioyce in thee: I wil sing praise to thy Name, O most High.

3 For that mine enemies are turned back: they shall fall, and perish at thy presence.

4 For [b] thou hast maintained my right and my cause: thou art set in the throne, and iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 [c] O enemie, destructions are come to a perpetuall end, and thou hast destroyed the cities: their memorial is perished with them.

7 But the Lord ‖ shall sit for euer: he hath prepared his throne for iudgement.

8 For he shal iudge the world in righteousnesse, and shall iudge the people with equitie.

9 The Lord also will bee a refuge for the [d] poore, a refuge in due time, euen in affliction.

10 And they that knowe thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.

12 For [e] when hee maketh inquisition for blood, hee remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord: consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the [f] gates of the daughter of Zion, and reioyce in thy saluation.

15 The heathen are [g] sunken downe in the pit that they made: in the net that they hid, is their foot taken.

16 [h] The Lord is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. ‖ Higgaion. Selah.

17 The wicked shall turne into hel, and all nations that forget God.

18 For the poore shall not be alway forgotten: the hope [i] of the afflicted shal not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen may knowe that they are but [k] men. Selah.

a Or, kinde of instrument, or tune: or for the death of Labben or Goliath.

a God is not praised, except the whole glory be giuen to him alone.

b How soeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.

c A derision of the enemie, that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.

‖ Or, reigne as iudge.

d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wickedly vnpunished.

f In the open assembly of the Church.

g For God ouerthroweth the wicked in their enterprises.

h The mercy of God toward his Saints must be declared, and the fall of the wicked must alwaies be considered.

‖ Or, this is worthy to be noted.

i God promiseth not to helpe vs before we haue felt the crosse.

k Which they cannot learne without the feare of thy iudgement.

PSAL. X.

1 *Hee complaineth of the fraud, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controwling.* 15 *Therefore hee calleth vpon God to send some remedie against these desperate euils,* 16 *And at length comforteth himselfe with hope of deliuerance.*

WHy standest thou farre off, O Lord, and hidest thee in [a] due time, euen in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in the crafts that they haue imagined.

3 For the wicked hath [b] made boast of his owne hearts desire, and the couetous blesseth himselfe: he contemneth the Lord.

4 The wicked is so proud that hee seeketh not for God: he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are high aboue his sight: therefore ‖ defieth he all his enemies.

6 He saith in his heart, I shall ‖ neuer bee moued, [c] nor be in danger.

7 His mouth is full of cursing and deceite and fraud: vnder his tongue is mischiefe and iniquitie.

8 [d] He lieth in wait in the villages: in the secret places doeth hee murther the innocent: his eyes are bent against the poore.

9 He lieth in waite secretly, euen as a lion in his den: he lieth in wait to spoile the poore: he doth spoile the poore, when he draweth him into his net.

10 Hee croucheth and boweth: therefore heapes of the [e] poore doe fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth away his face, and wil neuer see.

12 [f] Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doth the wicked contemne God? hee sayth in his heart, Thou wilt not [g] regard.

14 Yet thou hast seene it: for thou beholdest mischiefe and wrong, that thou maiest [h] take it into thine hands: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednes, and thou shalt finde [i] none.

16 The Lord is King for euer and euer: the [k] heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them,

18 [l] To iudge the fatherles and poore, that earthly man ‖ cause to feare no more.

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time.

b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would, he braggeth of his wit and wealth, and blesseth himselfe, & thus blasphemeth the Lord.

‖ Or, snuffeth at.

‖ Or, not be moued because he was neuer in euil.

c The euil shall not touch me, Isa. 28. 15. or els he speaketh thus because he neuer felt euil.

d He sheweth that the wicked haue many meanes to hide their cruelty, and therefore ought more to be feared.

e By the hypocrisie of them that haue authoritie, the poore are deuoured.

f He calleth to God for helpe, because wickednesse is so farre ouergrowen, that God must now helpe or neuer.

g Therefore thou must needes punish this their blasphemie.

h To iudge betweene the right and the wrong.

i For thou hast vtterly destroyed him.

k The hypocrits, or such as liue not after Gods Lawe, shalbe destroyed.

l God helpeth when mans help ceaseth.

‖ Or, destroy no more man vpon earth.

PSAL. XI.

1 *This Psalme conteineth two parts. In the first Dauid sheweth how hard assaults of tentations hee susteined, and in how great anguish of mind hee was, when Saul did persecute him.* 4 *Then next, he reioyceth that God sent him succour in his necessitie, declaring his iustice aswell in gouerning the good and the wicked men, as the whole world.*

¶ To

¶ To him that excelleth. A Psalme of Dauid.

IN the Lord put I my trust: how say ye then to my soule, [a] Flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, and make readie their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.

3 For the [b] foundations are cast downe: what hath the [c] righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes [d] will consider: his eye lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked he shall raine snares, [e] fire, and brimstone, and stormie tempest: this is the [f] portion of their cup.

7 For the righteous Lord loueth righteousnesse: his countenance doth behold the iust.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocent, and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.
e As in the destruction of Sodom and Gomorah.
f Which they shall drinke euen to the dregs, Ezek. 23. 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

¶ To him that excelleth vpon the eight tune. A Psalme of Dauid.

HElpe Lord, for there is not [a] a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, [b] flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

4 Which haue said, [c] With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?

5 [d] Now for the oppression of the needy, and for the sighes of the poore, I will vp, saith the Lord, and will [e] set at liberty him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the siluer, tried in a furnace of earth, fined seuen folde.

7 Thou wilt keepe [f] them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, [g] it is a shame for the sonnes of men.

a Which rare defend the trueth and shew mercy to the oppressed.
b He meaneth the flatterers of the court, which hurt him more in their tongues, then with their weapons.
c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, and deliuereth in the end from all dangers.
e Because the Lords word and promise is true and vnchangeable, he will performe it, and preserue the poore from this wicked generation.
f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 Dauid as it were ouercome with sundry and new afflictions, fleeth to God as his only refuge, 3 And so at the length being encouraged through Gods promises, hee conceiueth most sure confidence against the extreme horrors of death.

¶ To him that excelleth. A Psalme of Dauid.

HOw long wilt thou forget me, O Lord, [a] for euer? how long wilt thou hide thy face from me?

2 How long shall I take [b] counsell within my selfe, hauing wearinesse daily in mine heart? how long shall mine enemie be exalted aboue me?

3 Behold, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 Lest mine enemie say, I haue [c] preuailed against him: and they that afflict me, reioyce when I slide.

5 But I trust in thy [d] mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath [e] dealt lovingly with mee.

a He declareth that his afflictions lasted a long time, and that his faith failed not.
b Changing my purpose as the fickle man doeth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercy of God is the cause of our saluation.
e Both by the benefits past and by others to come.

PSAL. XIIII.

1 He describeth the peruerse nature of men, which were so growen to licentiousnesse, that God was brought to vtter contempt. 7 For the which thing, although he was greatly grieued, yet being perswaded that God would send some present remedie, hee comforteth himselfe and others.

¶ To him that excelleth. A Psalme of Dauid.

THe * foole hath said in his heart, [a] There is no God: they haue [b] corrupted, & done an abominable worke: there is none that doth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 [c] All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people as they eate bread? they call not vpon the Lord.

5 [d] There they shall be taken with feare, because God is in the generation of the iust.

6 You haue made [e] a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto [f] Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shall be glad.

* Psal. 53.
a He sheweth that the cause of all wickednes is to forget God.
b There is nothing but disorder and wickednesse among them.
c Dauid here maketh comparison betweene the faithfull and the reprobate, but S. Paul speaketh the same of all men naturally, Rom. 3. 10.
d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He prayeth for the whole Church, whom he is assured God will deliuer: for none but he onely can doe it.

¶ Note that of this 14. Psalme, the 5. 6. and 7. verses which are put into the common Translation, and may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the maners of the wicked, and are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Isaiah, & the 36. Psalme, and are alledged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.

¶ A Psalme

¶ A Psalme of Dauid.

LOrd, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 Hee that [a] walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 [b] In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: hee that sweareth to his owne hinderance and changeth not.

5 He that [c] giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doth these things, shall neuer [d] be moued.

PSAL. XVI.

1 *Dauid prayeth to God for succour, not for his workes, but for his faiths sake,* 4 *Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie,* 8 *Who suffereth his to lacke nothing.*

¶ ‖ Michtam of Dauid.

PReserue me, O God: for in thee doe I [a] trust.

2 O my soule, thou hast sayde vnto the Lord, Thou art my Lord: my [b] well doing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The [c] sorowes of them that offer to an other god, shalbe multiplied: [d] their offrings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord is the portion of mine inheritance & of my cup: thou shalt maintein my lot.

6 The [e] lines are fallen vnto mee in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsell: my [f] reines also teach me in the nights.

8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I [g] shall not slide.

9 Wherefore [h] mine heart is glad and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine Holy one to see corruption.

11 Thou wilt shew me the path of life: in thy [k] presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

PSAL. XVII.

1 *Here he complaineth to God of the cruell pride and arrogancie of Saul, & the rest of his enemies, who thus raged without any cause giuen on his part.* 6 *Therefore he desireth God to reuenge his innocencie, and deliuer him.*

¶ The prayer of Dauid.

HEare [a] the right, O Lord, consider my crie: hearken vnto my prayer of lippes vnfained.

2 Let my [b] sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast [c] proued and visited mine heart in the night: thou hast tryed me, and foundest nothing: for I was purposed that my [d] mouth should not offend.

4 Concerning the workes of men, by the [e] words of thy lips I kept me from the paths of the cruell man.

5 Stay my steppes in thy paths, that my feete doe not slide.

6 I haue called vpon thee: [f] surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous mercies, thou that art the Sauiour of them that trust in thee, from such as [g] resist thy right hand.

8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse mee, from mine enemies, which compasse me round about for [h] my soule.

10 They are inclosed in their owne [i] fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground:

12 Like as a lyon that is greedy of pray, and as it were a lyons whelpe lurking in secret places.

13 Vp Lord, [k] disappoint him: cast him downe: deliuer my soule from the wicked ‖ with thy sword.

14 From men by thine [l] hand, O Lord, from men ‖ of the world, who haue their [m] portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

15 But I will behold [n] thy face in righteousnesse, and when I [o] awake, I shall be satisfied with thine image.

PSAL. XVIII.

1 *This Psalme is the first beginning of his gratulation, and thanksgiuing in the entring into his kingdome, wherein hee extolleth and praiseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him.* 32 *Also hee setteth foorth the image of Christes kingdome, that the faithfull may bee assured that Christ shall alwayes conquer and ouercome by the vnspeakeable power of his Father, though all the whole world should striue thereagainst.*

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I Will loue thee dearely, O Lorde my strength.

2 [a] The

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a First God requireth vprightnes of life, next doing well to others, and thirdly trueth and simplicitie in our workes.

b He that flattereth not the vngodly in their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

‖ Or, a certaine tune.

a He sheweth that we cannot call vpon God except we trust in him.
b Though we cannot enrich God, yet we must bestow Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries.
* Exod. 23. 13.
e Wherewith my portion is measured.
f God teacheth me continually by secret inspiration.
g The faithfull are sure to persevere to the end.
h That is, I reioyce both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.
k Where God fauoureth, there is perfit felicitie.

a My righteous cause.

b The vengeance that thou shalt shewe against mine enemies.
c When thy Spirit examined my conscience.
d I was innocent toward mine enemie both in deede and thought.
e Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.

h For their cruelties cannot be satisfied but with my death.
i They are puft vp with pride, as the stomack that is choked with fatte.
k Stop his rage.
‖ Or, which is * thy sword.
l By thine heauenly power.
‖ Or, whose tyrannie hath too long endured.
m And feele not the smart that Gods children oft times doe.
n This is the full felicitie, comforting against all assaults, to haue the face of God and fauourable countenance openen vnto vs.
o And am deliuered out of my great troubles.

2 *[a] The Lord is my rocke, and my fortresse, and he that deliuereth me, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be [b] praised: so shal I be safe from mine enemies.

4 The [c] sorowes of death compassed me, and the floods of wickednesse made me afraid.

5 The ‖ sorowes of the graue haue compassed mee about: the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voice out of his Temple, and my cry did come before him, euen into his eares.

7 [d] Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angry.

8 Smoke went out at his nostrels, and a [e] consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens also and came downe, and [f] darkenesse was vnder his feete.

10 And he rode vpon [g] Cherub and did flie, & he came flying vpon the wings of the wind.

11 He made darkenesse his [h] secret place, and his pauilion round about him, euen darkenesse of waters, and cloudes of the aire.

12 At the brightnesse of his presence his cloudes passed, haile stones and coales of fire.

13 The Lord also thundred in the heauen, and the Highest gaue [i] his voice, haile stones and coales of fire.

14 Then hee sent out [k] his arrowes and scattered them, and he increased lightnings and destroyed them.

15 And the chanels of waters were seene, and the [l] foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 Hee hath sent downe from aboue and taken me: hee hath drawen mee out of many [m] waters.

17 He hath deliuered me from my [n] strong enemie, and from them which hate mee: for they were [o] too strong for me.

18 They preuented mee in the day of my calamitie: but the Lord was my stay.

19 He brought me forth also into a large place: [p] he deliuered me because hee fauoured mee.

20 The Lord rewarded me according to my [q] righteousnesse: according to the pureneſſe of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his Lawes were before mee, and I did not cast away his commandements from me.

23 I was vpright also with him, and haue kept me from my [r] wickednesse.

24 Therefore the Lord rewarded me according to my righteousnesse, and according to the pureneſſe of mine hands in his sight.

25 With the [t] godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt [u] cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

29 For by thee I haue [x] broken through an hoste, & by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y] word of the Lord is tried in the fire: hee is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth mee with strength, and maketh my [z] way vpright.

33 He maketh my feete like Hindes feete, and setteth me vpon mine [a] high places.

34 He teacheth mine handes to fight: so that a bowe of ‖ braſſe is broken with mine armes.

35 Thou hast also giuen me the [b] shield of thy saluation, and thy right hand hath stayed me, and thy [c] louing kindnesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded me with strength to battell: them that rose against me, thou hast subdued vnder me.

40 And thou hast [e] giuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They [f] cryed, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streets.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the [g] heathen: a people, whom I haue not [h] knowen, shall serue me.

44 Assoone as they heare, they shall obey me: the strangers shall [i] be in subiection to me.

45 Strangers shall [k] shrinke away, & feare in their priuie chambers.

46 Let

* 2. Sam. 22. 2.

a He vseth this diuersitie of names, to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.

b For none can obtaine their requests of God, that ioyne not his glory with their petition.

c He speaketh of the dangers and malice of his enemies, from the which God hath deliuered him.

‖ Or, coards, or, cables.

d A description of the wrath of God against his enemies after he had heard his prayers.

e He sheweth how horrible Gods iudgements shalbe to the wicked.

f Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.

g This is described at large, Psal. 104.

h As a king angry with the people, will not shew himselfe vnto them.

i Thundered, lightened, and hailed.

k His lightnings.

l That is, the deepe bottoms were seene, when the red Sea was diuided.

m Out of sundry and great dangers.

n To wit, Saul.

o Therefore God sent me succour.

p The cause of Gods deliuerance is his only fauour and loue to vs.

q Dauid was sure of his righteous cause and good behauiour towards Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

r For all his wanderings he erred not wilfully in the Law of God.

s I neither gaue place to their wicked temptations, nor to mine owne affections.

t Here he speaketh of God according to our capacitie, who sheweth mercy to his and punisheth the wicked, as is also said, Leuit. 26. 21, 24.

u When their sinne is come to the full measure.

x He attributeth it to God that hath gate the victorie in the field, and also destroyed the cities of his enemies.

y The dangers neuer so many or great, yet Gods promise must take effect.

z He giueth good successe to all mine enterprises.

a As townes and forts, which he tooke out of the hands of Gods enemies.

‖ Or, steele.

b To defend me from dangers.

c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.

d Dauid declareth that he did nothing beside his vocation, but was stirred vp by Gods spirit to execute his iudgements.

e That is, giuen them into mine hands to be slaine.

f They that reiect the cry of the afflicted, God will also reiect them, when they cry for helpe: by either paine of feare cause those hypocrites to cry.

g Which dwell round about me.

h The kingdome of Christ is in Dauids kingdome prefigured: and by the preaching of his word bringeth all to his subiection.

i Or, lie: signifying a subiection constrained and not voluntarie.

k Feare shall cause them to be so afraid and cause them to come forth of their secret holes and holes to their power.

46 Let the Lorde liue, and blessed be my strength, & the God of my saluation be exalted.

47 It is God that giueth me power to auenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from them, that rose against mee: thou hast deliuered me from the [l] cruell man.

49 Therefore [m] I wil praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercy to his anointed, euen to Dauid, and to his [n] seede for euer.

PSAL. XIX.

1 *To the intent hee might moone the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workemanship of the heauens with their proportion and ornaments: 8 And afterward calleth them to the Lawe, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.*

¶ To him that excelleth. A Psalme of Dauid.

THe [*a] heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 [b] Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speech nor [c] language, where their voice is not heard.

4 Their [d] line is gone foorth through all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the sunne.

5 Which commeth foorth as a bridegroome out of his [e] chamber, and reioyceth like a mightie man to runne his race.

6 His going out is from the ende of the heauen, & his compasse is vnto the endes of the same, and none is hid from the heate thereof.

7 The [f] Law of the Lord is perfite, conuerting the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are [g] trueth: they are righteous [h] altogether,

10 And more to be [i] desired then gold, yea, then much fine golde: sweeter also then honie and the honie combe.

11 Moreouer by them is thy seruant made circumspect, and in keeping of them there is great [k] reward.

12 Who can vnderstand his [l] faults? cleanse me from secret faults.

13 Keepe thy seruant also from [m] presumptuous sinnes: let them not reigne ouer me: [n] so shall I be vpright, and made cleane from much wickednesse.

14 Let the wordes of my mouth, and the [o] meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

PSAL. XX.

A prayer of the people vnto God, that it would please him to heare their King and receiue his sacrifice which hee offred before he went to battel against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

THe [a] Lord heare thee in the day of trouble: the [b] Name of the God of Iaakob defend thee.

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and [c] turne thy burnt offerings into ashes. Selah:

4 And graunt thee according to thine heart, and fulfill all thy purpose:

5 That wee may reioyce in thy [d] saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now [e] know I that the Lord will helpe his anoynted, and will heare him from his [f] Sanctuary by the mightie helpe of his right hand.

7 Some trust in chariots, and some in horses: but wee will remember the Name of the Lord our God.

8 [g] They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: [h] let the King heare vs in the day that we call.

PSAL. XXI.

1 *Dauid in the person of the people praiseth God for the victory, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.*

¶ To him that excelleth. A Psalme of Dauid.

THe King shall [a] reioyce in thy strength, O Lord: yea, how greatly shall hee reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou [b] diddest preuent him with liberall blessings, and diddest set a crowne of pure golde vpon his head.

4 [c] He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignitie and honour hast thou laid vpon him.

6 For thou hast set him as [d] blessings for euer: thou hast made him glad with the ioy of thy countenance.

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l That is, Saul, who of malice persecuted him. m This prophesie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15.9. n This did not properly appertaine to Salomon, but to Iesus Christ.

* Rom. 1.20. a He reproueth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set forth Gods glory. b The continuall succesſe of the day and the night is sufficient to declare Gods power and goodnesse. c The heauens are a schoolemaster to all nations, be they neuer so barbarous. d The heauens are as a line of great capitall letters to shewe vnto vs Gods glory. e Of a bride. The manner was that the bride & bridegroome should vnder a pauilion together, and after come forth with great solemnitie and reioycing of the assembly. f Though the creatures cannot speake, yet this ought to be sufficient to leaue vs vnto him. g So that all mans inuentions and intentions are lies. h Euery one without exception. i Except Gods worde be esteemed aboue all worldly things, it is contemned. k For God accepteth our indeauour, though it be farre vnperfite. l Then there is no reward of merit, but of grace: for where sinne is, there death is the reward.

a Hereby kings are also admonished to call to God in their affaires. b The vertue, power and grace of God. c In token that they are acceptable vnto him. d Granted to the King, in whose wealth our felicitie standeth. e The Church feeleth that God hath heard their petition. f As by the visible Sanctuary Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiestie. g The worldlings that put not their onely trust in God. h Let the King be able to deliuer vs by thy strength when we seeke vnto him for succour.

a When he shall ouercome his enemies, and so be assured of his vocation. b Thou declarest thy liberall fauour towards him before he prayed.

c Dauid did not only obtaine life, but also assurance that his posteritie should reigne for euer. d Thou hast made him the blessings to others, and a perpetuall example of thy fauour for euer.

m Which are done purposely and of malice. n If thou suppresse my wicked affections by thine holy spirit. o That I may obey thee in thought, worde, and deede.

7 Becauſe the King truſteth in the Lord, and in the mercy of the moſt High, he ſhall not ſlide.

8 [e] Thine hand ſhall find out all thine enemies, and thy right hand ſhall finde out them that hate thee.

9 Thou ſhalt make them like a fiery ouen in time of thine anger: the Lord ſhall deſtroy them in his [f] wrath, and the fire ſhall deuoure them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from the children of men.

11 For they [g] intended euill againſt thee, and imagined miſchiefe, but they ſhall not preuaile.

12 Therefore ſhalt thou put them [h] apart, and the ſtrings of thy bow ſhalt thou make ready againſt their faces.

13 [i] Bee thou exalted, O Lord, in thy ſtrength: ſo will we ſing & praiſe thy power.

PSAL. XXII.

1 Dauid complained becauſe hee was brought into ſuch extremities, that he was paſt all hope, but after he had rehearſed the ſorrowes and griefes, wherewith hee was vexed, 10 He recouereth himſelfe from the bottomleſſe pit of tentations, and groweth in hope. And here vnder his owne perſon hee ſetteth foorth the figure of Chriſt, whome he did foreſee by the ſpirit of propheſie, that he ſhould marueilouſly, and ſtrangely be deiected and abaſed, before his Father ſhould raiſe and exalt him againe.

¶ To him that excelleth vpon ‖ Aieleth Hasſhahar. A Pſalme of Dauid.

MY [a] God, my God, why haſt thou forſaken me, and art ſo farre from mine health, and from the words of my [b] roaring?

2 O my God, I cry by day, but thou heareſt not, and by night, but ‖ haue no audience.

3 But thou art holy, and doeſt inhabite the [c] praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou diddeſt deliuer them.

5 They called vpon thee, and were deliuered: they truſted in thee, and were not confounded.

6 But I am a [d] worme, and not a man: a ſhame of men, and the contempt of the people.

7 All they that ſee me, haue me in deriſion: they make a mow and nod the head, ſaying,

8 † * He truſted in the Lord, let him deliuer him: let him ſaue him, ſeeing he loueth him.

9 But thou diddeſt draw me out of the [e] wombe: thou gaueſt me hope, euen at my mothers breaſts.

10 I was caſt vpon thee, euen from the [f] wombe: thou art my God from my mothers belly.

11 Be not farre from me, becauſe trouble is neere: for there is none to helpe me.

12 Many young bulles haue compaſſed mee: mighty bulles of Baſhan haue cloſed me about,

13 They gape vpon mee with their mouthes, as a ramping and roaring lion.

14 I am like [h] water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the mids of my bowels.

15 My ſtrength is dryed vp like a potſheard, & my tongue cleaueth to my iawes, and thou [i] haſt brought me into the duſt of death.

16 For dogges haue compaſſed me, and the aſſembly of the wicked haue incloſed me: they [k] pierced my hands and my feete.

17 I may tell all my bones: yet they behold, and looke vpon me.

18 They part my garments among them, and caſt lots vpon my veſture.

19 But be not thou farre off, O Lord, my ſtrength: haſten to helpe me.

20 Deliuer my ſoule from the ſword: my [l] deſolate ſoule from the power of the dogge.

21 [m] Saue me from the lions mouth, and anſwere me in ſauing me from the hornes of the Unicornes.

22 * I will declare thy Name vnto my brethren: in the middes of the Congregation will I praiſe thee, ſaying,

23 [n] Praiſe the Lord, yee that feare him: magnifie ye him, all the ſeede of Iaakob, and feare ye him, all the ſeede of Iſrael.

24 For hee hath not deſpiſed nor abhorred the affliction of the [o] poore: neither hath he hid his face from him, but when hee called vnto him, he heard.

25 My praiſe ſhall be of thee in the great Congregation: my [p] vowes will I performe before them that feare him.

26 [q] The poore ſhall eate and be ſatisfied: they that ſeeke after the Lord, ſhall praiſe him: your heart ſhall liue for euer.

27 All the endes of the world ſhall remember themſelues, and turne to the Lord: and all the kinreds of the nations ſhall worſhip before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat [r] in the earth, ſhall eate and worſhip: all they that goe downe into the duſt, ſhall bow before him, [s] euen he that cannot quicken his owne ſoule.

30 [t] Their ſeede ſhall ſerue him: it ſhall be counted vnto the Lord for a generation.

31 They ſhall come, and ſhall declare his righteouſnes vnto a people that ſhall be borne, becauſe he hath [u] done it.

PSAL. XXIII.

1 Becauſe the Prophet had proued the great mercies of God at diuers times, and in ſundry manners, he gathe-

4. day euening

‖ Or, the hinde of the morning, and this was the name of ſome common ſong.

a Here appeareth that horrible conflict, which he ſuffered betweene faith and deſperation.

b Being tormented with extreme anguiſh.

‖ Or, I ceaſe not.

c Hee meaneth the place of praying, euen the Tabernacle: or elſe it is ſo called, becauſe he gaue the people continually occaſion to praiſe him.

d And ſeeming moſt miſerable of all creatures, which was meete of Chriſt. And herein appeareth the inſpeakeable loue of God toward man, that he would thus abaſe his Sonne for our ſakes.

† Ebr. rolled vpon God.

* Mat. 27.43.

e Euen from my birth thou haſt giuen me occaſion to truſt in thee.

f For except God had prouided preſerue the infants, they ſhould periſh a thouſand times in the mothers wombe.

g He meaneth, that his enemies were ſo fat, proud and cruell, that they were rather beaſts then men.

h Before, hee ſpake of the cruelty of his enemies, and now he declareth the inward griefes of the minde, ſo that Chriſt was tormented both in ſoule and body.

i Thou haſt ſuffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accompliſhed in Chriſt.

l My life that is ſolitarie, left alone and forſaken of all. Pſal. 35.17. & 25.16.

m Chriſt is nowe deliuered with a more mightie deliuerance by ouercomming death, then if he had not taſted death at all.

* Heb. 2.12.

n He promiſeth to exhort the Church, that they by his example might praiſe the Lord.

o The poore afflicted are comforted by this example of Dauid or Chriſt.

p Which were ſacrifices of thankeſgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

q He doth allude to the ſacrifice.

r Though the poore be ſcarce eſteemed, as Pſal. 15. yet the mighty are not ſequeſtred from the grace of Chriſts kingdome.

s In whome there is no hope that he ſhall recouer life: ſo whether poore or rich, quicke or dead, ſhall be ſeuered from his kingdome.

t Meaning, the poſteritie, which the Lord keepeth as a ſeede to continue his praiſe among men.

u That is, God hath fulfilled his promiſe.

reth a certaine assurance, fully perswading himselfe that God wil continue the very same goodnesse towards him for euer.

¶ A Psalme of Dauid.

THe Lord is my * shepheard, [a] I shall not want.

2 He maketh me to rest in greene pasture, and leadeth me by the still waters.

3 He [b] restoreth my soule, and leadeth me in the [c] paths of righteousnesse for his Names sake.

4 Yea, though I should walke through the valley of the [d] shadow of death, I will feare no euill: for thou art with mee: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a [e] table before me in the sight of mine aduersaries: thou doest [f] anoint mine head with oyle, and my cup runneth ouer.

9 Doubtlesse kindnesse and mercie shall follow mee all the dayes of my life, and I shall remaine a long season in the [g] house of the Lord.

* Isa.40.11. Iere.23.3. Ezek.34.23. Iohn 10.11. 1.pet.2.25.

a He hath care ouer me, and ministreth vnto me all things.

b He comforteth or refresheth me.

c Plaine, or streight wayes.

d Though he were in danger of death, as the sheepe that wandreth in the darke valley without his shepheard.

e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.

f As was the manner of great feasts.

g Hee setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 Albeit the Lord God hath made, and gouerneth all the world, yet towards his chosen people his gracious goodnes doth most abundantly appeare, in that among them hee will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuary, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally, hee magnifieth Gods grace for the building of the Temple, to the end hee might stirre vp all the faithfull to the true seruice of God.

¶ A Psalme of Dauid.

THe earth * is the Lords, and all that therein is: the world and they that dwell therein.

2 For he hath founded it vpon the [a] seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord, and who shall stand in his holy place?

4 Euen he that hath innocent hands, and a pure heart: which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.

5 He shal receiue a blessing from the Lord, and righteousnesse from the God of his saluation.

6 This is the [b] generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.

7 [c] Lift vp your heads, ye gates, and bee ye lift vp ye euerlasting doores, and the King of glory shall come in.

8 Who is the King of glory? the Lord, strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, ye gates, and lift vp your selues, yee euerlasting doores, and the King of glory shall come in.

10 Who is the King of glory? the Lord of hostes, he is the King of glory. Selah.

* Deut.10.14. Iob 28.24. 1.cor.10.26.

a He noteth two things: the one, that the earth to mans iudgement seemeth aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters, which naturally are aboue it.

b Though circumcision separate the carnall seede of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob, and the very Israelite.

c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, he also speaketh for the spirituall Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal.132.14.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth vnto God most feruently to haue his sinnes forgiuen, 7 Especially such as hee had committed in his youth. He beginneth euery verse according to the Ebrew letters, two or three except.

¶ A Psalme of Dauid.

VNto thee, [a] O Lord, lift I vp my soule.

2 My God, I [b] trust in thee: let me not bee confounded: let not mine enemies reioyce ouer me.

3 * So all that hope in thee, shall not bee ashamed: but let them bee confounded, that transgresse without cause.

4 [c] Shew mee thy wayes, O Lord, and teach me thy paths.

5 Leade mee forth in thy trueth, and teach mee: for thou art the God of my saluation: in thee doe I trust [d] all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.

7 Remember not the [e] sins of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will he [f] teach sinners in the way.

9 Them that be meeke, will he [g] guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord are mercie and trueth vnto such as keepe his couenant and his testimonies.

11 For thy [h] Names sake, O Lord, bee mercifull vnto mine iniquitie, for it is great.

12 What [i] man is he that feareth the Lord? him will he teach the way that he shall [k] chuse.

13 His soule shall dwell at [l] ease, and his seed shall inherit the land.

14 The [m] secret of the Lord is reuealed to them that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feet out of the net.

16 Turne thy face vnto me, and haue mercie vpon me: for I am desolate and poore.

17 The sorrowes of mine heart are [n] enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauell, and forgiue all my sinnes.

19 Behold mine [o] enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy foes.

* Isa.28.16. rom.10.11.

c Receiue me in the faith of thy promise, that I swarue not in any fine.

d Constantly and against all temptations.

e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

f That is, call them to repentance.

g He will gouerne and comfort them that are truely humbled for their sinnes.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

l He shall prosper both in spirituall and carnall things.

m His counsel contained in his word, whereby he declareth that he is the protector of the faithfull.

n My griefe is increased because of mine enemies crueltie.

o The greater that his afflictions were, and the more that his enemies increased, the more neere was he Gods helpe.

21 Let [p] mine vprightnesse and equitie preserue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

p For as much as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for aide from God: and assured of his integrity toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he wil offer for his deliuerance, and desireth to be in the cõpany of the faithfull in the Congregation of God, whence he was banished by Saul, promising integrity of life, & open praises & thãkesgiuing.

A Psalme of Dauid.

IUdge me, [a] O Lord, for I haue walked in mine innocencie: my trust hath beene also in the Lord: therefore shall I not slide.

a He fleeth to God to bee the Iudge of his iust cause, seeing there is no equitie among men.

2 Proue me, O Lord, and try me: examine my [b] reines, and mine heart.

b By very affections & inward motions of the heart.

3 For thy [c] louing kindnesse is before mine eyes: therefore haue I walked in thy trueth.

c He sheweth what stayed him, that he did not recompence euill for euill.

4 I haue not [d] hanted with vaine persons, neither kept company with the dissemblers.

d He declareth that they cannot walke in simplicitie before God, that delite in the company of the vngodly.

5 I haue hated the assembly of the euil, and haue not companied with the wicked.

6 I will [e] wash mine hands in innocencie, O Lord, and compasse thine altar,

e I will serue thee with a pure affection, & with the godly that sacrifice vnto thee.

7 That I may declare with the voyce of thanksgiuing, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 [f] Gather not my soule with the sinners, nor my life with the bloody men:

f Destroy mee not in the ouerthrow of the wicked.

10 In whose hand is [g] wickednesse, and their right hand is full of bribes.

g Whose cruell hands doe execute the malicious deuises of their hearts.

11 But I will walke in mine innocency: redeeme me therefore, and bee mercifull vnto mee.

12 My foote standeth in [h] vprightnesse: I will praise thee, O Lord, in the Congregations.

h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils, as appeareth by the praises and thanksgiuing annexed: 6 Wherein we may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the end wherfore he desireth to liue and to be deliuered, onely to worship God in his Congregation.

A Psalme of Dauid.

THe Lord is my [a] light and my saluation, whom shal I feare: the Lord is the strength of my life, of whom shall I be afraid?

a Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feareth not the tyranny of his enemies.

2 When the wicked euen mine enemies and my foes came vpon me to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against mee, mine heart should not be afraid: though warre be raised against me, I will trust in [b] this.

b That God will deliuer me, and giue my faith the victorie.

4 [c] One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visite his Temple.

c The lasse of country, wife & all worthy commodities grieue me not in respect of this one thing that I may not praise thy Name in the middes of the cõgregation.

5 For in the time of trouble he shall hide mee in his Tabernacle, in the secret place of his pauilion shall he hide mee and set mee vp vpon a rocke.

6 [d] And now shall hee lift vp mine head aboue mine enemies round about me: therfore wil I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.

d Dauid assured himselfe by the Spirite of prophecie that he should ouercome his enemies, and serue God in his Tabernacle.

7 Hearken vnto my voyce, O Lord, when I crie: haue mercie also vpon mee and heare me.

8 When thou saidest, [e] Seeke ye my face, mine heart answered vnto thee, O Lord, I wil seeke thy face.

e He grounded vpon Gods promise, and sheweth that he is most willing to obey his commandement.

9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

10 [f] Though my father and my mother should forsake me, yet the Lord wil gather me vp.

f He magnifieth Gods loue towards his which farre passeth the most tender loue of parents towards their children.

11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the [g] lust of mine aduersaries: for there are false witnesses risen vp against mee, and such as speake cruelly.

g But either pacifie their wrath, or bridle their rage.

13 I should haue fainted, except I had beleeued to see the goodnesse of the [h] Lord in the land of the liuing.

h In this present life before I die, as Isa. 38. 11

14 [i] Hope in the Lord: bee strong, and hee shall comfort thine heart, and trust in the Lord.

i He exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

1 Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 And crieth for vengeance against them: & at length assureth himselfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

A Psalme of Dauid.

VNto thee, O Lord, doe I crie: O my strength, be not deafe toward me, least, if thou answere me not, I be [a] like them that goe downe into the pit.

a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition.

2 Heare the voice of my petitions, when I cry vnto thee, when I holde vp mine hands toward thine [b] holy Oracle.

b He vseth this outward meanes to helpe the weakenesse of his faith: for in that place was the Arke, and there God promised to shew the tokens of his fauour.

3 [c] Drawe me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

c Destroy me not the good with the bad.

4 [d] Reward them according to their deedes, and according to the wickednesse of their inuentions: recompence them after the worke of their hands: render them their reward.

d He thus prayeth in respect of Gods glorie, and not for his owne cause, being affiured that God would punish the persecuters of his Church.

5 For they regard not the workes of the Lord, nor the operation of his hands: therefore [e] breake them downe, and build them not vp.

6 [f] Praised be the Lord, for hee hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: mine heart trusteth in him, and I was helped: therefore mine heart shal reioyce, and with my song will I praise him.

8 The Lord is [g] their strength, and hee is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

e Let them be vtterly destroyed, as Malac. 1.4.
f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.
g Meaning, his souldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 *The Prophet exhorteth the princes and rulers of the world, (which for the most part thinke there is no God) 3 At the least to feare him for the thunders & tempests, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet is he alwaies mercifull to his, & moueth them thereby to praise his Name.*

A Psalme of Dauid.

GIue vnto the Lord, ye [a] sonnes of [b] might: giue vnto the Lord glory & strength.

2 Giue vnto the Lord glory due vnto his Name: worship the Lord in the glorious Sanctuarie.

3 The [b] voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voyce of the Lord is mightie: the voyce of the Lord is glorious.

5 The [c] voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon also and [d] Shirion like a yong Unicorne.

7 The voice of the Lorde diuideth the [e] flames of fire.

8 The voice of the Lord maketh the wildernesse to tremble: the Lord maketh the wildernesse of [f] Kadesh to tremble.

9 The voyce of the Lorde maketh the hindes to [g] calue, and [h] discouereth the forests: therefore in his [i] Temple doeth euery man, speake of his glory.

10 The Lord sitteth vpon the [k] flood, and the Lord doth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

a He exhorteth the proud tyrats to humble themselues vnder Gods hand, and not to be inferiour to brute beasts & dumme creatures.
b The thunder clappes, that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?
d Called also Hermon.
e It causeth the lightnings to shoote and glide.
f In places most desolate, whereas seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pearceth y most secret places.
i Though the wicked are nothing mooued with these sights, yet the faithfull praise God.
k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 *When Dauid was deliuered from great danger, he rendered thanks to God, exhorting others to do the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children, 7 And also that the fal from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.*

¶ * A Psalme or song of the * dedication of the [a] house of Dauid.

I Will magnifie thee, O Lord: [b] for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast [c] restored me.

3 O Lord, thou hast brought vp my [d] soule out of the graue: thou hast reuiued mee from them that goe downe into the pit.

4 Sing praises vnto the Lord, yee [e] his Saints, and giue thanks [f] before the remembrance of his Holinesse.

5 * For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.

6 And in my [g] prosperitie I saide, I shall neuer be mooued.

7 For thou Lord of thy goodnesse hadst made my [h] mountaine to stand strong: but thou didst hide thy face, and I [i] was troubled.

8 Then cried I vnto thee, O Lorde, and prayed to my Lord.

9 What profite is there in my blood, when I goe downe to the pit? shall the dust [k] giue thanks vnto thee? or shal it declare thy trueth?

10 Heare O Lord, and haue mercie vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded mee with gladnesse.

12 Therefore shall my [l] tongue praise thee and not cease: O Lord my God, I will giue thankes vnto thee for euer.

* 2.Sam.7.2.
* Deut.20.5.
a After that Absalom had polluted it with most filthy fornication.
b He condemneth them of great ingratitude, which doe not praise God for his benefits.
c Restored from the rebellion of Absalom.
d Meaning, that he escaped death most narrowly.
e The word signifieth them that haue receiued mercie and shew mercy liberally vnto others.
f Before his Tabernacle.
* Psal.145.8, Isa.54.8. 2.cor.4.17.
g I put too much confidence in my quiet state, as Jere.31.18. 2.Chron.32.24, 25.
h I thought thou hadst established me in Zion most surely.
i After that thou hadst withdrawn thine helpe I felt my miserie.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name, which is the end of mans creation. l Because thou hast preserued mee, that my tongue should praise thee, I will not be vnmindfull of my duetie.

PSAL. XXXI.

1 *Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him. 15 Then he affirmeth that the fauour of God is alwaies ready to those that feare him. 20 Finally hee exhorteth all the faithfull to trust in God & to loue him, because hee preserueth & strengtheneth them, as they may see by his example.*

¶ To him that excelleth. A Psalme of Dauid.

IN * thee O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy [a] righteousnesse.

2 Bow downe thine eare to mee: make haste to deliuer me: be vnto me a strong rocke, and an house of defence to saue me.

3 For thou art my rocke and my fortresse: therefore for thy Names sake direct mee and guide me.

4 Draw mee out of the [b] net, that they haue layd priuily for mee: for thou art my strength.

5 Into thine [c] hand I commend my spi-

* Psal.71.1.
a For then God declareth himselfe iust, when he preserueth his according as he hath promised.
b Preserue me from the craftie counsels and subtill practises of mine enemies.
c He desireth God not onely to take care for him in this life, but that his soule may be saued after this life.

rit:

rit: for thou hast reuemed me, O Lord God of trueth.

6 I haue hated them that giue themselues to deceitfull vanities: for I [d] trust in the Lord.

7 I will be glad and reioyce in thy mercy: for thou hast seene my trouble: thou hast knowen my soule in aduersities,

8 And thou hast not shut me vp in the hand of the enemie, but hast set my feete at [e] large.

9 Haue mercie vpon mee, O Lord: for I am in trouble: mine [f] eye, my soule and my belie are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my pain, & my bones are consumed.

11 I was a [g] reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, [h] who seeing me in the streete, fled from me.

12 I am forgotten, as a dead man out of mind: I am like a broken vessell.

13 For I haue heard the railing of [i] great men: feare was on euery side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, [k] Thou art my God.

15 My [l] times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, and saue me through thy mercie.

17 Let me not be confounded O Lord: for I haue called vpon thee: let the wicked be put to confusion, and [m] to silence in the graue.

18 Let the lying lippes bee made dumme, which cruelly, proudly and spitefully speake against the righteous.

19 How great is thy goodnes, which thou [n] hast layed vp for them, that feare thee, and done to them, that trust in thee, euen before the sonnes of men!

20 Thou doest hide them [†o] priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnesse toward mee in a [p] strong citie.

22 Though I said in mine [q] haste, I am cast out of thy sight, yet thou hearest the voice of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his ‖ Saints: for the Lord preserueth the faithfull, and rewardeth abundantly the proud doer.

24 All ye that trust in the Lord, be [r] strong, and he shall establish your heart.

d This affection ought to be in all Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.

e Largenes signifieth comfort, as straightnesse sorow and peril.

f Meaning, that his sorow and torment had continued a great while.

g Mine enemies had drawen all men to their part against me, euen my chief friends.

h They were afraid to shew me any token of friendship.

i They that were in authoritie, condemned me as a wicked doer.

k I had this testimonie of conscience, that thou wouldest defend mine innocencie.

l Whatsoeuer changes come, thou gouernest them by thy prouidence.

m Let death destroy them, to the intent that they may hurt no more.

n The treasures of Gods mercie are alwayes laid vp in store for his children, albeit at all times they doe not enioy them.

† Ebr. in the secret of thy face.

o That is, in a place where they shall haue thy comfort, and be kept safely from the enemies pride.

p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.

q Ans to by my rashnesse and infidelitie deserued to haue bene forsaken.

‖ Or, ye that feel his mercies.

r Be constant in your vocation, and God will confirme you with heauenly strength.

3 transgressions. 5 And after that hee had confessed his sinnes, and obtained pardon, 6 He exhorteth the wicked men to liue godly. 11 And the good to reioyce.

¶ A Psalme of Dauid to giue [a] instruction.

BLessed is he whose wickednesse is [b] forgiuen, and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth not iniquitie, and in whose spirite there is no guile.

3 When I held my [c] tongue, my bones consumed, or when I [d] roared all the day,

4 (For thine hand is heauie vpon me, day and night: and my moysture is turned into the drought of summer. Selah.)

5 Then I [e] acknowledged my sinne vnto thee, neither hide I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therefore shal euery one that is godly, make his prayer vnto thee in a [f] time, when thou mayest bee found: surely in the flood of great waters [g] they shall not come neere him.

7 Thou art my secret place: thou preseruest mee from trouble: thou compassest mee about with ioyfull deliuerance. Selah.

8 I will [h] instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose [i] mouthes thou doest bind with bit and bridle, lest they come neere thee.

10 Many sorowes shall come to the wicked: but he that trusteth in the Lord, mercie shall compasse him.

11 Be glad ye righteous, and [k] reioyce in the Lord, and be ioyfull all ye, that are vpright in heart.

a Concerning the free remission of sinnes, which is the chiefest point of our faith.

b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4. 6.

c Betweene hope and despaire.

d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetuall torment.

e He sheweth that as Gods mercy is the only cause of forgiuenes of sins, so the meanes thereof are repentance and confession, which proceed of faith.

f When necessitie constreineth him to seeke to thee for helpe. Isa. 55, 6.

g To wit, the waters and great dangers.

h Dauid promiseth to make the rest of Gods children partakers of the benefites, which he felt, and that he will diligently looke and take care to direct them in the way of saluation.

i Without rule brute beasts, thinke they that God will not bridle and tame their rage?

k He sheweth that peace and ioy of conscience in the holy Ghost, is the fruit of faith.

PSAL. XXXIII.

1 *He exhorteth good men to praise God for that he hath not only created all things, and by his prouidence gouerneth the same, but also is faithfull in his promises,* 10 *He vnderstandeth mans heart, and scattereth the counsell of the wicked,* 16 *So that no man can be preserued by any creature or mans strength: but they that put their confidence in his mercie, shall be preserued from all aduersities.*

REioyce in [y] Lord, O ye righteous, for it [a] becommeth vpright men to be thankful.

2 Praise the Lord with harpe: sing vnto him with viole and [b] instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully with a loud voice.

4 For the [c] word of the Lord is righteous, and all his [d] workes are faithfull.

5 He [e] loueth righteousnesse and iudge-

a It is the duety of the godly to set forth the praises of God for his mercie and power shewen toward them.

b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertaine vnto vs, then the sacrifices, vestings and lights of commandement in gouerning the world.

c That is, the effect and execution.

d That is, the effect and execution.

e Howsoeuer the world iudgeth of Gods workes, yet he doeth all things according to iustice and mercie.

ment: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

f By the creation of the heauens and beautiful ornament, with the gathering also of the waters, he setteth foorth the power of God, that al creatures might feare him.
‖ Or, was created.

7 He[f] gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it ‖ stood.

g No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe.

10 The Lord breaketh the [g] counsel of the heathen, and bringeth to nought the deuises of the people.

11 The counsell of the Lord shal stand for euer, and the thoughts of his heart throughout all ages.

h He sheweth that all our felicitie standeth in this, that the Lord is our God.

12 Blessed is that nation, whose[h] God is the Lord: euen the people that he hath chosen for his inheritance.

i He proueth that all things are gouerned by Gods prouidence and not by fortune.

13 The Lord[i] looketh downe from heauen, and beholdeth all the children of men.

k Therefore he knoweth their wicked enterprises.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He[k] fashioneth their hearts euery one, and vnderstandeth all their workes.

l Kings and the mightie of the world cannot be saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes.

16 The[l] King is not saued by the multitude of an hoste, neither is the mightie man deliuered by great strength.

17 An horse is a vaine helpe, and shall not deliuer any by his great strength.

m God sheweth what toward his of his mercie, which man by no meanes is able to compasse.

18 Beholde,[m] the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercie,

19 To deliuer their soules from death, and to preserue them in famine.

n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

20 [n] Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as we trust in thee.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sa. 21. 11. whom in this title he calleth Abimelech (which was a generall name to all the Kings of the Philistims) he praiseth God for his deliuerance, 3 Prouoking all others by his example to trust in God, to feare & serue him: 7 Who defendeth the godly with his Angels, 16 And vtterly destroyeth the wicked in their sinnes.

A Psalme of Dauid, when he changed his behauiour before Abimelech, who droue him away, and he departed.

a He promiseth neuer to become vnmindfull of Gods great benefite for his deliuerance.

I Will[a] alway giue thankes vnto the Lord: his praise shalbe in my mouth continually.

b They that are beaten downe with the experience of their owne euils.

2 My soule shall glorie in the Lord: the [b] humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my [c] feare.

c Which I conceiued for the dangers wherein I was.

5 They[d] shall looke vnto him, and runne to him: and their faces shall not bee ashamed, saying,

d They shall be bold to flee to thee for succour, when they shall see thy mercies toward me.

6 This poore man cried, & the Lord heard him, and saued him out of all his troubles.

e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.

7 The[e] Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for no thing wanteth to them that feare him.

f The godly by their patient obedience, profite more then they which ranine and spoyle.

10 The[f] Lyons doe lacke and suffer hunger, but they, which seeke the Lord, shal [g] want nothing that is good.

g If they abide the last triall.

11 Come children, hearken vnto mee: I will teach you the [h] feare of the Lord.

h That is, the true religion and worship of God.

12 * What man is hee, that desireth life, and loueth long dayes for to [i] see good?

* 1. Pet. 3. 10.

i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into miserie.

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschew euil and doe good: seeke peace and follow after it.

k The anger of God doeth not onely destroy the wicked, but also abolisheth their name for euer.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their crie.

16 But the[k] face of the Lord is against them that doe euill, to cut off their remembrance from the earth.

l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them.

17 The righteous crie, and the Lord heareth them, and deliuereth them out of all their troubles.

m And as Christ saith, all the haires of his head.

18 The Lord is neere vnto them that are of a [l] contrite heart, and will saue such as bee afflicted in spirit.

n Their wicked enterprises shall turne to their owne destruction.

19 Great are the troubles of ỹ righteous: but the Lord deliuereth him out of them all.

o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

20 [m] He keepeth all his bones: not one of them is broken.

21 But malice shall slay the [n] wicked: and they that hate the righteous, shall perish.

22 The Lord[o] redeemeth the soules of his seruants: & none, that trust in him, shall perish.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, all that had any authoritie vnder him, to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to pleade and to auenge his cause, 8 That they may be taken in their nets and snares, which they layd for him, that his innocencie may be declared, 27 And that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuered his seruant. 28 And so he promiseth to speake foorth the iustice of the Lord, and to magnifie his Name all the daies of his life.

A Psalme of Dauid.

a He desireth God to vndertake his cause against them that do persecute him and slander him.

PLead thou my[a] cause, O Lord, with them that striue with mee: fight thou against them, that fight against me.

7. days

2 [b]Lay hand vpon the shield and buckler, and stand vp for my helpe.

3 Bring out also the speare and stoppe the way against them, that persecute mee: say vnto my [c] soule, I am thy saluation.

4 Let them be confounded & put to shame, that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the winde, and let the Angel of the Lord [d] scatter them.

6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

7 For [e] without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon [f] him at vnwares, and let his net, that he hath laide priuily, take him: let him fall into [g] the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my [h] bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore and him that is in miserie, from him that spoileth him!

11 [i] Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded mee euill for good, to [k] haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and [l] my prayer was turned vpon my bosome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine [m] aduersitie they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not: they tare [n] me and ceased not,

16 With the false scoffers at [o] bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold this? deliuer my soule from the tumult, euen my desolate soule from the Lyons.

18 So will I giue thee thankes in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vniustly reioyce ouer mee, neither let them [p] winke with the eye, that hate mee without a cause.

20 For they speake not as friendes: but they imagine deceitfull wordes against the [q] quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, [r] our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from mee, O Lord.

23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

24 Iudge me, O Lord my God according to thy [s] righteousnes, and let them not reioyce ouer me.

25 Let them not say in their hearts, [t] O our soule reioyce: neither let them say, Wee haue deuoured him.

26 Let them bee confounded, and put to shame [u] together, that reioyce at mine hurt: let them bee clothed [x] with confusion and shame, that lift vp themselues against me.

27 But let them be ioyfull and glad, [y] that loue my righteousnesse: yea, let them say alway, Let the Lord bee magnified, which loueth the [z] prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnes, and thy praise euery day.

a Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons, to assure vs of his present power.

b Against these tentations, that thou art the author of my saluation.

c Smite them with the spirit of giddinesse, that their enterprises may be foolish, and they receiue iust reward.

d Shewing that we may not call God to be a reuenger, but only for his glory, and when our cause is iust.

e Which he prepared against the children of God.

f He attributeth his deliuerance onely to God, praising him therefore both in soule and body.

g That would not suffer me to purge my selfe.

h To haue taken from me all comfort, and brought me into despaire.

i I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection with bowing downe mine head.

k When they saw me ready to slip, and as one that halted for infirmitie.

l With their railing words.

m The word signifieth cakes: meaning, that the proud Courtiers at their daintie feastes, scoffe, raile, and reuyle his death.

n In token of contempt and mocking.

o Or, clefts of the earth: meaning himselfe and others in their miserie.

p They reioyced as though they had now seene Dauid ouerthrowen.

q Albeit the mountaines of God: for whatsoeuer is excellent, is thus called.

r It is the iustice of God to giue to the oppressors affliction and confusion, and to the oppressed aide and reliefe, 2. Thes. 1.6.

s Because we haue that which we sought for, seeing he is destroyed.

t That is, at once, were they neuer so many or mightie.

u This prayer shall alwaies be verified against them that persecute the faithfull.

x That at least fauour my right, though they be not able to helpe mee.

y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to raigne in the world.

g Onely Gods children haue enough of all things both concerning this life and the life to come.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednes. 6 Then he turneth to consider the vnspeakeable goodnesse of God towards all creatures: 9 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinary course of Gods worke, 13 Who in the end destroieth the wicked, and saueth the iust.

¶ To him that excelleth. A Psalme of Dauid, the seruant of the Lord.

WIckednesse saith to the wicked man [a] euen in mine heart, that there is no feare of God before his eyes.

2 For hee [b] flattereth himselfe in his owne eies, while his iniquitie is found worthie to be hated.

3 The workes of his mouth are iniquitie and [c] deceite: he hath left off to vnderstand and to doe good.

4 He [d] imagineth mischiefe vpon his bed: he setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy [e] mercie, O Lord, reacheth vnto the heauens, and thy faithfulnes vnto the cloudes.

6 Thy righteousnes is like the [f] mightie mountaines: thy iudgements are like a great [f] deepe: thou, Lord, doest saue man and beast.

7 How excellent is thy mercie, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shall be [g] satisfied with the fatnes of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

a I see euidently by his deedes, that sinne pusheth forward the reprobate from wickednesse to wickednesse, albeit he goe about to couer his impietie.

b Though altogether dereft his bile sinne, yet he himselfe seeth it not.

c The reprobate mocke at wholesome doctrine, and put not difference betweene good and euill.

d By describing at large the nature of the reprobate, he admonisheth the godly to beware of their vices.

e Though wickednesse seemeth to ouerflowe all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.

10 Extend thy louing kindneſſe vnto them that [h] know thee, and thy righteouſneſſe vnto them that are vpright in heart.

11 Let not the [i] foot of pride come againſt mee, and let not the hand of the wicked men moue me.

12 [k] There they are fallen that worke iniquitie: they are caſt downe, and ſhall not bee able to riſe.

h He ſheweth who are Gods children, to wit, they that know him, and leade their liues vprightly.

i Let not the proud aduance himſelfe againſt me, neither the power of the wicked driue me away. k That is, in their pride wherein they flatter themſelues.

PSAL. XXXVII.

1 *This Pſalme containeth exhortation and conſolation for the weake, that are grieued at the proſperitie of the wicked, and the affliction of the godly.* 7 *For how proſperouſly ſoeuer the wicked do liue for the time, he doth affirme their felicitie to be vaine & tranſitorie, becauſe they are not in the fauour of God, but in the end they are deſtroyed as his enemies,* 11 *And how miſerably that the righteous ſeemeth to liue in the world, yet his end is peace, and he is in the fauour of God, hee is deliuered from the wicked, and preſerued.*

¶ A Pſalme of Dauid.

FRet not [a] thy ſelfe becauſe of the wicked men, neither be enuious for the euill doers.

2 For they ſhall ſoone be [b] cut downe like graſſe, and ſhall wither as the greene herbe.

3 [c] Truſt thou in the Lord and doe good: dwell in the land, & thou ſhalt be fed aſſuredly.

4 And delite thy ſelfe in the Lord, and he ſhall giue thee thine hearts deſire.

5 [d] Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.

6 And hee ſhall bring foorth thy righteouſneſſe as the light, and thy [e] iudgement as the noone day.

7 Waite patiently vpon the Lorde, and hope in him: fret not thy ſelfe for him [f] which proſpereth in his way: nor for the man that bringeth his enterpriſes to paſſe.

8 Ceaſe from anger, and leaue off wrath: fret not thy ſelfe [g] alſo to doe euill.

9 For euill doers ſhall be cut off, and they that waite vpon the Lord, they ſhall inherite the land.

10 [h] Therefore yet a little while, and the wicked ſhall not appeare, and thou ſhalt looke after his place, and he ſhall not be found.

11 But * meeke men ſhall poſſeſſe the earth, and ſhall haue their delite in the multitude of peace.

12 [i] The wicked practiſeth againſt the iuſt, and gnaſheth his teeth againſt him.

13 But the Lord ſhall laugh him to ſcorne: for he ſeeth, that his day is comming.

14 The wicked haue drawen their ſword, and haue bent their bowe, to caſt downe the poore and needie and to ſlay ſuch as bee of vpright conuerſation.

15 But their ſworde ſhall enter into their owne heart, and their bowels ſhall be broken.

16 [k] A ſmall thing vnto the iuſt man is better, then great riches to the wicked & mighty.

17 For the armes of the wicked ſhall bee broken: but the Lord vpholdeth the iuſt men.

18 The Lord [l] knoweth the dayes of vpright men, and their inheritance ſhall bee perpetuall.

19 They ſhal not be confounded in the perilous time, and in the daies of famine they ſhall haue [m] enough.

20 But the wicked ſhall periſh, and the enemies of the Lord ſhall bee conſumed as the [n] fat of lambes: euen with the ſmoke ſhall they conſume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and [o] giueth.

22 For ſuch as be bleſſed of God, ſhall inherite the land, and they that be curſed of him, ſhall be cut off.

23 [p] The paths of man are directed by the Lord: for he loueth his way.

24 Though he [q] fall, he ſhal not be caſt off, for the Lord putteth vnder his hand.

25 I haue beene yong, and am olde: yet I ſaw neuer the righteous forſaken, nor his [r] ſeede begging bread.

26 But hee is euer mercifull and lendeth, and his ſeede enioyeth the bleſſing.

27 Flee from euill and doe good, and dwel for euer.

28 For the Lord loueth iudgement, and forſaketh not his Saints: they ſhall bee preſerued for euermore: but the ſeede of the wicked ſhall be cut off.

29 The righteous men ſhall inherite the land, and dwell therein [s] for euer.

30 The [t] mouth of ỹ righteous wil ſpeake of wiſedome, & his tongue will talke of iudgement.

31 For the Law of his God is in his heart, and his ſteps ſhall not ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is [u] iudged.

34 Waite thou on the Lord, and keepe his way, and he ſhall exalt thee, that thou ſhalt inherite the land: when the wicked men ſhal periſh, thou ſhalt ſee.

35 I haue ſeene the wicked ſtrong, and ſpreading himſelfe like a greene Bay Tree.

36 Yet he [x] paſſed away, and loe, hee was gone, and I ſought him, but hee could not be found.

37 [y] Marke the vpright man, and beholde the iuſt: for the end of that man is peace.

38 But the tranſgreſſours ſhall be deſtroyed together, and the end of the wicked ſhall bee

a He admoniſheth vs neither to vexe our ſelues for the proſperous eſtate of the wicked, neither to deſire to be like them to make our ſtate the better.

b For Gods iudgement cutteth downe their ſtate in a moment.

c To truſt in God, and doe according to his will, are ſure tokens, that his prouidence will neuer faile vs.

d Be not led by thine owne wilſdome, but obey God, and he will fulfill his worke in thee.

e As the hope of the day light cauſeth vs to be offended with the darkneſſe of the night: ſo ought we patiently to truſt that God will cleare our cauſe and reſtore vs to our right.

f When God ſuffereth the wicked to proſper, it ſeemeth to the fleſh that he fauoureth their doings, Iob. 21. 7. &c.

g Meaning, except he moderate his affections, he ſhall be led to doe as they doe.

h He correcteth the impatiencie of our nature, which cannot abide till the fulneſſe of Gods time be come. Mat. 5. 5.

i The godly are aſſured that the power and craft of the wicked ſhall not preuaile againſt them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their ſinnes, and offer vp their teares as a ſacrifice of their obedience.

k For they are daily fed as with Manna from heauen, and haue ſufficient, when the wicked haue neuer enough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented mindes, and that which ſhall be neceſſarie.

n They ſhall vaniſh away ſuddenly: for they are fed for the day of ſlaughter.

o God ſo furniſheth him with his bleſſing, that he is able to help others.

p God proſpereth the faithfull, becauſe they walke in his wayes with an vpright conſcience.

q When God doeth exercite his ſaint with diuers tentations.

r Though the iuſt man die, yet Gods bleſſings are extended to his poſteritie, and though God ſuffer ſome iuſt man to lacke temporall benefites, yet he recompenſeth him with ſpirituall treaſures.

s They ſhall continually be preſerued vnder Gods wings, and haue at leaſt inward reſt.

t Theſe three points are required of the faithfull, that their talke bee godly, that Gods law be in their heart, and that their life be vpright.

u For though it be ſometime ſo expedient both for Gods glorie and their ſaluation, yet he will approue their cauſe, & reuenge their wrong.

x So that the proſperitie of the wicked is but as a cloude, which vaniſheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies paſt & his iudgements.

be cut off.

39 But the z saluation of the righteous men shall be of the Lord: he shall be their strength in the time of trouble.

40 For the Lord shall help them, & deliuer them: he shall deliuer them from the wicked, and shall saue them, because they trust in him.

z Her sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God proue them by sundry tentations.

PSAL. XXXVIII.

1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friendes, euill intreated of his enemies. 22 But in the end with firme confidence hee commendeth his cause to God, and hopeth for speedy helpe at his hand.

¶ A Psalme of Dauid for a remembrance.

O Lord, rebuke me not in thine b anger, neither chastise me in thy wrath.

2 For thine c arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones because of my d sinne.

4 For e mine iniquities are gone ouer mine head, and as a weighty burden they are too heauy for me.

5 My wounds are putrified, and corrupt, because of f my foolishnes.

6 I am bowed, and crooked very sore: I go || mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I roare for the very griefe of mine heart.

9 Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart †panteth: my strength faileth me, and the light of mine eyes, euen h they are not mine owne.

11 My louers & my friends stand aside frō my plague, and my i kinsmen stand afarre off.

12 They also, that seeke after my life, lay snares, and they that go about to doe me euill, talke wicked things, and imagine deceite continually.

13 But I as k a deafe man heard not, & am as a dumb man, which openeth not his mouth.

14 Thus am I as a man that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, do I wayt: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce ouer me: for l when my foot slippeth, they extoll themselues against me.

17 Surely I am ready to m halt, and my sorow is euer before me.

a To put himself and others in mind of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.

c Thy sickenesse, wherewith thou hast visited me.

d Dauid acknowledgeth God to be iust in his punishments, because his sins had deserued much more.

e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.

f That rather gaue place to mine owne lusts, then to the will of God.

|| Or, blacke as one that is disfigured and consumed with sickenesse.

g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance.

† Ebr. runneth about, or is tossed to and fro: meaning, that he was destitute of all helpe & counsel.

h My sight faileth me for very sorow.

i Partly for feare, & partly for pride, they denied all duety and friendship.

k For I can haue no audience before men, and therefore patiently wait for the helpe of God.

18 When I declare my paine, and am sory for my sinne,

19 Then mine n enemies are aliue and are mighty, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I follow o goodnesse.

21 Forsake me not, O Lord: bee not thou farre from me, my God.

22 Haste thee to helpe me, O my Lord, my p saluation.

l That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.

m I am without hope to recouer my strength.

h In my greatest misery they most reioyce.

n He had rather haue the hatred of all the world, then to faile in any part of his duty to God ward.

o Which are the author of my saluation: & this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternesse of mind he was driuen to these outragious cōplaints of his infirmities. 2 For he confesseth that when hee had determined silence, hee brast foorth yet into wordes that he would not, through the greatnes of his griefe. 4 Then he rehearseth certaine requests which taste of the infirmity of man, 8 and mixeth with them many praiers: but all do shew a mind wonderfully troubled, that it may plainely appeare how hee did striue mightily against death and desperation.

¶ To the excellent musitian a Ieduthun. A Psalme of Dauid.

I Thought, b I will take heed to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumbe and spake nothing: I kept silence, euen from good, c and my sorow was more stirred.

3 Mine heart was hote within mee, and while I was musing, the fire kindled, and d I spake with my tongue, saying,

4 Lord let me know mine ende, and the measure of my dayes, what it is: let me know how long I haue to liue.

5 Behold, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether e vanity. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, & cannot tell who shal gather them.

7 And now Lord, what waite I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the f foolish.

9 I should haue bene dumbe, and not haue opened my mouth, because g thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquity, thou as a moath h makest his i beauty to consume: surely euery man is vanity. Selah.

12 Heare my prayer, O Lord, & hearken vnto my crie: keepe not silence at my teares,

a This was one of the chiefe singers, 1. Chron. 16. 41.

b A diligent he was appointed with himselfe patiently to haue tarried Gods leasure, yet the vehemency of his payne caused him to breake his purpose.

c Though when the wicked raged, he thought to haue kept silence, yet his zeale caused him to chāge his mind.

d He confesseth that he grudged against God, considering the greatnesse of his sorowes, and the shortnesse of his life.

e Yet Dauid offendeth, in that that he reasoned with God, as though that he were too seuere toward his weake creature.

f Make me not a mocking stocke to the wicked, or make me not vp with the wicked, when they are put to shame.

g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.

h Though thine open plagues light not euermore vpon them, yet thy secret curse continually

for I am a ſtranger with thee, and a ſoiourner as all my fathers.

13 Stay thine anger from me, that I may recouer my ſtrength, [k] before I goe hence and be not.

k For his ſorow cauſed him to thinke that God would deſtroy him vtterly: whereby we ſee how hard it is for the very Saints to keepe a meaſure in their words, when death and deſpaire aſſaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doth magnifie and praiſe the grace of God for his deliuerance, and cõmendeth his prouidence towards all mankind. 5 Then doth he promiſe to giue himſelfe wholly to Gods ſeruice, and ſo declareth how God is truely worſhipped. 14 Afterward hee giueth thankes and praiſeth God, and hauing complained of his enemies, with good courage he calleth for ayd and ſuccour.

¶ To him that excelleth. A Pſalme of Dauid.

I Waited [a] patiently for the Lord, and hee inclined vnto me, and heard my cry.

2 He brought me alſo out of the [b] horrible pit, out of the myrie clay, and ſet my feet vpon the rocke, and ordered my goings.

3 And hee hath put in my mouth a [c] new ſong of praiſe vnto our God: many ſhall ſee it and feare, and ſhall truſt in the Lord.

4 Bleſſed is the man that maketh the Lord his truſt, & regardeth [d] not the proud, nor ſuch as turne aſide to lies.

5 [e] O Lord my God, thou haſt made thy wonderfull workes ſo many, that none can count in order to thee thy thoughts toward vs: I would declare, and ſpeake of them, but they are moe then I am able to expreſſe.

6 Sacrifice and offring thou didſt not deſire: (for [f] mine eares haſt thou prepared) burnt offring & ſinne offring haſt thou not required.

7 [g] Then ſaid I, Lo, I come: for in the roll of the booke it is written of me,

8 I deſired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteouſnes in the [h] great Congregation: loe, I will not refraine my lips: O Lord, thou knoweſt.

10 I haue not hid thy righteouſnes within mine heart, but I haue declared thy [i] truth and thy ſaluation: I haue not concealed thy mercy and thy trueth from the great congregation.

11 Withdraw not thou thy tender mercy from me, O Lord: let thy mercy & thy trueth alway preſerue me.

12 For innumerable troubles haue compaſſed me: my ſinnes haue taken ſuch hold vpon me, that I am not able to look vp: yea, they are mo in number then ỹ haires of mine head: therefore mine heart hath [k] failed me.

13 Let it pleaſe thee, O Lord, to deliuer me: make haſte, O Lord, to helpe me.

14 Let them bee [l] confounded and put to ſhame together, that ſeeke my ſoule to deſtroy it: let them be driuen backward and put to rebuke, that deſire mine hurt.

15 Let them be [m] deſtroied for a reward of their ſhame, which ſay vnto me, Aha, aha.

16 Let all them that ſeek thee, reioyce and be glad in thee: and let them that loue thy ſaluation, ſay alway, [n] The Lord be praiſed.

17 Though I bee poore & needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

a Though God deferred his help, yet he patiently abode till he was heard.

b He hath deliuered me from moſt great dangers.

c That is, ſpeciall occaſion to praiſe him: for Gods benefits are ſo many occaſions for vs to praiſe his name.

d To follow their exãple, which he muſt needs do ỹ truſteth not only in the Lord.

e Dauid goeth from one kind of Gods fauour to the cõtemplation of his prouidence ouer all. & confeſſeth that his coũſels towards vs are far aboue our capacities: we cãnot ſo much as feel thẽ in deed.

f Thou haſt opened mine eares to vnderſtãd the ſpirituall meaning of the ſacrifices: and here Dauid eſteemeth the ceremonies of the Law nothing in reſpect of the ſpirituall ſeruice.

g When thou haſt opened mine eares and heart, I was ready to obey thee, being aſſured that I was written in the booke of thine elect for this end.

h In the Church aſſembled in the Sanctuary.

i Dauid here numbreth three degrees of our ſaluation: Gods mercy, whereby he pitieth vs: his righteouſneſſe, which ſignifieth his continuall protection, & his truth, whereby appeareth his conſtant fauour, ſo that hereof proceedeth our ſaluation.

k As touching the iudgement of the fleſh, I was vtterly deſtitute of all counſell: yet faith inwardly mooued mine heart to pray. l Hee deſireth that Gods mercy may contend for him againſt the rage of his enemies.

m Let the ſame ſhame, and confuſion light vpon them, which they intended to haue brought vpõ me.

n As the faithfull alwayes praiſe God for his benefits: ſo the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being grieuouſly afflicted, bleſſed them that pity his caſe, 9 And complaineth of the treaſon of his owne friendes and familiars, as came to paſſe in Iudas, Iohn 13.18 After he feeling the great mercies of God gently chaſtiſing him, and not ſuffering his enemies to triumph againſt him, 13 Giueth moſt hearty thanks vnto God.

¶ To him that excelleth. A Pſalme of Dauid.

BLeſſed is hee that [a] iudgeth wiſely of the poore: the Lorde ſhall deliuer him in the time of trouble.

2 The Lord will keepe him, and preſerue him aliue: he ſhalbe bleſſed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will ſtrengthen him vpon the [b] bed of ſorow: thou haſt turned all his [c] bed in his ſickneſs.

4 Therefore I ſayde, Lord haue mercy vpon me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies [d] ſpeake euil of me, ſaying, When ſhall he die, and his name periſh?

6 And if he come to ſee mee, he ſpeaketh [e] lies, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate me, whiſper together againſt me: euen againſt me do they imagine mine hurt.

8 [f] A miſchiefe is light vpon him, and hee that lieth, ſhall no more riſe.

9 Yea, my †familiar friend, whom I truſted, which did eat of my bread, [g] hath lifted vp the heele againſt me.

10 Therefore, O Lord, haue mercy vpon me, and raiſe me vp: ſo ſhall I reward them.

11 By this I knowe that thou fauoureſt me, becauſe mine enemy doeth not triumph againſt me.

12 And as for mee, thou vpholdeſt me [h] in mine integritie, and doeſt ſet mee before thy [i] face for euer.

13 Bleſſed bee the Lorde God of Iſrael world without end. [k] So be it, euen ſo be it.

a Not condemning him as accurſed, whom God doth vſe, knowing that there are diuers cauſes why God layeth his hand vpon vs: yea, and afterward he reſtoreth vs.

b When for ſorow and griefe of mind he caſteth himſelfe vpon his bed.

c Thou haſt reſtored him in his ſicke bed, and ſent him comfort.

d That is, curſe me, and cannot haue their cruell hate quenched but with my ſhamefull death.

e For pretending to comfort me, he conſpireth my death in his heart, and braggeth therof.

f The enemies thought by his ſharpe puniſhments, that God was become his moſt all enemy.

† Ebr. the man of my peace.

g As Dauid felt this falſhood, and as it was chiefly accompliſhed in Chriſt, Iohn 13. 18. ſo all his members continually proue the ſame.

h Meaning, either in proſperity of life, or in the true feare of God againſt all tentations.

i Obteining me hee ſtraitly by

euident ſignes of thy fatherly prouidence. k By this repetition the faithfull to praiſe God.

PSAL. XLII.

1 The Prophet grieuouſly complaineth, that being letted by his perſecuters, he could not be preſent in the congre-

gation

gation of Gods people, protesting that although hee was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so farre ouercome with these sorrowes and thoughts, 8 *but that he continually put his confidence in the Lord.*

¶ To him that excelleth. A Psalme to giue instruction, [a] committed to the sonnes of Korah.

a As a treasure to be kept of them which were of the number of the Leuites.

AS the Hart brayeth for the riuers of water, so [b] panteth my soule after thee, O God.

b By these similitudes of thirst & panting, he sheweth his feruent desire to serue God in his Temple.

2 My soule thirsteth for God, euen for the liuing God: when shal I come and appeare before the presence of God?

c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

3 [c] My teares haue bene my meat day and night, while they daily say vnto me, Where is thy God?

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorow.

4 When I remembred [d] these things, I powred out my very heart, because I had gone with the multitude, and ledde them into the House of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

e Though he sustained grieuous assaults of the flesh, to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victory.

5 Why art thou cast downe, my soule, and vnquiet within me? [e] wait on God: for I will yet giue him thanks for ỹ help of his presence.

f That is, when I remember thee in this land of my banishment amõg the mountaines.

6 My God, my soule is cast downe within me, [f] because I remember thee, frõ the land of Jorden, & Hermonim, and frõ ỹ mount Mizar.

g Afflictions came so thick vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our misery, till God be pacified and send remedy.

7 One [g] deepe calleth another deepe by the noyse of thy water spoutes: all thy waues and thy floods are gone ouer me.

h He assureth himselfe of Gods helpe in time to come.

8 The Lord [h] will grant his louing kindnesse in the day, and in the night shal I sing of him, euen a prayer vnto the God of my life.

i That is, I am most grieuously tormented.

9 I wil say vnto God, which is my rocke, Why hast thou forgotten me? why goe I mourning, when the enemy oppresseth me?

10 My [i] bones are cut asunder, while mine enemies reproch mee, saying dayly vnto mee, Where is thy God?

k This repetitiõ doth declare that Dauid did not ouercome at once: to teach vs to be constant forasmuch as God will certainely deliuer his.

11 [k] Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks: he is my present helpe, and my God.

PSAL. XLIII.

1 He praieth to bee deliuered from them which conspire against him, that he might ioyfully praise God in his holy Congregation.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.

I Iudge [a] me O God, and defend my cause against the vnmercifull [b] people: deliuer me from the deceitfull and wicked man.

b That is, the cruell company of mine enemies.

2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemy oppresseth me?

c To wit, thy fauour, which appeareth by the performance of thy promises.

3 Send thy [c] light and thy truth: let them leade me: let them bring mee vnto thine holy Mountaine and to thy Tabernacles.

d Then of his great deliuerance.

4 Then [d] will I go vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God, my God.

e Whereby he admonisheth the faithfull not to relent, but constantly to wait on the Lord, though their troubles be long and great.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? [e] wait on God: for I will yet giue him thanks, he is my present helpe, and my God.

PSAL. XLIIII.

1 The faithful remember the great mercy of God toward his people. 2 After, they complaine because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shewe what grieuous things they suffred. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme misery, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.

WE haue heard with our [a] eares, O God: our fathers haue tolde vs the workes, that thou hast done in their dayes, in the olde time:

b That is, the Canaanites.

2 How thou hast driuen out the [b] heathen with thine hand, and planted [c] them: how thou hast destroyed the [d] people, and caused [e] them to grow.

c To wit, our fathers.

d Of Canaan.

e That is, our fathers.

3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme and the light of thy countenance, because thou didest [f] fauour them.

f Gods free mercy and loue is the only fountaine and beginning of the Church, Deut. 4. 37.

4 Thou art my King, O God: send helpe vnto [g] Iaakob.

g Because thou art our King, therefore deliuer thy people from their misery.

5 [h] Through thee haue wee thrust backe our aduersaries: by thy name haue we troden downe them that rose vp against vs.

h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.

6 For I do not trust in my bowe, neither can my sword saue me.

7 But thou hast saued vs frõ our aduersaries, & hast put them to confusion that hate vs.

8 Therefore will we praise God continually, & wil confesse thy Name for euer. Selah.

9 But now thou art farre off, and puttest vs to [i] confusion, and goest not forth with our armies.

i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

10 Thou makest vs to turne backe from the aduersary, and they, which hate vs, spoyle for themselues.

|| Or, at their pleasure.

11 *Thou giuest vs [k] as sheep to be eaten, and doest scatter vs among the nations.

*Rom. 8. 36.

k Knowing God to be author of this calamitie, they murmure not, but seeke remedy at his hands, who wounded them.

12 Thou sellest thy people [l] without gaine, and doest not increase their price.

l As sheep which are sold for a low price, or none.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My [m] confusion is daily before mee, and

m Or, at their pleasure.

neither lookest thou for him that offereth most, but takest the first proffer not lifting vp mine head for shame.

the

the ſhame of my face hath couered me.

16 For the voice of the ſlanderer and rebuker, for the enemy and [n] auenger.

17 All this is come vpon vs, yet doe wee not [o] forget thee, neither deale wee falſly concerning thy couenant.

18 Our heart is not turned back: neither our ſteps gone out of thy paths,

19 Albeit thou haſt ſmitten vs downe into the place of ‖ dragons, and couered vs with the ſhadow of death.

20 If wee haue forgotten the Name of our God, & holden vp our hands to a [p] ſtrange god,

21 Shall not God [q] ſearch this out? for he knoweth the ſecrets of the heart.

22 Surely for thy ſake [r] are we ſlaine continually, and are counted as ſheepe for the ſlaughter.

23 Vp, why ſleepeſt thou, O Lord? awake, be not farre off for euer.

24 Wherefore hideſt thou thy face? and forgetteſt our miſery and our affliction?

25 For our ſoule is [s] beaten downe vnto the duſt: our belly cleaueth vnto the ground.

26 Riſe vp for our ſuccour, and redeeme vs for thy [t] mercies ſake.

n Meaning, the proud and cruell tyrant.
o They boaſt not of their vertues, but declare that they reſt vpon God in the midſt of their afflictions: who puniſhed not now their ſins, but by hard afflictions called them to the conſideration of ỹ heauenly ioyes.
‖ Or, whales: meaning ỹ bottomleſſe ſeas of tentations. Heere we ſee the power of faith, which can be ouercome by no perils.
p They ſhewe that they honoured God aright, becauſe they truſted in him alone.
q They take God to witneſſe that they were vpright to him ward.
r The faithfull make this their comfort, that the wicked punith them not for their ſinnes, but for Gods cauſe, Mat. 5.10.1. Pet. 4.14.
s There is no hope of recouerry, except thou put to thine hand & raiſe vs vp.
t Which is the only and ſufficient ranſome to deliuer both body and ſoule from all kind of ſlauery and miſery.

PSAL. XLV.

1 The maieſty of Salomon, his honor, ſtrength, beauty, riches, and power are praiſed, and alſo his mariage with the Egyptian being an heathen woman is bleſſed, 10 If that ſhe can renounce her people & the loue of her coũtry, and giue her ſelfe wholly to her husband. Vnder the which figure the wonderful maieſty and increaſe of the kingdom of Chriſt and the Church his ſpouſe now taken of the Gentiles is deſcribed.

¶ To him that excelleth on [a] Shoſhannim a ſong of [b] loue to giue inſtruction, committed to the ſonnes of Korah.

MIne heart will vtter forth a good matter: I will intreate in my workes of the king: my tongue is as ỹ pen of a ſwift writer.

2 Thou art [c] fayrer then the children of men: grace is powred in thy lips, becauſe God hath bleſſed thee for euer.

3 Gird thy ſword vpon thy thigh, O moſt mighty, to wit, thy worſhip and thy glory,

4 And proſper with thy glory: [d] ride vpon the word of trueth and of meekneſſe and of righteouſneſſe: ſo thy right hand ſhall teach thee terrible things.

5 Thine arrowes are ſharp to pearce the heart of the kings enemies: therfore the people ſhall fall vnder thee.

6 Thy [e] throne, O God, is for euer and euer: the ſcepter of thy kingdome is a ſcepter of righteouſnes.

7 Thou loueſt righteouſneſſe, and hateſt wickednes, becauſe God, euen thy God hath [f] anoynted thee with the oile of gladnes aboue thy fellowes.

8 All thy garments ſmell of myrrhe and aloes, and caſſia, when thou commeſt out of the ſtately palaces, [g] where they haue made thee glad.

9 Kings daughters were among thine honorable wiues: vpon thy right hand did ſtand the [h] Queene in a veſture of gold of Ophir.

10 [i] Hearken, O daughter, and conſider, and incline thine eare: forget alſo thine owne people and thy fathers houſe.

11 So ſhall the King haue pleaſure in thy beauty: for he is thy Lord, and reuerence thou him.

12 And the [k] daughter of ‖ Tyrus with the rich of thy people ſhall doe homage before thy face with preſents.

13 The Kings daughter is all glorious [l] within: her clothing is of imbroydered gold.

14 She ſhall be brought vnto the King in raiment of needle worke: the virgins that follow after her, and her companions ſhall bee brought vnto thee.

15 With ioy and gladneſſe ſhall they bee brought, & ſhall enter into the Kings palace.

16 In ſtead of thy fathers ſhall thy [m] children be: thou ſhalt make thẽ princes [n] throughout all the earth.

17 I will make thy [o] Name to be remembred through all generations: therefore ſhall the people giue thanks vnto thee world without ende.

a This was a certaine tune, or an inſtrument.
b Of that perfit loue that ought to be betweene the husband and the wife.
c Salomons beauty and eloquence is to winne fauour with his people, and his power to ouercome his enemies is here deſcribed.
d He alluyeth to them that ride in chariots in their triumphes, ſhewing that the quiet ſtate of a kingdome ſtandeth in trueth, meekneſſe and iuſtice, not in worldly pompe and vanity.
e Vnder this figure of this kingdome of iuſtice is ſet forth the euerlaſting kingdome of Chriſt.
f Hath eſtabliſhed thy kingdome as the figure of Chriſt, which is the peace and ioy of the Church.
g In the which palace the people made thee ioyfull to ſee them giue thanks and reioyce for thee.
h Though he had many kings daughters among his wiues, yet hee loued Pharaohs daughter beſt.
i Vnder the figure of Pharaohs daughter he ſheweth that the Church muſt caſt off all carnall affections to obey Chriſt only.
k He ſignifieth that diuers of them that be rich ſhalbe benefactors to ỹ Church, albeit they giue not perfit obedience to the Goſpel.
‖ Or, Zor.
l There is nothing fained, nor hypocriticall, but ſhe is glorious both within and without: & albeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne vnthankfulnes.
m They ſhal haue greater graces then their fathers.
n He ſignifieth the great compaſſe of Chriſts kingdome, which ſhall bee ſufficient to enrich all his members.
o This muſt only be referred to Chriſt and not to Salomon.

PSAL. XLVI.

1 A ſong of triumph or thãksgiuing for the deliuerance of Ieruſalem, after Sennacherib with his army was driuẽ away, or ſome other like ſudden and marueilous deliuerance by the mighty hand of God. 8 Whereby the Prophet cõmending this great benefit, doeth exhort the faithfull to giue thẽſelues wholly into the hand of God, doubting nothing but that vnder his protection they ſhalbe ſafe againſt all the aſſaults of their enemies, becauſe this is his delite to aſſwage the rage of the wicked when they are moſt buſie againſt the iuſt.

¶ To him that excelleth vpon [a] Alamoth a ſong committed to the ſonnes of Korah.

GOd is our ‖ hope and ſtrength, and helpe in [b] troubles, ready to be found.

2 Therefore wil not we [c] feare, though the earth bee mooued, and though the mountaines fall into the mids of the ſea.

3 Though the waters thereof [d] rage, and bee troubled, and the mountaines ſhake at the ſurges of the ſame. Selah.

4 Yet there is a [e] Riuer, whoſe ſtreame ſhall make glad the Citie of God: euen the

a Which was either a muſicall inſtrument or a ſolemne tune, vnto the which this Pſalme was ſung.
‖ Or, protection.
b In all maner of troubles God ſheweth his preſence by mercy and power in defending his.
c That is, we will not be ouercome with feare.
d Though the afflictions rage neuer ſo much, yet
e The riuer of Siloah, which paſſed through Ieruſalem: meaning, though the defence ſeeme neuer ſo ſmall, yet if God haue appointed it, it is ſufficient.

r The faithfull make this their comfort, that the wicked punith them not for their ſinnes, but for Gods cauſe, Mat. 5.10.1. Pet. 4.14. s There is no hope of recouerry, except thou put to thine hand & raiſe vs vp. t Which is the only and ſufficient ranſome to deliuer both body and ſoule from all kind of ſlauery and miſery.

Sanctuary of the Tabernacles of the moſt high.

5 God is in the mids of it: therefore ſhal it not be moued: God ſhal helpe it [f] very early.

6 When the nations raged, and the kingdomes were moued, God † thundred, and the earth melted.

7 The Lord of hoſts is [g] with vs: the God of Iaakob is our refuge. Selah.

8 Come, and beholde the workes of the Lord, [h] what deſolations hee hath made in the earth.

9 He maketh wars to ceaſe vnto the ends of the world: he breaketh the bowe, and cutteth the ſpeare, and burneth the chariots with fire.

10 Be [i] ſtill and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with vs: the God of Iaakob is our refuge. Selah.

f Alwaies when need requireth.

† Hebr. gaue his voyce.

g They are aſſured that God can and will defend his Church from all dangers and enemies.

h To wit, how ſore hee hath deſtroyed his enemies, and deliuered his people.

i He warneth them that perſecute the Church, to ceaſe their cruelty: for els they ſhall feele that God is too ſtrong for them againſt whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worſhip of the true and euerliuing God, commending the mercy of God toward the poſterity of Iaakob: 9 And after propheſieth of the kingdom of Chriſt in the time of the Goſpel.

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

ALl people [a] clap your hands: ſing loude vnto God with a ioyfull voice.

2 For the Lorde is high and terrible: a great King ouer all the earth.

3 Hee hath [b] ſubdued the people vnder vs, and the nations vnder our feet.

4 He hath choſen [c] our inheritance for vs: euen the glory of Iaakob whome hee loued. Selah.

5 God is gone vp with triumph, euen the Lord, with the [d] ſound of the trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes vnto our King, ſing praiſes.

7 For God is the King of all the earth: ſing praiſes euery one that hath [e] vnderſtanding.

8 God reigneth ouer the heathen: God ſitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the ſhields of the world belong to God: he [f] is greatly to be exalted.

a Here is figured Chriſt, vnto whō al his ſhould giue willing obedience, and who would ſhew himſelfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of the Law and Prophets, ſchoole maſters to the Gentiles, that they ſhould with gladneſſe obey them.

c God hath choſen vs aboue all other nations to enioy a moſt glorious inheritance.

d He doeth allude vnto the trumpets, that were blowen at ſolemne feaſts: but he doeth further ſignifie the triumph of Chriſt and his glorious aſcention into the heauens.

e He requireth that vnderſtanding be ioyned with ſinging, leſt the Name of God be prophaned with vaine crying.

f He praiſeth Gods bigheneſſe, for that he ioyneth the great princes of the world (whome hee calleth ſhields) to the fellowſhip of his Church.

PSAL. XLVIII.

1 A notable deliuerance of Ieruſalem from the hand of many kings is mentioned, for the which thāks are giuen to God, and the ſtate of that city is praiſed, that hath God ſo preſently at all times ready to defend them. The Pſalme ſeemeth to be made in the time of Ahaz, Iehoſhaphat, Aſa, or Ezechiah: for in their times chiefly was the city by forreine princes aſſaulted.

¶ A ſong or Pſalme committed to the ſonnes of Korah.

GReat is the Lord, and greatly to be praiſed in the [b] citie of our God, euen vpon his holy mountaine.

2 Mount Zion lying Northward, is faire in ſituation: it is the [c] ioy of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowen for a [d] refuge.

4 For loe, the kings were [e] gathered, and went together.

5 When they ſawe [f] it, they marueiled: they were aſtonied, and ſuddenly driuen back.

6 Feare came there vpon them, and ſorrow, as vpon a woman in trauaile.

7 As with an Eaſt wind thou breakeſt the ſhips [g] of Tarſhiſh, ſo were they deſtroyed.

8 As we haue [h] heard, ſo haue we ſeene in the city of the Lord of hoſts, in the city of our God: God will eſtabliſh it for euer. Selah.

9 We waite for thy louing kindneſſe, O God, in the mids of thy Temple.

10 O God, according vnto thy Name, ſo is thy praiſe vnto the [i] worlds ende: thy right hand is full of righteouſnes.

11 Let [k] mount Zion reioyce, and the daughters of Iudah be glad, becauſe of thy iudgements.

12 [l] Compaſſe about Zion, and goe round about it, and tell the towres thereof.

13 Marke well the wall thereof: beholde her towres, that ye may tell your poſterity.

14 For this God is our God for euer and euer: he ſhalbe our guide vnto the death.

a Some put this difference betweene a ſong and Pſalme, ſaying that it is called a ſong, when there is no inſtrument, but the voice: and the Pſalme, the contrary. The ſong of the Pſalme is when the inſtruments begin, and the voice followeth. The Pſalme of the ſong the contrary.

b Albeit God ſhe wes his wonders through all the world, yet he will be chiefly praiſed in his Church.

c Becauſe the word of ſaluation came thence to all them that ſhould beleeue.

d Except God were the defence thereof, neither ſituation nor munition could preuaile.

e They conſpired and went againſt Gods people.

f The enemies were afraid at the ſight of the city.

g That is, of Cilicia, or of the ſea called Mediterraneum.

h To wit, of our fathers, ſo haue we proued: or, God hath performed his promiſe.

i In all places where thy Name ſhall bee heard of, men ſhall praiſe thee, when they heare of thy marueilous works.

k Let Ieruſalem and the cities of Iuda reioyce for thy iuſt iudgments againſt thine enemies.

l For in this outward defence & ſtrength Gods bleſſings did alſo appeare: but the chiefe is to bee referred to Gods ſecret and ſecret defence, who neuer leaueth his.

PSAL. XLIX.

1 The holy Ghoſt calleth all men to the conſideration of mans life, 7 ſhewing them not to be moſt bleſſed, that are moſt wealthy, and therefore not to bee feared: but contrariwiſe, hee lifteth vp our mindes to conſider how all things are ruled by Gods prouidence: 14 Who as he iudgeth theſe worldly miſers to euerlaſting torments, 15 So doeth hee preſerue his and will reward them in the day of the reſurrection, 2 Theſ. 1.6.

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

HEare [a] this all yee people: giue eare, all ye that dwell in the world,

2 As well low as hie, both rich and poore.

3 My mouth ſhall ſpeake of wiſdome, and the meditation of mine heart is of knowledge.

4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore ſhould I [b] feare in the euil dayes, when iniquity ſhall compaſſe mee about, as at mine heeles?

a He will intreat how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the fleſh.

b Though wickednes reigne & enemies rage, ſeeing God will execute his iudgments againſt the wicked in time conuenient.

6 They

6 They trust in their [c] goods, and boast themselues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: nor cannot giue his ransome to God,

8 (So [d] precious is the redemption of their soules, [e] and the continuance for euer)

9 That he may liue still for euer, and not see the graue.

10 For he seeth that wise men [f] die, and also that the ignorant and foolish perish, and leaue their riches for [g] others.

11 Yet they thinke their houses and their habitations shal continue for euer, euen from generation to generation, and ‖ cal their lands by their names.

12 But man shall not continue in honour: he is like the [h] beasts that die.

13 This their way [i] offendeth them: yet their posterity [i] delight in their talke. Selah.

14 [k] Like sheepe they lie in graue: [l] death deuoureth them, and the righteous shall haue dominion ouer them in the [m] morning: for their beauty shal consume, when they shal go from their house to graue.

15 But God shall deliuer my soule from the power of the graue: ‖ for he will receiue me. Selah.

16 Bee not thou afraid when one is made rich, and when the glory of his house is increased.

17 *For he shal take nothing away when he dieth, neither shall his pompe descend after him.

18 For while he liued, † hee reioyced himselfe: and [n] men will praise thee when thou makest much of thy selfe.

19 ‖ [o] He shal enter into the generation of his fathers, [p] and they shall not liue for euer.

20 Man is in honour, and [q] vnderstandeth not: he is like to beasts that perish.

c To trust in riches is meere madnes, seeing they can neither restore life, nor prolong it.
d That is, so rare or not to be found as prophesie was precious in the dayes of Eli, 1. Sam. 3. 1.
e Meaning, it is impossible to liue for euer, also, that life and death are onely in Gods hands.
f In that that death maketh no difference betweene the persons.
g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortality in earth.
‖ Or, labor y their name may be famous in earth.
h As touching the death of the body.
i They speake and doe the same thing that their fathers did.
k As sheepe are gathered into the fold, so shall they be brought to the graue.
l Because they haue no part of life euerlasting.
m Christs comming is as the morning, wherein the elect shall reigne with Christ their head ouer the wicked.
‖ Or, because he hath receiued me, Iob 27. 19. 2. Tim. 4. 7.
† Ebr. he blessed his soule.
n The flatterers praise them that liue in delights and pleasures.
‖ Or, his soule.
o And not passe the terme appointed for life.
p Both they and their fathers shal liue here but a while, & at length die for euer.
q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is alway ful of hypocrites, 8 which doe imagine that God wil be worshipped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Lawe, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doeth reproue this grosse errour, and pronounceth the Name of God to be blasphemed, where holinesse is set in ceremonies. 23 For hee declareth the worship of God to bee spirituall, whereof are two principall parts, inuocation and thankesgiuing.

¶ A Psalme of [a] Asaph.

THE God of gods, euen the Lord hath spoken and called the [b] earth from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Zion, which is the [c] perfection of beauty, hath God shined.

3 Our God shall come and shall not keepe silence: [d] a fire shal deuoure before him, and a mighty tempest shall bee moued round about him.

4 He shall call the heauen aboue, and [e] the earth to iudge his people.

5 Gather my [f] Saints together vnto me, those that make a couenant with me with [g] sacrifice.

6 And the heauens shall declare his righteousnes: for God is Iudge himselfe. Selah.

7 Heare, O my people, and I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.

8 I will not [h] reproue thee for thy sacrifices, or thy burnt offrings, that haue not bene continually before me.

9 I will take no bullocke out of thine house, nor goats out of thy folds.

10 [i] For all ỹ beasts of the forest are mine, and the beasts on a thousand mountaines.

11 I know all the foules on ỹ mountaines: and the wild beasts of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 [k] Will I eate the flesh of bulles? or drinke the blood of goats?

14 Offer vnto God prayse, and [l] pay thy vowes vnto the most High,

15 And call vpon mee in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

16 But vnto ỹ wicked, sayd God, [m] What hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hatest [n] to bee reformed, and hast cast my words behind thee?

18 For when thou seest a thiefe, [o] thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euill, & with thy tongue thou forgest deceit.

20 Thou [p] sittest, and speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I wil reproue thee, and [q] set them in order before thee.

22 Oh consider this, yee that forget God, lest I teare you in peices, and there bee none that can deliuer you.

23 He that offereth [r] prayse, shall glorifie me: and to him that [s] disposeth his way aright, will I [t] shew the saluation of God.

a Who was either the author, or a chiefe singer, by whom it was published.
b The plaine argument of this psalme is, that this dissembling people before heauen and earth,
c Because God had chosen it to haue his Name there called vpon, and also the image shined there in the doctrine of the law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take account for the keeping thereof.
e As witnesses against the hypocrites.
f God in respect of his elect, calleth the whole body by name, Saints, and his people.
g Which should know that sacrifices are seales of the couenant betweene God and his people, and not religion therein.
h For I passe not for sacrifices, except the inward be there, which is to confirme your faith in my promises.
i Though he be not deliglit in sacrifice, yet hath he no need of mans helpe thereunto.
k Though mans life for the infirmity thereof hath need of food, yet God, whose life quickeneth all the world, hath no need of such meanes.
l Shew thy selfe mindful of Gods benefites by thanksgiuing.
m Why doest thou faine to be of my people, and talkest of my couenant, seeing thou art but an hypocrite?
n And to line according to my word.
o He sheweth what are the fruites of them that contemne Gods word.
p He noteth the cruelty of hypocrites, which spare not in their talke or iudgement their owne mothers sonne.
q I will inrolle all thy wicked deeds in a rolle and make thee to reape & acknowledge them whether thou wilt or
r As God hath

s Vnder the which is contained faith and inuocation.
t That is, declare my selfe to be his Deliuerer.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not only acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first hee desireth God to forgiue his sinnes, 10 And to renew in him his holy Spirit. 13 With promise that hee will not bee vnmindfull of those great graces. 18 Finally, fearing lest God would punish the whole Church for his fault, he requireth that he would rather increase his graces towards the same.

To him that excelleth. A Psalme of Dauid, when the Prophet Nathan [a] came vnto him, after he had gone in to Bath-sheba.

HAue mercie vpon mee, O God, [b] according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.

2 Wash me [c] throughly from mine iniquitie, and cleanse me from my sinne.

3 For I [d] know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest bee iust when thou speakest, and pure when thou iudgest.

5 Behold, I was borne in iniquitie, and in sinne hath my mother conceiued me.

6 Behold, thou [f] louest trueth in the inward affections: therfore hast thou taught me wisedome in the secret of mine heart.

7 Purge me with [g] hyssope, and I shalbe cleane: wash me, & I shalbe whiter then snow.

8 Make mee to heare ioy and gladnesse, that the [h] bones which thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 [i] Create in mee a cleane heart, O God, and renew a right spirit within me.

11 Cast mee not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy [k] free Spirit.

13 Then shall I teach thy [l] wayes vnto the wicked, and sinners shalbe conuerted vnto thee.

14 Deliuer mee from [m] blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnes.

15 [n] Open thou my lips, O Lord, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering.

17 The sacrifices of God are a [o] contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto Sion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of [p] righteousnesse, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

PSAL. LII.

1 Dauid describeth the arrogant tyranny of his aduersary Doeg: who by false surmises caused Ahimelech with the rest of the Priests to be slaine. 5 Dauid prophesieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally hee rendreth thanks to God for his deliuerance. In this Psalme is lively set foorth the kingdome of Antichrist.

To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came & shewed Saul, and said to him, Dauid is come to the house of Ahimelech.

WHy boastest thou thy selfe in thy wickednesse, O [a] man of power? the louing kindnesse of God endureth dayly.

2 Thy tongue imagineth [b] mischiefe, and is like a sharpe rasor, that cutteth deceitfully.

3 Thou doest loue euill more then good, and lies more then to speake the †truth. Selah.

4 Thou louest all words that may destroy, O deceitfull tongue!

5 So shall God [c] destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, and [d] roote thee out of the land of the liuing. Selah.

6 The [e] righteous also shall see it, [f] and feare, and shall laugh at him, saying,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength ‖ in his malice.

8 But I shall bee like a [g] greene oliue tree in the house of God: for I trusted in the mercy of God for euer and euer.

9 I will alway prayse thee, for that thou hast done [h] this, and I will ‖hope in thy Name because it is good before thy Saints.

PSAL. LIII.

He describeth the crooked nature, 4 The cruelty, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

To him that excelleth on [a] Mahalath. A Psalme of Dauid to giue instruction.

THe foole hath sayd in his heart, There is [b] no God: they haue corrupted and done abominable wickednesse: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and [c] seeke God.

a To repposse him, because he had committed so horrible sin, and lien in the same without repentance more then a whole yeere.
b As his sinnes were manifold and great, so he requireth that God would giue him the feeling of his excellent and abundant mercies.
c By sinnes sticke so fast in me, that I haue neede of some singular kind of washing.
d My conscience accuseth me so that I can haue no rest, till I be reconciled.
e When thou giuest sentence against sinners, they must needs confesse thee to be iust, & themselues sinners.
f He confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom he hath instructed in his heauenly wisedome.
g Leuit. 14. 6.
h He meaneth Gods comfortable mercies towards repentant sinners.
i By the bones he vnderstandeth all strength of soule and body, which by cares and mourning are consumed.
k He confesseth that when Gods Spirit is reuiued in vs, to haue it againe renewed, is as a newe creation.
l Which may assure me that I am to turne out of the slauery of sinne.
m He promiseth to endeuour that others by his example may turne to God.
n From the guiltes of Vriah, and the others that were slaine with him, 2. Sam. 11. 17.
o By giuing me occasion to praise thee, when thou shalt forgiue my sinnes.
p Which is a meeuing of the heart, proceeding of faith, which seeketh vnto God for mercy.

a Which was an instrument of fiftie of some.
b Which is a meeuing of the heart, proceeding of faith, which seeketh vnto God for mercy.

3 *Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Doe not the [d] workers of iniquity know that they eat vp my people as they eate bread: they call not vpon God.

5 There they were afraid for feare, where no [e] feare was: for God hath scattered the [f] bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

* Rom. 3. 10.

d Dauid pronounceth Gods vengeance against cruell gouernors, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.

f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offerings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid, to giue instruction. When the Ziphims came and sayd vnto Saul, * Is not Dauid hid among vs?

SAue mee, O God, [a] by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For [b] strangers are risen vp against me, and [c] tyrants seeke my soule: they haue not set God before them. Selah.

4 Beholde, God is mine helper: the Lord is with [d] them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: O cut them off in thy [e] trueth.

6 Then I will sacrifice [f] freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, and mine eye hath [g] seene my desire vpon mine enemies.

* 1. Sam. 23. 19.

a He declareth that when all meanes do faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.

b To wit, the Ziphims.

c Saul and his armie, which were like cruell beasts, and could not be satisfied but by his death.

d Be they neuer so few, as he was with Ionathan.

e According to thy faithfull promise for my defence.

f For hypocrites serue God for feare, or vpon conditions.

g Wicked, if our affections be pure.

We may lawfully reioyce for Gods iudgements against the

PSAL. LV.

1 Dauid being in great heauinesse and distresse, complaineth of the cruelty of Saul, 13 and of the falshood of his familiar acquaintance, 17 Vttering most ardent affections to moone the Lord to pitie him. 22 After, being assured of deliuerance, he setteth forth the grace of God, as though he had already obtained his request.

¶ To him that excelleth on Neginoth. A Psalme of Dauid, to giue instruction.

HEare [a] my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere mee: I mourne in my prayer, and make a noyse.

3 For the [b] voice of the enemie, and for the vexation of the wicked, because [c] they haue brought iniquity vpon me, & furiously hate me.

4 My heart trembleth within mee, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath [d] couered mee.

6 And I saide, Oh that I had wings like a doue: then would I [e] flie away and rest.

7 Beholde, I would take my flight farre off, and lodge in the wildernesse. Selah.

8 He would make haste for my deliuerance [f] from the stormie wind and tempest.

9 Destroy, O Lorde, and [g] diuide their tongues: for I haue seene cruelty and strife in the citie.

10 Day and night they goe about it vpon the walles thereof: both [h] iniquitie and mischiefe are in the mids of it.

11 Wickednesse is in the mids thereof: deceit and guile depart not from her streets.

12 Surely mine [i] enemie did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against mee: for I would haue hid me from him.

13 But it was thou, O man, euen my [k] companion, my guide and my familiar:

14 Which delited in consulting together, & went into the house of God as companions.

15 Let death seise vpon them: let them [l] go downe quicke into the graue: for wickednesse is in their dwellings, euen in the middes of them.

16 But I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, [m] and make a noyse, and hee will heare my voyce.

18 Hee hath deliuered my soule in peace from the battel, that was against me: for [n] many were with me.

19 God shall heare & afflict them, euen hee that reigneth of old, Selah, because they [o] haue no changes, therefore they feare not God.

20 Hee [p] laid his hand vpon such as bee at peace with him, and he brake his couenant.

21 The words of his mouth were softer then butter, yet warre was in his heart: his words were more gentle then oile, yet they were swords.

22 Cast thy ‖ burden vpon the Lorde, and he shal nourish thee: he will not suffer the righteous to fall for [q] euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloodie and deceitfull man shall not liue [r] halfe their dayes: but I will trust in thee.

a The earnestnesse of his prayer declareth the vehemencie of his griefe, inasmuch as he is compelled to burst out into cries.

b For the threatnings of Saul and his adherents.

c They haue defamed mee as a wicked person: or they haue imagined my destruction.

d There was no part of him that was not astonished with extreme feare.

e Feare had driuen him to so great distresse, that hee wished to be hid in some wilderne, and to be banished from that kingdome, which God had promised that he should enioy.

f From the cruell rage and tyrannie of Saul.

g As in the confusion of Babylon, when the wicked conspired against God.

h All lawes and good orders are broken, and onely vice and iniquitie reigneth vnder Saul.

i I mine open enemie had sought mine hurt, I could the better haue auoyded him.

k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion.

l As Korah, Dathan & Abiram.

m Which signifieth a feruent minde and sure trust to obtaine his petition, which thing made him earnest at all times in prayer.

n Euen the Angels of God fought on my side against mine enemies, 2. King. 6. 16.

o But their prosperous estate still continueth.

p I did not prouoke him, but was at peace with him, yet he made warre against mee.

‖ Or, gift: to wit, which thou wouldest that God should giue thee.

q Though for their bettering and triall he suffer them to slip for a time.

r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish, the king of Gath, 1. Sa. 21. 12. complaineth of his enemies, demandeth succour, 3 Putteth his trust in God and in his promises: 12 And promiseth to performe his vowes which he had taken vpon him, whereof this was the effect, to praise God in his Church.

To

11 days

¶ To him that excelleth. A Psalme of Dauid on Michtam, concerning the [a] dumbe doue in a farre countrey, when the Philistims tooke him in Gath.

BE mercifull vnto mee, O God, for [b] man would swallow me vp: he fighteth continually and vexeth me.

2 Mine enemies would dayly swallow me vp: for many fight against mee, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his [c] word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne [d] words grieue me daily: all their thoughts are against me to doe me hurt.

6 [e] They gather together, and keep themselues close: they marke my steps, because they wait for my soule.

7 [f] They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my teares into thy bottel: are they not in thy register?

9 When I crie, then mine enemies shall turne backe: this I know, for God is with me.

10 I will reioyce in God because of his word: in the Lord will I reioyce because of his word.

11 In God doe I trust: I will not bee afraid what man can doe vnto me.

12 [h] Thy vowes are vpon me, O God: I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may [i] walke before God in the [k] light of the liuing.

a Being chased by the furie of his enemies into a strange countrey, he was as a dumbe doue, not seeking reuengeance.
b He sheweth that it is either now time or neuer, that God helpe him: for all the world is against him and ready to deuoure him.
c He stayeth his conscience vpon Gods promise, though he see not present helpe.
d All my counsels haue euill successe, and turne to mine owne sorow.
e As all ỳ world against one man, and cannot be satisfied, except they haue my life.
f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they ware.
g If God keepe the teares of his Saints in store, much more will he remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.
h Hauing receiued that which I required, I am bound to pay my vowes of thanksgiuing, as I promised.
i As mindfull of his great mercies, and giuing him thanks for the same.
k That is, in this life and light of the sunne.

PSAL. LVII.

1 *Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same caue with Saul, calleth most earnestly vnto God with full confidence that hee will performe his promise, and take his cause in hand:* 5 *Also that hee will shew his glory in the heauens and the earth against his cruell enemies.* 9 *Therefore doth he render laud and praise.*

¶ To him that excelleth. [a] Destroy not. A Psalme of Dauid on Michtam. *When he fled from Saul in the caue.

HAue mercie vpon me, O God, haue mercie vpon me: for my soule trusteth in thee, and in the shadow of thy wings will I ‖ trust, till these [b] afflictions ouerpasse.

2 I wil call vnto the most high God, euen to the God, that [c] performeth his promise toward me.

3 Hee will send from [d] heauen, and saue mee from the reproofe of him that would swallow mee. Selah. God will send his mercie, and his trueth.

4 My soule is among lyons: I lie among the children of men that are set on fire: whose [e] teeth are speares and arrowes: and their tongue a sharpe sword.

5 [f] Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue laid a net for my steps: & my soule is pressed downe: they haue digged a pit before me, and are fallen into the middes of it. Selah.

7 Mine heart is [h] prepared, O God, mine heart is prepared: I will sing and giue praise.

8 Awake my [i] tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the [k] clouds.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

a This was either the beginning of a certaine song, or the words which Dauid vttered when he stayed his affection.
b 1. Sam. 24. 4.
‖ Or, dwell most safely.
b He compareth the afflictions which God layeth vpon his children, to a storme that commeth and goeth.
c Who leaueth not his works begun vnperfit.
d He would rather deliuer me by a miracle, then that I should be ouercome.
e He meaneth their calumnies and false reports.
f Suffer me not to be vnkowne to the comming of thy Name.
g For very feare seeing the great dangers on all sides.
h That is, whollie bent to giue thee praise for my deliuerance.
i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same.
k Thy mercie doe not onely appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 *He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth, to Gods iudgement,* 10 *Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.*

¶ To him that excelleth. Destroy not. A Psalme of Dauid on Michtam.

IS it true? O [a] Congregation, speake yee iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine mischiefe in your heart: [b] your hands execute cruelnie vpon the earth.

3 The wicked are [c] strangers from the wombe: euen from the belly haue they erred, and speake lies.

4 Their poyson is euen like the poyson of a serpent: like the deafe [d] adder that stoppeth his eare.

5 Which heareth not ỳ voice of the inchanter, though he be most expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lord.

7 Let them [f] melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

8 Let them consume like a snaile that melteth, and like the vntimely fruite of a woman, that hath not seene the sunne.

9 [g] As raw flesh before your pots feele the fire of thornes: so let him carie them away as with a whirlewind in his wrath.

10 The righteous shall [h] reioyce when he seeth the vengeance: hee shall wash his feete

a Ye counsellers of Saul, who vnder pretence of consulting for the commonwealth conspire my death being innocent.
b Ye are not ashamed to execute that crueltie publikely, which ye deuise in your hearts.
c That is, enemies to the people of God, estranged from their birth.
d They passe by malice and subtiltie the craft of a serpent, which could preserue himselfe by stopping his eare from the enchanter.
e Take away all occasions and meanes, whereby they hurt.
f Considering Gods diuine power, he beseecheth that God in a moment would destroy their force wherewith they brag.
g As soone as raw flesh is taken out of the pot before the water seethe: so hee desireth God to destroy them before they bring them to passe.
h With a pure affection.

in the [i] blood of the wicked.

11 And men shall say, [k] Verily there is fruite for the righteous: doubtlesse there is a God that iudgeth in the earth.

12 Slay them not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

13 For the sinne of their mouth, and the words of their lips: and let them be [k] taken in their pride, euen for their periurie and lies, that they speake.

14 [l] Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

15 They shall runne here and there for meate: and surely they shall not bee satisfied, though they tarie all night.

16 But I wil sing of thy [n] power, and will praise thy mercy in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee, O my [o] strength, wil I sing: for God is my defence, and my merciful God.

i Their punishment and slaughter shall be so great. Seeing God gouerneth all by his prouidence, he must needes put difference betweene the godly and the wicked.

k Verily there is fruite for the righteous: doubtlesse there is a God that iudgeth in the earth.

l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other.

n Which doth exercise the policie of a weake woman to cõfound the enemies strength, as 1. Sam. 19. 12

o Confessing himselfe to be voyd of all vertue and strength, he attributeth the whole to God.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, and their furie, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whom though he keepe aliue for a time to exercise his people, yet in the end he wil consume them in his wrath, 13 That he may be knowen to be the God of Iaakob to the end of the world. 16 For this he singeth praises to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on [a] Michtam. * When Saul sent and they did watch the house to kill him.

O My God, [b] deliuer me from mine enemies: defend me from them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloodie men,

3 For lo, they haue laid wait for my soule: the mightie men are gathered against me, not for mine [c] offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the heathen, and be not [d] merciful vnto all that transgresse maliciously. Selah.

6 They go to and fro in the euening: they barke like [e] dogs, and goe about the citie.

7 Behold, they [f] bragge in their talke, and swords are in their lips: for, Who, say they, doth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 [g] Hee is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will [h] preuent me: God will let me see my desire vpon mine enemies.

11 Slay them [i] not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the words of their lips: and let them be [k] taken in their pride, euen for their periurie and lies, that they speake.

13 [l] Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

14 And in the euening they [m] shal go to and fro, and barke like dogs, and go about the city.

Reade Psal. 6. 1. Sam. 19. 11.

Though his enemies were men at hand to destroy him, yet he assured himselfe that God in wayes enow had his hand to deliuer him.

For I am innocent to them-ward, and haue not offended them.

Seeing it appertaineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his church.

He compareth their crueltie to angry dogs, noting that they are neuer warie in doing euil.

They boast onely of their wicked deuises, and euery word as a sword: for they neither feare God, nor are ashamed of men.

Though Saul had neuer so great power, yet knew that thou hadst holde him: therefore I will patiently hope in thee.

He will not fayle to succour me, when need requireth.

Altogether, but little and little, that the people being oftentimes vnder iudgements, may be mindfull of thee.

That in their feare & shame they may be as galles and examples of Gods vengeance.

a These were certaine songs, after the note whereof this Psalme was sung.

* 2. Sam. 8. 1. and 10. 1. 1. chron. 18. 3.

‖ Or, Syria, called Mesopotamia.

b Called also Sophene, which standeth by Euphrates.

c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.

d As cleft with an earthquake.

e Thou hast handled thy people sharpely in taking from them sense and iudgement, in that they ayded Saul the wicked king, and pursued him, to whom God had giuen the iust title of the realme.

f In making me King, thou hast performed thy promise, which seemed to haue lost the force.

g It is so certaine, as if it were spoken by an oracle, that I shall possesse these places, which Saul hath left to his children.

h For it was strong and well peopled.

i Dauid weeneth, that in this tribe his kingdome shall bee established, Genes. 49. 10.

k In most vile subiection.

l For thou wilt dissemble, and faine as though thou wert glad.

m Hee was assured that God would giue him the strong cities of his enemies, wherein they thought themselues sure.

PSAL. LX.

1 Dauid being now King ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them if they approoue the same. 11 After, he prayeth vnto God to finish that he hath begun.

¶ To him that excelleth vpon [a] Shushan Eduth, or Michtam. A Psalme of Dauid to teach. * When hee fought against Aram Naharaim, and against ‖ Aram [b] Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast [c] scattered vs, thou hast beene angrie, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to [d] gape: heale the breaches thereof, for it is shaken.

3 Thou hast [e] shewed thy people heauie things: thou hast made vs to drinke the wine of giddinesse.

4 But now thou hast giuen a [f] banner to them that feare thee, that it may bee displayed because of thy trueth. Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his holines: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shalbe mine, and Manasseh shall be mine: Ephraim also shalbe the [h] strength of mine head: [i] Iudah is my lawgiuer.

8 Moab shall be my [k] wash pot: ouer Edom will I cast out my shoe: [l] Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the [m] strong citie? who wil bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and diddest not goe foorth, O God, with our armies?

11 Giue vs help against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall tread downe our enemies.

a These were certaine songs, after the note whereof this Psalme was sung.

* 2. Sam 8. 1. and 10. 1. 1. chron. 18. 3.

‖ Or, Syria, called Mesopotamia.

b Called also Sophene, which standeth by Euphrates.

c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.

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e Thou hast handled thy people sharpely in taking from them sense and iudgement, in that they ayded Saul the wicked king, and pursued him, to whom God had giuen the iust title of the realme.

f In making me King, thou hast performed thy promise, which seemed to haue lost the force.

g It is so certaine, as if it were spoken by an oracle, that I shall possesse these places, which Saul hath left to his children.

h For it was strong and well peopled.

i Dauid weeneth, that in this tribe his kingdome shall bee established, Genes. 49. 10.

k In most vile subiection.

l For thou wilt dissemble, and faine as though thou wert glad.

m Hee was assured that God would giue him the strong cities of his enemies, wherein they thought themselues sure.

PSAL. LXI.

1 Whether that hee were in danger of the Ammonites, or being pursued of Absalom, here he crieth to bee heard and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall praises.

¶ To

¶ To him that excelleth on Neginoth. A Psalme of Dauid.

HEare my crie, O God: giue eare vnto my [a] prayer.

2 From [a] the ends of the earth will I cry vnto thee: when mine heart is oppreſt, bring me vpon the rocke that is [b] higher then I.

3 For thou haſt beene mine hope, and a ſtrong tower againſt the enemie.

4 I will dwell in thy Tabernacle for euer, and my truſt ſhall bee vnder the couering of thy wings. Selah.

5 For thou, O God, [c] haſt heard my deſires: thou haſt giuen an heritage vnto thoſe that feare thy Name.

6 Thou ſhalt giue the King a [d] long life: his yeeres ſhallbe as many ages.

7 Hee ſhall dwell before God for euer: prepare [e] mercie and faithfulneſſe that they may preſerue him.

8 So will I alway ſing prayſe vnto thy Name in performing daily my vowes.

a From the place where I was baniſhed, being driuen out of the citie and Temple by my ſonne Abſalom.

b Vnto the which without thy helpe I can not attaine.

c There is nothing that doth more ſtrengthen our faith, then the remembrance of Gods ſuccour in times paſt.

d This chiefly is referred to Chriſt, who liueth eternally not onely in him ſelfe, but alſo in his members.

e For the ſtabilitie of my kingdome ſtanneth in thy mercy and truth.

PSAL. LXII.

This Pſalme partly conteineth meditations, whereby Dauid encourageth himſelfe to truſt in God againſt the aſſaults of tentations. And becauſe our minds are eaſily drawen from God by the allurements of the world, he ſharply reproueth this vanity, to the intent he might cleaue faſt to the Lord.

¶ To the excellent Muſician * Ieduthun. A Pſalme of Dauid.

*1.Chro.16.41.

YEt [a] my ſoule keepeth ſilence vnto God: of him commeth my ſaluation.

2 Yet [b] he is my ſtrength and my ſaluation, and my defence: therfore I ſhal not much be mooued.

3 How long will ye imagine miſchiefe againſt a [c] man? ye ſhall be all ſlaine: ye ſhall be as a bowed wall, or as a [d] wall ſhaken.

4 Yet they conſult to caſt him downe from his dignitie: their delight is in lies, they bleſſe with their mouthes, but curſe with their hearts. Selah.

5 [e] Yet my ſoule keepe thou ſilence vnto God: for mine hope is in him.

6 Yet is he my ſtrength, and my ſaluation, & my defence: therfore I ſhall not be mooued.

7 In God is my ſaluation and my [f] glory, the rocke of my ſtrength: in God is my truſt.

8 Truſt in him alway, ye people: [g] powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lies: to lay them vpon a balance, they are altogether lighter then vanity.

10 Truſt not in oppreſſion nor in robberie: [h] bee not vaine: if riches increaſe, ſet not your heart thereon.

11 God ſpake [i] once or twiſe, I haue heard it, that power belongeth vnto God.

12 And to thee, O Lord, mercie: for thou [k] rewardeſt euery one according to his worke.

a Though Satan tempted him to murmure againſt God, yet he bridled his affections, and reſting vpon Gods promiſe, beareth his croſſe patiently.

b It appeareth by the oft repetition of this word, that the Prophet aboue manifold tentations, but by reſting on God, and by patience he ouercame them all.

c He meaneth himſelfe, being the man whom God had appointed to the kingdome.

d Though ye ſeeme to be in honour, yet God will ſuddenly deſtroy you.

e Dauid was greatly mooued with theſe troubles, therefore he ſtirreth vp himſelfe to truſt in God.

f Theſe behement and often repetitions were neceſſary to ſtrengthen his faith againſt the horrible aſſaults of Satan. g He admoniſheth vs of our wicked nature, which rather bindeth our ſorrow, and biteth on the bridle, then vtter our griefe vnto God to obtaine remedie. h Giue your ſelues wholly to God by putting away all things that are contrary to his Law.

i He hath plainly borne witneſſe of his power, ſo that none needeth to doubt thereof.

k So that the wicked ſhal feele thy power, & the godly thy mercie.

PSAL. LXIII.

1 Dauid after he had bene in great danger by Saul in the deſert of Ziph, made this Pſalme, 3 Wherein hee giueth thankes to God for his wonderfull deliuerance, in whoſe mercies hee truſted euen in the middes of his miſeries, 9 Propheſying the deſtruction of Gods enemies: 11 And contrariwiſe happineſſe to all them that truſt in the Lord.

¶ A Pſalme of Dauid. When he was in the [a] wilderneſſe of Iudah.

OGod, thou art my God, earely will I ſeeke thee: my ſoule [b] thirſteth for thee: my fleſh longeth greatly after thee in a barren and dry land without water.

2 Thus [c] I behold thee as in the Sanctuarie, when I behold thy power and thy glory.

3 For thy louing kindneſſe is better then life: therefore my lips ſhall praiſe thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My ſoule ſhalbe ſatisfied, as with [d] marrowe and fatneſſe, and my mouth ſhall praiſe thee with ioyfull lips.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Becauſe thou haſt bene my helper, therefore vnder the ſhadowe of thy wings will I reioyce.

8 My ſoule [e] cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that ſeeke my ſoule to deſtroy it, they ſhall goe into the loweſt parts of the earth.

10 [f] They ſhall caſt him downe with the edge of the ſword, and they ſhall be a portion for Foxes.

11 But the King ſhall reioyce in God, and all that [g] ſweare by him ſhall reioyce in him: for the mouth of them that ſpeake lies, ſhall be ſtopped.

a To wit, of Ziph, 1. Sam. 23. 14.

b Though he was both hungry and in great diſtreſſe, yet he made God his ſufficiencie and aboue all meat and drinke.

c In this miſerie I exerciſe my ſelfe in the contemplation of thy power and glory, as if I were in thy Sanctuarie.

d The remembrance of thy fauour is more ſweet vnto me then all the pleaſures and dainties of the world.

e He aſſureth himſelfe by the ſpirit of God to haue the gift of conſtancie.

f He propheſieth of the deſtruction of Saul and them that take his part, whoſe bodies ſhall not be buried, but be deuoured with wilde beaſts.

g All that ſweare by God aright, or profeſſe him, ſhall reioyce in this worthy King.

PSAL. LXIIII.

1 Dauid praieth againſt the furie and falſe reports of his enemies. 7 He declareth their puniſhment and deſtruction, 10 To the comfort of the iuſt and the glory of God.

¶ To him that excelleth. A Pſalme of Dauid.

HEare my [a] voyce, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hide mee from the [b] conſpiracie of the wicked, and from the [c] rage of the workers of iniquitie.

3 Which haue whet their tongue like a ſword, & ſhot for their arrowes [d] bitter words.

4 To ſhoot at the vpright in ſecret: they

a In that he calleth to God with his voice, it is a ſigne that his prayer was vehement, and that his life was in danger.

b That is, from their ſecret malice.

c To wit, their ſecret deuiſes.

d Falſe reports and ſlanders.

shoote at him suddenly, and [c] feare not.

5 They [f] encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one [g] his secret thoughts, and the depth of his heart.

7 But God will shoote an arrow at them suddenly: their strokes shall be at once.

8 They shall cause their owne tongue to fall vpon them: and whosoeuer shall see them, shall [h] flee away.

9 And all men shall feare it, and declare the worke of God, and they shall vnderstand what he hath wrought.

10 But the righteous [i] shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

PSAL. LXV.

1 A praise and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred forth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

O God, [a] prayse waiteth for thee in Zion, & vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall [b] flesh come.

3 Wicked deeds [c] haue preuailed against me: but thou wilt be merciful vnto our transgressions.

4 Blessed is hee, whom thou chusest and causest to come to thee: he shall dwell in thy Courts, and wee shall bee satisfied with the pleasures of thine house, euen of thine holy Temple.

5 O God of our saluation, thou wilt [d] answere vs with fearefull signes in thy righteousnes, O thou the hope of all the ends of the earth, and of them that are farre off in the [e] sea.

6 Hee stablisheth the mountaines by his power: and is girded about with strength.

7 He appeaseth [f] the noise of the seas, and the noise of the waues therof, and the tumults of the people.

8 They also that dwell in the vttermost parts of the earth, shall bee afrayde of thy signes: thou shalt make † the East and the West to reioyce.

9 Thou visitest the earth, and waterest it: thou makest it very rich: the [h] Riuer of God is full of water: thou preparest them corne: for so thou appointest [i] it.

10 Thou [k] waterest abundantly the furrowes therof: thou causest the raine to descend into the valleys thereof: thou makest it soft with showres, and blessest the bud thereof.

11 Thou crownest the yere with thy goodnesse, and thy steps drop fatnesse.

12 They droppe vpon the pastures of the wildernesse: and the hils shall bee compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: therefore they shout for ioy, [l] and sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his works. 6 He setteth forth the power of God, to affray the rebels, 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him, and to praise his Name.

¶ To him that excelleth. A song or Psalme.

Reioyce in God, [a] all yee inhabitants of the earth.

2 Sing foorth the glory of his Name: make his praise glorious.

3 Say vnto God, How terrible art thou in thy workes! through the greatnesse of thy power shall thine enemies bee in [b] subiection vnto thee.

4 All the world shal worship thee, and sing vnto thee, euen sing of thy Name. Selah.

5 [c] Come and behold the works of God: he is terrible in his doing toward the [d] sonnes of men.

6 He hath turned the Sea into dry land: they passed through the riuer on foot: there did we reioyce in him.

7 Hee ruleth the world with his power: his eyes beholde the nations: the rebellious shall not [e] exalt themselues. Selah.

8 Prayse our God, yee people, and make the voyce of his praise to be heard.

9 Which [f] holdeth our soules in life, and suffereth not our feet to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

11 Thou hast brought vs into the [g] snare, and layd a straite chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: wee went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will go into thine [h] house with burnt offerings, and will pay thee my vowes,

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goats. Selah.

16 [i] Come and hearken, all yee that feare God, and I will tell you what he hath done to my soule.

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a To be without feare of God and reuerence of man, is a signe of reprobation.

f The more that the wicked see Gods children in miserie, the more bold and impudent are they in oppressing them.

g There is no way so secret and subtil to doe hurt, which they inuented not for his destruction.

h To see Gods heauie iudgements against them, and how he hath caught them in their owne snares.

i When they shal consider that he will be fauourable to them as he was to his seruant Dauid.

a Thou giuest daily new occasion to thy Church to prayse thee.

b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

c He imputeth it to his sinnes and to the sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.

d Thou wilt declare thy selfe to be the preseruer of thy Church in destroying thine enemies, as thou diddest in the red sea.

e As of all barbarous nations and farre off.

f He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.

† Hebr. the going foorth of the morning and of the euening.

g To wit, with raine.

h That is, Shiloah, or the raine.

i Thou hast appointed the earth to bring foorth foode to mans vse.

k By this description hee sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie.

l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

a He prophesieth that all nations shall come to the knowledge of God, who then was onely known in Iudea.

b As the faithfull shall obey God willingly, so the Infidels for feare shal dissemble themselues to bee subiect.

c He toucheth the slothfull dulnes of man, who is colde in the consideration of Gods works.

d His prouidence is wonderfull in maintaining their estate.

e His purpose is that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

f He signifieth some special benefite, that God had shewed to his Church of the Iewes in delivering them from some great danger: wherefore of the like he promiseth that the Gentiles shal be partakers.

g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, & to enter into manifold dangers.

h The estate of the faithfull is here described, which are neuer vnmindfull to render God praise for his benefits.

i It is not enough to haue receiued Gods benefits, and to be mindfull therof, but also we are bound to make others to praise thereby, and to praise God.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 [k] If I regarde wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voice of my prayer.

20 Praised be God, which hath not put backe my prayer, nor his mercie from me.

k If I delite in wickednes, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 *A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance,* 2 *To the end that his way and iudgements may be knowen throwout the earth.* 7 *And finally is declared the kingdome of God, which should be vniuersally erected at the comming of Christ.*

¶ To him that excelleth on Neginoth. A Psalme or song.

GOd bee mercifull vnto vs, and blesse vs, and [a] cause his face to shine among vs. (Selah.)

a That is, moue our hearts with his holy Spirit, that we may feele his fauour toward vs.

2 That [b] they may knowe thy way vpon earth, & thy sauing health among all nations.

b That both Iewes & Gentiles may know Gods couenant made with them.

3 Let the people praise thee, O God: let all the people praise thee.

4 [c] Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

c By these oft repetitions hee sheweth, that the people can neuer reioyce sufficiently, and giue thankes for the great benefits that they shall receiue vnder the kingdome of Christ.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall [d] the earth bring foorth her increase, and God euen our God shal blesse vs.

7 God shall blesse vs, and all the ends of the earth [e] shall feare him.

d He sheweth that where God fauoureth, there shall be abundance of all other things. e When they feele his great benefits both spirituall and corporall towards them.

PSAL. LXVIII.

1 *In this Psalme Dauid setteth foorth as in a glasse the wonderfull mercies of God towards his people:* 5 *Who by all meanes and most strange sorts declared himselfe to them.* 15 *And therefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things.* 34 *He exhorteth therfore all men to praise God for euer.*

¶ To him that excelleth. A Psalme or song of Dauid.

GOd [a] will arise, and his enemies shall be scattered: they also that hate him, shall flee before him.

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.

2 As the smoke vanisheth, so shalt thou driue them away: and as ware melteth before the fire, so shall the wicked perish at the presence of God.

3 [b] But the righteous shalbe glad, and reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing praises vnto his name: exalt him that rideth vpon the heauens in his Name [c] Iah, & reioyce before him.

5 He is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.

b He sheweth that when God declareth his power against the wicked, that it is for the comoditie and saluation of his Church, which praise him therefore.

c Iah and Iehouah are the names of God, which do signifie his essence and maiestie incomprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the onely true God.

6 God [d] maketh the solitary to dwell in families, and deliuereth them that were prisoners in stocks: but the rebellious shall dwell in a [e] drie land.

7 [f] O God, when thou wentest forth before thy people: when thou wentest through the wildernesse, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.

9 Thou, O God, sentest a gracious [illegible] vpon thine inheritance, and thou [illegible]refreshedst it when it was wearie.

10 Thy Congregation dwelled therein: for thou, O God, hast of thy [g] goodnesse prepared it for the poore.

11 The Lord gaue matter to the [h] women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and [i] she that remained in the house, diuided the spoyle.

13 Though yee haue lien among [k] pots, yet shall ye be as the winges of a doue that is couered with siluer, and whose feathers are like yelowe golde.

14 When the Almighty scattered Kings [l] in it, it was white as the snow in Zalmon.

15 [m] The mountaine of God is like the mountaine of Bashan: it is an high Mountaine, as mount Bashan.

16 [n] Why leape ye, ye high mountaines? as for this Mountaine, God deliteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charets of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast [o] led captiuitie captiue, and receiued gifts for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.

19 Praysed be the Lord, euen the God of our saluation, which ladeth vs dayly with benefits. Selah.

20 This is our God, euen the God that saueth vs: and to the Lord God belong the [p] issues of death.

21 Surely God will wound the head of his enemies, and the hairie pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring my people againe from [q] Bashan: I will bring them againe from the depths of the Sea:

23 That thy foot may bee dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in [r] it.

24 They haue seene, O God, thy [s] goings,

d He giueth children to them that be childelesse, and increaseth their families.

e Which as barren of Gods blessings, which before they had abused.

f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.

g God blessed the land of Canaan because he had chosen that place for his Church.

h The fashion then was, that women sang songs after the victory, as Miriam, Deborah, Iudith & others.

i The pray was so great, that not onely the souldiers, but women also had part thereof.

k Though God suffer his Church for a time to lie in blacke darkenesse, yet he will restore it & make it more shining and white.

l In the land of Canaan, where his Church was.

m Zion the Church of God doeth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth because of his dwelling there.

n Why boast ye of your strength & beautie against this Mountaine of God?

o As God ouercame & enemies of his Church, tooke them prisoners, and made them tributaries to Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit. Ephes. 4. 8.

p In most extreme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once from Og of Bashan, and other tyrants, and from the dangers of the red Sea, so will hee still doe as oft as necessitie requireth.

r That is, in the blood of their great slaughter, where dogges shall lap blood.

s That is, how thou (their chiefe King) wentest out with thy people to warre, and gauest them the victorie.

the goings of my God, and my King, which art in the Sanctuarie.

25 The [t] singers went before, and the players of instruments after: in the middes were the maydes playing with timbrels.

26 Praise yee God in the assemblies, and the Lord, ye that are of the fountaine [u] of Israel.

27 There was [x] litle Beniamin with their [y] ruler, and the princes of Iudah with their assembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, O GOD, that, which thou hast wrought in vs,

29 [z] Out of thy Temple vpon Ierusalem: and Kings shall bring presents vnto thee.

30 Destroy the company of the speare-men, and multitude of the mighty bulles with the calues of the people, that [a] treade vnder feete pieces of siluer: scatter the people that delight in warre.

31 Then shall the princes come out [b] of Egypt: Ethiopia shall haste to stretch her handes vnto God.

32 Sing vnto God, O yee kingdomes of the earth: sing praise vnto the Lord, (Selah.)

33 To him that rideth vpon the most high heauens, which were from the beginning: beholde, he will send out by his [c] voice a mightie sound.

34 Ascribe the power to God: for his maiestie is vpon Israel, and his strength is in the cloudes.

35 O God, thou art [d] terrible out of thine holy [e] places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

PSAL. LXIX.

1 The complaints, prayers, feruent Zeale and great anguish of Dauid is set foorth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 Where Iudas and such traitours are accursed. 30 He gathereth courage in his affliction, and offreth praises vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally hee doeth prouoke all creatures to praises, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

¶ To him that excelleth vpon [a] Shoshannim. A Psalme of Dauid.

SAue me, O God: for the [b] waters are entred euen to my soule.

2 I sticke fast in the deepe myre, where no [c] stay is: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throate is drie: mine [d] eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are moe then the haires of mine head: they that would destroy mee, and are mine enemies [e] falsely, are mightie, so that I restored that which I [f] tooke not.

5 O God, thou knowest my [g] foolishnesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for [h] mee: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 [i] For the zeale of thine house hath eaten mee, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I [k] wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that [l] sate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an [m] acceptable time, euen in the multitude of thy mercy: O God, heare me in the trueth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the [n] deepe waters.

15 Let not the water flood drowne mee, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

18 Draw neere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine [p] aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and [q] I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirst they gaue me vineger to drinke.

22 Let their [r] table be a snare before them, and their prosperitie their ruine.

23 Let their eyes bee blinded that they see not: and make their [s] loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

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a Of Shoshannim, read Psa. 45

b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.

c No firmitie or stablenesse to settle my feete.

d Though his eyes failed him, yet his faith was constant and encouraged him still to pray.

t Hee describeth the order of the people, when they went to the temple to giue thanks for the victory.

u Which come of the Patriarch Iaakob.

x Beniamin is called litle, because he was the youngest sonne of Iaakob.

y Who was some chiefe ruler of the tribe.

z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.

a He desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with siluer: & therefore for their glittering pompe thought themselues aboue all men.

b He prophecieth that the Gentiles shall come to the true knowledge and worship of God.

c By his terrible thunders he will make himselfe to be knowen the God of all the world.

d In shewing fearefull iudgements against thine enemies for the saluation of thy people.

e He alludeth to the Tabernacle which was diuided into three parts.

c Condemning me guiltlesse.

f They iudged me poore innocent as a theefe, and gaue my goods to others as though I had stollen them.

g Though I be guiltie to thee-ward, yet am I innocent toward them.

h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.

i When I saw thine enemies pretend thy Name onely in mouth, & in their life deny the same, thine holy Spirit thrust me forward, to reproue them and defend thy glory.

k My zeale moued me to lament and pray for my saluation.

l The more he sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliuerance.

n He sheweth a liuely faith in that that he assureth himselfe, that God is fauourable to him, when he seemeth to be angry: and at hand, when he seemeth to be farre off.

o Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities: but that our comfort onely depeneth of God: for man rather increaseth our sorowes, then diminisheth them, Iohn 19.29.

r Hee desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Roman. 11.9.

s Take both iudgement and power from them.

* Acts 1.20.
t Puniſh not onely them but their poſteritie, which ſhall be like vnto them.
u By their continuance and increaſing in their ſinnes, let it be knowen that they be of the reprobate.
x They which ſeemed by their profeſſion to haue beene written in thy booke, yet by their fruits proue the contrary, let them be knowen as reprobate.
y There is no ſacrifice which God more eſteemeth, then thankeſgiuing for his benefits.
z For as he deliuered his ſeruant Dauid, ſo will he doe all that are in diſtreſſe, and call vpon him.
a Vnder the temporall promiſe of the land of Canaan he comprehendeth the promiſe of life euerlaſting to the faithfull and their poſteritie.

25 * Let t their habitation be voyd, and let none dwell in their tents.

26 For they perſecute him, whom thou haſt ſmitten: and they adde vnto the ſorow of them, whom thou haſt wounded.

27 Lay u iniquitie vpon their iniquitie, and let them not come into thy righteouſneſſe.

28 Let them be put out of the x booke of life, neither let them be written with the righteous.

29 When I am poore and in heauineſſe, thine helpe, O God, ſhall exalt me.

30 I will praiſe the Name of God with a ſong, and magnifie him with thankeſgiuing.

31 This alſo ſhall pleaſe the Lorde better then a y yong bullocke, that hath hornes and hookes.

32 The humble ſhall ſee this, and they that ſeeke God, ſhall be glad, and your heart ſhall liue.

33 For the Lorde heareth the poore, and deſpiſeth not his z priſoners.

34 Let heauen and earth praiſe him: the ſeas and all that mooueth in them.

35 For God will ſaue Zion, and build the cities of Iudah, that men may dwell there and haue it in poſſeſſion.

36 The a ſeed alſo of his ſeruants ſhall inherite it: and they that loue his Name, ſhall dwell therein.

PSAL. LXX.

1 He prayeth to be right ſpeedily deliuered. 2 He deſireth the ſhame of his enemies, 4 And the ioyfull comfort of all thoſe that ſeeke the Lord.

¶ To him that excelleth. A Pſalme of Dauid to put in a remembrance.

a Which might put him in remembrance of his deliuerance.

O * God, b haſte thee to deliuer me: make haſte to helpe me, O Lord.

* Pſal.40.13.
b He teacheth vs to be earneſt in prayer, though God ſeeme to ſtay: for at his time hee will heare vs.

2 Let them be c confounded and put to ſhame, that ſeeke my ſoule: let them be turned backward and put to rebuke, that deſire mine hurt.

c He was aſſured that the more they raged, the neerer they were to deſtruction, and he the neerer to his deliuerance.

3 Let them be turned backe for a reward of their d ſhame, which ſaid, Aha, aha.

4 But let all thoſe that ſeeke thee, be ioyfull and glad in thee, and let all that loue thy ſaluation, ſay alwayes, God be praiſed.

5 Now I am c poore and needy: O God, make haſte to mee: thou art mine helper, and my deliuerer: O Lord, make no tarying.

d Hereby we are taught not to mocke at others in their miſerie, leſt the ſame fall on our owne neckes. e Becauſe he had felt Gods helpe before he groundeth on experience, and boldly ſeeketh vnto him for ſuccour.

PSAL. LXXI.

1 Hee prayeth in faith, eſtabliſhed by the word of promiſe, 5 And confirmed by the worke of God from his youth. 10 Hee complaineth of the cruelties of his enemies, 17 And deſireth God to continue his graces toward him, 22 Promiſing to be mindfull and thankefull for the ſame.

IN * a thee, O Lord, I truſt: let mee neuer be aſhamed.

* Pſal.31.1.
a He prayeth to God with full aſſurance of faith, that he will deliuer him from his aduerſaries.

2 Reſcue me and deliuer me in thy b righteouſneſſe: incline thine eare vnto mee and ſaue me.

b By declaring thy ſelfe true of promiſe.

3 Be thou my ſtrong rocke whereunto I may alway reſort: thou c haſt giuen commandement to ſaue me: for thou art my rocke and my fortreſſe.

c Thou haſt infinite meanes, and all creatures are at thy commandement: therefore ſhew ſome ſigne, whereby I ſhall be deliuered.

4 Deliuer mee, O my God, out of the hand d of the wicked: out of the hand of the euill and cruell man.

d That is, from Abſalom, Ahitophel, and that conſpiracie.

5 For thou art mine hope, O Lord God, euen my e truſt from my youth.

e He ſtrengtheneth his faith by the experience of Gods benefits, who did not onely preſerue him in his mothers belly, but tooke him thence and euer ſince hath preſerued him.

6 Vpon thee haue I beene ſtayed from the wombe: thou art hee that tooke me out of my mothers bowels: my praiſe ſhall bee alwayes of thee.

7 I am become as it were a f monſter vnto many: but thou art my ſure truſt.

f All the world wondreth at me becauſe of my miſeries, as well they in authoritie as the common people, yet being aſſured of thy fauour I remaine ſtedfaſt.

8 Let my mouth be filled with thy praiſe, and with thy glory euery day.

9 Caſt mee not off in the time of g age: forſake me not when my ſtrength faileth.

g Thou that didſt helpe me in my youth, when I had more ſtrength, helpe me now ſo much the more in mine olde age and weakeneſſe.

10 For mine enemies ſpeake of mee, and they that lay waite for my ſoule, take their counſell together,

h Thus the wicked both blaſpheme God, and triumph againſt his Saints, as though he had forſaken them, if he ſuffer them to fall into their hands.

11 Saying, h God hath forſaken him: purſue and take him, for there is none to deliuer him.

12 Goe not farre from mee, O God: i my God, haſte thee to helpe me.

i In calling him his God, he putteth backe the falſe reports of the aduerſaries, that ſaid, God had forſaken him.

13 Let them be confounded and conſumed that are againſt my ſoule: let them be couered with reproofe and confuſion, that ſeeke mine hurt.

14 But I will waite continually, and will praiſe thee more and more.

15 My mouth ſhal daily rehearſe thy righteouſneſſe, and thy ſaluation: k for I knowe not the number.

k Becauſe thy benefites towards me are innumerable. I cannot but continually meditate and rehearſe them.

16 I will l goe forward in the ſtrength of the Lord God, and will make mention of thy righteouſneſſe, euen of thine onely.

l I will remaine ſtedfaſt, being vpholden with the power of God.

17 O God, thou haſt taught me from my youth euen vntill now: therefore will I tell of thy wonderous workes.

18 m Yea, euen vnto mine old age and gray head, O God: forſake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them, that ſhall come.

m He deſireth as he hath begun, he would continue his benefits, that his righteouſneſſe may

19 And thy n righteouſneſſe, O God, I will exalt on high: for thou haſt done great things: o O God, who is like vnto thee!

n Thy laſt performance of thy promiſe. o His faith through all tentations, and by this exclamation hee praiſeth the power of God.

20 Which haſt ſhewed me great troubles and p aduerſities, but thou wilt returne, and reuiue me, and wilt come againe, and take me

p As he confeſſeth that God is the only author of his deliuerance: ſo he acknowledgeth that theſe euils were ſent vnto him by Gods prouidence.

by

vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy [q] faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my [r] soule, which thou hast deliuered.

24 My tongue also shall talke of thy righteousnesse daily: for they are confounded and brought vnto shame, that seeke mine hurt.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whom shall be righteousnesse, peace and felicitie, 10 Vnto whom all Kings and nations shall doe homage, 17 Whose name and power shall endure for euer, and in whom all nations shall be blessed.

¶ A Psalme [a] of Salomon.

GIue thy [b] iudgements to the King, O God, and thy righteousnesse to the kings [c] sonne.

2 Then shall he iudge thy people in righteousnesse, and thy poore with equitie.

3 The [d] mountaines and the hilles shall bring peace to the people by iustice.

4 He shall [e] iudge the poore of the people: he shall saue the children of the needie, and shall subdue the oppressor.

5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.

6 He shall come [g] downe like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shalbe so long as the moone endureth.

8 His dominion shall be also from [h] sea to sea, and from the riuer vnto the endes of the land.

9 They that dwell in the wildernesse, shall kneele before him, and his enemies shall licke the dust.

10 The kings of [i] Tarshish and of the yles shall bring presents: the kings [k] of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when hee crieth: the needie also, and him that hath no helper.

13 Hee shall be mercifull to the poore and needie, & shall preserue the soules of the poore.

14 He shall redeeme their soules from deceit and violence, and [l] deare shall their blood be in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of the [m] golde of Sheba: they shall also pray for him continually, and daily blesse him.

16 An handfull of corne shall be sowen in the earth, euen in the top of the mountaines, and the [n] fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall bee for euer: his name shall endure as long as the sunne: all nations shall blesse [o] him, and be blessed in him.

18 Blessed bee the Lorde God, euen the God of Israel, which only doeth [p] wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE ENDE THE [q] prayers of Dauid the sonne of Ishai. *14. day euening*

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperity of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moone vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting. 28 In hope whereof he resigneth himselfe into Gods hands.

¶ A Psalme committed to Asaph.

YEt [a] God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had welneere slipt.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are [b] no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 [c] Therefore pride is as a chaine vnto them, & crueltie couereth them as a garment.

7 Their eyes stand out for fatnesse: † they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They [d] set their mouth against heauen, and their tongue walketh through the earth.

10 Therefore his [e] people turne hither: for waters of a full cup are wrung out to them.

11 And they [f] say, How doeth God know it? or is there knowledge in the most High?

12 Loe, these are the wicked, yet prosper they alway, and increase in riches.

13 Certeinly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

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q He confesseth that his long tarriance was well recompensed, when God performed his promise.

r For there is no true praising of God, except it come from the heart: and therefore he promiseth to delight in nothing, but wherein God may be glorified.

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue the King with the Spirit of wisedome and iustice, that he reigne not as doe the worldly tyrants.

c To wit, to his posteritie.

d When iustice reigneth, euen the places most barren shall be enriched with the blessings.

e He sheweth wherefore the worde is committed to kings: to wit, to defend the innocent and oppresse the wicked.

f The people shall imbrace thy true religion, when thou giuest the King, that truth according to thy worde.

g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly doctrine maketh his Church euer to flourish.

h That is, from the red sea to the sea called Syrticum, and from Euphrates forward: meaning, that Christes kingdome should be large and vniuersall.

i Of Tisteia, now of all other countreys beyond the Sea, which he meaneth by the yles.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly King will preserue his subiects from all kinde of wrong.

m God will both prosper his life, and also make the people most willing to obey him.

n Vnder such a king shall be most great plentie, both of fruit and also of the increase of mankinde.

o They shall pray to God for his continuance, and know that God doth prosper them, for his sake.

p He confesseth that except God miraculously preserue his people, that neither the king nor the kingdome can continue.

q Concerning his sonne Salomon.

a As it were betweene hope and despaire he byrsteth foorth into this affection, being assured that God would continue his fauour towards such as were godly in deede, and not hypocrites.

b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sickenesse, which is deaths messenger.

c They glory in their pride as some doe in their chaines: and in crueltie, as some doe in apparell.

† Ebr. they passe the desires of the heart.

d They blaspheme God and feare not his power, and raile vpon men, because they esteeme themselues aboue all others.

e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God considereth not aright the state of the godly.

f Thus the flesh moueth euen the godly to dispute with God, touching their poore estate and the prosperitie of the wicked.

14 For daily haue I beene punished, and chastened euery morning.

15 If I say, [s] I will iudge thus, behold the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painefull for me,

17 Untill I went into the [h] Sanctuary of God: then vnderstood I their end.

18 Surely thou hast set them in slipperie places, and castest them downe into desolation.

19 How suddenly are they destroyed, perished and [i] horribly consumed,

20 As a dreame when one awaketh! O Lorde, when [k] thou raisest vs vp, thou shalt make their image despised.

21 Certainely mine heart was vexed, and I was pricked in my reines:

22 So foolish was I and ignorant: I was a [l] beast before thee.

23 Yet I was alway [m] with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glory.

25 Whom haue I in [n] heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my [o] portion for euer.

27 For lo, they that withdraw themselues from thee, shall perish: thou destroyest all them that [p] goe a whoring from thee.

28 As for me, it is good for me [q] to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

h Untill I entred into thy schoole and learned by thy word and holy Spirit, that thou ouerrest all things most wisely and iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, we contemne all their vaine pompe.

l For the more that man goeth about by his own reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By faith I was assured that thy prouidence did watch alwayes ouer me to preserue me.

n Hee sought neither helpe nor comfort of any saue of God onely.

o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.

p That is, for sake thee to seeke others. q Though all the world shrinke from God, yet he promiseth to trust in him, and to magnifie his workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Zion, and the Temple destroyed. 11 And trusting in the might and free mercies of God, 20 By his couenant, 21 They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proud enemies.

¶ A Psalme to giue instruction, committed to Asaph.

O God, [a] why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, and on the [b] rodde of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy ‖ strokes, that thou mayest for euer destroy euery enemie that doeth euill to the Sanctuarie.

4 Thine aduersaries roare in the midst of thy Congregation, and [c] set vp their banners for signes.

5 He that [d] lifted the axes vpon the thicke trees, was renowmed, as one, that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, and raised it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their [e] hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 Wee see not our signes: there is not one Prophet more, nor any with vs that knoweth [f] how long.

10 O God, how long shall the aduersarie reproch thee? shall the enemie blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? draw it out of thy bosome, and [g] consume them.

12 Euen God is my King of old, working saluation [h] in the mids of the earth.

13 Thou didst diuide the sea by thy power: thou brakest the heads of the [i] dragons in the waters.

14 Thou brakest the head of [k] Liuiathan in pieces, and gauest him to be [l] meate for the people in wildernesse.

15 Thou brakest vp the fountains and riuer: thou driedst vp mightie riuers.

16 The [m] day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemie hath reproched the Lorde, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy [n] turtle doue vnto the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy couenant: for [o] the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, but let the poore and needie praise thy Name.

22 Arise, O God: and maintaine thine [p] owne cause: remember thy daily reproch by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them, that rise against thee, ‖ ascendeth continually.

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God, by whose hand this yoke was layd vpon them for their sinnes.

b Which inheritance thou hast measured out for thy selfe, as with a line or rod.

‖ Or, feete.

c They haue destroyed the true religion, and spread their banners in signe of defiance.

d He commendeth the Temple for the costly matter, the excellent workemanship and beautie thereof, which notwithstanding the enemies did destroy.

e They encouraged one another to cruelnesse, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.

f They lament that they haue no Prophet among them to shewe them, how long their miserie should endure.

g They ioyne their deliuerance with Gods glory and power, knowing that the punishment of the enemie should be their deliuerance.

h Meaning, in the sight of all the world.

i To wit, Pharaohs armie.

k Which was a great monster of the sea, or vnder meaning Pharaoh.

l His destruction did reioyce them as meate refresheth the body.

m Seeing that God by his prouidence gouerneth & disposeth all things, hee gathereth that he will take care chiefly for his children.

n He meaneth the Church of God, which is exposed as a pray to the wicked.

o That is, all places where thy word shineth not, there reigneth tyrannie and ambition.

p He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right.

‖ Or, increaseth more and more.

PSAL. LXXV.

1 The faithfull doe prayse the Name of the Lorde, 2 Which shall come to iudge at the time appointed. 8 When the wicked shall be put to confusion, and drinke of the cup of his wrath. 10 Their pride shall be abated, and the righteous shall be exalted to honour.

¶ To

¶ To him that excelleth. [a] Destroy not. A Psalme or song committed to Asaph.

WE will praise thee, O God, we will praise thee, for thy Name is neere: therefore [b] they will declare thy wondrous workes.

2 [c] When I shall take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: but I will establish the pillars [d] of it. Selah.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your [e] horne on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the iudge: he maketh low and he maketh high.

8 For in the hand of the Lord is a [f] cup, and the wine is red: it is full mixt, and he powreth out the same: surely all the wicked of the earth shall wring out and drinke the dregges thereof.

9 But I will declare for euer, and sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the [g] righteous shall be exalted.

a Reade Psal. 57. 1.

b He declareth how the faithfull shall euer haue iust occasion to praise God, forasmuch as in their neede they shall finde his power and hand to helpe them.

c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

d Though all things be brought to ruine, yet I can restore and preserue them.

e The Prophet warneth the wicked that they should not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.

f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed.

g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 *This Psalme setteth foorth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armie of Senacherib:* 11 *And exhorteth the faithfull to be thankefull for the same.*

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

GOd is [a] knowen in Iudah: his Name is great in Israel.

2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bow, the shield and the sword and the battell. Selah.

4 Thou art more bright and puissant, then [c] the mountaines of pray.

5 The stout hearted are spoiled: they haue slept their sleepe, and all the men of strength haue not [d] found their hands.

6 At thy rebuke, O God of Iaakob, both the chariot, and horse are cast asleepe.

7 Thou, euen thou art to be feared: and who shall stand in thy [e] sight, when thou art angry!

8 Thou didst cause thy iudgement to be heard from heauen: therefore the earth feared and was still.

9 When thou, O God, arose to iudgment, to [f] helpe all the meeke of the earth. Selah.

10 Surely the [g] rage of man shall turne to thy praise: the remnant of the rage shalt thou restraine.

11 Vowe and performe vnto the Lord your God, all yee that be [h] round about him: let them bring presents vnto him that ought to be feared.

12 He shall [i] cut off the spirit of princes: he is terrible to the kings of the earth.

a He declareth that Gods power is euidently seene in preseruing his people and destroying his enemies.

b Which afterward was called Ierusalem.

c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beasts.

d God hath taken their spirits and strength from them, as though their armes were not all.

e God with a word is able to destroy all the power and actiuitie of the enemies, where they haue so many of late.

f To reuenge the wrongs done to thy Church.

g For the rage shall then shew the enemie was able to bring nothing to passe: also thou shalt deuide their rage, that they shall not compasse their purpose.

h To wit, the Leuites that dwell about the Tabernacle, or the people among whom her doeth dwell.

i The Hebrew word signifieth, to vintage, or gather grapes: meaning that her shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 *The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grieuous tentations,* 6 *Whereby hee was driuen to this ende to consider his former conuersation,* 11 *And the continuall course of Gods workes in the preseruation of his seruants, and so hee confirmeth his faith against these tentations.*

¶ For the excellent musician * Ieduthun. A Psalme committed to Asaph.

* Psal. 39. and 62. 1. Chron. 16. 41.

MY [a] voyce came to God, when I cryed: my voice came to God, and he heard me.

2 In the day of my trouble I sought the Lord: ‖ my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was [b] troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes [c] waking: I was astonied, and could not speake.

5 Then I considered the dayes of olde, and the yeeres of ancient time.

6 I called to remembrance my [d] song in the night: I communed with mine owne heart, and my spirit searched [e] diligently.

7 Will the Lord absent himselfe for euer? and will he shewe no more fauour?

8 Is his [f] mercie cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath hee shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my [g] death: yet I remembred the yeres of the right hand of the most High.

11 I remembred the workes of the Lord: certainly I remembred thy wonders of olde.

12 I did also meditate all thy workes, and did deuise of thine actes, saying,

13 Thy way, O God, is [h] in the Sanctuarie: who is so great a [i] God as our God?

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob and Ioseph. Selah.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.

‖ Or, mine hand was stretched out.

b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first cry.

c Meaning, that his sorowes were as watchmen, that kept his eyes from sleeping.

d Of thanksgiuing, which I was accustomed to sing in my prosperitie.

e Both the causes why I was chastened, and when my sorowes should haue an end.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.

h That is, in heauen, whereunto hee must aspire by faith, if we will know the workes of God.

i Hee condemneth all that worship any thing saue the onely true God, whose glory appeareth through the world.

16 The [k] waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The clouds powred out water: the heauens gaue a [l] sound: yea, thine arrowes went abroade.

18 The voyce of thy thunder was round about: the lightnings lightned the world: the earth trembled and shooke.

19 Thy way is in ỹ Sea, & thy paths in the great waters, & thy footsteps are not [m] knowen.

20 Thou didst leade thy people like sheepe by the hand of Moses and Aaron.

PSAL. LXXVIII.

1 He sheweth how God of his mercy chose his Church of the posteritie of Abraham, 8 Reproching the stubburne rebellion of their fathers, that the children might not only vnderstand, 11 That God of his free mercy made his couenant with their ancestours, 17 But also seeing them so malicious and peruerse, might bee ashamed and so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefits, to the intent the ignorant & grosse people might see in few words the effect of the whole histories of the Bible.

A Psalme to giue [a] instruction committed to Asaph.

1 HEare my [b] doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of olde.

3 Which we haue heard and knowen, and our [c] fathers haue tolde vs.

4 We will not hide them from their children, but to ỹ generation to come we will shew the prayses of the Lord, his power also, and his wonderfull workes that he hath done.

5 How he established a [d] testimony in Iaakob, and ordeined a Law in Israel, which hee commanded our fathers, that they should teach their children:

6 That the [e] posteritie might know it, and the children, which should be borne, should stand vp, and declare it to their children:

7 That they might [f] set their hope on God, and not forget the workes of God but keepe his commandements:

8 And not to be as their [g] fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of [h] Ephraim being armed and shooting with the bowe, turned backe in the day of battel.

10 They kept not the couenant of God, but refused to walke in his Law,

11 And forgate his Actes, & his wonderfull workes that he had shewed them.

12 He did marueilous things in the sight of their [i] fathers in the land of Egypt: euen in the field of Zoan.

13 * He deuided the Sea, and ledde them through: he made also the waters to stand as an heape,

14 * In the day time also he led them with a cloud, and all the night with a light of fire.

15 * He claue the rocks in the wildernesse, and gaue them drinke as of the great depths.

16 * He brought floods also out of the stonie rocke, so that hee made the waters to descend like the riuers.

17 Yet they [k] sinned still against him, & prouoked the Highest in the wildernesse,

18 And tempted God in their hearts in [l] requiring meat for their lust.

19 * They spake against God also, saying, Can God [m] prepare a table in the wildernes?

20 * Behold, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angrie, and the * fire was kindled in Iaakob, and also wrath came vpon Israel.

22 Because they beleeued not in God, and [n] trusted not in his helpe.

23 Yet he had cõmanded the [o] clouds aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, & had giuen them of the wheat of heauen.

25 * Man did eate the bread of Angels: he sent them meate ynough.

26 He caused the [p] Eastwind to passe in the heauen, and through his power he brought in the Southwinde.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And he made it fall in the mids of their campe, euen round about their habitations.

29 So they did eate and were well filled: for he gaue them their desire.

30 They were not turned from their [q] lust, but the meate was yet in their mouthes,

31 When the wrath of God came euen vpon them, and slew [r] the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they [s] sinned still, and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie, and their yeeres hastily.

34 And when hee [t] slew them, they sought him, and they returned, and sought God earely.

35 And they remembred that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their [u] heart was not vpright with

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k He declareth, wherein the power of God was declared, when he deliuered ỹ Israelites through the red Sea.
l That is, thundered and lightened.
m For when thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through Exod. 14.28,29

a Read Psal. 32.
b The Prophet vnder the Name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Gospel his, whereof he was but the preacher, as Ro. 2.16. & 16.25.
c Which were the people of God
d By the testimony and law, he meaneth the law written, which they were commanded to teach their children, Deut. 6.7.
e He sheweth wherein the children should bee like their fathers, that is, in maintaining Gods pure religion.
f Hee sheweth wherin the vse of this doctrine stãdeth: in faith, in the meditation of Gods benefits
g In obedience.
h Though these fathers were the seed of Abraham and the chosen people yet he sheweth by their rebellion, prouocation, falshood, and hypocrisie, ỹ the children ought not to followe their examples.
i By Ephraim he meaneth also ỹ rest of the trides, because they were most in number: by their multitude and authoritie had corrupt all others.

k Exod. 14.21
* Exod. 14.22
* Exod. 17.6. num. 20.11. psal. 105.41.
* 1 Cor. 10.4
l wild. 11.4.
k They with malice could be ouercome by no benefits, which were great and many.
l Then to require more then is necessarie and to separate God's power from his will, is to tempt God.
* Num. 11.1.
m Thus when we giue place to sinne, we are prone to doubt of Gods power except he will alwayes be readie to serue our lust.
* Exod. 17.6. num. 20.11. psal. 105.41. 1. cor. 10.4.
* Numb. 11.1.
n That is, in his fatherly prouidence, wherby he careth for his and prouideth sufficiently.
o So that they had that, which was necessarie & sufficient: but their lust was to them to count that which they knew God had denied them.
* John 6.31. 1. cor. 10.3.
p God vsed the meanes of the winde to teach them, that al elements were at his commandement, and that no distance of place could let his working.
q Such is the nature of concupiscence, that the more it hath, the more it lusteth.
r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.
s Thus sinne by continuance hardeth men insensible, so that by no plagues they can be amended.
t Such was their hypocrisie, they sought vnto God for feare of punishment, though in their heart they loued him not.
u What soeuer semeth to the pure sight of the heart, is hypocrisie.

him: neither were they faithfull in his couenant.

38 Yet, he being mercifull, [x] forgaue their iniquitie, and destroyed them not, but oftimes called backe his anger, and did not stirre vp all his wrath.

39 For he remembred that they were flesh: yea, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse: and grieue him in the desert?

41 Yea, they [y] returned, and tempted God, and [z] limited the Holy one of Israel.

42 They [a] remembred not his hand, nor the day when he deliuered them from the enemie.

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned the riuers into blood, and their floods that they could not drinke.

45 He sent [b] a swarme of flies among them, which deuoured them, and frogges, which destroyed them.

46 He [c] gaue also their fruits vnto the caterpiller, and their labour vnto the grashopper,

47 He destroyed their vines with haile, and their wild figge trees with the hailestone.

48 He gaue their cattell also to the haile, and their flockes to the thunderbolts.

49 He cast vpon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of [d] euill Angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence,

51 And smote all the first borne in Egypt, euen the [e] beginning of their strength in the tabernacles of [f] Ham.

52 But he made his people to goe out like sheepe, and led them in the wildernesse like a flocke.

53 Yea, he caried them out safely, and they [g] feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his [h] Sanctuarie: euen to this Mountaine, which his right hand purchased.

55 * Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, & prouoked the most high God, and kept not his testimonies,

57 But turned backe, and dealt [i] falsely like their fathers: they turned like a deceitfull bowe.

58 And they [k] prouoked him to anger with their high places, and mooued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that he [l] forsooke the habitation of Shilo, euen the Tabernacle where he dwelt among men.

61 And deliuered his [m] power into captiuitie, and his beautie into the enemies hand.

62 And he gaue vp his people to the sword, and was angry with his inheritance.

63 The fire [n] deuoured their chosen men, and their maides were not [o] praised.

64 Their Priests fell by the sword, & their [p] widowes lamented not.

65 But the Lorde awaked as one out of sleepe, & as a strong man that after his [q] wine crieth out,

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet he refused the tabernacle of [r] Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And he [s] built his Sanctuary as an high palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the Ewes with yong brought hee him to feede his people in Iaakob, and his inheritance in Israel.

72 So [t] he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

x Because hee would euer haue some remnant of his Church to praise his Name in earth, he suffered not their sinnes to ouercome his mercie.

y That is, they tempted him oft times.

z As they all doe that measure the power of God by their capacitie.

a The forgetfulnes of Gods benefites is the root of rebellion and all vice.

b This word signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents, some for all wilde beasts.

c He repeateth not here all the miracles y God wan in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude.

d So called eyther of the effect, that is, of punishing the wicked: or els because they were wicked spirits, whom God permitted to vexe men.

e The first borne are so called, as Gen. 49. 3.

f That is, Egypt: for it was called Mizraim, or Egypt of Mizraim, that was the sonne of Ham.

g That is, they had none occasion to feare, forasmuch as God destroyed their enemies, & deliuered them safely.

h Meaning, Canaan, which God had consecrated to himselfe, & appointed to his people.

* Ios. 11. 6. and 23. 6.

i Nothing more displeaseth God in the children, then when they continue in that wickednes, which their fathers had begun.

k By setting God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was y signe of his presence from among the.

m The Arke is called his power and beautie, because thereby he defended his people, and beautifully appeared vnto them.

n They were suddenly destroyed. 1. Sam. 4. 10.

o They had no mariage songs, that is, they were not married.

p Either they were slaine before or taken prisoners of their enemies, & so were forbidden.

q Because they were drunken in their sinnes, they iudged Gods patience to bee a slumbring as though he were drunken: therefore hee answering their beastly iudgement, saith hee will awake & take sudden vengeance.

r Shewing that he spared not altogether the Israelites, though he punished their enemies.

s By building the Temple and establishing the kingdome, he declareth that the signes of displeasure were among them.

t He sheweth wherein a Kings charge standeth, to wit, to prouide faithfully for his people, to guid them by counsel, and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffred by Gods enemies. 8 confessing their sins, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyned with the contempt of his Name, 13 For the which they promise to be thankefull.

¶ A Psalme committed to Asaph.

O God, [a] the heathen are come into thine inheritance: thine holy temple haue they defiled, and made Ierusalem heapes of stones.

2 The [b] dead bodies of thy seruants haue they giuen to bee meate vnto foules of the heauen, and the flesh of thy Saints vnto the beasts of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to [c] burie them.

4 We are a reproch to our [d] neighbours, euen a scorne and derision vnto them that are round about vs.

5 Lord how long wilt thou be angry, for euer? shall thy iealousie [e] burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

a The people cry vnto God against the barbarous tyranny of the Babylonians: who spoyled Gods inheritance, polluted his temple, destroyed his religion, and murthered his people.

b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith, before he set to his hand to deliuer them.

c Their friends and kinsfolkes durst not burie them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.

e Wilt thou vtterly consume vs for our sinnes, before thou takest vs to mercie? * Ierem. 10. 25.

7 For they haue deuoured Iaakob and made his dwelling place desolate.

8 Remember not against vs the [f] former iniquities, but [g] make haste and let thy tender mercies preuent vs: for wee are in great miserie.

9 Helpe vs, O God of our [h] saluation, for the glory of thy Name, and deliuer vs, and be merciful vnto our sinnes for thy Names sake.

10 Wherefore shoulde the heathen say Where is their God? let them bee knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the [i] prisoners come before thee: according to thy mightie arme preserue [k] the children of death.

12 And render to our neighbours seuen folde into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation [l] we will set foorth thy praise.

f Which we and our fathers haue committed.
g And stay not till we haue recompensed for our sinnes.
h Seeing wee haue none other Sauiour, neither can we helpe our selues, and also by our saluation thy Name shalbe praised: therefore, O Lord, helpe vs.
i Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniustly murthered.
k Which were captiues among their enemies, and could looke for nothing but death.
l We ought to desire no benefite of God, but on this condition to praise his Name, Isa. 43.21.

PSAL. LXXX.

1 *A lamentable prayer to God to helpe the miseries of his Church,* 8 *Desiring him to consider their first estate, when his fauour shined towards them, to the intent that he might finish that worke which he had begun.*

¶ To him that excelleth on Shoshannim Eduth. A Psalme committed to Asaph.

HEare, [a] O thou Shepheard of Israel, thou that leadest Ioseph like sheep: shew thy brightnesse, thou that sittest betweene the [b] cherubims.

2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.

3 [c] Turne vs againe, O God, and cause thy face to shine that we may be saued.

4 O Lord God of hostes, how long wilt thou bee [d] angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, and giuen them teares to drinke with great measure.

6 Thou hast made vs a [e] strife vnto our neighbours, and our enemies laugh at vs among themselues.

7 [f] Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saued.

8 Thou hast brought a [g] vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roume for it, and diddest cause it to take roote, and it filled the land.

10 The mountaines were couered with the shadow of it, and the boughs thereof were like the † goodly cedars,

11 She stretched out her branches vnto the Sea, and her boughes vnto the [h] Riuer.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way haue plucked her?

13 The wilde [i] bore out of the wood hath destroyed it, and the wilde beastes of the fielde haue eaten it vp.

14 Returne wee beseech thee, O God of hostes: looke downe [k] from heauen and behold and visite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest [l] strong for thy selfe.

16 It is burnt with fire and cut downe: and they perish at the [m] rebuke of thy countenance.

17 Let thine hand bee vpon the [n] man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne selfe.

18 So will not we goe backe from thee: [o] reuiue thou vs, and wee shall call vpon thy Name.

19 Turne vs againe, O Lorde God of hostes: cause thy face to shine and wee shall be saued.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Moone their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people and all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbours haue continuall strife and warre against vs.
f Because that repentance onely commeth of God, they most instantly and oft times call to God for it as a meane, whereby they shall be saued.
g Seeing that of thy mercie thou hast made vs a most deare possession to thee, and wee through our sinnes are made open for wilde beastes to deuour vs, declare againe thy loue, and finish the worke that thou hast begunne.

† Ebr. Cedars of God.
h To wit, Euphrates.
i That is, all such they that hate our religion as they that hate our persons.
k They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.
l So that no power can preuaile against it, and which as a yong bud thou raisest vp again as out of the burnt ashes.
m Onely when thou art angry, and not with the sworde of the enemie.
n That is, vpon this vine, or people whome thou hast planted with thy right hand, that they should be as one man, or one body.
o For none can call vpon God, but such as are raysed vp, as it were from death to life and regenerate by the holy Spirit.

PSAL. LXXXI.

1 *An exhortation to praise God both in heart and voice for his benefites,* 8 *And to worship him onely.* 11 *God condemneth their ingratitude,* 12 *And sheweth what great benefits they haue lost through their owne malice.*

¶ To him that excelleth vpon [a] Gittith. A Psalme committed to Asaph.

SIng [b] ioyfully vnto God our strength: sing loud vnto the God of Iaakob.

2 Take the song and bring foorth the timbrell, the pleasant harpe with the viole.

3 Blowe the trumpet in the [c] new moone, euen in the time appointed, at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iaakob.

5 He set this in [d] Ioseph for a testimonie, when hee came out of the land of Egypt, where I heard a language, that [e] I vnderstood not.

6 I haue withdrawne his shoulder from the burden, and his hands haue left the [f] pots.

7 Thou calledst in affliction and I deliuered thee, and [g] answered thee in the secret of the thunder: I proued thee at the waters of ‖ Meribah. Selah.

8 [h] Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken

a An instrument of musicke brought from Geth.
b It seemeth that this Psalme was appointed for solemne feastes and assemblies of the people, to whom for a time these ceremonies were ordeined, but now vnder the Gospell are abolished.
c Vnder this feast he comprehendeth all other solemne daies.
d That is, in Israel: for Iosephs familie was counted the chiefe before that Iuda was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thankes to God for this deliuerance from corporall bondage, how much more are wee inuited to him for our spirituall deliuerance from the tyranny of Satan and sinne? g By a strange and wonderfull fashion. ‖ Or, contention, Exod. 17.7. h He condemneth all assemblies, where the people are not attentiue to heare Gods voice, and to giue obedience to the same.

vnto me,

9 And wilt haue no strange god in thee, neither worship any strange god,

10 (For I am the Lorde thy God, which brought thee out of the land of Egypt:) open thy mouth wide and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.

13 [k] Oh that my people had hearkened vnto me, and Israel had walked in my wayes.

14 I would soone haue humbled their enemies, and turned mine hand [l] against their aduersaries.

15 The haters of the Lord should haue bin subiect vnto him, and their time [m] should haue endured for euer.

16 And God would haue fedde them with the [n] fatte of wheate, and with honie out of the rocke would I haue sufficed thee.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reprooueth their partialitie, 3 And exhorteth them to doe iustice. 5 But seeing none amendment, 8 He desireth God to vndertake the matter and execute iustice himselfe.

¶ A Psalme committed to Asaph.

GOd standeth in the assembly of [a] gods: he iudgeth among gods.

2 How long will ye iudge vniustly, and accept the persons of the [b] wicked? Selah.

3 Doe right to the poore and fatherlesse: doe iustice to the poore and needie.

4 Deliuer the poore and [c] needie: saue them from the hand of the wicked.

5 They know not and vnderstande nothing: they walke in darkenesse, albeit all the [d] foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 [e] But ye shal die as a man, and ye princes, shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite [f] all nations.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormie tempest of Gods wrath, 18 That they may know that the Lord is most High vpon the earth.

¶ A song or Psalme committed to Asaph.

KEepe [a] not thou silence, O God: bee not still, and cease not, O God.

2 For loe, thine [b] enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsel against thy people, and haue consulted against thy [c] secret ones.

4 They haue said, Come and let vs [d] cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together [e] in heart, and haue made a league [f] against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of ‖ Tyrus:

8 Asshur also is ioyned with them: they haue beene an arme to the children [g] of Lot, Selah.

9 Doe thou to them as vnto the [h] Midianites: as to Sisera, and as to Iabin at the riuer of Kishon,

10 They perished at En-dor, and were [i] dung for the earth.

11 Make them, euen their princes like [*] Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmunna,

12 Which haue said, Let vs take for our possession the [k] habitations of God.

13 O my God, make them like vnto a [l] wheele, and as the stubble before the winde.

14 As the fire burneth the forest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraide with thy storme.

16 Fill their faces with shame, that they may [m] seeke thy Name, O Lord.

17 Let them bee confounded and troubled for euer: yea, let them bee put to shame and perish,

18 That they may [n] know that thou, which art called Iehouah, art alone, euen the most High ouer all the earth.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Desireth most ardently to come againe to the tabernacle of the Lord and the assembly of the Saints to praise God, 4 Pronouncing them blessed that may so do. 6 Then he prayseth the courage of the people, that passe through the wildernesse to assemble themselues in Zion. 10 Finally with praise of this matter and confidence of Gods goodnes he endeth the Psalme.

¶ To him that excelleth vpon Gittith.

A Psalme committed to the sonnes of Korah.

O [a] Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the [b] courtes of the Lord: for mine heart and

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God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefits in such abundance as he offereth them.

God by his word calleth all, but his secret election appointeth who shall beare with fruit.

If their sinnes had not letted.

If the Israelites had not broken couenant with God, he would haue giuen them victorie against their enemies.

That is, with most fine wheate and abundance of honie.

The Prophet sheweth that if princes & iudges doe not their duetie, God, whose authoritie is aboue them, will take vengeance on them.

For theeues & murderers finde fauour in iudgement, when the cause of the godly cannot bee heard.

Not onely when they cry for helpe, but when their cause requireth hope and support.

That is, all things are out of order, either by their tyranny, or careleslie negligence.

No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men.

Therefore no tyrant shall plucke thy right and authoritie from thee.

a This Psalme seemeth to haue beene composed, as a forme of prayer against the dangers that the Church was in in the dayes of Iehoshaphat.

a Dauid complaineth that he cannot haue accesse to the Church of God to make profession of his faith, and to profite in religion.

b For none but the Priestes could enter into the Sanctuarie, and the rest of the people into the courtey.

b He calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preserueth them from al dangers.

d They were not content to take the Church as prisoner, but sought vtterly to destroy it.

e By all secret meanes.

f They thought to haue subuerted thy counsell, wherein the perpetuitie of the Church was established.

‖ Or, Zor.

g The wickednesse of the Ammonites & Moabites is discribed, in that they prouoked these other nations to fight against the Israelites their brethren.

h By these examples, they were confirmed that God would not suffer his people to be vtterly destroyed, Iudg. 7. 21. and 4. 15.

i Troden vnder feete as myre.

* Iudg. 7. 25. and 8. 21.

k That is, Iudea: for where his Church is, there dwelleth he among them.

l Because the reprobate could by no meanes be amended, he prayeth that they may vtterly be destroyed, be vnstable and led with all windes.

m That is, bee compelled by thy plagues to confesse thy power. n Though they beleeue not, yet they may profite by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

my flesh reioyce in the liuing God.

3 Yea, the Sparrowe hath found her an house, and the swallow a nest for her, where she may lay her young: euen by thine [c] altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will euer praise thee. Selah.

5 Blessed is the man, whose [d] strength is in thee, and in whose heart are thy wayes.

6 They going through the valle of [e] Baca make Wels therein: the raine also couereth the pooles.

7 They goe from [f] strength to strength, til euery one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine [g] Anointed.

10 For [h] a day in thy Courtes is better then a thousand other where: I had rather be a doore Keeper in the house of my God, then to dwell in the Tabernacles of wickednes.

11 For the Lord God is the sunne & shield vnto vs: the Lord will giue grace and glory, and no [i] good thing wil he withhold from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

c So that the poore birds haue more libertie then I.
d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.
e That is, of Mulberie trees, which was a barren place: so that they which passed through, must digge pits for water: signifying that no lets can hinder them that are fully bent to come to Christes church, neither yet that God will euer faile them.
f They are euer wearie, but increase in strength and courage, till they come to Gods house.
g That is, for Christes sake, whose figure I represent.
h He would wish to liue but one day rather in Gods Church, then a thousand among y worldlings.
i But will from time to time increase his blessings towards his more and more.

PSAL. LXXXV.

1 Because God withdrew not his rod from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that he should not leaue the worke of his grace vnperfite. 5 Next, they complaine of their long affliction. 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christes kingdome, vnder the which should be perfite felicitie.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

LOrd, thou hast bene [a] fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquitie of thy people, and [b] couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the [c] fiercenes of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs [d] for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercie, O Lorde, and grant vs thy [e] saluation.

8 I will hearken what the Lord God will say: for he will speake [f] peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercie and trueth shall meete: righteousnes and peace shall kisse one another.

11 [g] Trueth shall bud out of the earth, and righteousnes shall looke downe from heauen.

12 Yea, the Lord shal giue good things, and our land shall giue her increase.

13 [h] Righteousnesse shall goe before him, and shall set her steps in the way.

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land, which he had chosen.
b Thou hast buried them that they shall not come into iudgement.
c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.
d As in times past they hanckered Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God that according to his nature he would be mercifull vnto them.
e Thee confesseth that our saluation commeth onely of Gods mercie.
f He will send all prosperitie to his Church when he hath sufficiently corrected them, also by his punishments the faithfull shal learne to beware that they returne not to like offences.
g Though for a time God thus exercise them with his rod, yet vnder the kingdome of Christ they should haue peace and ioy.
h Iustice shall then flourish and haue free course and passage in euery place.

PSAL. LXXXVI.

1 Dauid sore afflicted & forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries, 5 sometimes the mercies receiued, 11 Desiring also to bee instructed of the Lord, that hee may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to be deliuered from them.

¶ A praier of Dauid.

INcline [a] thine eare, O Lord, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am [b] mercifull: my God saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I [c] cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good and [d] merciful, and of great kindnes vnto all them, that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and [e] hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou heares me.

8 Among the gods there is none like thee, O Lord, and there [f] is none that can doe like thy workes.

9 All nations, whom thou hast made, shall come and worship before thee, O Lorde, and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 [h] Teach me thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward mee, and thou hast deliuered my soule from [i] the lowest graue.

14 O God, the proud are risen against me, & the assemblies of violent men haue [k] sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God,

a Dauid persecuted of Saul, thus prayeth, leaning the same to the Church as a monument, how to seeke redresse against their miseries.
b I am not enemie to them, but pitie them, though they be cruel toward me.
c Which was a sure token that he beleeued that God would deliuer him.
d He doeth confesse that God is good to all, but onely merciful to poore sinners.
e By crying and calling continually, he sheweth how we may not be wearie, though God grant not foorthwith our request, but that we must earnestly and often call vpon him.
f He condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.
g This proueth that Dauid prayed in the name of Christ the Messias, of whose kingdome he weeth here prophecie.
h He confesseth himselfe ignorant till God hath taught him and his heart vnstable and vnpurate from God, till God ioyne it to him, and confirme it in his obedience.
i That is, from most great danger of death: out of the which none, but onely the mightie hand of God, could deliuer him.
k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie.

and mercifull, slowe to anger, and great in kindnes and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the [l] sonne of thine handmaid.

17 Shew a token of thy goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me, and comforted me.

PSAL. LXXXVII.

1 *The holy Ghost promiseth that the condition of the Church which was in miserie after the captivitie of Babylon, should bee restored to great excellencie,* 4 *So that there should be nothing more comfortable, then to be numbred among the members thereof.*

¶ A Psalme or song committed to the sonnes of Korah.

GOd laide his [a] foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 [b] Glorious things are spoken of thee, O citie of God, Selah.

4 I will make mention of [c] Rahab and Babel among them that knowe mee: beholde Palestina and Tyrus with Ethiopia, [d] There is he borne.

5 And of Zion it shal be saide, [e] Many are borne in her: and he, euen the most High shall stablish her.

6 The Lord shall count, when he [f] writeth the people, He was borne there. Selah.

7 Aswell the singers as the players on instruments shall praise thee: all my [g] springs are in thee.

[a] God did chuse that place among the hils: to establish Ierusalem and his Temple.
[b] Though thy glorious estate be not yet appeare, yet waite with patience, and God will accomplish his promise.
[c] That is, Egypt and these other countreies shall come to the knowledge of God.
[d] It shall be said of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.
[e] Out of all quarters they shall come into the Church, and be counted as Citizens.
[f] When he calleth by his word them into the Church, whom hee had elected and written in his booke.
[g] The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 *A grieuous complaint of the faithfull, sore afflicted by sickes, persecutions and aduersitie,* 7 *Being as it were left of God without any consolation:* 13 *Yet he calleth on God by faith, and striueth against desperation,* 18 *Complaining himselfe to be forsaken of all earthly helpe.*

¶ A song or Psalme of *Heman the Ezrahite to giue instruction, committed to the sons of Korah for him that excelleth vpon Malath [a] Leannoth.

O Lord God of my saluation, I cry day and night [b] before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my cry.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that goe downe into the pit, and am as a man without strength:

5 [c] Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine [d] hand.

6 Thou hast laide me in the lowest pit, in darkenes, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed me with all thy [e] waues. Selah.

8 Thou hast put away mine [f] acquaintance farre from me, and made me to be abhorred of them: [g] I am shut vp, and cannot get foorth.

9 [h] Mine eye is sorowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shew [i] a miracle to the dead? or shall the dead rise and praise thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfulnesse in destruction?

12 Shall thy wonderous works be knowen in the darke? and thy righteousnesse in the land [k] of obliuion?

13 But vnto thee haue I cryed, O Lord, and earely shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted and at the point of death: [l] from my youth I suffer thy terrours, doubting of my life.

16 Thine indignations goe ouer mee, and thy feare hath cut me off.

17 They came round about mee daily like water, and compassed me together.

18 My louers and friendes hast thou put away from mee, and mine acquaintance [†] hid themselues.

[a] That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.
[b] Though many cry in their sorowes, yet they cry not earnestly to God for remedie as he did: whom he confessed to be the author of his saluation.
[c] For he that is dead, is free from all cares and busines of this life, and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
[d] That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.
[e] The stormes of thy wrath haue ouerwhelmed me.
[f] He attributeth the losse and displeasure of his friendes to Gods prouidence, whereby he partly punisheth, and partly trieth him.
[g] I see none end of my sorowes.
[h] Mine eyes and face declare my sorowes.
[i] He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, and then raise them vp againe.
[k] That is, in the graue, where only the body lieth without all sense and remembrance.
[l] I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery moment.
[†] Ebr. were in darkenes.

PSAL. LXXXIX.

1 *With many words doeth the Prophet praise the goodnes of God,* 23 *For his testament and couenant, that he had made betweene him and his elect by Iesus Christ the sonne of Dauid:* 38 *Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken.* 46 *Finally he prayeth to be deliuered from his afflictions, making mention of the shortnes of mans life, and confirming himselfe by Gods promises.*

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

I Will [a] sing the mercies of the Lord for euer: with my mouth wil I declare thy trueth from generation to generation.

2 For I [b] said, Mercie shall bee set vp for euer: thy trueth shalt thou [c] establish in the very heauens.

3 [d] I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the [e] heauens shall praise

[a] Though the horrible confusion of things might cause them to despaire of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.
[b] As he that surely beleeued in heart.
[c] As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise bee vnchangeable.
[d] The Prophet sheweth what was the promise of God, wherein he grounded his faith.
[e] The Angels shall praise thy power and faithfulnes in deliuering thy Church.

thy

thy wondrous worke: yea, thy trueth in the [f] congregation of the Saints.

6 For who is equall to the Lorde in the heauen? and who is like the Lorde among the [g] sonnes of the gods?

7 God is very terrible in the assembly of the [h] Saints, and to bee reuerenced aboue all, that are about him.

8 O Lord God of hosts, who is like vnto thee, which art a mighty Lord, and thy trueth is about thee?

9 [i] Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

11 The heauens are thine, the earth also is thine: thou hast layde the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: [k] Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mighty arme: strong is thine hand, and high is thy right hand.

14 [l] Righteousnes and equity are the stablishment of thy throne: mercy and trueth go before thy face.

15 Blessed is the people that can [m] reioyce in thee: they shall walke in the light of thy [n] countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnes shal they exalt themselues.

17 For thou art the [o] glory of their strength, and by thy fauour our horne shalbe exalted.

18 For our [p] shielde appertaineth to the Lord, and our King to the holy one of Israel.

19 Thou spakest then in a vision vnto thine holy one, & saidest, I haue laid helpe vpon one that is [r] mighty: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand shall bee established with him, and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I will [s] destroy his foes before his face, and plague them that hate him.

24 My trueth also and my [t] mercy shalbe with him, and in my Name shall his [u] horne be exalted.

25 I will set his hand also in the sea, and his right hand in the [x] floods.

26 He shal cry vnto me, Thou art my [y] Father, my God, and the rocke of my saluation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercy will I keepe for him for euermore, and my couenant shall stand fast with him.

29 His seed also will I make to endure [z] for euer, and his throne as the dayes of heauen.

30 But if his children forsake my Lawe, and walke not in my iudgements:

31 *If they breake my statutes, and keep not my commandements:

32 Then will I visite their transgression with the rod, and their iniquity with strokes.

33 [a] Yet my louing kindnes will I not take from him, neither will I falsifie my trueth.

34 My couenant will I not breake, nor [b] alter the thing that is gone out of my lips.

35 I haue sworne once by mine holinesse, † that I will not faile Dauid, saying,

36 His seede shall endure for euer, and his throne shalbe as the sunne before me.

37 He shall be established for euermore as the moone, and as a faithfull [c] witnesse in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine Anointed.

39 Thou hast [d] broken the couenant of thy seruant, and prophaned his [e] crowne, casting it on the ground.

40 Thou hast broken downe all his wals: thou hast laid his fortresses in ruine.

41 All that goe by the way spoile him: hee is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignity to decay, and cast his throne to the ground.

45 The daies of his [f] youth hast thou shorned, and couered him with shame. Selah.

46 [g] Lord, how long wilt thou hide thy selfe for euer? shall thy wrath burne like fire?

47 Remember [h] of what time I am: wherfore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall he deliuer his soule from the hand of the graue? Selah.

49 Lorde, where are thy former mercies, which thou swarest vnto Dauid in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [i] bosome of all the mighty people.

51 For [k] thine enemies haue reproched thee, O Lord, because they haue reproched the [l] footesteps of thine Anointed.

52 Praised

f That is, in the heauens.
g Meaning, the Angels.
h If the Angels tremble before Gods Maiesty and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?
i For as he deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will he eftsoone deliuer it, when the dangers be great.
k Tabor is a mountaine Westward from Ierusalem, & Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church.
l For hereby he iudgeth the world, & sheweth himselfe a mercifull father, and faithfull protector vnto his.
m Feeling in their conscience that God is their Father.
n They shall be preserued by thy fatherly prouidence.
o In that they are preserued and continue, they ought to giue the praise and glory onely to thee.
p In that that our King hath power to defend vs, it is the gift of God.
q To Samuel & to others, to affirme that Dauid was thy chosen one.
r Whom I haue both chosen & giuen him strength to execute his office, as verse 21.
s Though there shalbe euermore enemies against Gods kingdome, yet he promiseth to ouercom them.
t I will mercifully performe my promises to him notwithstanding his infirmities and offences.
u His power, glory and estate.
x He shall enioy the land round about.
y His excellent dignity shal appeare herein that he shalbe named the Sonne of God, and the first borne, wherein he is a figure of Christ.
z Though for the sins of the people the state of this kingdom decaied yet God reserued still a root, till hee had accomplished this promise in Christ.
* 2. Sam. 7. 14.
a Though the faithfull answere not in all points to their profession, yet God will not breake his couenant with them.
b For God in promising hath respect to his mercy & not to mans power in performing.
† Ebr. If I lie vnto Dauid, which is a maner of oath.
c As long as the sunne and moone indure, they shall be witnesses to me of this promise.
d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt & impatiency.
e By this he meaneth the horrible dissipation & routing of the kingdome, which was vnder Ieroboam: or also by the spirit of prophesie Ethan speaketh of thole great miseries, which came long afterward to passe at the captiuity of Babylon.
f He sheweth that the kingdom fell before it came to perfection or was ripe.
g The Prophet in praying prayeth with his complaint sheweth that his faith neuer failed.
h Seeing mans life is short, and thou hast created man to bestow thy benefits vpon him, except thou haste to helpe, death will preuent thee.
i He meaneth that Gods enemies did not only slander him behind his backe, but also mocked him to his face, and as it were cast their iniuries
l They sought

52 Praised be the Lord for euermore, So be it, euen so be it.

PSAL. XC.

1 Moses in his praier setteth before vs the eternall fauor of God toward his, 3 Who are neither admonished by the breuity of their life, 7 Nor by his plagues to bee thankefull, 12 Therefore Moses praieth God to turne their hearts, and continue his mercies toward them, and their posterity for euer.

¶ A praier of Moses the [a] man of God.

LOrd, thou hast bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and before thou hadst formed the earth, & the worlde, euen from euerlasting to euerlasting thou art our God.

3 Thou [d] turnest man to destruction: again thou sayest, Returne ye sonnes of Adam.

4 [e] For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast [f] ouerflowed them: they are as a sleep: in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our daies are past in thine anger: we haue [h] spent our yeres as a thought.

10 The time of our life is threescore yeres and ten, and if they be of strength, [i] fourescore yeres: yet their strength is but labour and sorowe: for it is cut off quickly, and we flee away.

11 [k] Who knoweth ỹ power of thy wrath: for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that we may apply our hearts vnto [l] wisdome.

13 Returne (O Lord, [m] how long?) and be ‖ pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the daies that thou hast afflicted vs, and according to the yeres that we haue seene euill.

16 [n] Let thy worke bee seene towarde thy seruants, and thy glory vpon their [o] children.

17 And let the [p] beautie of the Lord our God be vpon vs, and [q] direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

a Thus the Scripture vseth to call the Prophets.
b Thou hast bene as an house and defence vnto vs in all our troubles and trauels now 70 is foure hundred yeres.
c Thou hast chosen vs to be thy people before the foundations of the world were layd.
d Moses by lamenting the frailty and shortnes of mans life, moueth God to pitie.
e Though man thinke his life long, which is in deed most short, yea though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou callest vs by thy rods to consider the shortnes of our life, and for our sinnes thou abridgest our dayes.
h Our daies are not onely short, but miserable, forasmuch as our sinnes daily prouoke thy wrath.
i Meaning, according to the common state of life.
k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they, which feare thee, only know.
l Which is by considering the shortnesse of our life, and by meditating the heauenly ioyes
m Meaning, wilt thou be angrye
‖ Or, take comfort
n Euen thy mercy, which is thy chiefest worke.
o As Gods promises appertained as well to their posterity as to them, so Moses prayeth for the posterity.
p Meaning, that it was obscured, when he ceased to do good to his Church.
q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations 14 A promise of God to those that loue him, knowe him, and trust in him, to deliuer them, and giue them immortall glory.

WHo is dwelleth in the [a] secret of the most High, shall abide in the shadow of the Almighty.

2 [b] I will say vnto the Lord, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely hee will deliuer thee from the [c] snare of the hunter, and from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his [d] truth shalbe thy shield and buckler.

5 [e] Thou shalt not bee afrayd of the feare of the night, nor of the arrowe that flyeth by day.

6 Nor of the pestilence that walketh in the darknesse, nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shal not come neere thee.

8 Doubtlesse with thine [f] eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayd, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 [g] For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shal beare thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walke vpon the lyon and aspe: the [h] yong lyon and the dragon shalt thou tread vnder feet.

14 [i] Because hee hath loued mee, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With [k] long life wil I satisfie him, and shew him my saluation.

a He that maketh God his defence & trust, shal perceiue his protection to be a most sure safegard.
b Being assured of his protection, he prayeth vnto the Lord.
c That is, Gods helpe is most redie for vs, whether Satan assaile vs secretly, which he calleth a snare: or openly, which is best meant by the pestilence.
d That is, his faithfull keeping of promise to help thee in thy necessity.
e The care that God hath ouer his is most sufficient to defend them from all dangers.
f The godly shal haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shalbe reuealed.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walk in without tempting God.
h Thou shalt not only be preserued from all euill, but ouercome it whether it be secret or open.
i To assure the faithfull of Gods protection hee bringeth in God to confirme the same.
k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortality.

PSAL. XCII.

1 This Psalme was made to bee sung on the Sabbath, to stir vp the people to acknowledge God and to praise him in his works: the Prophet reioyceth therein. 6 But the wicked is not able to consider, that the vngodly, when he is most flourishing, shal most speedily perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to praise the Lord.

¶ A Psalme or Song for the [a] Sabbath day.

a Which teacheth that the vse of the Sabbath standeth in praysing God, and not onely in ceasing from worke.

It

IT is a good thing to praiſe the Lord, and to ſing vnto thy Name, O moſt High,

2 To declare thy louing kindneſſe in the [b] morning, and thy trueth in the night,

3 Vpon an [c] inſtrument of ten ſtrings, and vpon the viole with the ſong vpon the harpe.

4 For thou, Lord, haſt made mee glad by thy [d] workes, and I will reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An [e] vnwiſe man knoweth it not, and a foole doeth not vnderſtand this,

7 (When the wicked grow as the graſſe, and all the workers of wickednes do flouriſh) that they ſhalbe deſtroied for euer.

8 But thou, O Lord, art [f] moſt High for euermore.

9 For loe, thine enemies, O Lord: for lo, thine enemies ſhall periſh: all the workers of iniquity ſhalbe deſtroyed.

10 [g] But thou ſhalt exalt mine horne, like the Unicornes, and I ſhall bee anoynted with freſh oyle.

11 Mine eye alſo ſhall ſee my deſire againſt mine enemies: and mine eares ſhall heare my wiſh againſt the wicked, that riſe vp againſt me.

12 The righteous ſhall [h] flouriſh like a palme tree, and ſhall grow like a cedar in Lebanon.

13 Such as be planted in the houſe of the Lord, ſhal flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in their [i] age: they ſhalbe fat and flouriſhing.

15 To declare that the Lorde my rocke is righteous, and that none iniquity is in him.

b For Gods mercy and fidelity in his promiſes toward vs, binde them to praiſe him continually both day & night.

c Theſe inſtruments were then permitted, but at Chriſts comming aboliſhed.

d He ſheweth what is the vſe of the ſabbath day: to wit, to meditate Gods works.

e That is, the wicked conſider not Gods works, nor his iudgmẽts againſt them, and therefore muſt iuſtly periſh.

f Thy iudgements are moſt conſtant againſt the wicked, and paſſe our reach.

g Thou wilt ſtrengthen them with all power, and bleſſe them with all felicity.

h Though the faithfull ſeeme to wither and be cut down by the wicked: yet they ſhall grow againe and flouriſh in the church of God as the cedars doe in mount Lebanon.

i The children of God ſhal haue a power aboue nature, & their age ſhall bring forth moſt freſh fruit

PSAL. XCIII.

1 *Hee prayſeth the power of God in the creation of the world, and beateth downe all people which lift them vp againſt his maieſtie,* 5 *And prouoketh to conſider his promiſes.*

19. day. euening

THe Lord [a] reigneth, and is clothed with maieſty: the Lord is clothed, and girded with power: the world alſo ſhalbe eſtabliſhed, that it cannot be moued.

2 Thy [b] throne is eſtabliſhed of old: thou art from euerlaſting.

3 [c] The floods haue lifted vp, O Lord: the floods haue lifted vp their voice: the floods lift vp their waues.

4 The waues of the ſea are marueilous through ẏ noiſe of many waters, yet the Lord on high is more mighty.

5 Thy [d] teſtimonies are very ſure: holineſſe becommeth thine Houſe, O Lord, for euer.

a As God by his power & wiſdome hath made and gouerneth the world: ſo muſt the ſame be our defence againſt all enemies and dangers.

b Wherein thou ſitteſt and gouerneſt the world.

c Gods power appeareth in ruling the furious waters.

d Beſides Gods power & wiſdome in creating and gouerning, his great mercy alſo appeareth in that he hath giuen his people his word and couenant.

PSAL. XCIIII.

1 *He praieth vnto God againſt the violence and arrogancy of tyrants,* 10 *Warning them of Gods iudgements.* 12 *Then doth he comfort the afflicted by the good iſſue of their afflictions, as he felt in himſelfe, and did ſee in others, and by the ruine of the wicked,* 23 *Whom the Lord will deſtroy.*

O Lord God [a] the auenger, O God the auenger, ſhew thy ſelfe [b] clearely.

2 Exalt thy ſelfe, O Iudge of the world, and render a reward to the proud.

3 Lord, how long ſhall the wicked, how long ſhall the wicked [c] triumph?

4 They prate and ſpeake fiercely: all the workers of iniquity vaunt themſelues.

5 They [d] ſmite downe thy people, O Lord, and trouble thine heritage.

6 They ſlay the widow and the ſtranger, and murther the fatherleſſe.

7 [e] Yet they ſay, The Lord ſhall not ſee: neither will the God of Iaakob regard it.

8 Underſtand ye vnwiſe among the people: and ye fooles, when will ye be wiſe?

9 He that [f] planted the eare, ſhall hee not heare? or he that formed the eyes, ſhall he not ſee?

10 Or he that chaſtiſeth the [g] nations, ſhall he not correct? hee that teacheth man knowledge, ſhall he not know?

11 The Lorde knoweth the thoughts of man, that they are vanity.

12 Bleſſed is the man whom thou [h] chaſtiſeſt, O Lord, and teacheſt him in thy Law,

13 That thou mayeſt giue him reſt from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forſake his inheritance.

15 For [i] iudgement ſhall returne to iuſtice, and all the vpright in heart ſhall follow after it.

16 Who will riſe vp with me againſt the wicked? or who wil take my part againſt the workers of iniquity?

17 If the Lord had not [k] holpen mee, my ſoule had almoſt dwelt in ſilence.

18 When I ſaid, [l] My foot ſlideth, thy mercy, O Lord, ſtayed me.

19 In the multitude of my [m] thoughts in mine heart, thy comforts haue reioyced my ſoule.

20 Hath the throne of iniquity [n] fellowſhip with thee, which forgeth wrong for a law?

21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompenſe them their wickedneſſe, and [o] deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

a Whoſe office it is to take vengeance on ẏ wicked.

b Shew by effect that thou art iudge of the world to puniſh the wicked.

c That is, brag of their cruelty & oppreſſion: or eſteem themſelues aboue all other.

d Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to vs, if we ſee it ſo now, and therefore we muſt call to God to take our cauſe in hand.

e He ſheweth that they are deſperate in malice, foraſmuch as they feared not God, but gaue themſelues wholy to doe wickedly.

f He ſheweth that it is impoſſible, but God ſhould heare, ſee and vnderſtand their wickednes.

g If God puniſh whole nations for their ſinnes, it is meere folly for any one man, or els a few to thinke that God will ſpare them.

h God hath care ouer his, and chaſtiſeth them for their wealth, that they ſhould not periſh for euer with the wicked.

i God wil reſtore the ſtate and gouernment of things to their right vſe, and then the godly ſhall follow him cheerefully.

k He complaineth of them, which would not helpe him to reſiſt the enemies: yet was aſſured that Gods helpe would not faile.

l When I thought there was no way but death.

m In my trouble and diſtreſſe I euer found thy preſent helpe.

n Though the wicked iudges pretend iuſtice in oppreſſing the Church, yet they haue not that authority of God.

o It is a great token of Gods iudgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

PSAL.

PSAL. XCV.

1 An earnest exhortation to praise God, 4 For the gouernment of the world, and the election of his church. 8 An admonition not to follow the rebellion of the old fathers that tempted God in the wildernes: 11 For the which they might not enter into the land of promise.

COme, let vs reioyce vnto the Lord: let vs sing[a] aloud vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.

3 For the Lord is a great God, and a great king aboue all[b] gods.

4 In whose hands are the deepe places of the earth, and the[c] heights of the mountaines are his:

5 To whom the Sea belongeth: for he made it, and his hands formed the dry land.

6 Come, let vs[d] worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his[e] hand: to day, if ye will heare his voice,

8 [f] Harden not your heart, as ‖ in Meribah, and as in the day of ‖ Massah in the wildernesse,

9 Where your fathers * tempted me, proued me, though they had seene my worke.

10 Fortie yeeres haue I contended with this generation, and said, They are a people that[g] erre in heart, for they haue not knowen my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my[h] rest.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise & thanksgiuing.
b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles which mans braine inuenteth.
c All things are gouerned by his prouidence.
d By these three words he signifieth one thing: meaning, that they must wholly giue themselues to serue God.
e That is, the flocke whom he gouerneth with his owne hand. Hee sheweth wherein they are Gods flocke: that is, if they heare his voice.
f By the contemning of Gods word.
‖ Or, in strife: wherof the place was so called.
‖ Or, tentation, reade Exod. 17.7. * Exod. 17.2. numb. 14.22. g They were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes & Gentiles to praise God for his mercy. And this specially ought to be referred to the kingdome of Christ.

SIng[a] vnto the Lord a new song: sing vnto the Lord, all the earth.

2 Sing vnto the Lorde, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is[b] great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are ‖ idols: but the Lord[c] made the heauens.

6 [d] Strength and glory are before him: power and beauty are in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory & * power.

8 Giue vnto the Lorde the glory of his Name: bring[f] an offering, and enter into his Courts.

9 Worship the Lord in the glorious sanctuary: tremble before him all the earth.

10 Say among the[g] nations, The Lord reigneth: surely the world shall be stable, and not moue, and he shall iudge the people[h] in righteousnes.

11 Let the heauens reioyce, & let the earth be glad: let the sea roare, and all that therin is.

12 Let the field be ioyfull, and all that is in it: let all the[i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteousnes, and the people in his trueth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospel.
b Seeing he will reueale himselfe to all nations contrary to their own expectation, they ought all to worship him contrary to their owne imaginations, & onely as he hath appointed.
‖ Or, vanities.
c Then the idols, or whatsoeuer made not the heauens, are not God.
d God cannot be knowen, but by his strength and glory: the signes whereof appeare in his Sanctuary. e As by experience we see that it is onely one vnto him. f By offring vp your selues wholly vnto God, declare that you worship him onely.
g He prophesieth that the Gentiles shalbe partakers with the Iewes of Gods promise.
h He shal regenerate the men with his spirit, and restore them to the image of God.
i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we from whom he hath taken malediction and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdom of Christ, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to innocency, 12 to reioycing and thanksgiuing.

THe[a] Lord reigneth: let the earth reioyce: let the[b] multitude of the yles be glad.

2 [c] Clouds and darknesse are round about him: righteousnes and iudgment are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it and was[d] afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnes, and all the people see his glory.

7 * Confounded be all they that serue grauen images, and that glory in idoles: worship him[f] all ye gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most Hie aboue all the earth: thou art much exalted aboue all gods.

10 Ye that[h] loue the Lord, hate euil: he preserueth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 [i] Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his[k] holy remembrance.

a He sheweth that where God reigneth, there is all felicity and spirituall ioy.
b For the Gospel shall not be only preached in Iudea, but throws all yles and countreys.
c Hee is thus described to keep his enemies in feare, which commonly contemne Gods power.
d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.
e He signifieth that Gods iudgements are in a readines to destroy the idolaters.
f Let all that which is esteemed in the world fall downe before him.
g The Iewes shal haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour.
h He requireth two things of his children: the one, that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowen and laid vp in store for them. k Be mindfull of his benefits, and only trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to prayse the Lord for his power, mercy and fidelity in his promise by Christ, 10 By whom hee hath communicated his saluation to all nations.

¶ A Psalme.

SIng[a] vnto the Lord a newe song: for hee hath done maruellous things: * his right hand, and his holy[b] arme haue gotten him the victory.

a That is, some song newly made in token of their wonderfull deliuerance by Christ. * Isa 59.16.
b He preserueth his church miraculously.

2 The Lord declared his [c] saluation: his righteousnesse hath he reuealed in the sight of the nations.

3 He hath [d] remembred his mercy and his trueth towarde the house of Israel: all the endes of the earth haue seene the saluation of our God.

4 All the earth, sing ye laud vnto the Lord: cry out and reioyce, and sing prayses.

5 Sing praise to the Lord vpon the harp, euen vpon the harpe with a singing voice.

6 With [e] shalmes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therin is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteousnesse shall hee iudge the world, and the people with equity.

c For the deliuerance of his Church.
d God was moued by none other meanes to gather his church of the Iewes and Gentiles, but because he would performe his promise.
e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumbe creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL. XCIX.

1 He commendeth the power, equity and excellency of the kingdom of God by Christ ouer the Iewes and Gentiles, 5 and prouoketh them to magnifie the same & to serue the Lord, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

THe Lord reigneth, let the [a] people tremble: he sitteth betweene the *Cherubims, let the earth be moued.

2 The Lord is great in Zion, & he is high aboue all the people.

3 They shall [b] praise thy great and fearefull Name (for it is holy)

4 And the kings power that loueth iudgement: for thou hast prepared equity: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his [c] footestoole: for he is holy.

6 Moses and Aaron were among his Priests, [d] and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudy pillar: they kept his testimonies, and the Lawe that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauorable God vnto them, though thou diddest take vengeance for [e] their inuentions.

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.
*Exod 25.22.
b Though the wicked rage against God, yet the godly shall praise his name & mighty power.
c That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence wheresoeuer his Church is assembled.
d Vnder these three he comprehendeth the whole people of Israel, with whō God made his promise.
e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefits.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 Who hath chosen vs and preserued vs, 4 and to enter into his assemblies to praise his Name.

¶ A Psalme of praise.

SIng [a] yee loude vnto the Lorde, all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfulnesse.

3 Know ye that euen the Lord is God: he hath [b] made vs, and not we our selues: we are his people, and the sheepe of his pasture.

4 [c] Enter into his gates with praise, and into his courts with reioycing: praise him and blesse his Name.

5 For the Lord is good: his mercy is [d] euerlasting, and his trueth is from generation to generation.

a He prophesieth that Gods benefit in calling the Gentiles, shall bee so great, that they shall haue wonderfull occasion to praise his mercie and reioyce.
b He chiefly meaneth touching the spirituall regeneration, whereby we are his sheepe and people.
c He sheweth that God will not bee worshipped but by y meanes which he hath appointed.
d He declareth that we ought neuer to bee weary in praysing him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernment hee will obserue in his house and kingdome. 5 He wil punish and correct, by rooting forth the wicked, 6 And cherishing the godly persons.

¶ A Psalme of Dauid.

I Will [a] sing mercy and iudgement: vnto thee, O Lord, will I sing.

2 I will do wisely in the perfit way, [b] till thou comest to me: I will walke in the vprightnes of mine heart in the middes of mine house.

3 I will set no wicked thing before mine eyes: I hate [c] the work of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I will know none euill.

5 Him that priuily [d] slandereth his neighbour, will I destroy: him that hath a proude looke and high heart, I cannot suffer.

6 Mine eyes shalbe vnto the [e] faithfull of the land, that they may dwell with me: he that walketh in a perfit way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: hee that telleth lies, shall not remaine in my sight.

8 [f] Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the city of the Lord.

a Dauid considereth what maner of king he would be when God should place him in the throne, promising openly, that he would be mercifull and iust.
b Though as yet thou deferrest to place me in the kingly dignity, yet will I giue my selfe to wisedome and vprightnesse being a priuate man.
c He sheweth that magistrates doe not their duties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about kings, he declareth that hee will punish all.
e He sheweth what is the true
f Magistrates vse of the sword: to punish the wicked & to maintaine the good. must immediatly punish vice, lest it grow to farther inconuenience: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this praier was appointed to the faithful to pray in the captiuity of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to bee published to all posterity. 22 The conuersion of the Gentiles, 28 And the stability of the Church.

¶ A prayer [a] of the afflicted, when he shalbe in distresse, and powre foorth his meditation before the Lord.

O Lord, heare my prayer, and let my [b] crie come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

a Whereby is signified that albeit we bee in neuer so great miseries, yet there is euer place left for prayer.
b He declareth that in our prayers we must liuely feele that, which we desire and feruently beleeue to obtaine.

3 For

20. day morning

3 For my daies are [c]consumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten and withered like grasse, because I forgate [d]to eat my bread.

5 For the voice of my groning my bones doe cleaue to my skinne.

6 I am like a [e]pelicane of the wildernes: I am like an owle of the deserts.

7 I watch and am as a sparow alone vpon the house top.

8 Mine enemies reuile me daily, and they that rage against me, haue [f]sworn against me.

9 Surely I haue [g]eaten ashes as bread, and mingled my drinke with weeping.

10 Because of thine [h]indignation, and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My daies are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest [i]remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue mercy vpon Zion: for the time to haue mercy therein, for the [k]appointed time is come.

14 For thy seruants delight in the [l]stones thereof, and haue pity on the dust thereof.

15 Then the heathen shal feare the Name of the Lord, and all the Kings of the earth thy glory,

16 When the Lorde shall builde vp Zion, and shall appeare [m]in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shalbe written for the generation to come: and the people, which shall be [n]created, shall praise the Lord.

19 For hee hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That he might heare the mourning of the prisoner, & deliuer the [o]children of death.

21 That they may declare the name of the Lord in Zion, and his praise in Jerusalem,

22 When the people shall be gathered [p]together, and the kingdomes to serue the Lord.

23 He [q]abated my strength in the way, and shortned my dayes.

24 And I said, O my God, take me not away in the mids of my dayes: thy yeeres endure from generation to generation.

25 Thou hast afore time laid the foundation of the earth, and the heauens are the worke of thine hands.

26 [r]They shal perish, but thou shalt endure: euen they all shal waxe old as doth a garment: as a vesture shalt thou change them, and they shalbe changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue, & their seed shal stand [f]fast in thy sight.

c These excessiue kinds of speach shew how much the affliction of the Church ought to wound the hearts of the godly.

d My sorowes were so great, that I passed not for mine ordinary food.

e Euer mourning and solitary casting out feareful cries.

f Haue conspired my death.

g I haue not risen out of my mourning to take my refection.

h He sheweth that the afflictions did not only thus moue him, but chiefly the feeling of Gods displeasure.

i Howsoeuer we be fraile: yet thy promise is sure and the remembrance thereof shall confirme vs for euer.

k That is, the seuenty yeeres, which by the Prophet Jeremy thou didst appoint, Jer. 29. 12

l The more that the church is in misery and desolation, the more ought the faithfull to loue and pity it.

m That is, when he shall haue drawen his Church out of the darknesse of death.

n The deliuerance of ỹ church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bin dead, which by deliuerance was as it were created anew.

o Who now in their banishment could looke for nothing but death.

p He sheweth that Gods name is neuer more praised, then whē religion flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdom of Christ.

q The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes.

r If heauen & earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer.

28 The children of thy seruants shall continue, & their seed shal stand [f]fast in thy sight.

f Seeing thou hast chosen thy Church out of the world and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuē him sufficient of all good things. 10 Then hee addeth the tender mercies of God, which he sheweth like a most tender father towards his children. 14 The frailty of mans life. 20 An exhortation to man and Angels to praise the Lord.

A Psalme of Dauid.

MY soule, [a]praise thou the Lord, & all that is within me, praise his holy Name.

2 My soule, praise thou the Lord, and forget not all his benefits.

3 Which [b]forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the [c]graue, and crowneth thee with mercy and compassions.

5 Which satisfieth thy mouth with good things: and thy [d]youth is renued like the Eagles.

6 The Lord executeth righteousnes and iudgement to all that are oppressed.

7 He made his wayes knowen vnto [e]Moses, and his workes vnto the children of Israel.

8 The Lord is ful of compassion and mercy, slow to anger, and of great kindnesse.

9 He wil not alway [f]chide, neither keepe his anger for euer.

10 Hee hath not [g]dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercy toward them that feare him.

12 As farre as [h] the East is from the West: so farre hath hee remooued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of [i]man are as grasse: as a flowre of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall knowe it no more.

17 But the louing kindnes of the Lord endureth for euer and euer vpon them that feare him, and his [k]righteousnesse vpon childrens children,

18 Vnto them that keepe his [l]Couenant, and thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in heauen,

a He wakeneth his dulnesse to praise God, shewing that both vnderstanding and affections, mynde and heart are too little to set forth his praise.

b This is the beginning and chiefest of all benefits: remission of sinnes.

c For before that we haue remission of our sinnes, we are as dead men in the graue.

d As the eagle, when her beake ouergroweth, sucketh blood, & so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e As to his chiefe minister, & next to his people.

f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercy.

g We haue proued by continuall experience, that his mercy hath euer preuailed against our offences.

h As great as the world is, so full is it of signes of Gods mercies toward his faithfull, when he hath remoued their sinnes.

i He declareth that man hath no thing in himselfe to moue God to mercy, but onely the confession of his infirmity and misery.

k His full and faithfull keeping of his promis.

l To whom he giueth grace to feare him, and to obey his word.

heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye [m] his Angels, that excell in strength, that doe his commandement in obeying the voyce of his word.

21 Praise the Lord, all ye his hostes, ye his seruants that doe his pleasure.

22 Praise the Lord, all ye his works, in all places of his dominion: my soule, praise thou the Lord. 20. day euening

m In that that we, which naturally are slowe to praise God, exhort the Angels, which willingly doe it, we stirre vp our selues to consider our duetie, and awake out of our sluggishnesse.

PSAL. CIIII.

1 An excellent Psalme to praise God for the creation of the worlde, and the gouernance of the same by his marueilous prouidence, 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.

MY soule, prayse thou the Lord: O Lord my God, thou art exceeding great, thou art [a] clothed with glory and honour.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the clouds his chariot, and walketh vpon the wings of the wind.

4 Which [b] maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou coueredst it with the [c] deepe as with a garment: the [d] waters would stand aboue the mountaines.

7 But at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 And the mountaines ascend, and the vallyes descend to the place which thou hast established for them.

9 But thou hast set them a bounde, which they shall not passe: they shall not returne to couer the earth.

10 He sendeth the springs into the valleys, which runne betweene the mountaines.

11 They shal giue drinke to all the [e] beasts of the field, and the wild asses shall quench their thirst.

12 By these [f] springs shall the fowles of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his [g] chambers, and the earth is filled with the fruit of thy works.

14 He causeth grasse to grow for the cattel, and herbe for the vse of [h] man, that hee may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted,

17 That the birds may make their nestes there: the storke dwelleth in the firre trees.

18 The hie mountaines are for the ‖ goats: the rockes are a refuge for the conies.

19 He appointed the [i] moone for certaine seasons: [k] the sunne knoweth his going downe.

20 Thou makest darknesse, and it is night, wherein all the beastes of the forrest creepe forth.

21 The lyons roare after their praye, and seeke their meate [l] at God.

22 When the sunne riseth, they retire, and couch in their dens.

23 [m] Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how [n] manifold are thy works! in wisedome thou hast made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both smal beasts and great.

26 There goe the ships, yea, that ‖ Liuiathan, whom thou hast made to play therein.

27 [o] All these waite vpon thee, that thou mayest giue them food in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou [p] hide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 Againe if thou [q] send forth thy spirit, they are created, and thou renewest the face of the earth.

31 Glory bee to the Lord for euer: let the Lord reioyce in his works.

32 Hee looketh on the earth and it trembleth: hee toucheth the mountaines, and they [r] smoke.

33 I will sing vnto the Lord all my life: I will praise my God, while I liue.

34 Let my words be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be [s] consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lord. Praise yee the Lord.

a The Prophet therewith that we needs not to enter into the heauens to seeke God, forasmuch as all the power of nature, with the propriettes & placing of the elements, are most lively mirrours to see his maiestie in.

b As the prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Ebre. 1.7. beholdeth in this glasse how the very Angels alls are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddst not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

e If God prouide for the very beastes, much more will he extend his prouident care to man.

f There is no part of the world so barren, where most euident signes of Gods blessings appeare not.

g From the clouds.

h He describeth Gods prouident care ouer man, who doth not only prouide necessary things for him, as herbes & other meate: but also things to reioice and comfort him, as wine, and oyle and ointments.

‖ Or, does, roes, and such like.

i As to separate the night fro the day, also to note dayes, moneths, and yeares.

k That is, by his course, either far or neere, it noteth summer, winter, & other seasons.

l That is, they onely find meat according to Gods prouidence, who careth euen for the brute beasts.

m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fiercenesse of beasts.

n He confesseth that no tongue is able to expresse Gods works, nor minde to comprehend them.

‖ Or, whale.

o God is a most nourishing Father, who prouideth for all creatures their daily food.

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods mercifull face giueth strength to the earth, but his seuere countenance burneth the mountaines.

s Who infect the world, & so cause God that he can not reioyce in his works.

21. day morning

PSAL. CV.

1 Hee praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

PRaise the Lord, and call vpon his Name: [a] declare his works among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wonderous works.

3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his [b] strength: seeke

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselues

full by thanksgiuing. b By the strength and face, he meaneth God declared his power and his presence. c Which he hath vouchsafed in the inheritance of his people. d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.

his face continually.

5 Remember his [c] marueilous workes, that he hath done, his wonders, and the [d] iudgements of his mouth,

6 Yee seede of Abraham his seruaunt, yee children of Iaakob, which are his elect.

7 He is the Lord our God: his iudgements are through all the earth.

8 He hath alway remembred his couenant and promise, that he made to a thousand generations,

9 Euen that which hee [e] made with Abraham, and his othe vnto Izhak:

10 And since hath confirmed it to Iaakob for a lawe, and to Israel for an euerlasting couenant,

11 Saying, [f] Unto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, yea, very few, and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reproued [g] Kings for their sakes, saying,

15 Touch not mine [h] anointed, and doe my [i] Prophets no harme.

16 Moreouer, he called a famine vpon the land and vtterly brake the [k] staffe of bread.

17 But he sent a man before them: Joseph was sold for a slaue.

18 They held his feet in the stocks, and he was layd in yrons,

19 Untill [l] his appointed time came, and the counsell of the Lord had tried him.

20 The King sent and loosed him: euen the Ruler of the people deliuered him.

21 He made him lord of his house, and ruler of all his substance,

22 That he should bind his [m] princes vnto his will, and teach his Ancients wisedome.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressours.

25 [n] He turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent he Moses his seruaunt, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darkenesse, and made it darke: and they were not [o] disobedient vnto his commission.

29 * Hee turned their waters into blood, and slew their fish.

30 * Their land brought forth frogs, euen in their Kings chambers.

31 He [p] spake, and there came swarmes of flies, and lice in all their quarters.

32 Hee gaue them [q] haile for raine, and flames of fire in their land.

33 He smote their vines also and their fig trees, and brake down the trees in their coasts.

35 [r] Hee spake and the grashoppers came, and caterpillers innumerable,

35 And did eate vp all the grasse in their land, and deuoured the fruit of their ground.

36 * He smote also all the first born in their land, euen the beginning of all their strength.

37 He brought them forth also with siluer and gold, and there was [s] none feeble among their tribes.

38 Egypt was [t] glad at their departing: for the feare of them had fallen vpon them.

39 He spread a cloud to be a couering, and fire to giue light in the night.

40 They [u] asked, and he brought quailes, and he filled them with the bread of heauen.

41 Hee opened the rocke, and the waters flowed out, and ranne in the drie places like a riuer.

42 For hee remembred his holy [x] promise to Abraham his seruant,

43 And he brought forth his people with [y] ioy, and his chosen with gladnesse,

44 And gaue them the lands of the heathen, and they tooke the labours of the people in possession.

45 That they might keepe [z] his statutes, and obserue his Lawes. Praise ye the Lord.

PSAL. CVI.

1 The people dispersed vnder Antiochus, doe magnifie the goodnesse of God among the iust and repentant, 4 Desiring to be brought againe into the land by Gods merciful visitation. 8 And after the manifold marueiles of God wrought in their deliuerance foorth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel

¶ Praise ye the Lord.

PRaise [a] ye the Lord, because he is good: for his mercy endureth for euer.

2 Who can expresse the noble actes of the Lord, or shew forth all his praise?

3 Blessed are they that [b] keep iudgement, and doe righteousnesse at all times.

4 Remember mee, O Lord, with the [c] fauour of thy people: visit me with thy saluation,

5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue [d] sinned with our fathers: we haue committed iniquitie, and done wickedly.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.

c Which he hath wrought in the deliuerance of his people.
d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.

e The promise which God made to Abraham to be his God, & the God of his seede after him, he renued and repeated it againe to his seed after him.
f By sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.
g That is, the king of Egypt and the king of Gerar, Gen. 12. 17. and 20. 3.
h Those whom I haue sanctified to be my people.
i Meaning, the olde Fathers, to whom God shewed himselfe plainely, and who were setters forth of his word.
k Either by lending scarcitie or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.
m That the very princes of the countrey should bee at Josephs commandement, and learne wisedome at him.
n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron.
* Exod. 7. 20.
* Exod. 8. 6.
p So that this dearth came not by fortune, but as God had appointed, and his prophet Moses spake.

q It was strange to see rain in Egypt, much more it was fearefull to see haile.
r Her sheweth that all creatures are armed against man, when God is his enemie: as at his commandement the grashoppers destroyed the land.
* Exod. 12. 29.
s When their enemies felt Gods plagues, his children by his prouidence were exempted.
t For Gods plagues caused them rather to depart with the Israelites, then with their liues.
u Not for necessitie, but for satisfying of their lust.
x Which be confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.
y When the Egyptians lamented and were destroyed.
z This is the end why God preserueth his Church, because they should worship, and call vpon him in this world.

a The Prophet exhorteth the people to praise God for his benefites past, that thereby their minds may be strengthened against all present troubles and despaire.
b Hee sheweth that it is not enough to praise God in mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beareste to thy people, extend vnto mee, that thereby I may be receiued into the number of thine.
d By earnest confession aswell of their owne, as of their fathers sinnes they shew that they had hope that God according to his promise would pitie them.

8 Neuertheleſſe hee [c] ſaued them for his Names ſake, that hee might make his power to be knowen.

9 And he rebuked the red Sea, and it was dried vp, and he led them in the deepe, as in the wildernesſe.

10 And hee ſaued them from the aduerſaries hand, and deliuered them from the hand of the enemie.

11 *And the waters couered their oppreſſours: not one of them was left.

12 Then [f] beleeued they his wordes, and ſang praiſe vnto him.

13 But incontinently they forgate his workes: they waited not for his [g] counſell,

14 But luſted with concupiſcence in the wildernesſe, and tempted God in the deſert.

15 Then gaue he them their deſire, but he ſent [h] leanneſſe into their ſoule.

16 They enuied Moſes alſo in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and [i] ſwallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their aſſemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Thus they turned their [k] glory into the ſimilitude of a bullocke, that eateth graſſe.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham, and fearefull things by the red Sea.

23 Therefore he minded to deſtroy them, had [l] not Moſes his choſen ſtood in the breach before him to turne away his wrath, leſt hee ſhould deſtroy them.

24 Alſo they contemned that [m] pleaſant land, and beleeued not his word,

25 But murmured in their tents, and hearkened not vnto the voyce of the Lord.

26 Therefore [n] hee lifted vp his hand againſt them, to deſtroy them in the wildernes,

27 And to deſtroy their ſeede among the nations, and to ſcatter them throughout the countreys.

28 They ioyned themſelues alſo vnto [o] Baal-peor, and did eate the offerings of the [p] dead.

29 Thus they [q] prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas ſtood vp, and executed iudgement, and the plague was ſtayed.

31 *And it was [s] imputed vnto him for righteouſneſſe from generation to generation for euer.

32 They angred him alſo at the waters of *Meribah, ſo that [t] Moſes was punished for their ſakes.

33 Becauſe they vexed his ſpirit, ſo that he ſpake vnaduiſedly with his lips.

34 Neither deſtroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And ſerued their idoles, which were their ruine.

37 Yea, they offered their [u] ſonnes, and their daughters vnto deuils,

38 And ſhed innocent blood, euen the blood of their ſonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they ſtained with their owne workes, and went [x] a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled againſt his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them, were lords ouer them.

42 Their enemies alſo oppreſſed them, and they were humbled vnder their hand.

43 Many [y] a time did he deliuer them, but they prouoked him by their counſels: therefore they were brought downe by their iniquitie.

44 Yet he ſaw when they were in affliction, and he heard their crie.

45 And hee remembred his couenant toward them, and [z] repented according to the multitude of his mercies,

46 And gaue them fauour in the ſight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that we may praiſe thine holy Name, & glorie in thy praiſe.

48 Bleſſed be the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it. Praiſe ye the Lord.

PSAL. CVII.

1 The Prophet exhorteth all thoſe that are redeemed by the Lord, and gathered vnto him, to giue thanks. 9 For this mercifull pronidence of God, gouerning all things at his good pleaſure, 20 Sending good and euill, proſperitie and aduerſitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, ſo ſhall the wicked haue their mouthes ſtopped.

PRaiſe [a] the Lord, becauſe hee is good: for his mercy endureth for euer.

2 Let them, [b] which haue bene redeemed of the Lord, ſhew how he hath deliuered them from the hand of the oppreſſour,

3 And gathered them out of the lands, from the Eaſt and from the Weſt, from the North, and from the ‖ South.

[c] The inestimable goodneſſe of God appeareth in this, that he would change the order of nature, rather then his people ſhould not be deliuered, although they were wicked.

*Exod. 14.27.

[f] The wonderfull workes of God cauſed them to beleeue for a time, and to praiſe him.

[g] They would preuent his wiſedome and prouidence.

[h] The abundance that God gaue them, profited not, but made them pine away, becauſe God curſed it.

[i] By the greatneſſe of the puniſhment the hainous offence may be conſidered: for they that riſe againſt Gods miniſters, rebell againſt him.

[k] He ſheweth that all idolaters renounce God to be their glory, when in ſtead of him they worſhip any creature, much more wood, ſtone, mettall, or calues.

[l] If Moſes by his intercellion had not obtained Gods fauour againſt their rebellions,

[m] That is, Canaan, which was as it were an earneſt penie of the heauenly inheritance.

[n] That is, he ſware. Sometime alſo it meaneth to puniſh.

[o] Which was the Idole of the Moabites.

[p] Sacrifices offered to the dead idoles.

[q] Signifying that whatſoeuer man inuenteth of himſelfe to ſerue God by, is deteſtable and prouoketh his anger.

[r] When all neglected Gods glory, he in his Zeale killed the aduiterers and preuented Gods wrath.

*Num. 25.12.

[s] This acte declared his liuely faith, and for his faiths ſake was accepted.

*Num. 20.13. pſal. 95.8.

[t] If ſo notable a Prophet of God eſcape not puniſhment, though others prouoked him to ſinne, how much more ſhall they be ſubiect to Gods iudgement, which cauſe Gods children to ſinne?

[u] He ſheweth how monſtrous a thing idolatry is, which can winne vs to things abhorring to nature, whereas Gods worde cannot obtaine moſt ſmall things.

[x] Then true chaſtitie is to cleaue wholly and onely vnto God.

[y] The Prophet ſheweth that neither by menaces, nor promiſes we can come to God, except we be altogether newly reformed, and that his mercy ouercome and hide our malice.

[z] Not that God is changeable in himſelfe, but that then he ſeemeth to vs to repent, when he altereth his puniſhment and forgiueth vs.

[a] Gather thy Church, which is diſperſed, and giue vs conſtancie vnder the croſſe, that with one conſent we may all praiſe thee.

22. days
morning

[a] This notable ſentence was in the beginning vſed, as the foote or tenour of the ſong, which was oftentimes repeated.

[b] As this was true in the Iewes, ſo is there none of Gods elect, that feele not his helpe in their neceſſitie. ‖ Or, from the ſea: meaning the red ſea, which is on the South part of the land.

4 When they wandred in the deſert and wildernesse out of the way, and found no citie to dwell in,

5 [c]Both hungrie and thirſtie, their ſoule fainted in them.

6 Then they cried vnto the Lord in their trouble, and hee deliuered them from their diſtreſſe,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

9 For he ſatisfied the thirſtie ſoule, and filled the hungry ſoule with goodneſſe.

10 They that dwell in darkeneſſe and in the ſhadowe of death, being bound in miſerie and yron,

11 Becauſe they [d]rebelled againſt the wordes of the Lord, and deſpiſed the counſell of the moſt High,

12 When hee humbled their heart with heauines, then they fell downe and there was no helper.

13 Then they [e]cried vnto the Lord in their trouble, and hee deliuered them from their diſtreſſe.

14 He brought them out of darkneſſe, and out of the ſhadowe of death, and brake their bands aſunder.

15 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

16 For he hath broken the [f]gates of braſſe, and brait the barres of yron aſunder.

17 [g]Fooles by reaſon of their tranſgreſſion, & becauſe of their iniquities are afflicted.

18 Their ſoule abhorreth all meate, and they are brought to deaths doore.

19 Then they crie vnto the Lord in their trouble, and hee deliuereth them from their diſtreſſe.

20 [h]He ſendeth his word and healeth them, and deliuereth them from their [i]graues.

21 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men,

22 And let them offer ſacrifices of [k]praiſe, and declare his workes with reioycing.

23 They that goe downe to the [l]Sea in ſhips, and occupie by the great waters,

24 They ſee the workes of the Lord, and his wonders in the deepe.

25 For hee commaundeth and raiſeth the ſtormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and deſcend to the deepe, ſo that their ſoule [m]melteth for trouble.

27 They are toſſed to and fro, and ſtagger like a drunken man, and all their [n]cunning is gone.

28 Then they crie vnto the Lord in their trouble, and hee bringeth them out of their diſtreſſe.

29 He turneth the ſtorme to calme, ſo that the waues thereof are ſtill.

30 When they are [o]quieted, they are glad, and hee bringeth them vnto the hauen, where they would be.

31 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

32 And let them exalt him in the [p]Congregation of the people, and praiſe him in the aſſemblie of the Elders.

33 He turneth the floods into a wildernes, and the ſpringes of waters into drineſſe,

34 And a fruitfull land into ‖barrenneſſe for the wickedneſſe of them that dwell therein.

35 Againe hee [q]turneth the wildernesse into pooles of water, and the drie lande into water ſpringes.

36 And there hee placeth the hungry, and they build a citie to dwell in,

37 And ſowe the fieldes, and plant vineyards, which bring forth fruitfull [r]increaſe.

38 For hee bleſſeth them, and they multiplie exceedingly, and hee diminiſheth not their cattell.

39 [ſ]Againe men are diminiſhed, & brought lowe by oppreſſion, euill and ſorrow.

40 He powreth [t]contempt vpon princes, and cauſeth them to erre in deſert places out of the way.

41 Yet hee raiſeth vp the poore out of miſerie, and maketh him families like a flocke of ſheepe:

42 The [u]righteous ſhal ſee it, and reioyce, and all iniquitie ſhall ſtop her mouth.

43 Who is wiſe that he may obſerue theſe things? for they ſhall vnderſtand the louing kindneſſe of the Lord. 22 day morning

PSAL. CVIII.

This Pſalme is compoſed of two other Pſalmes before, the ſeuen and fiftieth, and the ſixtieth. The matter here conteined is, 1 That Dauid giueth himſelfe with heart and voyce to praiſe the Lord, 7 And aſſureth himſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations: 11 Who though hee ſeeme to forſake vs for a time, yet hee alone will in the end caſt downe our enemies.

¶ A ſong or Pſalme of Dauid.

O God, mine heart is [a]prepared, ſo is ‖my tongue: I will ſing and giue praiſe.

2 Awake viole and harpe: I will awake early.

3 I will praiſe thee, O Lord, among the [b]people, and I will ſing vnto thee among the nations.

[a] This earneſt affection declareth that he is free from hypocriſie, and that ſluggiſhnes ſlayeth him not.
‖ Or, my glory, becauſe it chiefly ſetteth forth the glory of God.

[b] He propheſieth of the calling of the Gentiles: for except they were called, they could not heare the goodneſſe of God.

[c] He ſheweth that there is none affliction ſo grieuous, out of the which God will not deliuer his, and alſo exhorteth them that are deliuered, to be mindfull of ſo great a benefit.
[d] Then the true way to obey God, is to follow his expreſſe commandement: alſo hereby all are exhorted to deſcend into themſelues, forasmuch as none are puniſhed, but for their ſinnes.
[e] He ſheweth that the cauſe why God doth puniſh vs extremely, is becauſe we can be brought vnto him by none other meanes.
[f] When there ſeemeth to mans iudgement no recouerie, but all things are brought to deſpaire, then God chiefly ſheweth his mightie power.
[g] They that haue no feare of God, by his ſharpe rods are brought to call vpon him, and ſo finde mercie.
[h] By healing them he declareth his good will toward them.
[i] Meaning their diſeaſes, which had almoſt brought them to the graue and corruption.
[k] Praiſe & confeſſion of Gods benefits are the true ſacrifices of the godly.
[l] He ſheweth by the ſea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the ſea, he deliuereth them as it were from a thouſand deaths.
[m] Their feare and danger is ſo great.
[n] When their arte and meanes faile them, they are compelled to confeſſe that onely Gods prouidence doth preſerue them.
[o] Though before euery drop ſeemed to fight one againſt another, yet at his commandement they are as ſtill, as though they were frozen.
[p] This great benefit ought not onely to be conſidered particularly, but magnified in all places and aſſemblies.
‖ Or, ſaltneſſe.
[q] For the loue that he beareth to his Church he changeth the order of nature for their commodity.
[r] Continual increaſe and peerely.
[ſ] As God by his prouidence doeth exalt men, ſo doth he alſo humble them by afflictions to knowe themſelues.
[t] For their wickednesse and tyranny he cauſeth the people and ſubiects to contemne them.
[u] They, whoſe faith is lightned by Gods Spirit, ſhall reioyce to ſee Gods iudgements againſt the wicked & vngodly.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

5 [c] Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth,

6 That thy beloued may bee deliuered: [d] helpe with thy right hand and heare me.

7 God hath spoken in his [e] holines: therefore I will reioyce, I shall diuide Shechem, and measure the valley of Succoth.

8 Gilead shalbe mine, and Manasseh shall be mine: Ephraim also shalbe the strength of mine head: Iuda is my lawgiuer.

9 *Moab shalbe my washpot: ouer Edom will I cast out my shoe: vpon Palestina wil I triumph.

10 Who will leade mee into the strong citie? who will bring me vnto Edom?

11 [f] Wilt not thou, O God, which haddest forsaken vs, and didst not goe forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God wee shall doe valiantly: for he shall tread downe our enemies.

c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefits maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces.

e As he hath spoken to Samuel concerning me, so will he shew himselfe constant and holy in his promise, so that these nations following shall be subiect vnto me.

*Psal. 60. 8.

f From the first verse of this Psalme, vnto the last, reade the exposition in the 1. Psalme, and 5. verse.

PSAL. CIX.

1 Dauid being falsely accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to bee deliuered, that his enemies may know the worke to bee of God. 30 Then doeth he promise to giue praises vnto God.

¶ To him that excelleth. A Psalme of Dauid.

HOlde not thy tongue, O God of my [a] praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon me: they haue spoken to me with a lying tongue.

3 They compassed mee about also with words of hatred, and fought against mee without a cause.

4 For my friendship they were mine aduersaries, [b] but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 [c] Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When he shalbe iudged, let him be condemned, and let his [d] prayer bee turned into sinne.

8 Let his dayes bee fewe, and let another take his [e] charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children be vagabonds and beg and seeke bread, comming out of their places destroyed.

11 Let [f] the extortioner catch all that hee hath, and let the strangers spoile his labour.

12 Let there be none to extend mercy vnto him: neither let there bee any to shew mercy vpon his fatherlesse children.

13 Let his posteritie bee destroyed, and in the generation following let their name bee put out.

14 [g] Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done away.

15 But let them alway be before the Lord, that hee may cut off their memoriall from the earth.

16 Because [h] hee remembred not to shew mercy, but persecuted the afflicted and poore man, and the sorrowfull hearted to slay him.

17 As hee loued cursing, [i] so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.

18 As he clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer him, and for a girdle wherewith he shall be alway girded.

20 Let this bee the reward of mine aduersarie [k] from the Lord, and of them that speake euill against my soule.

21 But thou, O Lord my God, deale with me according vnto thy [l] Name: deliuer mee, (for thy mercy is good)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the [m] grashopper.

24 My knees are weake through fasting, and my [n] flesh hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: [o] saue me according to thy mercy.

27 And they shall know, that this is thine hand, and that thou, Lord, hast done it.

28 Though they [p] curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyce.

29 Let mine aduersaries bee clothed with shame, and let them couer themselues with their confusion, as with a cloke.

30 I wil giue thanks vnto the Lord greatly with my [q] mouth, and praise him among the multitude.

31 For hee will stand at the right hand of the poore, to saue him from them that would [r] condemne his soule.

a Though all the world condemne me, yet thou wilt approue mine innocency, and that is a sufficient praise to me.

b To declare that I had none other refuge, but thee, in whom my conscience was a trest.

c Whether it were Doeg or Saul, or some familiar friend that had betrayed him, he prayeth not of priuate affection, but moued by Gods spirit, that God would take vengeance vpon him.

d As to the elect all things turne to their profit: so to the reprobate euen those things that are good, turne to their damnation.

e This was chiefly accomplished in Iudas, Acts 1. 20.

f He declareth that the curse of God lieth vpon the extortioners, who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of all.

g Thus punisheth the Lord to the third & fourth generation the wickednes of the parents in their wicked children.

h He sheweth that God accustometh to plague them after a strange sort, that shew themselues cruell toward other.

i Thus giueth the Lord to euery man the thing, wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate minds.

k For being destitute of mans help, he fully trusted in the Lord, that hee would deliuer him.

l As thou art a mans mercifull, gracious & long suffering, so shew thy selfe in effect.

m Meaning, that he hath no stay nor assurance in this world.

n For hunger, that came of sorrow, hee was leane, and his natural moisture failed him.

o The more grieuous that Gods iudgements assailed him, the more earnest and instant was he in prayer.

p They shal gain nothing by cursing me.

q Not onely by confessing it secretly in my selfe, but also in declaring it before all the congregation.

r Hereby he sheweth that he hath not to doe with them that were of little power, but with the iudges and princes of the world.

PSAL. CX.

1 Dauid propheseth of the power and euerlasting kingdome giuen to Christ, 4 And of his Priesthood which should put an end to the Priesthood of Leui.

¶ A Psalme of Dauid.

THe [a] Lord sayd vnto my Lord, Sit thou at my right hand, vntil I make thine enemies thy foote stoole.

2 The Lord shall send the rod of thy power out of [b] Zion: bee thou ruler in the mids of thine enemies.

3 Thy people shall come willingly at the time of assembling [c] thine armie in holy beautie: the youth of thy wombe shalbe as the morning dewe.

4 The Lord sware, and will not repent, Thou art a Priest for euer after the order of [d] Melchi-zedek.

5 The Lord, that is at thy right hand, shal wound kings in the day of his wrath.

6 He shalbe Iudge among the heathen: he shall fill all with dead bodies, and smite the [e] head ouer great countreys.

7 He shal [f] drinke of the brooke in the way, therefore shall he lift vp his head.

a Iesus Christ in the two & twenty of Matth. verse 44. giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto Dauid, but to himselfe.
b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.
c By thy word thy people shalbe assembled into thy Church, whose increase shalbe so abundant and wonderful, as y drops of the dewe.
d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot bee accomplished in any King saue onely in Christ, Hebr. 7. 26.
e No power shall be able to resist him.
f Vnder this similitude of a captaine, that is so greedy to destroy his enemies, that hee will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 *He giueth thanks to the Lord for his mercifull works toward his Church,* 10 *And declareth wherein true wisedome and right knowledge consisteth.*

¶ Praise ye the Lord.

I Will [a] praise the Lord with my whole heart in the assemblie and Congregation of the iust.

2 The works of the Lord are [b] great, and ought to bee sought out of all them that loue them.

3 His worke is beautiful and glorious, and his righteousnesse endureth for euer.

4 Hee hath made his wonderfull works to be had in remembrance: the Lord is merciful and full of compassion.

5 He hath giuen [c] a ‖ portion vnto them that feare him: he will euer bee mindfull of his couenant.

6 He hath shewed to his people the power of his works, in giuing vnto them the heritage of the heathen.

7 The [d] works of his hands are trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commanded his couenant for euer: holy and fearefull is his Name.

10 [e] The beginning of wisedome is the feare of the Lord: all they that obserue [f] them, haue good vnderstanding: his praise endureth for euer.

a The Prophet declareth that hee will praise God both priuately, and openly, and that from the heart, as he that consecrateth himselfe wholly and onely vnto God.
b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefites toward his Church.
c God hath giuen to his people all that was necessary for them, and will bee still euen for his Couenants sake, and in this sense the Hebrew word is taken, Psal. 50. 8 and 31. 15.
‖ Or, praye and good.
d As God promised to take the care of his Church: so in effect doeth hee declare himselfe iust and true in the gouernment of the same.
e Not, but they that obey his word.
f To wit, his commandements, as verse 7.

PSAL. CXII.

1 *He praiseth the felicitie of them that feare God,* 10 *And condemneth the cursed state of the contemners of God.*

¶ Praise ye the Lord.

BLessed is the man that [a] feareth the Lord, and delighteth greatly in his commandements.

2 His seede shall be mightie vpon earth: the generation of the righteous shall bee blessed.

3 [b] Riches and treasures shall be in his house, & his righteousnesse endureth for euer.

4 Vnto the [c] righteous ariseth light in darknesse: he is merciful and full of compassion and righteous.

5 A good man is mercifull and [d] lendeth, and will measure his affaires by iudgement.

6 Surely hee shall neuer bee moued: but the righteous shall bee had in euerlasting remembrance.

7 Hee will not bee afrayd of euill tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is stablished: therefore he will not feare, vntill hee see his desire vpon his enemies.

9 Hee hath [e] distributed and giuen to the poore: his righteousnesse remaineth for euer: his [f] horne shalbe exalted with glory.

10 The wicked shall see it, and be angrie: he shall gnash with his teeth, and [g] consume away: the desire of the wicked shall perish.

a He meaneth that reuerent feare, which is in the children of God, which causeth them to delight onely in the word of God.
b The godly shall haue abundance and contentment, because their heart is satisfied in God onely.
c The faithfull in all their aduersities, know that all shall go well with them: for God will be mercifull and iust.
d He sheweth what is the fruit of mercy, to lend freely and not for gaine, and so to measure his doings, that he may be able to helpe where need requireth, and not to bestow all on himselfe.
e The godly pinch not niggardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.
f His power and prosperous estate.
g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 *An exhortation to praise the Lord for his prouidence,* 7 *In that that contrary to the course of nature hee worketh in his Church.*

¶ Praise ye the Lord.

PRaise, O ye seruants of the Lord, [a] praise the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for euer.

3 The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high aboue all [b] nations, and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

6 Who abaseth himselfe to behold things in the heauen and in the earth!

7 He raiseth the needy out of the dust, and lifteth vp the [c] poore out of the dung.

8 That hee may set him with the princes, euen with the princes of his people.

9 Hee maketh the barren woman to dwell with a family, and a ioyful mother of children. Praise ye the Lord.

a By this often repetition hee stirreth vp our cold dulnesse to praise God, seeing his works are so wonderfull, and that wee are created for the same cause.
b If Gods glory shine through all the world, and therefore of all ought to bee praised, what great condemnation were it to his people, among whome chiefly it shineth, if they should not earnestly extoll his Name?
c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

23. day morning

PSAL. CXIIII.

1 How the Iſraelites were deliuered foorth of Egypt, and of the woonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercie toward his Church, who, when the courſe of nature faileth, preſerueth his miraculouſly.

WHen *Iſrael went out of Egypt, and the houſe of Iaakob from the [a] barbarous people,

2 Iudah was [b] his ſanctification, and Iſrael his dominion.

3 The Sea ſaw it, and fled: Iorden was turned backe.

4 The [c] mountaines leaped like rammes, and the hilles as lambes.

5 What ailed thee, O ſea, that thou fleddeſt? O Iordan, why waſt thou turned backe?

6 Yee mountaines, why leaped yee like rammes, and ye hilles as lambes?

7 The [d] earth trembled at the preſence of the Lorde: at the preſence of the God of Iaakob,

8 Which [e] turneth the rocke into waterpooles, and the flint into a fountaine of water.

* Exod. 13.3.

a That is, from them that were of a ſtrange language.

b The whole people were witneſſes of his holy Maieſtie, in adopting them, and of his mightie power in deliuering them.

c Seeing that theſe dead creatures felt Gods power, and after a ſort ſaw it, much more his people ought to conſider it and glorifie him for the ſame.

d Ought then his people to be inſenſible, when they ſee his power and maieſtie?

e That is, cauſed miraculouſly water to come out of the rocke in moſt abundance, Exod. 17.6.

PSAL. CXV.

1 A prayer of the faithfull oppreſſed by idolatrous tyrants, againſt whom they deſire that God would ſuccour them, 9 Truſting moſt conſtantly that God will preſerue them in this their neede, ſeeing that hee hath adopted and receiued them to his fauour, 18 Promiſing finally that they will not be vnmindfull of ſo great a benefite, if it would pleaſe God to heare their prayer, and deliuer them by his omnipotent power.

NOt [a] vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercy, and for thy trueths ſake.

2 Wherefore ſhall the heathen ſay, [b] Where is now their God?

3 But our God is in heauen: hee doeth whatſoeuer he [c] will.

4 Their idoles are [d] ſiluer and gold, euen the worke of mens hands.

5 They haue a mouth and ſpeake not: they haue eyes and ſee not.

6 They haue eares and heare not: they haue noſes and ſmell not.

7 They haue [e] hands and touch not: they haue feete and walke not: neither make they a ſound with their throate.

8 They that make them are [f] like vnto them: ſo are all that truſt in them.

9 O Iſrael, truſt thou in the Lord: for he is their helpe and their ſhield.

10 [g] O houſe of Aaron, truſt yee in the Lord: for he is their helpe and their ſhield.

11 Yee that feare the Lord, truſt in the Lord: for he is their helper and their ſhield.

a Becauſe God promiſed to deliuer them, not for their ſakes, but for his Name, Iſa 48.11. therefore they ground their prayer vpon this promiſe.

b When the wicked ſee that God accompliſheth not his promiſe as they imagine, they thinke there is no God.

c No impediments can let his worke, but hee doeth euen the impediments to ſerue his will.

d Seeing that neither the matter, nor the forme can commend the idoles, it followeth that there is nothing, why they ſhould be eſteemed.

e He ſheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke ſenſe and reaſon. f As much without ſenſe, as blocks and ſtones. g For they were appointed by God as inſtructers and teachers of faith and religion for others to follow.

12 The Lord hath bene mindfull of vs: he will bleſſe, he [h] will bleſſe the houſe of Iſrael, he will bleſſe the houſe of Aaron.

13 He will bleſſe them that feare the Lord, both ſmall and great.

14 The Lord will increaſe his graces toward you, euen toward you and toward your children.

15 Ye are bleſſed of the Lord, which [i] made the heauen and the earth.

16 The [k] heauens, euen the heauens are the Lords: but hee hath giuen the earth to the ſonnes of men.

17 The dead praiſe not the Lord, neither any that [l] goe downe into the place of ſilence.

18 But wee will praiſe the Lorde from heereforth and for euer. Praiſe ye the Lord.

h That is, hee will continue his graces toward his people.

i And therefore doth ſtill governe and continue all things therein.

k And they declare enough his ſufficiencie, ſo that the world ſerueth him nothing, but to ſhew his fatherly care toward men.

l Though the dead ſet forth Gods glory, yet he meaneth here, that they praiſe him not in his Church and Congregation.

PSAL. CXVI.

24. day morning

1 Dauid being in great danger of Saul in the deſert of Maon, perceiuing the great & ineſtimable loue of God toward him, magnifieth ſuch great mercies, 13 And proteſteth that he will be thankefull for the ſame.

I [a] Loue the Lord, becauſe he hath heard my voice and my prayers.

2 For hee hath inclined his eare vnto me, when I did call vpon him [b] in my dayes.

3 When the ſnares of death compaſſed me, and the griefes of the graue caught mee: when I found trouble and ſorow,

4 Then I called vpon the Name of the Lord, ſaying, I beſeech thee, O Lord, deliuer my ſoule.

5 The Lord is [c] mercifull and righteous, and our God is full of compaſſion.

6 The Lord preſerueth the ſimple: I was in miſerie, and he ſaued me.

7 Returne vnto thy reſt, O [d] my ſoule: for the Lord hath beene beneficiall vnto thee,

8 Becauſe thou haſt deliuered my ſoule from death, mine eyes from teares, and my feete from falling.

9 I ſhall [e] walke before the Lord in the land of the liuing.

10 [f] I beleeued, therefore did I ſpeake: for I was ſore troubled.

11 I ſaid in my [g] feare, All men are liers.

12 What ſhall I render vnto the Lord for all his benefits toward me?

13 I will [h] take the cup of ſaluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the preſence of all his people.

15 Precious in the ſight of the Lord is the [i] death of his Saints.

16 Behold, Lord: for I am thy ſeruant, I am thy ſeruant, and the ſonne of thine handmaide: thou haſt broken my bonds.

17 I will offer to thee a ſacrifice of praiſe,

a He granteth that no pleaſure is ſo great, as to feele Gods helpe in our neceſſitie, neither that any thing more ſtirreth vp our loue toward him.

b That is, in conuenient time to ſeeke helpe, which was when he was in diſtreſſe.

c He ſheweth forth the fruite of his loue in calling vpon him, confeſſing him to be iuſt and mercifull, and to helpe them that are deſtitute of aide and counſell.

d Which was inquietnes before, now reſt vpon the Lorde, for hee hath beene beneficiall toward thee.

e The Lord will preſerue me, and ſaue my life.

f I felt all theſe things, and therefore was moued by faith to confeſſe them, 2. Cor. 4.13.

g In my great diſtreſſe I thought God would not regard man, which is but lies and vanitie, yet I ouercame this temptation, and felt the contrary.

h In the Law they vſed to make a banket, where drinke in ſigne of

they gaue ſolemne thankes to God, and to take the cuppe and thankeſgiuing. i I perceiue that God hath a care ouer his, & that hee diſpoſeth their death, and taketh an account.

and will call vpon the Name of the Lord.

18 I will pay my [k] vowes vnto the Lord, euen now in the presence of all his people,

19 In the Courts of the Lordes house, euen in the middes of thee, O Ierusalem. Praise ye the Lord.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished aswell to them as to the Iewes, the promise of life euerlasting by Iesus Christ.

ALl *nations, praise ye the Lord: all yee people, praise him.

2 For his louing kindnesse is great toward vs, and the [a] truth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obteined the kingdome. 4 For the which he biddeth all them, that feare the Lord, to be thankefull. And vnder his person in all this was Christ liuely set foorth, who should be of his people reiected.

PRaise [a] ye the Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercie endureth for euer.

4 Let them that feare the Lord, now say, That his mercy endureth for euer.

5 I called vpon the Lord in [b] trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what [c] man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence [d] in man.

9 It is better to trust in the Lord, then to haue confidence in Princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about me like Bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 [e] Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and [f] song: for he hath beene my deliuerance.

15 The [g] voice of ioy & deliuerance shall be in the tabernacles of the righteous, saying, The right hand of ỹ Lord hath done valiantly.

16 The right hand of the Lord is exalted: [h] the right hand of ỹ Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the [i] gates of righteousnes, that I may goe into them, and praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast beene my deliuerance.

22 *The stone, which the builders [k] refused, is the head of the corner.

23 This was the Lords doing, and it is marueilous in our eyes.

24 This is the [l] day, which the Lord hath made: let vs reioyce and be glad in it.

25 [m] O Lord, I pray thee, saue now: O Lord, I pray thee now giue prosperitie.

26 Blessed be he, that commeth in the Name of the Lord: [n] we haue blessed you out of the house of the Lord.

27 The Lord is mightie, and hath giuen vs [o] light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercie endureth for euer.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also hee sheweth wherein the true seruice of God standeth: that is, when wee serue him according to his word, and not after our owne fantasies.

24. day ALEPH.

BLessed are [a] those that are vpright in their way, and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke [b] none iniquitie, but walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 [c] Oh that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commandements.

7 I will praise thee with an vpright [d] heart, when I shall learne the [e] iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake me not [f] ouerlong.

BETH.

9 Wherewith shall a [a] young man redresse his way? in taking heede thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

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k I will thanke him for his benefits: for that is a iust payment, to confesse that we owe all to God.

*Rom. 15.11.

a That is, the most certeine and continuall testimonies of his fatherly grace.

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God but exhorteth all the people to doe the same.

b We are here taught, that the more that troubles oppresse vs, the more ought we to be instant in prayer.

c Being exalted to this estate, he assureth himselfe to haue man enuier to be his enemie. Yet he doubted not, but God would maintaine him, because he had placed him.

d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue beene preferred to the kingdome, and therefore he put his trust in God, and obtained.

e Her noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour, therefore he will praise him.

g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

h Do that all, that are both farre and neere, may see his mightie power.

i He willeth the doores of the Tabernacle to be opened, that he may declare his thankefull mind.

*Isa 28.16.mat. 21.42. actes 4. 11.rom.9.33. 1.pet.2.6,7.

k Though Saul and the chiefe powers refused me to be king, yet God hath preferred me aboue them all.

l Wherein God hath shewed chiefly his mercie, by appointing me King, and deliuering his Church.

m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ.

n Which are the Priests, and haue the charge thereof, as Numb. 6.23.

o Because he hath restored vs from darkenesse to light, we will offer sacrifices and praises vnto him.

a Here they are not called blessed, which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whole conuersation is without hypocrisie.

b For they are ruled by Gods Spirit, and embrace no doctrine but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods worde.

d For true religion standeth in seruing God without hypocrisie.

e That is, thy precepts, which conteine perfite righteousnesse.

f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmitie in time.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods worde.

b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.

11 I haue [b] hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lips haue I declared all the iudgements of thy mouth.

c The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word, and leaue worldly vanities.

14 I haue had as great [c] delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

GIMEL.

a Hee sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and mindes.

17 Be beneficiall vnto thy seruant, that I may [a] liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

19 I am a [b] stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

21 Thou [c] hast destroyed the proude: cursed are they that doe erre from thy commandements.

22 Remoue from me shame and contempt: for I haue kept thy testimonies.

d When the powers of the world gaue false sentence against me, thy word was a guide and

23 [d] Princes also did sit, and speake against me: but thy seruant did meditate in thy statutes.

24 Also thy testimonies are my delight, and my counsellers.

counseller to teach me what to doe, and to comfort me.

DALETH.

a That is, it is almost brought to the graue, and without thy word I cannot liue.

25 My soule cleaueth to the [a] dust: quicken me according to thy word.

b I haue confessed mine offences and now depend wholly on thee.

26 I haue [b] declared my wayes, and thou heardest me: teach me thy statutes.

c If God did not maintaine vs by his word, our life would drop away like water.

27 Make me to vnderstand the way of thy precepts, and I wil meditate in thy wondrous workes.

d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will.

28 My soule melteth for heauinesse: raise me vp according vnto thy [c] word.

e By this hee sheweth that we can neither chuse good, cleaue to Gods word, nor runne forward in his way, except hee make our

29 Take from me the [d] way of lying, and grant me graciously thy Law.

30 I haue chosen the way of trueth, and thy iudgements haue I laid before me.

31 I haue cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when [e] thou shalt enlarge mine heart.

hearts large to receiue his grace, and willing to obey.

25. day HE. *Morning*

a Hee sheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.

b Not onely in outward conuersation, but also with inward affection.

33 Teach [a] me, O Lord, the way of thy statutes, and I will keepe it vnto the end.

34 Giue mee vnderstanding, and I will keepe thy Law: yea, I will keepe it with my whole [b] heart.

35 Direct me in the path of thy commandements: for therein is my delight.

36 Incline mine heart vnto thy testimonies, and not to [c] couetousnesse.

c Hereby meaning all other vices, because, that couetousnesse is the roote of all euill.

37 Turne away mine [d] eyes from regarding vanitie, and quicken me in thy way.

d Meaning, all his senses.

38 Stablish thy promise to thy seruant, because he feareth thee.

39 Take away [e] my rebuke that I feare: for thy iudgements are good.

e Let me not fall to thy dishonour, but let mine heart still delight in thy gracious word.

40 Behold, I desire thy commandements: [f] quicken me in thy righteousnesse.

f Giue mee strength to continue in thy word euen to the end.

VAV.

a He sheweth that Gods mercie and loue is the first cause of our saluation.

41 And let thy [a] louing kindnesse come vnto me, O Lord, and thy saluation according to thy promise.

b By trusting in Gods word he assureth himselfe to be able to confute the slanders of his aduersaries.

42 So shall I [b] make answere vnto my blasphemers: for I trust in thy word.

43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.

c They, that simply walke after Gods word, haue no lets to intangle them, whereas they that doe contrary, are euer in nets and snares.

44 So shall I alway keepe thy Law for euer and euer.

45 And I will [c] walke at libertie: for I seeke thy precepts.

d He sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of princes.

46 I will speake also of thy testimonies before [d] kings, and will not be ashamed.

47 And my delite shall be in thy commandements, which I haue loued.

48 Mine handes also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

ZAIN.

a Though hee feele Gods hand still to lie vpon him, yet he resteth on his promise, and comforteth himselfe therein.

49 Remember [a] the promise made to thy seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promise hath quickened me.

b Meaning, the wicked, which contemne Gods word, and treade his religion vnder foote.

51 The [b] proud haue had me exceedingly in derision: yet haue I not declined from thy Lawe.

c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.

52 I remembred thy [c] iudgements of old, O Lord, and haue beene comforted.

d That is, a vehement zeale to thy glory, and indignation against the wicked.

53 [d] Feare is come vpon me for the wicked, that forsake thy Law.

54 Thy statutes haue beene my songs in the house of my [e] pilgrimage.

e In the course of this life and this banishment.

55 I haue remembred thy name, O Lord, in the [f] night, and haue kept thy Law.

56 [g] This I had because I kept thy precepts.

f Euen when other sleepe. g That is, all these benefits.

CHETH.

a I am perswaded that to keepe thy Law is an heritage & gaine vnto me.

57 O Lord, that art my [a] portion, I haue determined to keepe thy wordes.

58 I made my supplication in thy presence with my whole heart: be merciful vnto mee

accor-

according to thy promise.

59 I haue considered my [b] wayes, and turned my feete into thy testimonies.

60 I made haste and delayed not to keepe thy commandements.

61 The bandes of the wicked haue [c] robbed me: but I haue not forgotten thy Law.

62 At midnight will I rise to giue thankes vnto thee, because of thy righteous iudgements.

63 I am [d] a companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercie: [e] teach me thy statutes.

TETH.

65 O Lorde, thou hast dealt [a] graciously with thy seruant according vnto thy word.

66 Teach me good iudgement and knowledge: for I haue beleeued thy commandements.

67 Before I was [b] afflicted, I went astray: but now I keepe thy word.

68 Thou art good and gracious: teach me thy statutes.

69 The proud haue imagined a lie against mee: but I will keepe thy precepts with my whole heart.

70 [c] Their heart is fat as grease: but my delight is in thy Law.

71 It is [d] good for me that I haue beene afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better vnto me, then thousands of golde and siluer.

73 Thine handes haue [a] made me and fashioned me: giue me vnderstanding therefore, that I may learne thy commandements.

74 So they that [b] feare thee, seeing me shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgements are right, & that thou hast afflicted me † iustly.

76 I pray thee that thy mercie may comfort me, according to thy promise vnto thy seruant.

77 Let thy tender mercies come vnto me, that I may [c] liue: for thy Law is my delight.

78 Let the proude be ashamed: for they haue dealt wickedly and falsely with me: but I meditate in thy precepts.

79 Let such as feare thee [d] turne vnto me, and they that [e] know thy testimonies.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

CAPH.

81 My soule [a] fainteth for thy saluation: yet I waite for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a [b] bottle in the smoke: yet doe I not forget thy statutes.

84 How many are the [c] dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proude haue [d] digged pits for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsely: [e] helpe me.

87 They had almost consumed [f] me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindnesse: so shall I keepe the testimonie of thy mouth.

LAMED.

89 O Lord, thy word endureth for euer in [a] heauen.

90 Thy trueth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They [b] continue euen to this day by thine ordinances: for all are thy seruants.

92 Except thy Law had bene my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am [c] thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: but I will consider thy testimonies.

96 I [d] haue seene an ende of all perfection: but thy commandement is exceeding large.

MEM.

97 Oh how loue I thy Law! it is my meditation continually.

98 By thy commaundements thou hast made mee wiser then mine enemies: for they are euer with me.

99 I haue had more [b] vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for [c] thou diddest teach me.

103 How sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

105 Thy worde is a [a] lanterne vnto my feete, and a light vnto my path.

106 I

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b He sheweth that none can imbrace the word of God, except he consider his owne imperfections and wayes.
c They haue gone about to draw me into their company.
d Not onely in mutuall consent, but also with aide and succour.
e For the knowledge of Gods word is a singular token of his fauour.

a Hauing proued by experience that God was true in his promise, he desireth that hee would increase in him knowledge and iudgement.
b So Jeremie sayth, that before the Lorde touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.
c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.
d He confesseth that before that he was chastened, he was rebellious, as man by nature is.

25. day Iod. Morning

a Because God leaueth not his worke that hee hath begun, he desireth a newe grace, that is, that he would continue his mercies.
b When God sheweth his grace toward any, hee testifieth to others that he faileth not them that trust in him.
† Ebr. in trueth.
c He declareth, that when he felt not Gods mercies, hee was as dead.
d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his word.

a Though my strength faile me, yet my soule groaneth and abideth, resting still in thy word.

b Like a skinne bottle or blauder that is parched in the smoke.
c How long wilt thou afflict thy seruant?
d They haue not onely oppressed me violently, but also craftily conspired against me.
e He assureth himselfe, that God will deliuer his, and destroy such as vniustly persecute them.
f Finding no helpe in earth, he lifteth vp his eyes to heauen.

a Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.
b Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.
c He prooueth by effect, that hee is Gods childe, because hee seeketh to vnderstand his word. d There is nothing so perfect in earth, but it hath an ende: onely Gods word lasteth for euer.

a Yee sheweth that we cannot loue Gods word except we exercise our selues therein and practise it.
b Whosoeuer doth submit himselfe only to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.
c So then of our selues wee can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then honie.

26. day Nun. Morning

a Of our selues wee are but darkenesse, and cannot see, except wee be lightened with Gods worde.

106 I haue [b] ſworne and will performe it, that I will keepe thy righteous iudgements.

107 I am very ſore afflicted: O Lorde, quicken me according to thy word.

108 O Lorde, I beſeech thee accept the [c] free offrings of my mouth, and teach me thy iudgements.

109 My [d] ſoule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue layde a ſnare for me: but I ſwarued not from thy precepts.

111 Thy teſtimonies haue I taken as an [e] heritage for euer: for they are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy ſtatutes alway, euen vnto the end.

SAMECH.

113 I hate [a] vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and ſhield, and I truſt in thy word.

115 [b] Away from me, yee wicked: for I will keepe the commandements of my God.

116 Stabliſh mee according to thy promiſe, that I may liue, and diſappoint me not of mine hope.

117 [c] Stay thou me, and I ſhall be ſafe, and I will delite continually in thy ſtatutes.

118 Thou haſt troden downe all them that depart from thy ſtatutes: for their [d] deceit is vaine.

119 Thou haſt taken away all the wicked of the earth like [e] droſſe: therefore I loue thy teſtimonies.

120 My fleſh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

f Thy iudgements doe not onely teach me obedience, but cauſe me to feare, conſidering mine owne weakeneſſe, which feare cauſeth repentance.

AIN.

121 I haue executed iudgement and iuſtice: leaue me not to mine oppreſſors.

122 [a] Anſwere for thy ſeruant in that, which is good, and let not the proude oppreſſe mee.

123 Mine eyes haue failed in waiting for thy ſaluation, and for thy iuſt promiſe.

124 Deale with thy [b] ſeruant according to thy mercy, and teach me thy ſtatutes.

125 I am thy ſeruant: graunt me therefore vnderſtanding, that I may know thy teſtimonies.

126 It is [c] time for thee Lord to worke: for they haue deſtroyed thy Law.

127 Therefore loue I thy commandements aboue golde, yea, aboue moſt fine gold.

128 Therefore I eſteeme all thy precepts moſt iuſt, and hate all falſe [d] wayes.

d That is, whatſoeuer diſſenteth from the puritie of thy worde.

PE.

129 Thy teſtimonies are [a] wonderfull: therefore doeth my ſoule keepe them.

130 The entrance into thy [b] words ſheweth light, and giueth vnderſtanding to the ſimple.

131 I opened my mouth and [c] panted, becauſe I loued thy commandements.

132 Looke vpon me and be mercifull vnto me, as thou vſeſt to doe vnto thoſe that loue thy Name.

133 Direct my ſteps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppreſſion of men, and I will keepe thy precepts.

135 Shewe the light of thy countenance vpon thy ſeruant, and teach me thy ſtatutes.

136 Mine eyes guſh [d] out with riuers of water, becauſe they keepe not thy Law.

TSADDI.

137 Righteous art thou, O Lord, and iuſt are thy iudgements.

138 Thou haſt commanded [a] iuſtice by thy teſtimonies and trueth eſpecially.

139 * My zeale hath euen conſumed me: becauſe mine enemies haue forgotten thy words.

140 Thy word is proued [b] moſt pure, and thy ſeruant loueth it.

141 I am [c] ſmall and deſpiſed: yet doe I not forget thy precepts.

142 Thy righteouſneſſe is an euerlaſting righteouſneſſe, and thy Law is trueth.

143 Trouble and anguiſh are come vpon me, yet are thy commandements my delight.

144 The righteouſneſſe of thy teſtimonies is euerlaſting: grant me vnderſtanding, and I ſhall [d] liue.

KOPH. 26. day. euening

145 I haue [a] cried with my whole heart: heare me, O Lord, and I will keepe thy ſtatutes.

146 I called vpon thee: ſaue me, and I will keepe thy teſtimonies.

147 I preuented the morning light, and cryed: for I waited on thy word.

148 Mine eyes [b] preuent the night watches to meditate in thy word.

149 Heare my voice according to thy louing kindneſſe: O Lord, quicken me according to thy ‖ iudgement.

150 They draw neere, that follow after [c] malice, and are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I haue knowen long ſince [d] by thy teſtimonies, that thou haſt eſtabliſhed them for euer.

RESH.

153 Behold mine affliction, and deliuer me:

b So all the faithfull ought to binde themſelues to God by a ſolemne othe and promiſe, to ſtirre vp their zeale to embrace Gods word.

c That is, my prayers & thankſgiuing, which ſacrifice Oſee calleth the calues of the lippes. Chap. 14. verſ. 3.

d That is, I am in continuall danger of my life.

e I eſteemed no worldly things, but made thy worde mine inheritance.

a Wholoeuer will imbrace Gods word aright, muſt abhorre all fantaſies and imaginations both of himſelfe and others.

b And hinder me not to keepe the Law of the Lord.

c He deſireth Gods continuall aſſiſtance leſt he ſhould faint in this race, which he had begun.

d The craftie practiſes of them that contemne thy Law, ſhall be brought to nought.

e Which infected thy people, as droſſe doeth the mettall.

a Put thy ſelfe betweene mine enemies and me, as if thou were my pledge.

b He boaſteth not that hee is Gods ſeruant, but hereby putteth God in minde, that as he made him his by his grace, ſo he would continue his fauour toward him.

c The Prophet ſheweth that when the wicked haue brought all things to confuſion, and Gods word to vtter contempt, then it is Gods time to helpe and ſend remedie.

a Conteining high and ſecret myſteries, ſo that I am moued with admiration and reuerence.

b The ſimple idiots, that ſubmit themſelues to God, haue their eyes opened, and their mindes illuminated ſo ſoone as they begin to reade Gods word.

c My zeale toward thy word was ſo great.

d He ſheweth what ought to be the zeale of Gods children, when they ſee his word contemned.

a We cannot confeſſe God to be righteous, except we liue vprightly and truely, as he hath commanded.

* Pſal. 69. 9. iohn 2. 17.

b Golde hath need to be tried, but thy word is perfection it ſelfe.

c This is the true triall, to praiſe God in aduerſitie.

d So that the life of man without the knowledge of God is death.

a He ſheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.

b He was more earneſt in the ſtudie of Gods word, then they that kept the watch, were in their charge.

‖ Or, cuſtome.

c He ſheweth the nature of the wicked to be to perſecute againſt their conſcience.

d His faith is grounded vpon Gods word, that he knoweth euer he at length to helpe his children be oppreſſed.

me: for I haue not forgotten thy Law.

154 Pleade my cause, and deliuer mee: quicken me according vnto thy [a] word.

155 Saluation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken mee according to thy [b] iudgements.

157 My persecutours and mine oppressours are many: yet doe I not swarue from thy testimonies.

158 I sawe the transgressours and was [c] grieued, because they kept not thy word.

159 Consider, O Lord, how I [d] loue thy precepts: quicken me according to thy louing kindnesse.

160 The [e] beginning of thy word is truth, and all the iudgements of thy righteousnesse endure for euer.

SCHIN.

161 Princes haue [a] persecuted mee without cause, but mine heart stood in awe of thy worde.

162 I reioyce at thy worde, as one that findeth a great spoile.

163 I hate falshood and abhorre it, but thy Law doe I loue.

164 [b] Seuen times a day do I praise thee, because of thy righteous iudgements.

165 They [c] that loue thy Law, shall haue great prosperitie, and they shall haue none hurt.

166 Lord, I haue [d] trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: [e] for all my wayes are before thee.

TAV.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding [a] according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promise.

171 My lippes shall [b] speake praise, when thou hast [c] taught me thy statutes.

172 My tongue shall intreat of thy word: for all thy commandements are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delight.

175 Let my soule liue, and it shall praise thee, and thy [d] iudgements shall helpe me.

176 I haue [e] gone astray like a lost sheepe: seeke thy seruant, for I do not forget thy commandements.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in the Lawe, which because the wicked lacke, they can haue no hope of saluation.
c My zeale consumed me, when I saw their malice and contempt of thy glory.
d It is a sure signe of our adoption, when we loue the Lawe of God.
e Since thou first promisedst, euen to the ende all thy sayings are true.

a The threatnings and persecutions of princes could not cause mee to shrinke to confesse thee, whom I more feare then men.
b That is, often or sundry times.
c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.
d He sheweth that we must first haue faith before we can worke and please God.
e I haue no respect of men, but let thee alwayes before mine eyes, as the iudge of my doings.

a As thou hast promised to be the schoolemaster vnto all them that depend vpon thee.

b The word signifieth to powre forth continually.
c All his prayer and desire is, to profite in the word of God.
d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 *The prayer of Dauid, being vexed by the false reports of Sauls flatterers. 5 And therefore he lamenteth his long abode among those infidels, 7 Who were giuen to all kinde of wickednesse and contention.*

27. day ¶ A song of [a] degrees.

I Called vnto the Lord in my [b] trouble, and he heard me.

2 Deliuer my soule, O Lord, from lying lippes, and from a deceitfull tongue.

3 What doeth thy [c] deceitfull tongue bring vnto thee? or what doeth it auaile thee?

4 It is as the [d] sharpe arrowes of a mightie man, and as the coales of iuniper.

5 Woe is to me that I remaine in [e] Meshech, and dwell in the tents of [f] Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke [g] peace, and when I speake thereof, they are bent to warre.

a That is, of lifting vp the tune and rising in singing.
b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to beare euill for well doing.
c He assured himselfe that God would turne their craft to their owne destruction.
d He sheweth that there is nothing so sharpe to pierce, nor so hote to set on fire as a slanderous tongue. e These were people of Arabia, which came of Japhet. Gen. 10. 2. f That is, of the Ishmaelites. g Hee declareth what he meaneth by Meshech, and Kedar: to wit, the Israelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 *This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who onely doeth maintaine, preserue and prosper his Church.*

¶ A Song of degrees.

I Will lift mine eyes ‖ vnto the mountaines, from whence mine helpe shall come.

2 Mine helpe commeth from the Lord, which hath made the [a] heauen and the earth.

3 Hee will not suffer thy foote to slippe: for he that keepeth thee, will not [b] slumber.

4 Behold, hee that keepeth Israel, will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The sunne shall not [c] smite thee by day, nor the moone by night.

7 The Lord shall preserue thee from all euill: he shall keepe thy soule.

8 The Lord shall preserue thy [d] going out, and thy comming in from henceforth and for euer.

‖ Or, aboue the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.
a He accuseth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not onely watcheth ouer his Church in generall, but also ouer euery member thereof.
c Neither heate nor colde, nor any incommoditie shalbe able to destroy Gods Church, albeit for a time they may molest it. d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL. CXXII.

1 *Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. 5 For the which hee giueth thankes, 8 And prayeth for the prosperitie of the Church.*

¶ A Song of degrees, or Psalme of Dauid.

I [a] Reioyced, when they said to me, We wil goe into the house of the Lord.

2 Our [b] feete shall stand in thy gates, O Jerusalem.

3 Jerusalem is builded as a Citie, that is

*1. Chron. 29. 9.
a Hee reioyceth that God had appointed a place, where the Arke should still remaine. b Which were woont to wander to and fro, as the Arke remoued.

c By the artificiall ioyning and beautie of the houses, he meaneth the concord, and loue that was betweene the citizens.

compact together in it selfe.

4 Whereunto d the Tribes, euen the Tribes of the Lord goe vp according to the testimonie to Israel, to praise the name of the Lord.

5 For there are thrones set for iudgement, euen the thrones of the house of e Dauid.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy f wals, and prosperitie within thy palaces.

8 For my g brethren and neighbors sakes I will wish thee now prosperitie.

9 Because of the House of the Lord our God, I will procure thy wealth.

d All the tribes according to Gods couenant shall come and pray there.

e In whose house God placed the throne of Iustice, and made it a figure of Christs kingdome.

f The fauour of God prosper thee both within and without.

g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 *A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.*

¶ A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of a seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: so our eyes wait vpon the Lord our God vntill he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee haue b suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulnesse of the proud.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helps faile, God is euer at hand and like himselfe.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIIII.

1 *The people of God escaping a great peril, do acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And praise the Name of God.*

¶ A song of degrees, or Psalme of Dauid.

IF the Lord had not a beene on our side, (may Israel now say,)

2 If the Lord had not beene on our side, when men rose vp against vs,

3 They had then swallowed vs vp b quicke, when their wrath was kindled against vs.

4 When the c waters had drowned vs, and the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praised be the Lord, which hath not giuen vs as a pray vnto their teeth.

7 Our soule is escaped, euen as a bird out of the d snare of the foulers: the snare is broken, and we are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

a He sheweth that God was readie to helpe at neede, and that there was none other way to be saued, but by his onely meanes.

b So vnable were we to resist.

c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously deliuered them.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 *He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.*

¶ A song of degrees.

THey that trust in the Lord, shall bee as mount Zion, which cannot be a remooued, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lord about his people from henceforth and for euer.

3 For the b rodde of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand vnto wickednesse.

4 Doe well, O Lord, vnto those that bee good and true in their hearts.

5 c But these that turne a side by their crooked wayes, them shal the Lord leade with the workers of iniquitie: but peace shall be vpon Israel.

a Though the world be subiect to mutations, yet the people of God shall stand sure and be defended by Gods prouidence.

b Though God suffer his to be vnder the crosse, least they should imbrace wickednesse, yet this crosse shall not so rest vpon them that it should driue them from hope.

c He desireth God to purge his Church from hypocrites, & such as haue no feare of the truth.

PSAL. CXXVI.

1 *This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie forspoken by Ieremie, chap. 25.12. and 29.10.*

¶ A song of degrees, or Psalme of Dauid.

WHen the Lord brought againe the captiuitie of Zion, we were like them that a dreame.

2 Then was our mouth b filled with laughter, and our tongue with ioy: then sayd they among the c heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the d riuers in the South.

5 They that sowe in teares, shal reape in ioy.

6 They went weeping and caried e precious seede: but they shall returne with ioy and bring their sheaues.

a Their deliuerance was as a thing incredible, and therefore took away all excuse of ingratitude.

b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.

c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselues sufficiently thankefull.

d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the barren places. e That is, seede which was scarce and deere: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 *He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods meere prouidence and blessing. 3 And that to haue children well nurtured, is an especiall grace and gift of God.*

¶ A song of degrees, or Psalme of Salomon.

EXcept the Lord a build the house, they labour in vaine that builde it: except the Lord kepe the b citie, the keeper watcheth in vaine.

2 It is in vaine for c you to rise earely

a That is, gouerne and dispose all things pertaining to the familie.

b The publicke estate of the common weale.

c Which watch and warde, and are also magistrates, and rulers of the citie.

and to lie downe late, and eate the bread [d] of sorow: but hee will surely giue [e] rest to his beloued.

3 Behold, children are the inheritance of the Lord, and the fruite of the wombe his reward.

4 As are the arrowes in the hand of the strong man: so are the [f] children of youth.

5 Blessed is the man, that hath his quiuer full of them: for they [g] shall not bee ashamed, when they speake with their enemies in the gate.

d Either that which is gotten by hard labour, or eaten with griefe of minde. e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shall bee able to stop their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 *He sheweth that the blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.*

¶ A song of degrees.

BLessed is euery one that feareth the Lord, and walketh in his [a] wayes.

2 When thou eatest the labours of thine [b] hands, thou shalt be blessed, and it shal be wel with thee.

3 Thy wife shall be as the fruitfull vine on the sides of thine house, & thy [c] children like the oliue plants round about thy table.

4 Lo, surely thus shall the man bee blessed, that feareth the Lord.

5 The Lord out of Zion shall [d] blesse thee, and thou shalt see the wealth of [e] Ierusalem all the daies of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

a God appointeth not our life, except it be reformed according to his word. b The world esteemeth them happie, which liue in wealth, & idlenes: but the holy Ghost appointeth them best that liue of the meane profit of their labours. c Because Gods fauour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithfull with this gift. d Because of the spirituall blessing, which God hath made to his Church, these temporal things shall be graunted. e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 *He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered. 6 And the enemies for all their glorious shew, shal suddenly be destroyed.*

¶ A song of degrees.

THey haue oftentimes afflicted mee from my youth (may [a] Israel now say.)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against mee.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the [b] righteous Lord hath cut the cordes of the wicked.

5 They that hate Zion, shal be al ashamed and turned backward.

6 [c] They shall be as the grasse on the house tops, which withereth afore it commeth forth.

7 Wherof the mower filleth not his hand, neither the glainer his lap.

8 [d] Neither they, which goe by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

a The Church now afflicted ought to remember, how her condition hath euer bin such from the beginning: to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered. b Because God is righteous, hee cannot but plague his aduersaries, and deliuer his as oxen out of the plough. c The enemies that lift themselues most high, and as it were approch neere to the sunne, are consumed with heate of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish and none shall passe for them.

PSAL. CXXX.

1 *The people of God from their bottomlesse miseries do crie vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.*

¶ A song of degrees.

OUt of the [a] deep places haue I called vnto thee, O Lord.

2 Lord, heare my voice: let thine eares attend to the voice of my prayers.

3 If thou, O Lord, straightly markest iniquities, O Lord, [b] who shall stand?

4 But mercie is with thee, that thou [c] maiest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is [d] mercie, and with him is great redemption.

8 And he shal redeeme Israel from all his iniquities.

a Being in great distresse and sorow. b He declareth that we cannot be iust before God, but by forgiuenes of sins. c Because of nature thou art mercifull: therefore the faithfull reuerence thee. d He sheweth to whom the mercie of God doth appertaine: to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 *Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.*

¶ A song of degrees or Psalme of Dauid.

LOrd, [a] mine heart is not heauie, neither are mine eyes loftie, neither haue I walked in great [b] matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is [c] wained.

3 Let Israel wait on the Lord from henceforth and for euer.

a He setteth forth his great humilitie, as an example to all rulers and gouernors. b Which passe the measure and limits of his vocation. c He was voide of ambition and wicked desires.

PSAL. XXXII.

1 *The faithfull grounding on Gods promise made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the temple, to pray there as was forespoken, Deut. 12. 5.*

¶ A song of degrees.

LOrd, remember Dauid with all his [a] affliction.

2 Who sware vnto the Lorde, and vowed vnto the mightie God of Iaakob, saying,

3 I [b] will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to sleep, nor mine eye lids to slumber,

5 Untill I finde out a place for the [c] Lord, an habitation for the mightie God of Iaakob.

a That is, with how great difficultie he came to the kingdome, and with how great zeale and care he went about to builde thy Temple. b Because the chiefe charge of the King was to set forth Gods glory, he sheweth that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office. c That is, the Arke, which was a signe of Gods presence.

6 Loe, we heard of it in [d] Ephrathath, and found it in the fields of the foreſt.

7 Wee will enter into his Tabernacles, and worſhip before his footeſtoole.

8 Ariſe, O Lord, to come into thy [e] reſt, thou, and the Arke of thy ſtrength.

9 Let thy Prieſtes be clothed with [f] righteouſneſſe, and let thy Saints reioyce.

10 For thy ſeruant Dauids ſake refuſe not the face of thine Anointed.

11 The Lord hath ſworne in trueth vnto Dauid, and he will not ſhrinke from it, ſaying, Of the fruit of thy body will I ſet vpon thy throne.

12 If thy ſonnes keepe my couenant, and my teſtimonies, that I ſhall teach them, their ſonnes alſo ſhall ſit vpon thy throne for [h] euer.

13 For the Lord hath choſen Zion, and loued to dwell in it, ſaying,

14 This is my reſt for euer: here will I dwell, for I haue a [i] delight therein.

15 I will ſurely bleſſe her victailes, and will ſatisfie her poore with bread,

16 And will clothe her Prieſts with [k] ſaluation, and her Saints ſhall ſhout for ioy.

17 There will I make the [l] horne of Dauid to bud: for I haue ordeined a light for mine Anointed.

18 His enemies will I cloth with ſhame, but on him his crowne ſhall flouriſh.

d The common bruite was that the Arke ſhould remaine in Ephrathath: that is in Beth-lehem a plentifull place: but after, wee perceiued that thou wouldeſt place it in Ieruſalem, which was barren as a forreſt and compaſſed about onely with hilles.

e That is, Ieruſalem, becauſe that afterward his Arke ſhould remoue to none other place.

f Let the effect of thy grace doth appeare in the Prieſts and in the people.

g As thou firſt madeſt promiſe to Dauid, ſo continue it to his poſteritie, that whatſoeuer they ſhall aſke for their people, it may be granted.

h Becauſe this cannot bee accompliſhed but in Chriſt, it followeth that the promiſe was ſpirituall.

i Meaning, for his owne ſake, and not for the plentifulneſſe of the place: for he promiſeth to bleſſe it, declaring before, that it was barren. k That is, with my protection, whereby they ſhall be ſafe. l Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

PSAL. CXXXIII.

1 *This Pſalme conteineth the commendation of brotherly amitie among the ſeruants of God.*

¶ A ſong of degrees or Pſalme of Dauid.

BEholde, howe good and how comely a thing it is, brethren to dwell euen [a] together.

2 It is like to the precious [b] oyntment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:

3 And as the dew of [c] Hermon, which falleth vpon the mountaines of Zion: for [d] there the Lord appointed the bleſſing and life for euer.

a Becauſe the greateſt part were againſt Dauid, though ſome fauoured him, yet when he was eſtabliſhed King, at length they ioyned all together like brethren: and therefore he ſheweth by theſe ſimilitudes the commoditie of brotherly loue.

b The oyntment was a figure of the graces, which come from Chriſt the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Ieruſalem. d Where there is ſuch concord.

PSAL. CXXXIIII.

1 *He exhorteth the Leuites watching in the Temple, to praiſe the Lord.*

¶ A ſong of degrees.

BEhold, praiſe yee the Lord, all yee [a] ſeruants of the Lord, ye that by night ſtand in the houſe of the Lord.

2 Lift vp your [b] hands to the Sanctuary, and praiſe the Lord.

a Ye that are Leuites and chiefly appointed to this office.

b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes.

3 The Lord, that hath [c] made heauen and earth, bleſſe thee out of Zion.

c And therefore hath all power. bleſſe thee with his fatherly loue declared in Zion. Thus the Leuites vſed to praiſe the Lord, and bleſſe the people.

PSAL. CXXXV.

1 *He exhorteth all the faithfull, of what eſtate ſoeuer they be, to praiſe God for his marueilous works,* 12 *And ſpecially for his graces toward his people, wherein hee hath declared his maieſtie,* 15 *To the confuſion of all idolaters and their idoles.*

¶ Prayſe ye the Lord.

PRaiſe the Name of the Lord: yee ſeruants of the Lord, praiſe him.

2 Ye that ſtand in the [a] Houſe of the Lord, and in the [b] courts of the Houſe of our God.

a Ye Leuites that are in his Sanctuarie.

b Meaning the people: for the people & Leuites had their courts, which were places of the Temple ſeparate.

3 Praiſe yee the Lord: for the Lorde is good: ſing praiſes vnto his Name: for it is a comely thing.

4 For the Lord hath [c] choſen Iaakob to himſelfe, and Iſrael for his chiefe treaſure.

c That is, hath freely loued the poſteritie of Abraham.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatſoeuer pleaſed the Lord, that [d] did he in heauen and in earth, in the ſea, and in all the depths.

d He ioyneth Gods power with his will, to the intent that we ſhould not ſeparate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.

7 He bringeth vp the cloudes from the ends of the earth, and maketh the *lightnings with the raine: he draweth forth the wind out of his treaſures.

* Iere. 10. 13.

8 *He ſmote the firſt borne of Egypt both of man and beaſt.

* Exod. 12. 29.

9 He hath ſent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, and vpon all his ſeruants.

10 *Hee ſmote many nations, and ſlewe mightie Kings:

*Num. 21. 24, 34

11 As Sihon King of the Amorites, and Og King of Bashan, and all the kingdomes of Canaan:

12 And [e] gaue their lande for an inheritance, euen an inheritance vnto Iſrael his people.

e He ſheweth what fruit the godly conceiue of Gods power, whereby they ſee how he deſtroyeth his enemies, and deliuereth his people.

13 Thy Name, O Lorde, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will [f] iudge his people, and be pacified towards his ſeruants.

f That is, gouerne and defend his people.

15 The [g] idoles of the heathen are ſiluer and golde, euen the worke of mens hands.

g By ſhewing what puniſhment God appointeth for the heathen idolaters, hee warneth his people to beware the like offence, ſeeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God. Reade Pſal. 115. verſ. 4.

16 They haue a mouth, and ſpeake not: they haue eyes and ſee not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: ſo are all that truſt in them.

19 Praiſe the Lord, yee houſe of Iſrael: praiſe the Lord, yee houſe of Aaron.

20 Praiſe the Lord, yee houſe of Leui: yee that feare the Lord, praiſe the Lord.

21 Praised bee the Lorde out of Zion, which dwelleth in Jerusalem. Praise yee the Lord.

PSAL. CXXXVI.

1 *A most earnest exhortation to giue thanks vnto God for the creation & gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberality.*

PRaise ye the Lord, because hee is good: for his [a] mercie endureth for euer.

2 Praise ye the God of gods: for his mercie endureth for euer.

3 Praise ye the Lord of lords: for his mercie endureth for euer:

4 Which onely doeth great wonders: for his mercie endureth for euer:

5 Which by his wisedome made the heauens: for his mercie endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his [b] mercie endureth for euer:

7 Which made great lights: for his mercie endureth for euer:

8 As the sunne to rule the day: for his mercie endureth for euer:

9 The moone and the Starres to gouerne the night: for his mercie endureth for euer:

10 Which smote Egypt with their first borne, (for his mercie endureth for euer.)

11 And [c] brought out Israel from among them (for his mercie endureth for euer)

12 With a mightie hand and [d] stretched out arme: for his mercie endureth for euer:

13 Which diuided the red Sea into two parts: for his mercie endureth for euer:

14 And made Israel to passe through the mids of it: for his mercie endureth for euer:

15 And ouerthrew Pharaoh and his hoste in the red Sea: for his mercie endureth for euer:

16 Which ledde his people through the [e] wildernesse: for his mercie endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer:

18 And slew [f] mightie Kings: for his mercie endureth for euer:

19 As Sihon King of the Amorites: for his mercie endureth for euer:

20 And Og the King of Bashan: for his mercie endureth for euer:

21 And gaue their lande for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Israel his seruant: for his mercie endureth for euer:

23 Which remembred vs in our [g] base estate: for his mercie endureth for euer:

24 And hath rescued vs from our oppressours: for his mercie endureth for euer:

25 Which giueth foode to all [h] flesh: for his mercie endureth for euer:

26 [i] Praise ye the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

1 *The people of God in their banishment seeing Gods true religion decay, liued in great anguish & sorow of heart: the which griefe the Chaldeans did so litle pitty, 3 That they rather increased the same daily with tauts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 And moued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.*

BY the riuers of Babel we [a] sate, and there we wept, when we remembred Zion.

2 We hanged our harpes vpon the willowes in the middes [b] thereof.

3 Then they that ledde vs captiues, [c] required of vs songs and mirth, when wee had hanged vp our harpes, saying, Sing vs one of the songs of Zion.

4 How shal we sing, said we, a song of the Lord in a strange land?

5 [d] If I forget thee, O Jerusalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Jerusalem to my [e] chiefe ioy.

7 Remember the children of [f] Edom, O Lord, in the [g] day of Jerusalem, which saide, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed shall he bee that rewardeth thee, as thou hast serued vs.

9 [h] Blessed shall he bee that taketh and dasheth thy children against the stones.

PSAL. CXXXVIII.

1 *Dauid with great courage praiseth the goodnes of God toward him, the which is so great, 4 That it is knowen to forren Princes, who shall praise the Lord together with him. 6 And he is assured to haue like comfort of God in the time following, as he hath had heretofore.*

A Psalme of Dauid.

I Wil praise thee with my whole heart: euen before the [a] gods will I praise thee.

2 I wil worship toward thine holy [b] Temple and praise thy Name, because of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name aboue all things by thy word.

3 When I called, then thou heardest mee, and hast [c] increased strength in my soule.

4 All the [d] Kings of the earth shall praise thee, O Lord: for they haue heard the wordes of thy mouth.

5 And they shall sing of the wayes of

a By this repetition he sheweth that the least of Gods benefites bind vs to thankesgiuing: but chiefly his mercie, which is principally declared towards his Church.

b This was a common kind of thanksgiuing, which the whole people vsed, whē they had receiued any benefite of God, as 2 Chro. 7.6. and 20 21: meaning that God was not onely mercifull to their fathers, but also continued the same to their posteritie.

c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuereth his Church from the thraldome of their enemies.

d In doing such a worke as was neuer done before, nor that any other could doe.

e Where for the space of fourtie yeeres he shewed infinite and most strange wonders.

f Declaring thereby that no power nor authoritie was so deere vnto him, as the loue of his Church.

g In our greatest affliction and slauerie, when we looked for nothing lesse then to haue had any succour.

h Seeing that God prouideth euen for the beasts, much more hath he care ouer his.

i Seeing that all ages haue had most plaine testimonies of Gods benefits.

a That is, we abode a long time and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.

b To wit, of that countrey.

c The Babylonians spake this in mocking vs, as though by our silence we should signifie that we hoped no more in God.

d Albeit the faithfull are touched with their particular griefes, yet the common sorow of the Church is most grieuous vnto them, and is such as they cannot but remember & lament.

e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored. f According as Ezekiel 25.13. and Jeremie 49.7. verse prophecied: And Obadiah. verse 10 sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou didst visite Jerusalem. h Hee alludeth to Isaiahs prophecie, Chapter 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

a Euen in the presence of Angels and of them, that haue authoritie among men.

b Both the Temple and ceremoniall seruice at Christs comming were abolished: so that now God will be worshipped onely in spirit and trueth. Joh. 4.23.

c Thou hast strengthened me against mine outward and inward enemies. d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promise.

the

the Lord, because the glorie of the Lorde is great.

6 For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth [e] a farre off.

7 Though I walke in the middes of trouble, yet wilt thou revive me: thou wilt stretch forth thine hand upon the wrath of mine enemies, and thy right hand shall save me.

8 The Lord will [f] performe his worke toward mee: O Lord, thy mercie endureth for ever: forsake not the workes of thine hands.

PSAL. CXXXIX.

1 David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, 13 Which he confirmeth by the creation of man. 14 After declaring his Zeale and feare of God, he protesteth to be enemie to all them that contemne God.

¶ To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried mee and knowen me.

2 Thou knowest my [a] sitting and my rising: thou understandest my thought a farre off.

3 Thou [b] compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in [c] my tongue, but loe, thou knowest it wholly, O Lord.

5 Thou holdest me straite behind and before, and laiest thine [d] hand upon me.

6 Thy knowledge is too wonderfull for mee: it is so high that I cannot attaine unto it.

7 Whither shall I goe from thy [e] spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the vttermost partes of the sea:

10 Yet thither shall thine [f] hand leade mee, and thy right hand hold me.

11 If I say, Yet the darkenesse shall hide mee, euen the night shall be [g] light about mee.

12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

13 For thou hast [h] possessed my reynes: thou hast couered me in my mothers wombe.

14 I will praise thee, for I am [i] fearefully and wonderously made: marueilous are thy workes, and my soule knoweth it well.

15 My bones are not hidde from thee, though I was made in a secret place, and fashioned [k] beneath in the earth.

16 Thine eyes did see mee, when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How [m] deare therefore are thy thoughts vnto mee, O God! how great is the summe of them!

18 If I should count them, they are moe then the sand: when I wake, [n] I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloody men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Doe not I [o] hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfained hatred, as they were mine vtter enemies.

23 Trie me, O God, [p] know mine heart: proone me and know my thoughts,

24 And consider if there bee any [p] way of wickednesse in me, and lead me in the [q] way for ever.

[e] Distance of place cannot hinder God to shew mercie to his, and to iudge the wicked, though they thinke that he is farre off.

[f] Though mine enemies rage neuer so much, yet the Lord which hath begun his worke in me, will continue his grace to the end.

[a] He confesseth that neither our actions, thoughts or any part of our life can bee hid from God, though he seeme to be farre off.

[b] So that they are euidently knowen to thee.

[c] Thou knowest my meaning before I speake.

[d] Thou so guidest me with thine hand, that I can turne no way, but where thou appointest me.

[e] From thy power and knowledge?

[f] Thy power doth so fast hold me that I can escape by no meanes from thee.

[g] Though darknes be no hinderance to mans sight, yet it serueth thine eyes as well as the light.

[h] Thou hast made me in all parts, and therefore must needes know me.

[i] Considering thy wonderfull workes in forming me, I cannot but praise thee, and feare thy mightie power.

[k] That is, in my mothers wombe: which her compareth to the inward parts of the earth.

[l] Seeing that thou diddest know me before I was compacted of either flesh or bone, much more now must thou know me when thou hast fashioned me.

[m] How ought we to esteeme the excellent declaration of thy wisdome in the creation of man!

[n] I continually see new occasions to meditate in thy wholesome and to praise thee.

[o] He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely.

[p] Or any heinous way of rebellious: meaning, that though he were subiect to sinne, yet was he not giuen to wickednesse, & to prouoke God by rebellion. [q] That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 David complaineth of the cruelty, falshood and iniuries of his enemies. 8 Against the which hee prayeth vnto the Lord, & assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.

¶ To him that excelleth. A Psalme of Dauid.

Deliuer me, O Lord, from the euill man: preserue me from the [a] cruell man:

2 Which imagine euill things in their [b] heart, and make warre continually.

3 They haue sharpened their tongues like a Serpent: [c] Adders poyson is vnder their lips. Selah.

4 Keepe [d] mee, O Lord, from the hands of the wicked: preserue mee from the cruell man, which purposeth to cause my steppes to slide.

5 The proud haue laid a snare for me, and spred a net with cordes in my path way, and set grennes for me. Selah.

6 Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voyce of my praiers.

7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord: [f] performe not his wicked thought, least they be proud. Selah.

9 As for the chiefe of them, that compasse

[a] Which persecuteth me of malice and without cause.

[b] That is, by their false cauillations and lies they kindle the hatred of the wicked against me.

[c] He sheweth what weapons the wicked vse, when power and force faile them.

[d] He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

[e] He calleth to God with liuely faith, being assured of his mercies, because he had before time proued, that God helped him euer in his dangers.

[f] For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked. [g] It seemeth that he alludeth to Saul.

me about, let the mischiefe of their owne lips come vpon them.

10 Let coales fall vpon them: let [h] him cast them into the fire, and into the deepe pits, that they rise not.

11 For the backbiter shall not bee established vpon the earth: euill shall [i] hunt the cruell man to destruction.

12 I know that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy Name, and the iust shall [k] dwell in thy presence.

h To wit, God: for Dauid saw that they were reprobate, and that there was no hope of repentance in them.
i Gods plagues shall light vpon him in such sort, that he shall not escape.
k That is, shall be defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, only fleeth vnto God to haue succour, 3 Desiring him to bridle his affections, that he may patiently abide til God take vengeance of his enemies.

¶ A Psalme of Dauid.

O Lord, I [a] call vpon thee: haste thee vnto mee: heare my voyce, when I cry vnto thee.

2 Let my praier be directed in thy sight as incense, and the [b] lifting vp of mine hands as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the [c] doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let mee not eate of their [d] delicates.

5 Let the righteous smite me: for that is a benefit: and let [e] him reproue me, and it shal be a precious oyle, that shall not breake mine head: for within a while I shall euen [f] pray in their miseries.

6 When their Iudges shall be cast down in stonie places, they shall [g] heare my wordes, for they are sweete.

7 Our bones lie scattered at the [h] graues mouth, as he that heweth wood, or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe me from the snare, which they haue laid for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into [i] his nets [k] together, whiles I escape.

a He sheweth that there is none other refuge in our necessities, but only to flee vnto God for comfort of soule.
b He meaneth his earnest zeale and gesture, which he vsed in praier: alluding to the sacrifices, which were by Gods commandement offred in the olde Law.
c He desireth God to keepe his thoughts and eyes either from thinking or executing vengeance.
d Let not their prosperitie allure me to be wicked as they are.
e He could abide all corrections, that came of a louing heart.
f By patience I shall see the wicked so sharply handled, that I shall for pitie pray for them.
g The people, which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished.
h Here appeareth that Dauid was miraculously deliuered out of many deathes, as 2. Chron. 1. 9, 10.
i Into Gods nets, whereby he catcheth the wicked in their owne malice.
k So that none of them escape.

PSAL. CXLII.

1 The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, would kill Saul, but with a quiet mind directed his earnest praier to God, who did preserue him.

¶ A Psalme of Dauid, to giue instruction, and a prayer, when he was in the caue.

I Cried vnto the Lord with my voice: with my voice I [a] prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit † was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily laide a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would knowe me: all refuge failed mee, and none ‖ cared for my soule.

5 Then cried I vnto thee, O Lord, and said, thou art mine [b] hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer mee from my persecuters, for they are too strong for me.

7 Bring my soule out of [c] prison, that I may praise thy Name: then shall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or els seeke to others, then to God, to haue reliefe in their miseries.
† Ebr. Was folden or wrapped in meemeaning, as a thing that could haue no issue.
‖ Or, sought for my soule.
b Though all meanes failed him, yet he knew that God would neuer forsake him.
c For he was on all sides beset with his enemies, as though he had bene in a most straight prison.
d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest praier for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to bee restored to grace, 10 To be gouerned by his holy spirit, that he may spend the remnant of his life in the true feare & seruice of God.

¶ A Psalme of Dauid.

HEare my prayer, O Lord, and hearken vnto my supplication: answere mee in thy [a] truth, and in thy [b] righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shal none that liueth, be iustified.)

3 For [ŷ] enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath laid me in the darkenes, as they that haue beene dead [d] long agoe:

4 And my spirit was in perplexitie in me, and mine [e] heart within me was amased.

5 Yet doe I remember the time [f] past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretch foorth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lord, for my spirite falleth: hide not thy face from me, else I shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnes in the [g] morning, for in thee is my trust: [h] shewe mee the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine ene-

a That is, as thou hast promised to be faithfull in thy promise to all that trust in thee.
b That is, according to thy free goodnesse, whereby thou releasest all thine.
c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.
d He acknowledgeth that God is the onely and true physition to heale him: and that he is able to raise him to life, though he were dead long agoe, and turned to ashes.
e So that onely by faith, and by the grace of Gods spirit he was vpholden.
f To wit, thy great benefits of old, and the manifold examples of thy fauour toward thine.
g That is, speedily and in due season.
h Let thine holy spirit counsell me how to come foorth of these great cares and troubles.

mies:

mies: for [i] I hid me with thee.

10 [k] Teach me to [l] do thy will, for thou art my God: let thy good spirit leade me vnto the land of righteousnes.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousnes bring my soule out of trouble.

12 And for thy mercy [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of Gods will commeth by the spirit of God, who teacheth vs by his word, giueth vnderstanding by his spirit, & frameth our hearts by his grace to obey him. l That is, willy and might: for so soone as we decline from Gods will, we fall into error. m Which shalbe a signe of thy fatherly kindnes toward me. n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He praiseth the Lord with great affection & humility for his kingdom restored, & for his victories obtained, 5 Demanding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of praises, 15 And declareth wherein the felicity of any people consisteth. 30. day morning

¶ A Psalme of Dauid.

BLessed bee the Lord my strength, which [a] teacheth mine hands to fight, and my fingers to battell.

2 He is my goodnes and my fortresse, my towre, and my † deliuerer, my shielde, and in him I trust, which subdueth my [b] people vnder me.

3 Lord, what is man that thou [c] regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanity: his dayes are like a shadow that vanisheth.

5 [d] Bowe thine heauens, O Lord, & come downe: touch the mountaines and they shall smoke.

6 [e] Cast forth the lightning and scatter them: shoot out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great [f] waters, and from the hand of strangers,

8 Whose mouth talketh vanity, and their right hand is a right hand [g] of falshood.

9 I will sing a [h] new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is hee that giueth deliuerance vnto Kings, and reskeueth Dauid his [i] seruant from the hurtfull sword.

11 Rescue mee, and deliuer mee from the hand of strangers, whose mouth talketh vanity, and their right hand is a right hand of falshood:

12 That our [k] sons may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our [l] corners may be full and abounding with diuers sorts, & that our sheepe may bring forth thousand and ten thousand in our streets:

14 That our [m] oxen may bee strong to labour: that there bee no inuasion, nor going out, nor no crying in our streets.

15 Blessed are the people, that be [n] so, yea, blessed are the people, whose God is the Lord.

a Who of a poore shepheard hath made me a valiant warriour and mighty conqueroure.

† Hebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any words.

b He confesseth that neither by his owne authority, power nor policy, his kingdome was quiet, but by the secret grace of God.

c To giue vnto God such praise, is to confesse our selues to be vnworthy of so excellent benefites, and that he bestoweth them vpon vs of his free mercy.

d Hee desireth God to continue his graces, and to send helpe for the present necessity.

e By these manner of speeches he sheweth that all the lets in the world can not hinder Gods power, which he apprehendeth by faith.

f That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.

g For though they shake hands, yet they keepe not promise. h That is, a rare and excellent song, as thy great benefites deserue.

i Though wicked kings be called Gods seruants, as Cyrus, Isa. 45. 1. forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glory.

k Hee desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits.

l That the very corners of our houses may be full of store for the great abundance of thy blessings.

m He attributeth not only the great commodities, but euen the least aide to Gods fauor.

n And if God giue not to all his children all their blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed when the kingdome of Dauid flourished. 1 Wherin he describeth the wonderful prouidence of God, aswell in gouerning man, as in preseruing al the rest of his creatures. 17 He praiseth God for his iustice and mercy, 18 But especially for his louing kindnesse toward those that call vpon him, that feare him, and loue him: 21 For the which hee promiseth to praise him for euer.

¶ A Psalme of Dauid of praise.

OMy God and King, [a] I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and praise thy Name for euer and euer.

3 [b] Great is the Lord, and most worthy to be praised, and his greatnes is incomprehensible.

4 Generation shal praise thy works vnto [c] generation, and declare thy power.

5 I wil meditate of the beauty of thy glorious maiesty, and thy wonderfull works,

6 And they shal speake of the power of thy [d] fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteousnes.

8 *The Lord is gracious and [e] merciful, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies are ouer all his works.

10 All thy works praise thee, O Lord, and thy Saints blesse thee.

11 [f] They shew the glory of thy kingdom, and speake of thy power,

12 To cause his [g] power to be knowen to the sonnes of men, and the glorious renowme of his kingdome.

13 Thy *kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all [h] that fall, and

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiuing, and seeing that God still continueth his benefits towards vs, we ought neuer to be weary in praising him for the same.

b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.

c Forasmuch as the end of mans creation, and of his preseruation in this life is to praise God, therefore he requireth that not onely we our selues doe this, but cause all other to doe the same.

d Of thy terrible iudgements against the wicked.

*Exod. 34. 6.

e He describeth after what sort God sheweth himselfe to all his creatures, though our sins haue prouoked his vengeance against all: to wit, merciful, not onely in pardoning the sinner

lifteth

of his elect, but in doing good, euen to the reprobate, albeit they cannot feele the sweete comfort of the same. f The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same. g He sheweth that all things are out of order but onely where God reigneth. * Luke 1. 33. dan 7. 14. h Which being in misery and affliction would faint and fall away, if God did not vpholde them: and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to be gouerned by him.

lifteth vp all that are ready to fall.

15 The eyes of [i] all wayte vpon thee, and thou giuest them their meat in due season.

16 Thou openest thine hand, and fillest all things liuing of thy good pleasure.

17 The Lorde is [k] righteous in all his wayes, and holy in all his workes.

18 The Lorde is neere vnto all that call vpon him: yea, to all that call vpon him in [l] trueth.

19 He will fulfill the [m] desire of them that feare him: he also will heare their cry, and will saue them.

20 The Lord preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shal speake the praise of the Lord, and all [n] flesh shall blesse his holy Name for euer and euer.

n That is, all men shalbe bound to praise him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that hee hath to praise God, 3 And teacheth not to trust in man, but only in God Almighty, 7 Which deliuereth the afflicted, 9 defendeth the strangers, comforteth the fatherlesse, and the widowes, 10 And reigneth for euer.

¶ Praise ye the Lord.

PRaise thou the Lord, O my [a] soule.

2 I will praise the Lord during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in [b] princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his [c] thoughts perish.

5 Blessed is he, that hath the God of Iaakob for his helpe, whose hope is in the Lord his God.

6 Which made [d] heauen and earth, the sea, and all that therein is: which keepeth his fidelity for euer:

7 Which executeth iustice [e] for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giueth sight to the blind: the Lord raiseth vp the crooked: the Lord [f] loueth the righteous.

9 The Lord keepeth the [g] strangers: he relieueth the fatherles and widow: but he ouerthroweth the way of the wicked.

10 The Lord shal [h] reigne for euer: O Zion, thy God endureth from generation to generation, praise ye the Lord.

a He stirreth vp himselfe and all his affections to praise God.

b That God may haue the whole praise, wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.

c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

d He encourageth the godly to trust only in the Lord, both for that his power is able to deliuer them from all danger, and for his promises sake his will is most ready to doe it.

e Whose faith & patience for a while he tried, but at length he punisheth the aduersaries, that he may be knowen to be the iudge of the world.

f Though he visit them by affliction, hunger, imprisonment and such like, yet his fatherly loue and pity neuer faileth them, yea, rather to his these are signes of his loue.

g Meaning, all them that are destitute of worldly meanes and succour.

h He assureth the Church that God reigneth for euer for the preseruation of the same.

PSAL. CXLVII.

1 The Prophet praiseth the bounty, wisedome, power, iustice & prouidence of God vpon all his creatures, 2 but specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his word and iudgements so vnto them, as he hath done to none other people.

PRaise ye the Lord, for it is good to sing vnto our God: for it is [a] a pleasant thing, and praise is comely.

2 The Lord doeth build vp [b] Ierusalem, and gather together the dispersed of Israel.

3 He healeth those that are [c] broken in heart, and bindeth vp their sores.

4 He [d] counteth the number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wisdome is infinite.

6 The Lord releueth the meeke, and abaseth the wicked to the [e] ground.

7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God,

8 Which [f] couereth the Heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beasts their food, and to the yong rauens that [g] crie.

10 He hath not pleasure in the [h] strength of an horse, neither delighteth he in the legs of man.

11 But the Lorde delighteth in them that feare him, and attend vpon his mercy.

12 Praise the Lord, O Ierusalem: praise thy God, O Zion.

13 For he hath made the barres of thy gates [i] strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the † floure of wheat.

15 He sendeth foorth his [k] commaundement vpon earth, and his word runneth very [l] swiftly.

16 He giueth snow like wooll, and scattereth the hoare frost like ashes.

17 He casteth foorth his yce like morsels: who can abide the cold thereof?

18 He sendeth his word and melteth them: he causeth his wind to blowe, and the waters flow.

19 He sheweth his [m] word vnto Iaakob, his statutes and his iudgements vnto Israel.

20 He hath not deale so with euery nation, neither haue they [n] knowen his iudgements. Praise ye the Lord.

a He sheweth wherein wee ought to exercise our selues continually, and to take our pastime to wit, in praising God.

b Because the Lord is the founder of the church, it cannot be destroyed, though the members thereof be dispersed, and seeme as it were, for a time to be cut off.

c With affliction or sorrow for sinne.

d Though it seeme to man incredible, that God should assemble his Church, being so dispersed: yet nothing can bee too hard to him, that can number and name all the starres.

e For the more high that the wicked clime, the greater is their fall in the end.

f He sheweth by the examples of Gods mighty power, goodnes and wisdome, that we can neuer want most iust occasion to praise God.

g For their crying is as it were a confession of their neede, which cannot be relieued, but by God only: then if God shewe himselfe mindfull of the most contemptible soules, can he suffer them to die with famine, whom he hath assured of life euerlasting?

h Though the lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour.

i He doeth not onely furnish his Church with all things necessary, but preserueth also the same, and maketh it strong against all outward force. † Ebr. fat. k His secret working in all creatures is as a commaundement to keepe them in order, and to giue them mouing and force. l For immediately and without resisting all things obey him. m As before he called Gods secret working in all his creatures his word: so hee meaneth here by his word, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercy, which hath elected vs in his Sonne Christ Iesus to saluation: and his iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 *He prouoketh all creatures to praise the Lord in heauen and earth, and all places,* 14 *Specially his Church, for the power that he hath giuen to the same, after that he had chosen them, and ioyned them vnto him.*

¶ Praise ye the Lord.

PRaise ye the Lord from the heauen: praise ye him in the high places.

2 Praise ye him, all ye [a] his Angels: praise him, all his army.

3 Praise yee him, [b] Sunne and Moone: praise ye him all bright starres.

4 Praise ye him, [c] heauens of heauens, and [d] waters that be aboue the heauens.

5 Let them praise the name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: hee hath made an ordinance, which shall not passe.

7 Praise ye the Lord from the earth, ye [e] dragons, and all depths:

8 [f] Fire and hayle, snowe and vapours, stormy wind, which execute his word:

9 Mountaines and all hils, fruitfull trees and all cedars:

10 Beasts and all cattell, creeping things and feathered foules:

11 [g] Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, aged olde men and children:

13 Let them praise the Name of the Lord: for his Name onely is to bee exalted, and his praise aboue the earth and the heauens.

14 For hee hath exalted the [h] horne of his people, which is a praise for all his Saints, euen for the [i] children of Israel, a people that is neere vnto him. Praise ye the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to do our duety.

b In that Gods glory shineth in these insensible creatures, this their beauty is as a continuall praising of God.

c Not that there are diuers heauens, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this word the whole heauen.

d That is, the raine, which is in the middle region of the aire, which he heere comprehendeth vnder the name of the heauens.

e Meaning, the great and monstrous fishes, as whales, and such like.

f Which come not by chance or fortune, but by Gods appointed ordinance.

g For the greater giftes that any hath receiued, and the more high that one is preferred, the more bound is hee to praise God for the same: but neither high nor low condition or degree can be exempted from this duety. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 *An exhortation to the Church to praise the Lord for his victory and conquest, that he giueth his Saints against all mans power.*

¶ Praise ye the Lord.

SIng yee vnto the Lord [a] a new song: let his praise bee heard in the Congregation of Saints.

a For his rare and manifold benefites bestowed on his Church.

2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioice in their [c] King.

3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints bee ioyfull with glory: let them sing loud vpon their [d] beds.

6 Let the high actes of God bee in their mouth, and a two edged sword in their hands,

7 [e] To execute vengeance vpon the heathen, and correctings among the people:

8 To binde [f] their Kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is [g] written: this honour shall be to all his Saints. Praise ye the Lord.

b In that that they were preferred before all other nations, it was as a new creation, & therefore Psal. 95.7. they were called the sheepe of Gods hands.

c For God as he is the Creator of the soule and body, so will he that both two serue him and that his people be continually subiect vnto him, as to their most lawfull king.

d He alludeth to that continuall rest & quietnesse, which they should haue, if they would suffer God to rule them.

e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no liberty to any to reuenge their priuate iniuries. f Not onely the people, but the kings that were their enemies, should be destroied. g Hereby God bindeth the hands & minds of all men, to enterprise no further then he appointeth.

PSAL. CL.

1 *An exhortation to praise the Lorde without ceasse by all maner of wayes, for all his mightie and wonderfull workes.*

¶ Praise ye the Lord.

PRaise yee God in his [a] Sanctuary: praise ye him in the [b] firmament of his power.

2 Praise ye him in his mighty acts: praise ye him according to his excellent greatnes.

3 Praise ye him in the sound of the [c] trumpet: praise yee him vpon the viole and the harpe.

4 Praise yee him with timbrell and flute: praise ye him with virginals and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals:

6 Let euery thing that hath [d] breath praise the Lord. Praise ye the Lord.

a That is, in the heauen.

b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreding abroad, wherin the mighty worke of God shineth.

c Exhorting the people onely to reioyce in praising God, he maketh mention of those instruments which by Gods commandement were appointed in the old Law, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that all the order of nature is bound to this duety, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which hee hath prepared for his, where they shall sing euerlasting praise.

The * Prouerbes of Salomon.

* This word Prouerb, or Parable signifieth a graue & notable sentence, worthy to be kept in memory: & is sometime taken in the euill part for a mocke or scoffe.

The Argument.

THe wonderfull loue of God toward his Church is declared in this Booke: forasmuch as the summe and effect of the whole Scriptures is heere set foorth in these briefe Sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a Preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the Parables that follow: which are left as a most precious iewell to the Church, of those three thousand Parables mentioned, 1. Kings 4.32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP.

CHAP. I.

1 *The power and vse of the word of God.* 7 *Of the feare of God and knowledge of his word.* 10 *We may not consent to the entisings of sinners.* 20 *Wisedome complaineth that she is contemned.* 24 *The punishment of them that contemne her.*

THe Parables of Salomon the sonne of Dauid King of Israel.

2 To knowe wisedome, [a] and instruction, to vnderstand the wordes [b] of knowledge,

3 To receiue [c] instruction to do wisely, by [d] iustice and iudgement and equity,

4 To giue vnto the [e] simple, sharpnesse of wit, and to the child knowledge & discretion.

5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shal attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.

7 ¶* The feare of the Lord is the beginning of knowledge: but fooles despise wisedome and instruction.

8 My sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.

9 For they shall bee † a comely ornament vnto thine head, and as chaines for thy necke.

10 ¶ My sonne, if [i] sinners do entise thee, consent thou not.

11 If they say, Come with vs, we will lay wayte for [k] blood, and lie priuily for the innocent without a cause:

12 We will swallow them vp aliue like a [l] graue euen whole, as those that go downe into the pit:

13 We shall finde all precious riches, and fill our houses with spoile:

14 Cast in thy lot among vs: we will all haue one [m] purse.

15 My sonne, walke not thou in the way with them: refraine thy foot from their [n] path.

16 For their feete runne to euill, and make haste to shed blood.

17 Certainely as without cause the net is spred before the eyes of all that hath wing:

18 So they lay wait for blood, and lie priuily for [o] their liues.

19 Such are the wayes of euery one that is greedy of gaine: hee would take away the [p] life of the owners thereof.

20 ¶ [q] Wisdome crieth without: she vttereth her voyce in the [r] streets.

21 She calleth in the high streete, among the prease in the entrings of the gates, and vttereth her wordes in the city, saying,

22 How [s] long, ye fooles, will ye loue foolishnes: and the scornefull take their pleasure in scorning, and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my mind vnto you, and make you vnderstand my wordes)

24 Because I haue called, and ye refused: I haue stretched out mine hand, & none would regard.

25 But yee haue despised all my counsell, and would none of my correction.

26 I will also [t] laugh at your destruction, and mocke when your feare commeth.

27 When [u] your feare commeth like sudden desolation, and your destruction shal come like a whirlewinde: when affliction and anguish shall come vpon you,

28 Then shal they call vpon me, but I will not answere: they shall seeke mee early, but they shall not [x] find me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, but [y] despised all my correction.

31 Therfore shall they eat of the [z] fruit of their owne way, and be filled with their owne deuises.

32 For [a] ease slayeth the foolish, and the prosperity of fooles destroyeth them.

33 But he that obeieth me, shal dwel safely, and be quiet from feare of euill.

That is, what we ought to know and follow, and what we ought to refuse.

Meaning the word of God, wherein is the onely true knowledge.

To learne to submit our selues to the correction of those that are wise.

By liuing iustly, & rendring to euery man that which appertaineth vnto him.

To such as haue no discretion to rule themselues.

As he sheweth that these parables conteining the effect of religion as touching maners and doctrine, doe appertaine to simple people: so doth he declare that the same is also necessary for them that are wise and learned.

* Psal. 111. 10. Eccles. 1. 16.

He speaketh this in the name of God, which is the vniuersall father of all creatures, or in the name of the pastor of the Church, who is as a father.

That is, of the Church, wherein the faithfull are begotten by the incorruptible seed of Gods word.

† Or increase of grace.

i To wit, the wicked which haue not the feare of God.

k He speaketh not onely of the shedding of blood with hand, but of all crafty practises which tend to the detriment of our neighbour.

l As the graue is neuer satiate, so the auarice of the wicked and their crueltie hath none ende.

m Hee sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoile of the innocent.

n That is, haue nothing at all to do with them.

o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their auarice and crueltie.

p Whereby hee concludeth that the couetous man is a murtherer.

q This wisdome is the eternall word of God.

r So that none can pretend ignorance.

s Wisdome reproueth three kinds of men: the foolish or simple which erre of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are drowned in worldly lusts, and hate the knowledge of godlines.

t This is spoken according to our capacity, signifying that the wicked which mocke and iest at Gods word, shall haue the iust rewards of their mocking.

u That is your destruction, which thing you feare.

x Because they sought not with an affection to God, but for ease of their owne griefe.

y Shewing, that without faith and obedience, we can not call vpon God aright.

z They shal feele what commodity their wicked life shall giue them.

a That is, the prosperity & sensuality wherein they delight.

CHAP. II.

1 *Wisedome exhorteth to obey her.* 5 *Shee teacheth the feare of God.* 6 *She is giuen of God.* 10 *She preserueth from wickednesse.*

MY sonne, if thou wilt receiue my words, and [a] hide my commandements within thee,

2 And cause thine eares to hearken vnto wisedome, and encline [b] thine heart to vnderstanding,

3 (For if thou callest after knowledge, [c] and criest for vnderstanding:

4 If thou seekest her as siluer, and searchest for her as for [d] treasures,

5 Then shalt thou vnderstand the feare of the Lord, and find the [e] knowledge of God.

6 For the Lorde giueth wisedome, out of his mouth commeth knowledge and vnderstanding.

7 Hee ‖ preserueth the state of the righteous: hee is a shielde to them that walke vprightly,

8 That they may keepe the wayes of iudgment: and hee preserueth the way of his Saints.

9 Then shalt thou vnderstand righteousnesse,

a That is, keepe them in thine heart.

b If thou giue thy selfe to the true knowledge of God without hypocrisie.

c Meaning, that we must seeke the knowledge of God with care and diligence.

d Shewing that no labour must be spared.

e This (saith he) is the true wisdome, to know and feare God.

‖ Or, hideth the saluation.

nesse, and iudgement, and equity, and euery good path.

10 ¶ When wisedome entreth into thine heart, and knowledge delighteth thy soule,

11 Then shall [f] counsell preserue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euil way, and from the man that speaketh froward things,

13 And from them that leaue the [g] wayes of righteousnes to walke in the waies of darknesse:

14 Which reioyce in doing euil, and delite [h] in the frowardnes of the wicked,

15 Whose waies are crooked, and they are lewd in their pathes.

16 And it shall deliuer thee frō the strange [i] woman, euen from the stranger, which flattereth with her words.

17 Which forsaketh ỹ [k] guide of her youth, and forgetteth the [l] couenant of her God.

18 Surely her [m] house tendeth to death, and her paths vnto [n] the dead.

19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life.

20 Therfore walk thou in the way of good men, and keepe the wayes of the righteous.

21 For the iust shal dwell in the [o] land, and the vpright men shall remaine in it.

22 But the wicked shalbe cut off from the earth, and the transgressors shall be rooted out of it.

f The word of God shall teach thee and counsell thee how to gouerne thy selfe.

g That is the word of God, which is the only light, to follow their owne fantasies which are darknesse.

h When they see any giuen to euil as they are.

i Meaning, that wisdom, which is the word of God, shall preserue vs from all vices: naming this vice of whoredome whereunto man is most prone.

k That is, her husband, which is her head and guide to gouerne her, from whom she ought not to depart, but remaine in his subiection.

l Which is the promise made in mariage.

m Her acquaintance with her familiars & them that haunt her.

n To them that are dead in body and soule.

o They shall enioy the temporall and spiritual promises of God, as the wicked shalbe voyd of them.

CHAP. III.

1 The word of God giueth life. 5 Truste in God. 7 Feare him. 9 Honour him 11 Suffer his correction. 22 To them that follow the worde of God, all things shall succeed well.

MY sonne, forget not thou my Lawe, but let thine heart *keepe my commandements.

2 For they shal increase the length of thy [a] dayes and the yeeres of life, and thy prosperitie.

3 Let not [b] mercy and trueth forsake thee: binde them on thy [c] necke, and write them vpon the table of thine [d] heart.

4 So shalt thou find fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in ỹ Lord with all thine heart, and leane not vnto thine owne wisdome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.

8 So health shall be vnto thy [e] nauell, and marow vnto thy bones.

9 [f] Honour the Lord with thy riches, and with the first fruits of all thine increase.

10 So shall thy barnes bee filled with abundance, and thy presses shall [g] burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither bee grieued with his correction.

12 * For the Lord correcteth him whome he loueth, euen as the father doth the childe in whom he delighteth.

13 Blessed is the man that findeth wisedom, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to bee compared vnto her.

16 Length of dayes is in her right hand, [h] and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperity.

18 Shee is a tree [i] of life to them that lay hold on her, and blessed is he that retaineth her.

19 The Lord by wisedome hath layde the [k] foundation of the earth: and hath stablished the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes droppe downe the dewe.

21 My sonne, let not these things depart from thine eyes, but obserue wisedome, and counsell.

22 So they shall bee life to thy soule, and grace vnto thy ‖ necke.

23 Then shalt thou walke safely by the way: and thy foot shall not stumble.

24 If thou sleepest, thou shalt not bee afraid: and when thou sleepest, thy sleepe shalbe sweet.

25 Thou shalt not feare for any sudden feare, neither for the [l] destruction of the wicked when it commeth.

26 For the Lord shalbe for thine assurance, and shall preserue thy foot from taking.

27 ¶ Withhold not the good from [m] the owners therof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and come againe, and to morow will I giue thee, if thou now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he doeth dwell [n] without feare by thee.

30 ¶ Striue not with a man causelesse, when he hath done thee no harme.

31 ¶ Be not [o] enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lord: but his [p] secret is with the righteous.

g For to the faithful distributer God giueth in greater abundance.

h Meaning, that he that seeketh wisdome, that is, suffereth himselfe to be gouerned by the word of God, shall haue all prosperity both corporall and spirituall.

i Which bringeth foorth such fruit, that they that eat thereof, haue life: and he alludeth to the tree of life in paradise.

k Hereby he sheweth that this wisdome, whereof he speaketh, is euerlasting, because it was before al creatures, & that all things, euen the whole world were made by it.

‖ Or, throate, reade chap. 1. 9.

l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodom.

m Not only from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue need of the vse therof.

n That is, putteth his trust in thee.

o Desire not to be like vnto him.

p That is, his couenant and fatherly affection which is hid and secret from the wicked.

*Deu. 8. 1. and 30. 16.

a Long life is the blessing of God, which he giueth to his, so farre forth as it is expedient for them.

b By mercy and trueth, he meaneth the cōmandements of the first and second table: or els the mercy and faithfulnes that we ought to vse toward our neighbours.

c Keepe them as a most precious iewell.

d Haue them euer in remembrance.

e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Law both corporall and spirituall.

f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.

33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.

q He will shew by his plagues, that their scornes shall turne to their owne destruction, as Chap. 1, 26.

34 Surely the scorneful q he scorneth, but he giueth grace vnto the humble.

35 The wise shal inherit glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 Wisedome and her fruits ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God the heart, eyes, and course of life must be guided.

HEare, O ye children, the instruction of a [a] father, and giue eare to learne vnderstanding.

a He speaketh this in the person of a Preacher & minister which is as a father vnto the people, read Chap. 1, 8.

2 For I doe giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and [b] deare in the sight of my mother,

b In Ebrew it is Dnely: for though she had three others, as 1. Chron. 3. 5. yet so tenderly she loued Salomon, that he was vnto her as her only sonne.

4 When [c] he taught me, and said vnto me, Let thine heart hold fast my words: keepe my commandements, and thou shalt liue.

c Meaning, Dauid his father.

5 Get wisdome: get vnderstanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and she shal keepe thee: loue her, and she shall preserue thee.

d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of y world, which make it their last study, or els care not for it at all.

7 [d] Wisdome is the beginning: get wisdome therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, and she shal exalt thee: she shal bring thee to honour, if thou imbrace her.

9 She shall giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my words, and the yeres of thy life shalbe many.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

11 I haue [e] taught thee in the way of wisdome, and led thee in the pathes of righteousnesse.

12 When thou goest, thy gate shall not be [f] straite, and when thou runnest, thou shalt not fall.

f Thou shalt walke at liberty without offence.

13 Take hold of instruction, and leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoyd it, and go not by it: turne from it, and passe by.

g Meaning, that to do euil is more proper & naturall to the wicked, then to sleepe, eat or drinke.

16 For they cannot [g] sleepe, except they haue done euill, and their sleepe departeth except they cause some to fall.

h Gotten by wicked meanes and cruell oppression.

17 For they eat the bread of [h] wickednes, and drinke the wine of violence.

i Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is, when they shalbe ioyned to their head in the heauens.

18 But the way of the righteous shineth as the light, that [i] shineth more and more vnto the perfit day.

19 The way of the wicked is as the darknesse: they know not wherein they shall fall.

20 ¶ My sonne, hearken vnto my words, incline thine eare vnto my sayings,

21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.

22 For they are life vnto those that finde them, and health vnto all their [k] flesh.

k That is, they shall haue health of body, vnder the which all other blessings promised in the law are conteined.

23 Keepe thine heart with all diligence: for thereout commeth [l] life.

l For as the heart is either pure or corrupt, so is the whole course of mans life.

24 Put away from thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 [m] Ponder the path of thy feet, and let all thy wayes be ordered aright,

m Keepe a measure in all thy doings.

27 Turne not to the right hand, nor to the left, but remoue thy foot from euill.

CHAP. V.

1 Whoredome forbidden, 7 And prodigality. 15 He willeth a man to liue on his labours, and to help others, 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY sonne, hearken vnto my wisedome, and incline thine eare vnto my ‖ knowledge,

‖ Or, vnderstanding.

2 That thou maiest regard counsell, and thy lips obserue knowledge.

3 For the lips [a] of a strange woman drop as an hony combe, and her mouth is more soft then [b] oyle,

a That is, an harlot which giueth her selfe to an other then to her husband.

b By oyle and hony he meaneth flattering and crafty entisements.

4 But the ende of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her [c] feet go downe to death, and her steps take hold on hell.

c All her doings leade to destruction.

6 She [d] weigheth not the way of life: her pathes are moueable: thou canst not knowe them.

d She hath euer new meanes to allure to wickednesse.

7 Heare ye me now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doze of her house,

9 Least thou giue thine [e] honour vnto others, and thy yeres to the cruell:

e That is, thy strength and goods to her that will haue no pity vpon thee: as we read of Samson, and the prodigall sonne.

10 Lest the stranger should be filled with thy strength, and thy [f] labours bee in the house of a stranger,

f The goods gotten by thy trauel.

11 And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body,)

12 And say, How haue I hated instruction, and mine heart despised correction!

g Although I was faithfully instructed in the truth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.

13 And haue not obeied the voice of them that taught me, nor inclined mine eare to them that instructed me!

h He teacheth vs sobriety, exhorting vs to liue of our owne labors, and to bee beneficiall to the godly that want.

14 I was almost brought into all euill in the middes of the Congregation and [g] assembly.

15 ¶ Drinke the water of [h] thy cisterne, and of the riuers out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the streets.

17 But let them be thine, euen [i] thine onely, and not the strangers with thee.

i Distribute thē not to the wicked and infidels, but reserue them for thy selfe, thy family, and them that are of the houshold of faith.

18 Let

18 Let thy [k] fountaine bee blessed, and reioyce with the wife of thy [l] youth.

19 Let her be as the louing hind and pleasant roe: let her breasts satisfie thee at all times, and delight in her loue continually.

20 For why shouldest thou ‖ delight, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the [m] eies of the Lord, & he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cords of his owne sinne.

23 Hee shall [n] die for fault of instruction, and shall goe astray through his great follie.

k Thy children which shall come of thee in great abundance, shewing that God blesseth mariage and curseth whoredome.

l Which thou hadest married in thy youth.

‖ Or, goe astray with a stranger?

m He declareth that except man doe ioyne to his wife both in heart and outward conuersation, that he shall not escape the iudgements of God.

n Because he will not giue eare to Gods word and bee admonished.

CHAP. VI.

1 Instruction for sureties. 6 The slouthfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adulterie.

MY sonne, if thou be surety for thy neighbour, and hast stricken hands with the stranger,

2 Thou art [a] snared with the words of thy mouth: thou art euen taken with the wordes of thine owne mouth.

3 Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and solicite thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eyelids.

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ¶ Goe to [b] the pismire, O sluggard: behold her wayes, and be wise.

7 For shee hauing no guide, gouernor, nor ruler,

8 Prepareth her meat in the summer, and gathereth her food in harueft.

9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?

10 * Yet a little sleepe, a little slumber, [c] a little folding of the hands to sleepe.

11 Therefore thy pouertie commeth as one that [d] trauaileth by the way, and thy necessitie like [e] an armed man.

12 The vnthriftie man [f] and the wicked man walketh with a froward mouth.

13 Hee maketh a signe with his eyes: hee † signifieth with his feet: he [g] instructeth with his fingers.

14 Lewd things are in his heart: he imagineth euill at all times, and raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recouerie.

a He forbiddeth vs not to become surety one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

b If the word of God cannot instruct thee, yet learn at the little pismire to labour for thy selfe and not to burden others.

* Chap. 24. 33.

c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer enough, but euer seeke occasions thereunto.

d That is, suddenly, and when thou lookest not for it.

e It shall come in such sort as thou art not able to resist it.

f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthriftie or the men of Belial, and slanderous.

† Hebr. speaketh.

g Thus all his gesture tendeth to wickednesse.

16 ¶ These six things doth the Lord hate: yea, his soule abhorreth seuen:

17 The hautie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, [h] feete that bee swift in running to mischiefe,

19 A false witnesse that speaketh lies, and him that raiseth vp contentions among ‖ brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine [i] heart, and tie them about thy necke.

22 It shall leade thee when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the [k] commandement is a lanterne, and instruction a light: and [l] corrections for instruction are the way of life,

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her [m] eye lids.

26 For because of the whorish woman, a man is brought to a morsell of bread, and a woman wil hunt for the precious life of a man.

27 [n] Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife, shal not be innocent, whosoeuer toucheth her.

30 Men doe not [o] despise a thiefe, when he stealeth, to satisfie his [p] soule, because hee is hungry.

31 But if he be found, he shall restore seuen fold, or hee shall giue all the substance of his house.

32 But he that committeth adulterie with a woman, hee † is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall find [q] a wound and dishonour, and his reproch shall neuer be put away.

34 For iealousie is the rage of a man: therefore he wil not [r] spare in the day of vengeance.

35 Hee cannot beare the sight of any ransome: neither will hee consent, though thou augment the gifts.

h Meaning the raging affections, which carie a man away in such sort that he cannot tell what he doeth.

‖ Or, neighbours

i Reade Chap. 3. 3.

k By this commandement he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reproofes when the word is preached, bring vs to life.

m With her wanton looks and gesture.

n Meaning, the fire will neuer cease, till shee haue brought thee to beggerie and then seeke thy destruction.

o He supposeth not theft, but sheweth that it is not so abominable as whoredome, for a man as theft might be redeemed: but adulterie was a perpetuall infamie, & punished by the † Lawe of God.

p Meaning, for very necessitie.

† Hebr. faileth in heart.

q That is, as appointed by the Law.

r He sheweth that man by nature seeketh the death, that hath abused his wife: and so concludeth that neither Gods Law, the Lawe of nature admitteth any ransome for the adulterie.

a apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisedome, Thou art my sister: and call vnderstanding thy kinswoman,

5 That they may keepe thee from the strange woman, euen from the stranger that is smooth in her words.

6 ¶ [b] As I was in the windowe of mine house, I looked through my window,

7 And I saw among the fooles, and considered among the children a young man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight of the euening, when the night began to be [c] blacke and darke.

10 And beholde, there met him a woman with an harlots || behauiour, and || subtill in heart.

11 (She [d] is babbling and lowde: whose feet cannot abide in her house.

12 Now she is without, now in the streets, and lieth in wait at euery corner)

13 So she caught him and kissed him and † with an impudent face said vnto him,

14 I haue [e] peace offerings: this [f] day haue I payed my vowes.

15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue found thee.

19 I haue decked my bed with ornaments, || carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cinamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: hee is gone a iourney farre off.

20 Hee hath taken † with him a bagof siluer, and will come home at the day appointed.

21 Thus with her great craft shee caused him to yeeld, and with her flattering lips shee entised him.

22 And he followed her straight wayes, as an [g] oxe that goeth to the slaughter, and [h] as a foole to the stocks for correction,

23 Til a dart strike through his liuer, as a bird hasteth to the snare, not knowing that † he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her waies: wander not thou in her paths.

26 For she hath caused many to fall downe wounded, and the [i] strong men are all slaine by her.

27 Her house is the way *vnto the graue, which goeth downe to the chambers of death.

a By this diuerse of wordes meaneth that nothing ought to be so deare vnto vs, as the word of God, for that we looke in any thing more, nor minde any thing so much.

b Salomon beareth this parable to declare their follie, that suffer themselues to be abused by harlots.

c He sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthines.

d Or, garment.

e Or, hid.

f He describeth certaine conditions, which are peculiar to harlots.

† Ebr. she strengthened her face.

g Because that in peace offerings a portion returned to them that offered, she sheweth him that she hath meat at home to make good cheare with: or else she would faine some cloke of holinesse till she had gotten him in her snares.

h Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offrings to make satisfaction for their sinnes.

i Or, carued worke.

† Eb. in his hand.

g Which thinking he goeth to the pasture, goeth willingly to his owne destruction.

h Which goeth heedefully, not knowing that he shalbe chastened.

i Ebr. it is for his life.

k Neither wit nor strength can deliuer them that fal into the hands of the harlot.

* Chap. 2. 18.

CHAP. VIII.

1 *Wisedome declareth her excellencie.* 11 *Riches.* 15 *Power.* 22 *Eternitie.* 32 *Shee exhorteth all to loue and follow her.*

DOeth * not [a] wisedome crie? and vnderstanding vtter her voyce?

2 She standeth in the top of the high places by the way in the place of the paths.

3 She crieth beside [b] the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 O ye foolish men, vnderstand wisdome, and ye, O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of my lips shall teach things that be right.

7 For my mouth shall speake the trueth, and my lips abhorre wickednesse.

8 All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all [c] plaine to him that will vnderstand, and streight to them that would finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine gold.

11 For wisedome is better then precious stones: and all pleasures are not to bee compared vnto her.

12 I wisedome dwel with [d] prudence, and I find forth knowledge and counsels.

13 The feare of the Lord is to hate [e] euill: as pride, and arrogancie, and the euill way: and a mouth that speaketh lewd things, I doe hate.

14 I haue counsell and wisedome: I am vnderstanding, and I haue strength.

15 By me Kings [f] reigne, and princes decree iustice.

16 By mee Princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that seeke mee early, shall finde me.

18 Riches and honour are with mee: [h] euen durable riches and righteousnesse.

19 My fruit is better then gold, euen then fine golde, and my reuenues better then fine siluer.

20 I cause to walke in the way of righteousnesse, and in the middes of the pathes of [i] iudgement,

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way: I was [k] before his works of old.

23 I was set vp from euerlasting, from the beginning and before the earth.

a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his works to follow vertue and to flee from vice.

b Where the people did most resort, & which was the place of iustice.

c Meaning, that the word of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this world.

d That is, except a man haue wisedome, which is the true knowledge of God, he can neither be prudent nor good counseller.

e So that he that doeth not hate euill, feareth not God.

f Whereby he declareth that honours, dignitie or riches come not of mans wisedome or industrie, but by the prouidence of God.

g That is, studie the word of God diligently, and with a desire to profite.

h Signifying, that he chiefly meaneth the spirituall treasures and heauenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisedome.

k He declareth hereby the diuinitie and eternitie of this wisedome, which he magnifieth and praiseth through this Booke: meaning thereby the eternall Sonne of God Iesus Christ our Sauiour, whom Saint Iohn calleth the Word that was in the beginning. Iohn 1. 1.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: and before the hils, was I begotten:

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When hee prepared the heauens, I was [l] there, when he set the compasse vpon the deepe.

28 When hee established the cloudes aboue, when he confirmed the fountaines of the deepe,

29 When he gaue his decree to the Sea, that the waters should not passe his commandement: when hee appointed the foundations of the earth,

30 Then was I with him as [m] a nourisher, and I was daily his delight reioycing alway before him,

31 And tooke my [n] solace in the compasse of his [o] earth: and my delight is with the children of men.

32 Therefore nowe hearken, O children, vnto mee: for blessed are they that keepe my wayes.

33 Heare instruction, and be yee wise, and refuse it not: blessed is the man that heareth me, watching daily at my gates, and giuing attendance at the postes of my doores.

34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord.

35 But hee that sinneth against mee, hurteth his owne soule: and all that hate me, loue death.

l He declareth the eternitie of the Son of God, which is meant by this word wisdome, who was before all time, and euer present with the Father.
m Some reade, a chiefe worker: signifying that this Wisedome, euen Christ Iesus, was equall with God his Father, and created preserueth and still worketh with him, as Ioh. 5.17.
n Whereby is declared that the worke of the creation was no paine but a solace vnto the wisdome of God.
o By earth he meaneth man, which is the worke of God, in whom wisedome tooke pleasure: in so much as for mans sake the Diuine wisedome tooke mans nature, and dwelt among vs, and filled vs with vnspeakeable treasures: and this is that solace and pastime whereof is here spoken.

CHAP. IX.

2 Wisedome calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

WIsedome hath built her [a] house, and hewen out her [b] seuen pillars.

2 She hath killed her vitailes, drawen her wine, and [c] prepared her table.

3 Shee hath sent forth her [d] maidens, and crieth vpon the highest places of the citie, saying,

4 Who so is [e] simple, let him come hither, and to him that is destitute of wisedome, shee saith,

5 Come, and eat of my [f] meate, and drinke of the wine that I haue drawen.

6 Forsake your way, yee foolish, and yee shall liue: and walke in the way of vnderstanding.

7 He that reproueth a scorner, purchaseth to himselfe shame: and hee that rebuketh the wicked, getteth himselfe a [g] blot.

a Christ hath prepared him a Church.
b That is, many chiefe states and principall parts of his Church, as were the Patriarks, Prophets, Apostles, Pastors, & Doctors.
c He compareth wisedome with great princes that keepe open house for all that come.
d Meaning, true preachers, which are not infected with mans wisedome.
e He that knoweth his owne ignorance, and is voyd of malice.
f By the meat and drinke, is meant the word of God, and the ministration of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church. g For the wicked will contemne him, and labour to defame him.

8 Rebuke not a [h] scorner, lest hee hate thee: but rebuke a wise man, and he will loue thee.

9 Giue admonition to the wise, and he wil bee wiser: teach a righteous man, and he will increase in learning.

10 The beginning of wisdome is the feare of the Lord, and the knowledge of holy things is [i] vnderstanding.

11 For thy dayes shalbe multiplied by me, and the yeeres of thy life shalbe augmented.

12 If thou be wise, thou shalt bee wise for [k] thy selfe, and if thou be a scorner, thou alone shalt suffer.

13 ¶ A [l] foolish woman is troublesome: shee is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seate in the high places of the citie,

15 To call them that passe by the way, that goe right on their way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisedome, shee saith also,

17 Stollen waters are sweete, and hidde bread is pleasant.

18 But hee knoweth not, that the dead are there, and that her ghests are the depth of hell.

h Meaning, them that are incorrigible, which Christ called dogs and swine: for hee speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.
i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.
k Thou shalt haue the chiefe profit and commodity thereof.
l By the foolish woman, some vnderstand the wicked preachers, who counterfeit the word of God, as appeareth, verse 16. which were the words of the true preachers, as verse 4. but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselues boast therof.

CHAP. X.

In this Chapter and all that follow vnto the thirtieth, the wise man exhorteth by diuers sentences, which hee calleth Parables, to follow vertue, and to flee vice: and sheweth also what profite commeth of wisedome, and what hinderance procedeth of foolishnesse.

THE PARABLES OF Salomon.

A * wise sonne maketh a glad father: but a foolish sonne is an heauines to his mother.

* Chap.15.20.

2 The treasures of [a] wickednes profit nothing: but righteousnesse deliuereth from death.

a That is, wickedly gotten.

3 The Lord will [b] not famish the soule of the righteous: but hee casteth away the substance of the wicked.

b Though he suffer the iust to want for a time, yet he will send him comfort in due season.

4 A ‖ slouthfull hand maketh poore: but the hand of the diligent maketh rich.

‖ Or, deceitfull.

5 He that gathereth in summer, is the sonne of wisedome: but he that sleepeth in haruest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of [c] the wicked.

7 The memorial of the iust shalbe blessed: but the name of the wicked shall [d] rotte.

8 The wise in heart will receiue commandements: but the foolish in † talke shalbe beaten.

c When their wickednes shall be discouered, they shalbe as dumbe, and not know what to say.
d Shalbe vile, abhorred both of God and men, contrary to the other expected, which shalbe made glorious.
† Heb. lips.

9 Hee that walketh vprightly, walketh ‖ boldly: but hee that peruerteth his wayes, shalbe knowen.

10 Hee that [c] winketh with the eye, worketh sorrow, and hee that is [f] foolish in talke, shalbe beaten.

11 The mouth of a righteous man is a welspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding wisedome is found, and [g] a rod shalbe for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his [h] strong citie: but the feare of the needie is their pouertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 Hee that regardeth instruction, is in the way of life: but hee that refuseth correction, goeth out of the way.

18 Hee that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but hee that refraineth his lips, is wise.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is little worth.

21 The lippes of the righteous doe [i] feede many: but fooles shall die for want of wisedome.

22 The blessing of the Lord, it maketh rich, and he doeth adde [k] no sorrowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisedome is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slothful to them that [l] send him.

27 The feare of the Lord increaseth the daies: but the yeeres of the wicked [m] shalbe diminished.

28 The patient abiding of the righteous shalbe gladnesse: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shalbe for the workers of iniquitie.

30 The righteous shall [n] neuer bee remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shalbe fruitful in wisedome: but the tongue of the froward shal be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

FAlse [a] balances are an abomination vnto the Lord: but a perfite † weight pleaseth him.

2 When pride commeth, then commeth [b] shame: but with the lowly is wisedome.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressors shall destroy them.

4 * Riches auaile not in the day of wrath: but righteousnes deliuereth from death.

5 The righteousnes of the vpright shal direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousnes of the iust shal deliuer them: but the transgressors shall bee taken in their owne wickednes.

7 * When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his [c] stead.

9 An [d] hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie [e] reioyceth: and when the wicked perish, there is ioy.

11 By the ‖ blessing of the righteous the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will [f] keepe silence.

13 He that goeth about as a slanderer, discouereth a secret: but hee that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many [g] counsellers are, there is [g] health.

15 He shalbe sore vexed, that is suretie for a [h] stranger, and hee [i] that hateth suretiship, is sure.

16 A ‖ gracious woman attaineth honour, and the strong men attaine riches.

17 Hee that is mercifull, [k] rewardeth his owne soule: but hee that troubleth his owne ‖ flesh, is cruell.

18 The wicked worketh a deceitful worke: but he that soweth righteousnes, shall receiue a sure reward.

19 As righteousnesse leadeth to life: so he that followeth euill, seeketh his owne death.

20 They

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[a] Or, surely.
[b] He that beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6.13.
[c] For the corruption of his heart is knowen by his talke.
* 1.Cor.13.4. 1.pet.4.8.

[e] That is, God will find him out to punish him.

[h] And so maketh him bold to doe euill, whereas pouerty hideth the poore from many euill things.

[f] For they speake meeth and edifie many by exhortations, admonitions and counsell.
[f] Meaning, that all worldly things bring care & sorow, whereas they that feele the blessings of God, haue none.

[l] Hee is but a trouble & griefe to him that setteth him about any busines.
The time of their prosperitie shalbe short, because of their great sin, though they seeme to liue long.

They enioy in this life by faith their hope, their euerlasting life.

[a] Under this word he condemneth all false weights, measures and deceit.
† Ebr. Stone.
[b] When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
* Ezek.7.19. ecclus.5.1.

* Wisd.5.15.

[c] That is, shall enter into trouble.
[d] A dissembler that pretendeth friendship, but is a priuie enemie.
[e] The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖ Or, prosperitie.

[f] Will not make light report of others.

[g] Where God giueth store of men of wisdome and counsell.
[h] Whose conuersation hee knoweth not.
[i] He that doth not without iudgement, and consideration of the circumstances put himselfe in danger, as Chap.6.1.
‖ Or, modest.
[k] Is both good to himselfe, and to others.
‖ Or, neighbour.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 [1] Though hand ioyne in hand, the wicked shal not be vnpunished: but the seed of the righteous shall escape.

22 As a iewell of gold in a swines snoute: so is a faire woman, which ‖ lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is [m] indignation.

24 There is that scattereth, [n] and is more increased: but hee that spareth more [o] then is right, surely commeth to pouertie.

25 The † liberall person shall haue plentie: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that [p] selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe,

29 Hee that troubleth his owne [q] house, shall inherite the winde, and the foole shall be [r] seruant to the wise in heart.

30 The fruite of the righteous is as a tree of life, and he that [s] winneth soules, is wise.

31 Behold, the righteous shall be [t] recompensed in the earth: how much more the wicked and the sinner?

1 Though they make neuer so many friends, or think themselues neuer so sure, yet they shall not escape.
‖ Or, is of vncomely behauiour.
m They can looke for not bing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the niggard.
† Hebr. the soule of blessing shall be made fat.
p That prouideth for the vse of them that are in necessitie.
q The couetous men that spare their riches to the hinderance of their families, shall be depriued therof miserably.
r For though the wicked be rich, yet they are but slaues to the godly, which are the true possessours of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall be punished as he deserueth, 1. Pet. 4. 18.

CHAP. XII.

HEe that loueth instruction, loueth knowledge: but hee that hateth correction, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will hee condemne.

3 A man cannot be established by wickednesse: but the [a] root of the righteous shall not be mooued.

4 A † vertuous woman is the crowne of her husband: but shee that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will [b] deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisedome: but the froward of heart shall bee despised.

9 He that is despised, [c] and is his own seruant, is better then hee that boasteth himselfe and lacketh bread.

10 A righteous man [d] regardeth the life of his beast: but the mercies of the wicked are cruell.

11 * He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of ‖ vnderstanding.

12 The wicked desireth the [e] net of euils: but the [f] root of the righteous giueth fruit.

13 The euill man is snared by the wickednesse of his lips, but the iust shall come out of aduersitie.

14 A man shal be satiate with good things by the fruit of his mouth, and the recompence of a mans hands shall God giue vnto him.

15 The way of a foole is [g] right in his own eyes: but he that heareth counsell, is wise.

16 A foole in a day shall be knowen by his anger: but he [h] that couereth shame, is wise.

17 Hee that speaketh trueth, will shewe righteousnesse: but a false witnesse vseth deceite.

18 * There is that speaketh wordes like the prickings of [i] a sword: but the tongue of wise men is health.

19 The lip of trueth shalbe stable for euer: but a lying tongue varieth incontinently.

20 Deceite is in the heart of them that imagine euill: but to the counsellers of peace shalbe ioy.

21 There shall none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lippes are an abomination to the Lord: but they that deale truely, are his delight.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnesse.

24 * The hand of the diligent shall beare rule: but the idle shalbe vnder tribute.

25 Heauines in the heart of man doth bring it downe: but a [k] good word reioyceth it.

26 The righteous [l] is more excellent then his neighbour: but the way of the wicked wil deceiue them.

27 The deceitfull man rosteth not that he [m] tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnesse, and in that path way there is no death.

a They are so grounded in the fauour of God, that their roote shal prosper continually.
† Hebr. strong, or painefull.
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.
c The poore man that is contemned, and yet liueth of his own trauaile.
d Is merciful, euen to the very beast that doth him seruice.
* Chap. 28. 19. eccius. 20. 27.
‖ Or, defence.
e Continually imagineth meanes how to doe harme to others.
f Meaning, their heart within, which is vpright and doth good to all.
g He standeth in his own conceite, and condemneth all others in respect of himselfe.
h Which bridleth his affections.
* Chap. 14. 5.
i Which seeke nothing more then to prouoke others to anger.
*Chap. 10. 4.
k That is, worde of comfort, or a cheerefull mind, which is declared by his wordes: reioyceth a man, as a couetous mind killeth him.
l That is, more liberall in giuing.
m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

CHAP. XIII.

A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruit [a] of his mouth: but the soule of the trespassers shall suffer violence.

3 Hee that keepeth his mouth, keepeth his life: but hee that openeth his lips, destruction shall be to him.

4 The sluggard [b] lusteth, but his soule hath nought:

a If he vse his tongue to Gods glory, and the profite of his neighbour.
b He euer wisheth, but putteth no paine to any thing.

nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying wordes: but the wicked causeth slander and shame.

6 Righteousnesse preserueth the vpright of † life: but wickednesse ouerthroweth the sinner.

† Ebr. way.

7 There is, that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransome of his life: but the poore [c] cannot heare the rebuke.

[c] For his powertie, he is not able to escape the threatnings, which the cruel oppressors vse against him.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride [d] doeth man make contention: but with the wel aduised is wisdome.

[d] When as euery man contendeth to haue the preeminence, and will not giue place to another.

11 The [e] riches of vanitie shall diminish: but he that gathereth with [f] the hand, shall increase them.

[e] That is, goods euill gotten.
[f] That is, with his owne labour.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 Hee that despiseth [g] the word, hee shall be destroyed: but he that feareth the commandement, he shalbe rewarded.

[g] Meaning, the word of God, whereby he is admonished of his dutie.

14 The instruction of a wise man is as the welspring of life, to turn away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad follie.

17 * A wicked messenger falleth [h] into euil: but a faithful ambassadour is preseruation.

* Chap. 25. 13.
[h] Bringeth many inconueniences both to himselfe and to others.

18 Pouertie and shame is to him that refuseth instruction: but he that regardeth correction, shalbe honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise, shall be wise: but a cõpanion of fooles shalbe [i] afflicted.

[i] As he is partaker of their wickednes and feareth with their vices, so shall he be punished alike as they are. Reade Iob 7. 16, 17. God disalloweth the labour of the wicked, and consumeth their goods which are negligent, because they thinke they haue enough. Chap. 23. 13. Deut. 30. 1.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the [k] riches of the sinner is layd vp for the iust.

[k] That is, taketh paine to profite his family, getting those things which are conueyed by vnrighteousnesse to her house.

23 Much food is in the field of the [l] poore: but the field is destroyed without discretion.

[l] God disalloweth the labour of the poore, and consumeth their goods which are negligent, because they thinke they haue enough. Chap. 23. 13. Deut. 30. 1.

24 * Hee that spareth his rodde, hateth his sonne: but hee that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.

[a] That is, taketh paine to profite his family, getting those things which are conueyed by vnrighteousnesse to her house.

2 * He that walketh in his [b] righteousnes, feareth the Lord: but hee that is lewde in his wayes, despiseth him.

* Iob 12. 4.
[b] That is, in vprightnesse of heart and without hypocrisie.

3 In the mouth of the foolish is the [c] rodde of pride: but the lippes of the wise preserue them.

[c] His proud tongue shall cause him to be punished.

4 Where none [d] oxen are, there the cribbe is emptie: but much increase commeth by the strength of the ore.

[d] By the oxe is meant labor, and by the crib the barne: meaning, that without labour there is no profite.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner [e] seeketh wisedome, and findeth it not: but knowledge is easie to him that will vnderstand.

[e] For the maintenance of his owne ambition and not for Gods glory, as Simon Magus.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisdome of the prudent is to vnderstand his way: but the foolishnes of the fooles is deceit.

9 The foole maketh a mocke of [f] sinne: but among the righteous there is fauour.

[f] Doeth not know the grieuousnesse thereof, nor Gods iudgements against the same.

10 The heart knoweth the [g] bitternesse of his soule, and the stranger shall not meddle with his ioy.

[g] As a mans conscience is witnesse of his owne griefe: so another cannot feele the ioy and comfort, which a man feeleth in himselfe.

11 The house of the wicked shall bee destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

* Chap. 16. 25.

13 Euen in laughing the heart is sorrowfull, [h] and the end of that mirth is heauinesse.

[h] He sheweth that the allurement vnto sinne seemeth sweet, but the ende thereof is destruction.

14 The heart that declineth, [i] shall be satiate with his owne wayes: but a good man shall depart from him.

[i] He that forsaketh God, shalbe punished, and made wearie of his sinnes wherein he deligheth.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from euill: but a foole rageth, and is carelesse.

17 Hee that is hastie to anger, committeth follie, and a † subtile body is hated.

† Ebr. the man of imaginations.

18 The foolish doe inherite follie: but the prudent is crowned with knowledge.

19 The euill shall bow before the good, and the wicked [k] at the gates of the righteous.

[k] If this come not daily to passe, we must consider that it is because of our sinnes, which let Gods working.

20 The poore is hated euen of his owne neighbour: but the friendes of the rich are many.

21 The sinner despiseth his neighbour: but hee that hath mercy on the poore, is blessed.

22 Doe not they erre that imagine euill? but to them that thinke on good things, shall be mercie and trueth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of the wise is their riches, and the follie of fooles is foolishnesse.

25 A faithfull witnesse deliuereth soules: but

but a deceiuer speaketh lyes.

26 In the feare of the Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a welspring of life, to auoid the snares of death.

28 In the multitude of the [1]people is the honour of a King, and for the want of people commeth the destruction of the Prince.

29 Hee that is slow to wrath, is of great wisedome: but hee that is of an hastie minde, exalteth follie.

30 A sound heart is the life of the ‖ flesh: but enuie is the rotting of the bones.

31 * He that oppresseth the poore, reproueth him that made him: but hee honoureth him, that hath mercie on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the mids of fooles.

34 Iustice exalteth a nation, ‖ but sinne is a shame to the people.

35 The pleasure of a king is in a wise seruant: but his wrath shalbe toward him that is lewde.

CHAP. XV.

A * Soft answere putteth away wrath: but grieuous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * babbleth out foolishnesse.

3 The eyes of the Lorde in euery place behold the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is [a] trouble.

7 The lips of the wise doe spread abroad knowledge: but the heart of the foolish doeth not so.

8 The [b] sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnesse.

10 Instruction is euill to him that [c] forsaketh the way, and he that hateth correction shall die.

11 [d] Hell and destruction are before the Lord: how much more the hearts of the sons of men?

12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.

13 * A ioyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauie. * Chap.17.22.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted are euill: but a good † conscience is a continuall feast. † Ebr. heart.

16 * Better is a little with the feare of the Lord, then great treasure & trouble therewith. * Psal.37.16.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe, and hatred therewith.

18 * An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife. * Chap.29.22.

19 The way of a slouthfull man is as an hedge of [e] thornes: but the way of the righteous is plaine.

20 * A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughts come to nought: but [f] in the multitude of counsellers there is stedfastnesse.

23 A ioy commeth to a man by the answere of his mouth: and how good is a word [g] in due season?

24 The way of life is on high to the prudent, to auoid from hell beneath.

25 The Lord will destroy the house of the proud men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure haue [h] pleasant words.

27 Hee that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The eare that hearkeneth to the [i] correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but hee that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisedome: and before honour goeth [k] humilitie.

CHAP. XVI.

The [a] preparations of the heart are in man: but the answere of the tongue is of the Lord.

1 That is, the strength of a King standeth in many people.

‖ Or, body.

m For as much as they are conuict thereby, and put to silence. ‖ Or, and the mercie of the people is a sacrifice for sinne.

* Chap.25.15.

* Verse 28.

a For though they haue much, yet it is full of trouble & care.

b That thing is abominable before God, which the wicked think to be most excellent, and whereby they thinke most to be accepted.

c He that swarueth from the word of God, can not abide to be admonished.

d There is nothing so deepe or secret, that can be hid from the eyes of God, much lesse mens thoughts.

e That is, he euer sinneth some let or slay, and dare not goe forwards. * Chap.10.1.

f Reade Chap. 11.14.

g If we will that our talke be comfortable, we must waite for time and season.

h That is, wholesome and profitable to the hearers.

i That submitteth himselfe to be admonished by Gods word, which bringeth life: and so amendeth.

k Meaning that God exalteth none, but those that are truely humbled.

a He meaneth that the preparations of mans heart, and meditations of the same, are of no force, except God giue vs grace to speake as to purpose.

heart of such like, seeing that he is not able to speak a word, except God giue

2 All the wayes of a man are [b] cleane in his owne eyes: but the Lord pondereth the spirits.

3 † Commit thy workes vnto the Lord, and thy thoughes shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of [c] euill.

5 All that are proud in heart, are an abomination to the Lord: though *hand ioyne in hand, he shall not be vnpunished.

6 By [d] mercy and trueth iniquitie shalbe forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 *Better is a little with righteousnesse, then great reuenues without equitie.

9 The heart of man [e] purposeth his way: but the Lord doeth direct his steps.

10 A diuine sentence shalbe in the lips of the King: his mouth shall not transgresse in iudgement.

11 *A true weight and balance are of the Lord: all the weights of the bagge are his [f] worke.

12 It is an abomination to Kings to commit wickednesse: for the throne is stablished [g] by iustice.

13 Righteous lips are the delight of kings, and the King loueth him that speaketh right things.

14 The wrath of a King is as [h] messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance is life: and his fauour is [i] as a cloud of the latter raine.

16 *How much better is it to get wisedome then golde? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and hee keepeth his soule that keepeth his way.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better it is to be of humble mind with the lowly, then to diuide the spoiles with the proude.

20 He that is wise in his businesse, shal finde good: and he *that trusteth in the Lord, he is blessed.

21 The wise in heart shall bee called prudent: and [k] the sweetnesse of the lips shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it: and the [l] instruction of fooles is folly.

23 The heart of the wise guideth his mouth wisely, and [m] addeth doctrine to his lips.

24 Faire wordes are as an honie combe, sweetenesse to the soule, and health to the bones.

25 *There is a way that seemeth right vnto man: but the issue thereof are the wayes of death. *Chap.14.12.

26 The person that trauaileth, trauaileth for himselfe: for his mouth † craueth it of him. † Ebr. boweth vpon him.

27 A wicked man diggeth vp euill, and in his lips is like [n] burning fire.

28 A froward person soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbor, and leadeth him into the way that is not good.

30 [o] He shutteth his eyes to deuise wickednesse: he mooueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of [p] righteousnesse.

32 Hee that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne minde, is better then he that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof is [q] of the Lord.

CHAP. XVII.

BEtter is a drie morsell, if peace be with it, then an house full of [a] sacrifices with strife.

2 *A discreet seruant shal haue rule ouer a lewd sonne, and he shall diuide the [b] heritage among the brethren.

3 As is the fining pot for siluer, & the fornace for golde, so the Lord trieth the hearts.

4 The wicked giueth heede to false lips, and a lyar hearkeneth to the naughty tongue.

5 *Hee that mocketh the poore, reproacheth him that made him: and he that reioyceth at destruction, shall not be vnpunished. *Chap.14.31.

6 Childrens children are the crowne of the elders: and the glory of the children are their fathers.

7 † Hie talke becommeth not a foole, much lesse a lying talke a prince. † Ebr. the lip of excellencie.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whithersoeuer it [c] turneth.

9 Hee that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the [d] prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell [e] messenger shall be sent against him.

12 It is better for a man to meete a beare robbed of her whelpes, then a [f] foole in his folly.

13 *He that rewardeth euil for good, euill shall

a For where as were many sacrifices, there were many portions giuen to the people, wherewith they feasted.
*Eccl.us.10.26.
b That is, shall be made gouernour ouer the children.
c The reward hath great force to gaine the hearts of men.
d He that abuseth the prince of his fault, maketh him his enemie.
e By the messenger is wont such meanes, as God vseth to punish the rebels.
f Whereby he meaneth the wicked in his rage, who hath no feare of God.
*Rom.12.17. 1.thes.5.15. 1.pet.3.9.

shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore or the contention be meddled with, leaue off.

15 *He that iustifieth the wicked, and hee that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a price in the hand of the foole to get wisedome, and he hath none heart?

17 A friend loueth at all times: and [h] a brother is borne for aduersitie.

18 A man destitute of vnderstanding, [i] toucheth the hand, and becommeth suretie for his neighbour.

19 He loueth transgression, that loueth strife: and he that exalteth his [k] gate, seeketh destruction.

20 The froward heart findeth no good: and he ỳ hath a naughty tongue, shall fall into euill.

21 He that begetteth a foole, getteth himselfe sorrow, and the father of a foole can haue no ioy.

22 *A ioyfull heart causeth good health: but a sorowfull minde dryeth the bones.

23 A wicked man taketh a gift out of the [l] bosome to wrest the wayes of iudgement.

24 *Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a *heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the Princes should smite such [n] for equitie.

27 Hee that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole (when hee holdeth his peace) is counted wise, and hee that stoppeth his lips, prudent.

CHAP. XVIII.

[a] For the desire thereof he will separate himselfe to seeke it, and occupie himselfe in all wisedome.

2 A foole hath no delight in vnderstanding: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, & with the vile man reproch.

4 The wordes of a mans mouth are like deepe [d] waters, and the wellspring of wisedome is like a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destructions, and his lips are a snare for his soule.

8 The wordes of a talebearer are as flatterings, and they goe downe into the [f] bowels of the belly.

9 He also that is slothfull in his worke, is euen the brother of him that is a great waster.

10 The name of the Lord is a strong towre: the righteous runneth vnto it, and is exalted.

11 *The rich mans riches are his strong citie: and as an high wall in his imagination.

12 *Before destruction the heart of a man is hautie, and before glory goeth lowlinesse.

13 *He that answereth a matter before he heare it, it is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but [h] a wounded spirit who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] He that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot [l] causeth contentions to cease, and [m] maketh a partition among the mightie.

19 A brother offended is harder to winne then a strong citie, and their contentions are like the [n] barre of a palace.

20 With the fruite of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that [o] loue it, shall eate the fruite thereof.

22 He that findeth [p] a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friend is neerer [q] then a brother.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightnesse, then he that abuseth his lips, and is a foole.

2 For without knowledge the mind is not good, and he that hasteth with his feet, sinneth.

3 The foolishnes of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 *A false witnesse shall not be vnpunished: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the Prince, & euery man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though hee be instant [a] with wordes, yet they will not.

8 He

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*Isa 5.23. chap.24.24.

g What auaileth it the wicked to be rich, seeing he letteth not his minde to wisedome?
h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.
i Reade Chap. 6.1.
k Lifteth vp himselfe aboue his degree.

*Chap.15.13.

l That is, secretly, and out of the bosome of the rich.
*Eccles.2.14. and 8.1.
m That is, wander to and fro, and seeke not after wisedome.
*Chap.10.1.

n For their well doing.

a He that loueth wisedome, will separate himselfe from all impediments, and giue himselfe wholly to seeke it.
b That is, that he may talke licentiously of whatsoeuer commeth to mind.
c Meaning, such one as contemneth all others.
d Which can neuer be drawen empty, but bring euer profit.
e That is, to fauour him and support him.

f They are soone beleeued and enter most deeply.
g He sheweth what is the refuge & the godly against all troubles.
*Chap. 16.15.
*Chap 16.18.
*Ecclus. 11.3.
h The minde can well beare the infirmitie of the body, but when the spirit is wounded, it is a thing most hard to sustaine.
i Getteth him liberty to speake, and fauour of them that are most in estimation.
k He that speaketh first, is best heard of the wicked Iudge, but when his aduersarie enquireth out the matter, it turneth to his shame.
l If a controuersie cannot otherwise be decided, it is best to cast lots to know whose the thing shall be.
m Appeaseth their controuersie, which are so stout that cannot otherwise be pacified.
n Which for the strength thereof will not bow nor yeeld.
o By the vsing of the tongue well or euill, commeth the fruite thereof either good or bad.
p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord.

as Chap. 19.14. q That is, oft times such are found which are more ready to doe pleasure then he that is more bound by duety.

*Chap.28.6.

*Deut.19.19. dan.13.62.

a To haue many friends of them.

8 He that possesseth vnderstanding, [b] loueth his owne soule, and keepeth wisedome to finde goodnesse.

9 A false witnesse shall not be vnpunished: and he that speaketh lies, shall perish.

10 [c] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory is [d] to passe by an offence.

12 * The kings wrath is like the roaring of a lyon: but his fauour is like the dewe vpon the grasse.

13 * A foolish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall [e] dropping.

14 Houle and riches are the inheritance of the fathers: but * a prudent wife commeth of the Lord.

15 Slothfulnesse causeth to fall asleepe, and a deceitfull person shalbe affamished.

16 Hee that keepeth the commandement, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompence him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou [f] deliuer him, yet will his anger come againe.

20 Heare counsell and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuises are in a [g] mans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, is his [h] goodnesse, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 * The slothfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and [i] the foolish will beware: and reproue the prudent, and he will vnderstand knowledge.

26 He that destroyeth his father, or chaseth away his mother, is a lewde and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquitie.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WIne [a] is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the King is like the roaring of a Lyon: hee that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole will be medling.

4 The slouthfull will not plow, because of winter: therefore shall hee begge in sommer, but haue nothing.

5 The counsell in the heart of [c] man is like deepe waters: but a man that hath vnderstanding, will draw it out.

6 Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?

7 He that walketh in his integrity, is iust: and blessed shall his children be after him.

8 A King that sitteth in the throne of iudgement, [d] chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers † weights, and diuers measures, both [e] these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, sayth the buyer: but when he is gone apart, he boasteth.

15 There is golde, and a multitude of precious stones: but the lips of knowledge are a precious iewell.

16 * Take his [f] garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man: but afterward his mouth shall be filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 He that goeth about as a slanderer, discouereth * secrets: therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shall be put out in obscure darknesse.

21 An heritage is hastily gotten at the beginning, but the end therof shall not be blessed.

22 Say not thou, * I will recompense euill: but waite vpon the Lord, and hee shall saue thee.

23 Diuers weights are an abomination vnto

[b] He that is vpright in iudgement, findeth fauour of God.

[c] The free vse of things are not to be permitted to him that cannot vse them aright.

[d] That is, to couer it by charitie and to doe therein as may most serue to Gods glory.

* Chap. 20. 2.
* Chap. 17. 21.
* Chap. 21. 9.

[e] As raine that droppeth and rotteth the house.

* Chap. 18. 22.

[f] Though for a time he giue place to counsell, yet soone after will he giue place to his raging affections.

[g] Mans deuise shall not haue successe, except God gouerne it, whose purpose is vnchangeable.

[h] That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.

* Chap. 26. 15.

* Chap. 21. 11.

[i] That is, the simple and ignorant men learne, when they see the wicked punished.

[k] Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

[a] By wine here is meant him that is giuen to wine, and so by strong drinke.

* Chap. 19. 12.

[b] Putteth his life in danger.

[c] It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man rather by his words or maners.

[d] Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare.

* 1 King. 8. 46. 2. chron. 6. 36. eccles. 7. 22. 1. iohn 1. 8.

† Ebr. stone and stone, ephah and ephah.

[e] Reade Chap. 16. 11.

* Chap. 27. 13.

[f] Teach him wit, that he cast not himselfe rashly into danger.

* Chap. 11. 13.

* Exod. 21. 17. leuit. 20. 9. matth. 15. 4.

* Deut. 32. 35. chap. 17. 13. and 24. 29. rom. 12. 17. 1. thess. 5. 15. 1. pet. 3. 9.

* Chap. 11. 1. and verse 10.

vnto the Lord, and deceitfull ballances are not good.

24 * The steppes of man are ruled by the Lorde: how can a man then vnderstand his owne way?

25 It is a destruction for a man to g deuoure that which is sanctified, and after the vowes to inquire.

26 A wise King scattereth the wicked, and causeth the h wheele to turne ouer them.

27 The i light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 * Mercy and trueth preserue the king: for his throne shalbe established with mercy.

29 The beautie of young men is their strength, and the glory of the aged is the gray head.

30 k The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

CHAP. XXI.

THe a Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of man is right in his owne eies: but the Lord pondereth the hearts.

3 * To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke and a proud heart, which is the ‖ b light of the wicked, is sinne.

5 The thoughts of the diligent doe surely bring abundance: but c whosoeuer is hasty, commeth surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.

7 The d robbery of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruerted & strange: but of the pure man, his worke is right.

9 * It is better to dwell in a corner of the house toppe, then with a contentious woman in a ‖ wide house.

10 The soule of the wicked wisheth euill: and his neighbour hath no fauour in his eyes.

11 e When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.

12 The righteous f teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

13 He that stoppeth his eare at the crying of the poore, he shall also cry and not be heard.

14 A g gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but destruction shalbe to the workers of iniquitie.

16 A man that wandereth out of the way of wisedome, shall remaine in the congregation of the dead.

17 He that loueth pastime, shalbe a poore man: and hee that loueth wine and oyle, shall not be rich.

18 The h wicked shalbe a ransome for the iust, and the transgressour for the righteous.

19 * It is better to dwell in the wildernes, then with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and i oyle: but a foolish man deuoureth it.

21 He that followeth after righteousnesse and mercy, shal find life, righteousnes, & glory.

22 A k wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proude, hautie, and scornefull is his name that worketh in his arrogancie wrath.

25 The desire of the slouthfull l slayeth him: for his hands refuse to worke.

26 Hee coueteth euermore greedily, but the righteous giueth and spareth not.

27 The * sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked minde?

28 * A false witnesse shall perish: but hee that heareth, m speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation is of the Lord.

CHAP. XXII.

A * Good name is to be chosen aboue great riches, and a louing fauour is aboue siluer and aboue golde.

2 * The rich and poore b meet together: the Lord is the maker of them all.

3 * A prudent man seeth the c plague, and hideth himselfe: but the foolish go on still, and are punished.

4 The reward of humilitie, and the feare of God is riches, and glory, and life.

5 Thornes and snares are in the way of the froward: but he that regardeth his soule, will depart farre from them.

6 Teach a childe d in the trade of his way, and when he is olde, he shall not depart from it.

7 The rich ruleth the poore, and the borrower is seruant to the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, and the e rod of his anger shall faile.

9 * He that hath a good f eye, her shall be blessed: for hee giueth of his bread vnto the poore.

10 Cast

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* Iere. 10.23.
g That is, to apply it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may be exempted from the fault.
h Which was a kinde of punishment then vsed.
i The word of God giueth life vnto man, and causeth vs to see and trie the secret of our darke hearts, Heb. 4.12.
* Chap. 29.14.
k Sharpe punishment that pierceth euen the inward parts, is profitable for the wicked, to bring them to amendment.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able.
* Chap. 16.2.
* Mich. 6.8.
‖ Or, plowing.
b That is, the thing whereby he is guided, or which he bringeth forth as the fruite of his worke.
c He that goeth rashly about his businesse & without counsell.
* Chap. 13.11.
d He meaneth this chiefly of Iudges & Princes which leaue that vocation whereunto God hath called them, and powle their subiects to maintaine their lusts.
* Chap. 19.13. and 25.24.
‖ Or, in a great familie.
e Reade Chap. 19.25.
f Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.
g To do a pleasure to the angry man, pacifieth him.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their places.
* Eccles. 25.18, 22.
i Meaning, abundance of all things.
k Wisedome ouercommeth strength and confidence in worldly things.

l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought.
* Chap. 15.8. isa. 1.13. eccles. 34.21.

* Chap. 19.5.
m He may boldly testifie the; trueth that he hath heard.

* Eccles. 7.3.
a Which commeth by well doing.
* Chap. 29.13.
b Liue together, and haue need the one of the other.
* Chap. 27.12.
c That is, the punishment, which is prepared for the wicked, and fleeth to God for succour.

d Bring him vp vertuously, and he shall so continue.

e His authority whereby he did oppresse others, shall be taken from him.
* Eccles. 30.
f He that is mercifull and liberall.

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10 Cast out the scorner, and strife shall goe out: so contention and reproch shall cease.

11 He that loueth pureness of heart for the grace of his lips, the [g] King shalbe his friend.

12 The eyes of the Lord [h] preserue knowledge: but he ouerthroweth the wordes of the transgressour.

13 The slothfull man sayth, [i] A lyon is without, I shalbe slaine in the streete.

14 The mouth of strange women is as a deepe pit: hee with whom the Lord is angry, [k] shall fall therein.

15 Foolishnesse is bound [l] in the heart of a child: but the rod of correction shall driue it away from him.

16 He that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to pouertie.

17 ¶ Incline thine eare, and heare the wordes of the wise, and apply thine heart vnto my knowledge.

18 For it shall be pleasant, if thou keepe them in thy belly, and if they be directed together in thy lips.

19 That thy confidence may be in [m] the Lord, I haue shewed thee this day: thou therfore take heede.

20 Haue I not written vnto thee [n] three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of trueth to answere the wordes of trueth to them that send to thee?

22 Rob not the poore, because he is poore, neither oppresse the afflicted † in iudgement.

23 For the Lord * will defend their cause, and spoile the soule of those that spoile them.

24 Make [o] no friendship with an angry man, neither goe with the furious man,

25 Lest thou learne his wayes, and receiue destruction to thy soule.

26 Bee not thou of them that [p] touch the hand, nor among them that are suretie for debts.

27 If thou hast nothing to pay, why cause-est thou that he should take thy bed from vnder thee?

28 Thou shalt not * remooue the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his businesse standeth before Kings, and standeth not before the base sort.

CHAP. XXIII.

WHen thou sittest to eate with a ruler, [a] consider diligently what is before thee,

2 [b] And put the knife to thy throat, if thou be a man giuen to the appetite.

3 Be not desirous of his deintie meates: [c] for it is a deceiuable meate.

4 Trauaile not too much to be rich: but cease from thy [d] wisedome.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings, as an eagle, and flieth into the heauen.

6 Eat thou not the bread of him that hath an [e] euill eye, neither desire his deintie meats.

7 For as though hee thought it in his heart, so will he say vnto thee, Eat and drinke: but his heart is not with thee.

8 Thou shalt vomit thy [f] morsels that thou hast eaten, and thou shalt lose thy sweete wordes.

9 Speake not in the eares of a foole: for he will despise the wisedome of thy wordes.

10 *Remooue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For he that redeemeth them, is mightie: he will * defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the wordes of knowledge.

13 *Withhold not correctiō from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from [g] hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips speake righteous things.

17 *Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an ende, [h] and thy hope shall not be cut off.

19 O thou my sonne, heare, and be wise, and guide thine heart in the [i] way.

20 Keepe not company with † drunkards, nor with † gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when shee is olde.

23 Buy the [k] trueth, but sell it not: likewise wisedome, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise childe, shall haue ioy of him.

25 Thy father and thy mother shall bee glad, and she that bare thee shall reioyce.

26 My sonne, giue me [l] thine heart, and let thine eyes delight in my wayes.

27 * For a whore is as a deepe ditch, and a strange woman is as a narrow pit.

28 *Also she lieth in wait as for a pray, [m] and she increaseth the transgressers among men.

29 To whome is woe? to whome is sorrow? to whom is strife? to whom is murmuring? to whome are wounds without cause?

and

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g He sheweth that Princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.

h Fauour them that loue knowledge.

i He derideth them that inuent vaine excuses, because they would not doe their duety.

k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

l He is naturally giuen vnto it.

m He sheweth what the ende of wisedome is: to wit, to direct vs to the Lord.

n That is, sundrie times.

o Haue not to doe with him that is not able to rule his affections: for he would leade thee by his euill conuersation.

p Which rashly ouerthrow themselues in danger for others, as Chap. 6.1.

a Eate with soberie.

b Bridle thine appetite, as it were by force and violence. For oft times the rich, when they bid their friends to their feasts, it is not for the loue they beare them, but for their owne secret purposes.

c Deut. 27.17. Chap. 23.10.

d Bestow not the gifts that God hath giuen thee, to get worldly riches.

e That is, couetous, as contrarie a good eye is taken for liberall, as Chap. 22.9.

f He will not cease till he hath done thee some harme, and his flattering words shall come to no vse.

g That is, from destruction.

h The prosperitie of the wicked shall not continue.

i In the obseruation of Gods commandements.

† Ebr. wine bibbers.

† Ebr. deuourers of flesh.

k Spare no cost for trueths sake, neither depart from it for any gaine.

l Giue thy heart wholly to wisedome.

* Chap. 22.14.

* Chap. 7.12.

m She seuereth many, and causeth them to offend God.

† Ebr. in the gates.

* Chap. 23.11.

and to whom is the redneſſe of the eyes?

30 Euen to them that tarrie long at the wine, to them that goe, [n] and ſeeke mixt wine.

n Which by arte make wine ſtronger, and more pleaſant.

31 Looke not thou vpon the wine, when it is red, and when it ſheweth his colour in the cup, or goeth downe pleaſantly.

32 In the end thereof it ſhal bite like a ſerpent, and hurt like a cockatrice.

o That is, drunkenneſſe ſhall bring thee to whoredome.

33 Thine [o] eyes ſhall looke vpon ſtrange women, and thine heart ſhall ſpeake lewde things.

34 And thou ſhalt bee as one that ſleepeth in the middes of the [p] Sea, and as he that ſleepeth in the top of the maſt.

p In ſuch great danger ſhalt thou bee.

35 They haue ſtricken me, ſhalt thou ſay, but I was not ſicke: they haue beaten me, but I knew not, when I awoke: therefore will I [q] ſeeke it yet ſtill.

q Though drunkenneſſe make them more inſenſible then beaſts, yet can they not refraine.

CHAP. XXIIII.

*Pſal.37.1. chap.23.17.

BEe *not thou enuious againſt euill men, neither deſire to be with them.

2 For their heart imagineth deſtruction, and their lips ſpeake miſchiefe.

3 Through wiſdome is an houſe builded, and with vnderſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man is ſtrong: for a man of vnderſtanding encreaſeth his ſtrength.

*Chap.20.18.

6 *For with counſell thou ſhalt enterprize thy warre, and in the multitude of them that can giue counſell is health.

7 Wiſedome is hie to a foole: therefore he can not open his mouth in the [a] gate.

a In the place where wiſedome ſhould be ſhewed.

8 He that imagineth to doe euill, men ſhall call him an authour of wickednеſſe.

9 The wicked thought of a foole is ſinne, and the ſcorner is an abomination vnto men.

b Man hath no triall of his ſtrength till he be in troubles.

10 If thou be [b] faint in the day of aduerſitie, thy ſtrength is ſmall.

c None can be excuſed, if he help not the innocent when he is in danger.

11 Deliuer them that are drawen [c] to death: and wilt thou not preſerue them that are led to be ſlaine?

12 If thou ſay, Behold, we knew not of it, he that pondereth the hearts, doeth not hee vnderſtand it? & he that keepeth thy ſoule knoweth he it not? will not he alſo recompenſe euery man according to his workes?

d As hony is ſweete and pleaſant to the taſte, ſo wiſedome is to the ſoule.

13 My ſonne, eate [d] honie, for it is good, and the honie combe, for it is ſweete vnto thy mouth:

‖ Or, reward.

14 So ſhall the knowledge of wiſedome be vnto thy ſoule, if thou finde it, and there ſhal be an ‖ end, and thine hope ſhall not be cut off.

15 Lay no waite, O wicked man, againſt the houſe of the righteous, and ſpoile not his reſting place.

e He is ſubiect to many perils: but God deliuereth him.

16 For a iuſt man [e] falleth ſeuen times, and riſeth againe: but the wicked fall into miſchiefe.

17 Bee thou not glad when thine enemie falleth, and let not thine heart reioyce when he ſtumbleth,

18 Leſt the Lorde ſee it, and it diſpleaſe him, and he turne his wrath [f] from him.

f To be auenged on thee.

19 *Fret not thy ſelfe becauſe of the malicious, neither be enuious at the wicked.

*Pſal 37.1. chap.23.17.

20 For there ſhall be none end of plagues to the euil man: *the light of the wicked ſhall be put out.

*Chap.13.9.

21 My ſonne, feare the Lord, and the king, and meddle not with them that are ſeditious.

22 For their deſtruction ſhall riſe ſuddenly, & who knoweth the ruine of them [g] both?

g Meaning, either of the wicked, and ſeditious, as verſe 19. and 21. or of them that feare not God, nor obey their king.

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good † to haue reſpect of any perſon in iudgement.

† Ebr. to know the face.

24 He that ſaith to the wicked, *Thou art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him.

*Chap.17.15. iſa.5.23.

25 But to them that rebuke him, ſhall bee pleaſure, and vpon them ſhall come the bleſſing of goodneſſe.

26 They ſhall kiſſe the lippes of him that anſwereth vpright words.

27 Prepare thy worke without, and make ready thy things in the field, [h] and after, build thine houſe.

h Bee ſure of the meanes how to compaſſe it before thou take any enterpriſe in hand.

28 Be not a witneſſe againſt thy neighbor without cauſe: for wilt thou deceiue with thy lippes?

29 *Say not, I will doe to him, as hee hath done to mee, I [i] will recompenſe euery man according to his worke.

*Chap.20.22.

i Hee ſheweth what is the nature of the wicked, to reuenge wrong for wrong.

30 I paſſed by the fielde of the ſlouthfull, and by the vineyard of the man deſtitute of vnderſtanding.

31 And loe, it was all growen ouer with thornes, & nettles had couered the face thereof, & the ſtone wall thereof was broken downe.

32 Then I behelde, and I conſidered it well: I looked vpon it, and [k] receiued inſtruction.

k That I might learne by another mans fault.

33 Yet a little ſleepe, [l] a little ſlumber, a little folding of the hands to ſleepe:

l Reade Chap. 6.10.

34 So thy pouertie commeth as one that trauaileth by the way, and thy neceſſitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah King of Iudah [b] copied out.

a Whom Hezekiah appointed for this purpoſe.

b That is, gathered out of ſundry bookes of Salomon.

THe glory of God is to [c] conceale a thing ſecret: but the [d] Kings honor is to ſearch out a thing.

c God doeth not reueale the ſecrets of his iudgements to all.

3 The heauens in height, and the earth in

d Becauſe the King ruleth by the reuealed word of God, the cauſe of his doubt muſt appeare, and therefore he muſt vſe diligence in trying out of cauſes.

decpeneſſe, and the [c] Kings heart can no man ſearch out.

4 Take the [f] droſſe from the ſiluer, and there ſhall proceede a veſſell for the finer.

5 Take [g] away the wicked from the king, & his throne ſhalbe ſtabliſhed in righteouſnes.

6 Boaſt not thy ſelfe before the King, and ſtand not in the place of great men.

7 *For it is better, that it bee ſayd vnto thee, Come vp hither, then thou to be put lower in preſence of the Prince whom thine eyes haue ſeene.

8 Goe not forth haſtily to ſtrife, leſt thou know not what to doe in the end thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy matter with thy neighbour, and diſcouer not the ſecret to another,

10 Leſt hee that heareth it put thee to ſhame, and thine infamie doe not [h] ceaſe.

11 A word ſpoken in his place, is like apples of gold with pictures of ſiluer.

12 Hee that reproueth the wiſe, and the obedient eare, is as a golden earering and an ornament of fine gold.

13 As the [i] colde of the ſnow in the time of harueſt, ſo is a faithfull meſſenger to them that ſend him: for he refreſheth the ſoule of his maſters.

14 A man that boaſteth of falſe liberality, is like [k] cloudes and winde without raine.

15 A prince is pacified by ſtaying [l] of anger, and a ſoft tongue breaketh the [m] bones.

16 If thou haue found honie, eate that is [n] ſufficient for thee, leſt thou be ouer full, and vomit it.

17 Withdraw thy foote from thy neighbours houſe, leſt he be weary of thee, and hate thee.

18 A man that beareth falſe witneſſe againſt his neighbour, is like an hammer and a ſword, and a ſharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a ſliding foote.

20 Hee that taketh away the garment in the colde ſeaſon, is lke vineger powred vpon [o] ‖ nitre, or like him that ſingeth ſongs to an heauie heart.

21 *If hee that hateth thee bee hungry, giue him bread to eate, and if hee bee thirſtie, giue him water to drinke.

22 For thou ſhalt lay [p] coales vpon his head, and the Lord ſhall recompenſe thee.

23 As the Northwinde driueth away the raine, ſo doeth an angry countenance the ſlandering tongue.

24 *It is better to dwell in a corner of the houſe top, then with a contentious woman in a wide houſe.

25 As are the colde waters to a wearie ſoule, ſo is good newes from a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt ſpring.

27 It is not good to eate much hony: *ſo to ſearch their owne glory is not glory.

28 A man that refraineth not his appetite, is like a Citie which is [q] broken downe and without walles.

CHAP. XXVI.

AS the ſnow in the ſummer, and as the raine in the haruеſt are not meete, ſo is honour vnſeemely for a foole.

2 As the ſparrow by flying, & the ſwallow by flying eſcape, ſo the curſe that is cauſeleſſe, ſhall not come.

3 Vnto the horſe belongeth a whippe, to the aſſe a bridle, and a rod to the fooles backe.

4 Anſwere not a foole [a] according to his fooliſhneſſe, leſt thou alſo be like him.

5 Anſwere a foole [b] according to his fooliſhneſſe, leſt he be wiſe in his owne † conceit.

6 He that ſendeth a meſſage by the hand of a foole, is as he that cutteth off [c] the feete [d] and drinketh iniquity.

7 As they that lift vp the legs of the lame, ſo is a parable in a fooles mouth.

8 As the cloſing vp of a pretious ſtone in an heape of ſtones, ſo is he that giueth glory to a foole.

9 As a thorne ſtanding [e] vp in the hand of a drunkard, ſo is a parable in the mouth of fooles.

10 [f] The excellent that formed all things, both rewardeth the foole and rewardeth the tranſgreſſers.

11 *As a dog turneth againe to his owne vomit, ſo a foole turneth to his fooliſhneſſe.

12 Seeſt thou a man wiſe in his owne conceit? [g] more hope is of a foole then of him.

13 The ſlouthfull man ſaith, [h] A lyon is in the way: a lyon is in the ſtreetes.

14 As the doore turneth vpon his hinges, ſo doeth the ſlouthfull man vpon his bed.

15 *The ſlouthfull hideth his hand in his boſome, and it grieueth him to put it againe to his mouth.

16 The ſluggard is wiſer in his owne conceit, then ſeuen men that can render a reaſon.

17 Hee that paſſeth by and medleth with the ſtrife that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As he that faineth himſelfe mad, caſteth fire brands, arrowes, and mortall things,

19 So dealeth the deceitfull man [i] with his friend, and ſaith, Am not I in ſport?

20 Without wood the fire is quenched, and without a tale bearer ſtrife ceaſeth.

21 *As the cole maketh burning coles, and

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a He ſheweth that it is too hard for man to attaine to the reaſon of all the ſecret doings of the King, euen when he is vpright, and doeth his duetie.

f When dice is remooued from a King, hee is a meete veſſell for the Lords vſe.

g It is not enough that he be pure himſelfe, but that he put away others that be corrupted.

*Luke 14.10.

h Leſt whereas thou thinkeſt by this meanes to haue an end of the matter, it put thee to further trouble.

i In the time of great heate when men deſire cold.

k Which haue an outward appearance, and are nothing within.

l By not miniſtring occaſion to prouoke him further.

m That is, the heart that is bent to anger, as Chap. 15.1.

n Vſe moderately the pleaſures of this world.

o Which melteth it and conſumeth it.

‖ Or, Alume.

*Rom 12.20.

p Thou ſhalt as it were by force ouercome him, in ſo much that his owne conſcience ſhall moone him to acknowledge thy benefites, and his heart ſhalbe inflamed.

*Chap. 22.8.

q And ſo is in extreme danger.

a Conſent not vnto him in his doings.

b Repreoue him as the matter requireth.

† Ebr. eyes.

c To wit, of the meſſenger whom he ſendeth.

d That is, receiueth domage thereby.

e Whereby he both hurteth himſelfe and others.

f Meaning, God.

*2. Pet. 2.22.

g For the foole will rather be counſelled then he: alſo the foole ſinneth of ignorance, and the other of malice.

h Reade Chap. 22.13.

*Chap. 19.24.

i Which diſſembleth himſelfe to be that he is not.

*Eccluſ. 28.10.

and wood a fire, so the contentious man is apt to kindle strife.

*Chap.18.8. 22 *The words of a talebearer are as flatterings, and they go downe into the bowels of the belly.

23 As siluer drosse ouerlayed vpon a potsheard, so are burning lippes, and k an euill heart.

k They will soone breake out and vtter themselues. 24 He that hateth, will counterfaite with his lips, but in his heart he layeth vp deceit.

25 Though he speake fauourably, beleeue him not: for there are l seuen abominations in his heart.

l Meaning, many: he vseth the number certaine for the vncertain. 26 Hatred may be couered by deceit: but the malice thereof shall bee discouered in the

m In the assembly of the godly. *Eccles.10.8. ecclus.27.26. m Congregation.

27 *He that diggeth a pit, shall fall therein, and hee that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

a Delay not the time, but take occasion when it is offered. BOast not thy selfe of to a morrow: for thou knowest not what a day may bring foorth.

2 Let another man prayse thee, and not thine owne mouth: a stranger, and not thine owne lips.

*Eccius.22.15. 3 *A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath is raging: but who can stand before b enuie?

b For the enuious are obstinate and cannot be reconciled. 5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the kisses of an enemie are c pleasant.

c They are flattering, and seeme friendfull. *Iob 6.6. 7 *The person that is full, despiseth an honie combe: but vnto the hungry soule euery bitter thing is sweete.

8 As a bird that wandreth from her nest, so is a man that wandreth from his own place.

9 As oyntment and perfume reioyce the heart, so doeth the sweetnes of a mans friend by heartie counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy

d Trust not to any worldly helpe in the day of thy trouble. brothers d house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

11 My sonne, bee wise, and reioyce mine heart, that I may answere him that reproacheth mee.

e Reade Chap. 22.3. 12 e A prudent man seeth the plague, and hideth himselfe: but the foolish goe on stil, and are punished.

*Chap.20.16. 13 *Take his garment that is suretie for a stranger, and a pledge of him for ꝑ stranger.

† Hebr. blesseth. § Hastily and without cause. 14 He that † prayseth his friend with a loud voyce, rising c early in the morning, it shall be counted to him as a curse.

15 *A continuall dropping in the day of raine, and a contentious woman are alike. *Chap.19.13 and 21.9.

16 Hee that hideth her, hideth the winde, and she is as the oyle in his right hand, that vttereth it selfe.

17 Yron sharpeneth yron, so doeth g man sharpen the face of his friend. g One hasty man prouoketh another to anger.

18 Hee that keepeth the fig tree, shall eate the fruit thereof: so hee that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, h so the heart of man to man. h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.

20 The graue and destruction can neuer be full, so *the eyes of man can neuer be satisfied. *Eccius.14.9.

21 *As is the fining pot for siluer, and the fornace for golde, so is euery man according to his i dignitie. *Chap.17.3. i That is, he is either knowen to bee ambitious and glorious, or humble and modest.

22 Though thou shouldest bray a foole in a morter among wheate brayed with a pestell, yet will not his foolishnesse depart from him.

23 Bee diligent to know the state of thy flocke, and take heede to the heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse appeareth, and the heards of the mountaines are gathered.

k This declareth the great goodnes of God towards man, and the diligence that he requireth of him for the preseruation of his gifts. 26 The k lambes are for thy clothing, and the goates are the price of the field.

27 And let the milke of the goates be sufficient for thy foode, for the foode of thy family, and for the sustenance of thy maides.

CHAP. XXVIII.

a Because their owne consciences accuseth them. THe wicked a flee when none pursueth: but the righteous are bold as a Lyon.

b The state of the common weale is oftentimes changed. 2 For the transgression of the land b there are many princes thereof: but by a man of vnderstanding and knowledge a realme likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine that leaueth no foode.

4 They that forsake the Law, praise the wicked: but they that keepe the law, set themselues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

*Chap.19.1. 6 *Better is the poore that walketh in his vprightnesse, then hee that peruerteth his wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.

c For God will take away the wicked vsurer, and giue his goods to him that shall deale them well. 8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will be mercifull vnto the poore.

d Because it is not of faith, which is grounded of Gods worde, or Law, which the wicked contemne. 9 He that turneth away his eare from hearing the Law, euen his prayer shall bee d abominable.

10 Hee that causeth the righteous to goe

astray by an euill way, shall fall into his owne pit, and the vpright shall inherite good things.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can trie [c] him.

12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man [f] is tried.

13 He that hideth his sinnes, shall not prosper: but hee that confesseth & forsaketh them, shall haue mercy.

14 Blessed is the man that [g] feareth alway: but he that hardeneth his heart, shall fall into euill.

15 As a roaring Lyon, and an hungrie Beare, so is [h] a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnesse, shall prolong his dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not [i] stay him.

18 He that walketh vprightly, shall be saued: but he that is froward in his wayes, shall once fall.

19 * He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filled with pouertie.

20 A faithful man shal abound in blessings, and * he that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for that man will transgresse for a piece of [k] bread.

22 A man with a wicked [l] eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

23 He that rebuketh a man, shal find more fauour at the length, then hee that flattereth with his tongue.

24 He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall be [m] fat.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisedome, shal be deliuered.

27 He that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses.

28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke when he is rebuked, shall suddenly bee destroyed and cannot be cured.

2 * When the righteous ‖ are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisedome, reioyceth his father: but * he that feedeth harlots, wasteth his substance.

4 A King by iudgement maintaineth the countrey: but a man receiuing gifts, destroystroyeth it.

5 A man that flattereth his neighbour, [a] spreadeth a net for his steps.

6 In the transgression of an euill man is his [b] snare: but the righteous doe sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scorneful men bring a city into a snare: but wise men turne away wrath.

9 If a wise man contend with [c] a foolish man, whether he be angrie or laugh, there is no rest.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that harkeneth to lies, all his seruants are wicked.

13 * The poore and the vsurer meete together, and the Lorde lighteneth both their eyes.

14 * A king that iudgeth the poore in trueth, his throne shalbe established for euer.

15 The rod and correction giue wisdome: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.

18 [d] Where there is no vision, the people decay: but he that keepeth the Law, is blessed.

19 A [e] seruant will not bee chastised with wordes: though he vnderstand, yet he will not ‖ answere.

20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him lowe: but the humble in spirit shall enioy glory.

24 He that is a partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a [f] snare: but he

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c And iudge that he is not wise.
* Chap. 29. 2.
f He is knowen by his doings to be wicked.
g Which standeth in awe of God, and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth and spoyleth.
i None shall be able to deliuer him.
* Chap. 12. 11. eccles. 20. 27.
* Chap. 13. 11. and 20. 21.
k He will bee mbuled for nothing.
l Meaning him that is couetous.
m Shall haue all things in aboundance.
* Chap. 29. 2.
* Luke 15. 13.
a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.
b Hee is euer ready to fall into the snare that he layeth for others.
c Hee can beare no admonition, in what sort soeuer it is spoken.
* Chap. 22. 2.
* Chap. 20. 28.
d Where there are not faithfull ministers of the word of God.
e He that is of a seruile and rebellious nature.
‖ Or, regard.
* Chap. 15. 18.
* Iob 22. 29.
f He that feareth man more then God, falleth into a snare, and is destroyed.

he

he that trusteth in the Lord, shall bee exalted.

26 Many doe seeke the face of the Ruler: but euery mans iudgement commeth from the Lord.

g He needeth not to flatter the ruler: for what God hath appointed, that shal come to him.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 5 The worde of God is perfite. 11 Of the wicked and hypocrites. 15 Of the things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDES OF a AGVR the sonne of Iakeh.

a Who was an excellent man in vertue and knowledge in the time of Salomon.

THe prophecie which the man spake vnto Ithiel, euen to b Ithiel, and Ucal.

b Which were Agurs schollers or friends.

2 Surely I am more c foolish then any man, and haue not the vnderstanding of a man in me.

c Herein he declareth his great humilitie, who would not attribute any wisdom to himselfe, but all vnto God.

3 For I haue not learned wisedome, nor attained to the knowledge of holy things.

4 Who hath ascended vp to d heauen, and descended? Who hath gathered the winde in his fist? Who hath bound the waters in a garment? Who hath established all the endes of the world? What is his name, and what is his sonnes name, if thou canst tell.

d Meaning, to know the secrets of God, as though he would say, None.

5 * Euery worde of God is pure: he is a shield to those that trust in him.

* Psal. 19.8. * Deut. 4.2. and 12.32.

6 * Put nothing vnto his wordes, least hee reprooue thee, and thou be found a liar.

e He maketh this request to God.

7 Two e things haue I required of thee: deny me them not before I die.

8 Remoue farre from mee vanity & lies: giue me not pouertie nor riches: feed me with food conuenient for me,

9 Least I be full, and deny thee, and say, f Who is the Lord? or least I bee poore and steale, and take the name of my God in vaine.

f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.

10 Accuse not a seruant vnto his master, least he curse thee, g when thou hast offended.

g In accusing him without cause.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceite, and yet are not washed from their filthinesse.

13 There is a generation whose eyes are hautie, and their eye lids are lifted vp.

14 There is a generation, whose teeth are as swords, and their chawes as kniues to eate vp the afflicted out of the earth, and the poore from among men.

15 The horse leach hath two h daughters which crie, Giue, giue. There be three things, that will not bee satisfied: yea, foure that say not, It is ynough.

h The horse leach hath two tongues in her tongue, which [illegible] hee calleth her daughters, whereby she sucketh the blood, and is neuer satiate: euen so are the couetous extortioners insatiable.

16 The graue, and the barren wombe, the earth that cannot be satisfied with water, and the fire that saith not, It is ynough.

17 The eye that mocketh his father, and despiseth the instruction of his mother, let the Rauens i of the valley picke it out, & the yong Eagles eate it.

i Which haunt in the valley for carions.

18 There bee three things hid from mee: yea, foure that I know not.

19 The way of an Eagle in the aire, the way of a Serpent vpon a stone, the way of a ship in the middes of the Sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and k wipeth her mouth, and saith, I haue not committed iniquitie.

k She hath her desires, and after counterfaiteth as though shee were an honest woman.

21 For three things the earth is moued: yea, for foure it cannot sustaine it selfe.

22 For l a seruant when he reigneth, and a foole when he is filled with meat,

l These commonly abuse the state whereunto they are called.

23 For the hatefull woman, when shee is married, and for a handmaid that is m heire to her mistres.

m Which is married to her master after the death of her mistresse.

24 These bee foure small things in the earth, yet they are n wise, and full of wisedome.

n They conteine great doctrine and wisedome.

25 The Pismires a people not strong, yet prepare they their meat in sommer:

26 The Conies a people not mightie, yet make they their houses in the rocke:

27 The Grashopper hath no King, yet go they forth all by bands:

28 The Spider taketh holde o with her hands, and is in Kings palaces.

o If man be not able to compasse these common things by his wisedome, we cannot attribute wisedome to man but follie.

29 There be three things that order well their going: yea, foure are comely in going.

30 A lion which is strong among beastes, and turneth not at the sight of any:

31 A lusty grayhound, and a goate, and a King against whom there is no rising vp.

32 If thou hast beene foollish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand p vpon thy mouth.

p Make a stay and continue not in doing euill.

33 When one churneth milke, hee bringeth forth butter: and hee that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And sheweth the condition of a wise and worthy woman.

1 THE WORDES OF KING a Lemuel: The b prophecie which his mother taught him.

a That is, of Salomons, who was called Lemuel, that is of God, because God ordeined him to be king ouer Israel.

b The doctrine which his mother Bath-sheba taught him.

WHat my sonne! and what the sonne of c my wombe! and what, O sonne of my desires!

c By this often repetition of one thing she declareth her motherly affection.

3 Giue not thy strength vnto women, d nor thy wayes, which is to destroy Kings.

d Meaning, that women are the destruction of Kings, if they haunt them.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes, e strong drinke,

e That is, the King must not giue himselfe to drunkennesse, and neglect his office which is to execute iudgement.

5 Least hee drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue ye strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that he may forget[f] his pouertie, and remember his miserie no more.

8 Open thy mouth for the[g] dumme in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of[h] spoile.

12 She will doe him good, and not euill all the dayes of her life.

13 She seeketh wool and flaxe, and laboureth cheerefully with her hands.

14 She is like the ships of merchants: she bringeth her food from a farre.

15 And shee riseth, whiles it is yet night: and giueth ‖ the portion to her houshold, and the[i] ordinarie to her maides.

16 She considereth a fielde, and[k] getteth it: and with the fruite of her handes she planteth a vineyard.

17 She girdeth her loines with strength, and strengtheneth her armes.

18 Shee feeleth that her merchandise is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth foorth her handes to the needie.

21 She feareth not the snowe for her familie: for all her familie is clothed with ‖ skarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is knowen in the[l] gates, when he sitteth with the Elders of the land.

24 She maketh ‖ sheetes, & selleth them, and giueth girdles vnto the merchant.

25 [m] Strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisedom, and the[n] law of grace is in her tongue.

27 Shee ouerseeth the wayes of her houshold, and eateth not the bread of idlenesse.

28 Her children rise vp, and[o] call her blessed: her husband also shall praise her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour, is deceitfull, and beautie is vanitie: but a woman that feareth the Lord, she shall be praised.

31 Giue [p] her of the fruit of her hands, and let her owne workes praise her in the[q] gates.

For wine doth comfort y heart, as Psal. 104.15

f Defend their cause that are not able to helpe themselues.

h He shall not neede to vse any vnlawfull meanes to gaine his liuing.

‖ Or, meate, as Psal. 111.5.

i She prepareth their meate betime.

k She purchaseth it with the gaines of her trauaile.

‖ Or, with double.

l In the assemblies and places of iudgement.

‖ Or, linnen cloth.

m After that he had spoken of the apparell of the body, he now declareth the apparell of the spirite.

n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of the workes of God.

o That is, doe her reuerence.

p Confesse her diligent labours, and commende her therefore.

q For as much as the most honourable are clad in the apparell that she made.

Ecclesiastes, or the Preacher.

The Argvment.

Salomon as a Preacher, and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world: that man should not be addicted to any thing vnder the Sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shall enioy his presence: so that all other things must bee reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, & cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this world are full of vanitie, & of none endurance. 13 All mans wisedome is but folly & griefe.

THE wordes of the [a] Preacher, the sonne of Dauid King in Ierusalem.

2 [b] Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his [c] trauaile, which he sustaineth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for [d] euer.

5 The Sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The [e] winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuites.

7 *All the riuers goe into the Sea, yet the Sea is not ful: for the riuers goe vnto the place, [f] whence they returne, and gee.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 [g] What is it that hath beene? that that shall be: and what is it that hath beene done? that which shall be done: and there is no new thing vnder the Sunne.

10 Is there any thing, whereof one may say, Behold this, it is new? it hath bene already in the old time that was before vs.

11 There

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b He condemneth y opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.

c Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitory.

d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne, winde, and riuers, he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicitie in this world.

* Eccles 40.11.

f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs of riuers into the sea again.

g He sheweth that [illegible] and things [illegible] in them, which as they haue bene in times past, so come they to passe againe.

11 There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that come after.

12 ¶ [h] I the Preacher haue bene King ouer Israel in Jerusalem.

13 And I haue giuen mine heart to search and find out wisedome by all things that are done vnder the heauen: (this sore trauell hath God giuen to the sonnes of men, [i] to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and behold, all is vanitie, and vexation of the spirit.

15 That which is [k] crooked, can none make straight: and that which faileth cannot be numbred.

16 I thought in my heart, and said, Behold, I am become great, & excell in wisedome all them that haue bin before me in Jerusalem: and mine heart hath seene much wisdome and knowledge.

17 And I gaue mine heart to know wisdome and knowledge, [l] madnes and foolishnes, I knew also ỹ this is a vexation of the spirit.

18 For in the multitude of wisedome is much [m] griefe: and he that increaseth knowledge, increaseth sorow.

h He proueth that if any could haue attained to felicity in this world by labour and study, he chiefly should haue obtained it, because he had gifts and apts of God thereunto aboue all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can he number the faults that are committed, much lesse remedy them.

l That is, paine things, which serued vnto pleasure, wherein was no commodity, but griefe and trouble of conscience.

m Wisedome and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the highest, yet is his mind neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanity. 15 The wise and the foole haue both one end touching the bodily death.

I Said in mine heart, Goe to now, I will proue [a] thee with ioy: therefore take thou pleasure in pleasant things: and beholde, this also is vanity.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart †to giue my selfe to wine, and to leade mine heart in [b] wisdome, and to take holde of folly, till I might see where is that goodnes of the children of men, which they † enioy vnder the sunne the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue plãted me vineyards.

5 I haue made me gardens & † orchards, and planted in them trees of all fruit.

6 I haue made me cisterns of water, to water therwith the woods that grow with trees.

7 I haue gotten seruants and maids, and had children borne in the [c] house: also I had great possession of beeues and sheep aboue all that were before in Jerusalem.

8 I haue gathered vnto me also siluer and golde, and the chiefe treasures of Kings & prouinces: I haue prouided me men singers and women singers, and the [d] delights of the sons of men, as a woman [e] taken captiue, and women taken captiues.

9 And I was great, and increased aboue al that were before me in Jerusalem: also my wisdome [f] remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was mine portion of all my trauaile.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to do: and behold all is vanity and vexation of the spirit: and there is no profit vnder the sunne.

12 ¶ And I turned to behold [h] wisedome, and madnesse, and folly: (for who is the man that ‖ will come after the king in things which men now haue done?)

13 Then I saw that there is profit in wisdome more then in folly: as the light is more excellent then darknesse.

14 * For the wise mans [i] eyes are in his head, but the foole walketh in darknesse: yet I know also that the same [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therfore do I then labor to be more wise? And I said in my heart, that this also is vanity.

16 For there shall bee no remembrance of the wise, nor of the foole [l] for euer: for that that now is, in the dayes to come shall all be forgotten. And [m] how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all is vanity, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the Sunne, which I shall leaue to the man that shall be after me.

19 And who knoweth whether he shall be wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanity.

20 Therefore I went about to make mine heart [n] abhorre all the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisedome, and in knowledge, and in equitie: yet to a man that hath not trauailed herein, shal he [o] giue his portion: this also is vanity and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For all his dayes are sorowes, and his trauaile griefe: his heart also taketh not rest in

a Salomon maketh this discourse with himselfe, as though he would try whether there were contententation in ease and pleasures.

†Hebr. draw my flesh to wine.

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisedome and the feare of God in mine heart, and gouerne mine affaires by the same.

†Hebr. doe.

‡Hebr. paradises.

c Meaning, of the seruants or slaues, which he had bought: for the children borne in the seruitude, were the masters.

d That is, whatsoeuer men take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Judg. 5.30. Some vnderstand by these words, no women, but instruments of musick.

f For all this God did not take his guifte of wisedome from me.

g This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanity in the next verse.

h I bethought with my selfe whether it were better to follow wisdome, or mine owne affections and pleasures which he calleth madnesse.

‖ Or, compare with the king.

* Prou. 17.24.

i He foreseeth things, which the foole cannot for lacke of wisdom.

k For both die and are forgotten as ver. 16. or they both alike haue prosperitie or aduersitie.

l Meaning, in this world.

m He wondreth that men forget a wise man being dead, alsoone as they do a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefes this was not the least, to leaue that which he had gotten by great trauaile, to one that had taken no paine therefore, and whom he knew not whether he were a wise man or a foole.

in the night: which also is vanity.

24 There is no profit to man, but that hee eat and drinke, and [p] delight his soule with the profit of his labor: I saw also this, that it was of the hand of God.

25 For who could eat, and who could haste to [q] outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisedome, and knowledge, and ioy: but to the sinner hee giueth paine, to gather, and to heap to giue to him that is good before God: this is also vanity, and vexation of the spirit.

p When man hath all laboured he can get no more then food, and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3.13.
q Meaning, to pleasures.

CHAP. III.

1 *All things haue their time.* 14 *The works of God are perfit, and cause vs to feare him.* 17 *God shall iudge both the iust and vniust.*

TO all things there is [a] appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men [b] to humble them thereby.

11 Hee hath made euery thing beautifull in his time: also he hath set the [c] world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to do good in his life.

13 And also that euery man eateth & drinketh, and seeth the commodity of all his labour, this is the [d] gift of God.

14 I know that whatsoeuer God shall do, it shal be for [e] euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath beene? that is now: and that that shal be, hath now bene: for God [f] requireth that which is past.

16 And moreouer, I haue seene vnder the Sunne the place of iudgement, where was wickednesse, and the place of iustice where was iniquitie.

17 I thought in mine heart, God wil iudge the iust and the wicked: for time is [g] there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that GOD had [h] purged them: yet to see to they are in themselues as beasts.

19 For the condition of the children of men, and the condition of beasts are euen as one [i] condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanity.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who [k] knoweth whether the spirit of man ascend vpward, and the spirit of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should [l] reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

a He speaketh of this diuersity of time for two causes: first, to declare that there is nothing in this world perpetuall: next, to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enioy them so long as wee would wish.

b Reade Chap. 1.13.

c God hath giuen man a desire, and affection to seek out y things of this world, and to labour therein.
d Reade Chap. 2.24. and these places declare that we should do all things with sobriety, and in the feare of God, for so much as he giueth not his gifts to the intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as hee hath determined, so it shall come to passe.

f God only canseth that which is past, to returne.

g Meaning, with God, howsoeuer man neglect his duety.
h And made the pure in their first creation.
i Man is not able by his reason and iudgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith, we easily know the diuersitie, as verse 21.
k Meaning, that reason cannot comprehend that which faith beleeueth herein.
l By the often repetition of this sentence, as Chap. 2.24. and Chap. 3.12,22. Chap. 5.17. and Chap. 8.15. he declareth that man by reason can comprehend nothing better in this life then to vse the gifts of God soberly and comfortably: for to know further is a speciall gift of God reuealed by his Spirit.

CHAP. IIII.

1 *The innocents are oppressed.* 4 *Mens labours are full of abuse and vanity.* 9 *Mans society is necessary.* 13 *A young man poore and wise, is to bee preferred to an olde King that is a foole.*

SO [a] I turned and considered all the oppressions that are wrought vnder the Sunne, and behold the teares of the oppressed, & none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

a He maketh here another discourse with himselfe concerning the tyranny of them that oppressed the poore.

2 Wherefore I praised the [b] dead which now are dead, aboue the liuing, which are yet aliue.

b Because they are no more subiect to their oppressions.

3 And I count him better then them both, which hath not yet bene: for he hath not seene the euill works which are wrought vnder the sunne.

c He speaketh according to the iudgement of the flesh, which cannot abide to feele, or see troubles.

4 Also I beheld all trauaile, and all [d] perfection of works, that this is the enuy of a man against his neighbour: this also is vanity and vexation of spirit.

d The more perfit that the worke is, the more is it enuied of the wicked.

5 The foole foldeth his hands, and [e] eateth vp his owne flesh.

e For idlenesse he is compelled to destroy himselfe.

6 Better is an handfull with quietnesse, then two handfuls with labor and vexation of spirit.

7 Againe I returned, and saw vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither son nor brother, yet is there none ende of all his trauaile, neither can his eye bee satisfied with riches: neither doeth

doeth he thinke, For whome doe I trauaile and defraude my soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 [f] Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he falleth, and there is not a second to lift him vp.

11 And if two sleepe together, then shall they haue heate: but to one, how should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefolde [g] coard is not easily broken.

13 Better is a poore and wise childe, then an old and foolish King, which will no more be admonished.

14 For out of the [h] prison hee commeth forth to reigne: when as he that is [i] borne in his kingdome, is made poore.

15 I beheld all the liuing, which walke vnder the sunne, [k] with the second child, which shall stand vp in his place.

16 There is none [l] end of all the people, nor of all that were before them, and they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heede to thy [m] foote when thou entrest into the house of God, & be more neere to heare then to giue the sacrifice of [n] fooles: for they know not that they doe euill.

m That is, with what affection thou commest to heare the
n Meaning, of the wicked, which thinke to please God with ce-
remonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 11 The labourers sleepe is sweet. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde, is the gift of God.

BE not [a] rash with thy mouth, nor let thine heart be hasty to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be [b] few.

2 For as a dreame commeth by the multitude of businesse: so the voice of a foole is in the multitude of words.

3 * When thou hast vowed a vow to God, deferre not to pay it: for hee delighteth not in fooles: pay therefore that thou hast [c] vowed.

4 It is better that thou shouldest not vowe, then that thou shouldest vowe and not pay it.

5 Suffer not thy mouth to make thy [d] flesh to sinne: neither say before the [e] Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities are also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgment and iustice, be not astonied at the matter: for hee that is [f] higher then the highest, regardeth, and there be higher then they.

8 And the [g] abundance of the earth is ouer all: the King [h] also consisteth by the field that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, shall be without the fruite thereof: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauaileth, is sweete, whether he eate litle or much: but the [i] satietie of the rich will not suffer him to sleepe.

12 There is an euill sickenes that I haue seene vnder the sunne: to wit, riches [k] reserued to the owners thereof for their euill.

13 And these riches perish by euill trauel, and hee begetteth a sonne, and in his [l] hand is nothing.

14 * As hee came forth of his mothers belly, he shall returne naked to goe as hee came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sickenesse, that in all points as he came, so shall hee goe, and what profite hath hee that he hath trauailed for the [m] winde?

16 Also all his dayes he eateth in [n] darkenesse with much griefe, and in his sorow and anger.

17 Behold then, what I haue seene good, that it is comely to [o] eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his [p] life, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill, which I saw vnder the sunne, and it is much among men.

2 A man to whom God hath giuen riches, and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but [a] God giueth him not power to eat thereof, but a strange man shal eate it vp: this is vanity, and

this

f Meaning, that God will redresse these things, and therefore we must depend vpon him.
g The reuenues of the earth are to be preferred about all things which appertaine to this life.
h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.
i That is, his great abundance of riches, or the suffering, which commeth by his great feeding.
k When couetous men heape vp riches, which turne to their destruction.
l He doth not enioy his fathers riches.
* Iob.1.21. 1.tim.6.7.
m Meaning, in vaine, and without profit.
n In affliction and griefe of minde.
o Reade Chap. 3.22.
p He will take no great thought for the paines that he hath indured in time past.
a Either in vowing or in praying: meaning, that we should vse all reuerence to God ward.
b He heareth thee not for thy many wordes sake, or often repetitions, but considereth thy faith, and feruent minde.
* Deut.23.21.
c He speaketh of vowes, which are oppressed by Gods word and serue to his glory.
d Cause not thy selfe to sinne by breaking rashly as they doe which make a vowe to liue vnmarried, and such like.
e That is, before Gods messenger, when he shall examine thy doing: as though thy ignorance should be a full excuse.
a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

this is an euill sickenesse.

3 If a man beget an hundreth children and liue many yeeres, & the dayes of his yeeres be multiplied, and his soule be not [b] satisfied with good things, and he be not [c] buried, I say that an vntimely fruit is better then he.

4 For [d] he commeth into vanitie and goeth into darkenesse: and his name shall be couered with darkenesse.

5 Also he hath not seene the sunne, nor knowen it: therefore this hath more rest then the other.

6 And if hee had liued a thousand yeeres twise tolde, and had seene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the [e] soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] sight of the eye is better then to walke in the lusts: this also is vanity, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is knowen that it is man: and hee cannot striue with him that is [h] stronger then he.

b If he can neuer haue enough.
c As we see oftentimes, that the couetous man either falleth into crimes that deserue death, or is murthered or drowned or hangeth himselfe or such like, and so lacketh the honor of burial, which is the last office of humanitie.
d Meaning, the vntimely fruite whole life did neither profite or hurt any.
e His desire and affection.
f That knoweth to vse his goods wel in the iudgement of men.
g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.
h Meaning, God who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoide the contrary.

SUrely there be many things that increase vanitie: and what auaileth it a man?

2 For who knoweth what is [a] good for man in the life and in the number of the dayes of the life of his vanitie, seeing he maketh them as a *shadow? For who can shewe vnto man what shall be after him vnder the sunne?

3 *A good name is better then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to goe to the house of [c] mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noise of the [d] thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man [e] mad: and the reward destroyeth the heart.

10 The [f] ende of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

a There is no state wherein man can liue to haue perfite quietnes in this life.
* Iob 14. 2. psal. 144. 4.

* Prou. 22. 1.

b He speaketh thus after the iudgment of the flesh, which thinketh death to be the ende of all euils: or els, because that this corporall death is the entring into life euerlasting.
c Where wee may see the hand of God, & learne to examine our liues.

d Which crackle for a while and profite nothing.
e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.
f He noteth their lightenesse, which enterprise a thing, and sodenly leaue it off again.

11 Be not thou of an hastie spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire [g] wisely of this thing.

13 Wisedome is good with an [h] inheritance, and excellent to them that see the sunne.

14 For man shall rest in the shadowe of wisedome, and in the shadow of siluer: but the excellencie of the knowledge of wisedome giueth life to the possessours thereof.

15 Behold the worke of God: for who can make * straight that which he hath made crooked?

16 In the day of wealth be of good cõfort, and in the day of affliction [i] consider: God also hath made this contrary to that, to the intent that man should finde [k] nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his [l] iustice: and there is a wicked man that continueth long in his malice.

18 Bee not thou iust [m] ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be desolate?

19 Be not thou wicked [n] ouermuch, neither be thou foolish: wherfore shouldest thou perish not in thy time?

20 It is good that thou lay hold on [o] this: but yet withdraw not thine hand from [p] that: for he that feareth God, shal come forth of them all.

21 Wisedome shall strengthen the wise man more then ten mightie princes that are in the citie.

22 *Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine [q] heart also to all the words that men speake, lest thou doe heare thy seruant curling thee.

24 For oftentimes also thine heart knoweth that thou likewise hast ‖ cursed others.

25 All this haue I proued by wisdome: I thought I will bee wise, but it went farre from me.

26 It is farre off, what may [r] it bee? and it is a profound deepenesse, who can finde it?

27 I haue compassed about, both I and mine heart to know and to enquire and to search wisedome, and reason, and to know the wickednesse of follie, and the foolishnesse of madnesse,

28 And I finde more bitter then death the woman whose heart is as nets and snares, and her hands as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, sayth the Preacher, this haue I found, seeking one by one to [s] finde the count:

g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisedom is farre more excellent, and may be without riches.
* Chap. 1. 15.
i Consider wherefore God doeth send it, and what may comfort thee.
k That man should be able to controle nothing in his workes.
l Meaning, that cruel tyrants put the godly to death, and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit, all these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou bee not obey them.
* 1 King. 8. 46. 2 chron. 6. 36. prou. 20. 9. 1. iohn 1. 8.
q Exercise them not, neither care for them.
‖ Or, spoken euill of others.
r Meaning, wisdome.
s That is, to come to a conclusion.

30 And

30 And yet my ſoule ſeeketh, but I find it not: I haue found one man of a thouſand: but a woman among them all haue I not found.

31 Onely loe, this haue I found, that God hath made man righteous: but they haue ſought many [r] inuentions.

r And ſo are cauſe of their owne deſtruction.

CHAP. VIII.

2 To obey Princes and Magiſtrates. 17 The workes of God paſſe mans knowledge.

WHo is as the wiſe man? & who knoweth the interpretation of a thing? the wiſedome of a man doeth make his [a] face to ſhine: and the [b] ſtrength of his face ſhall bee changed.

a That is, doth get him fauour and proſperitie.
b Whereas before hee was proud and arrogant he ſhall become humble and meeke.

2 I aduertiſe thee to take heede to the [c] mouth of the King, and to the word of the oth of God.

c That is, that thou obey the King, and keepe the othe that thou haſt made by the ſame cauſe.

3 [d] Haſte not to goe foorth of his ſight: ſtand not in an euill thing: for he will do whatſoeuer pleaſeth him.

d Withdraw not thy ſelfe lightly from the obedience of thy prince.

4 Where the word of the King is, there is power, and who ſhal ſay vnto him, What doeſt thou?

5 He that keepeth the commandement, ſhal know none euil thing, and the heart of the wiſe ſhall know the [e] time and iudgement.

e That is, when time is to obey, and how farre he ſhould obey.

6 For to euery purpoſe there is a time and iudgement, becauſe the [f] miſerie of man is great vpon him.

f Man of himſelfe is miſerable, and therefore ought to do nothing to increaſe the ſame, but to worke all things by wiſedome & counſell.

7 For he knoweth not that which ſhalbe: for who can tell him when it ſhall be?

8 Man is not Lord [g] ouer the ſpirit to retaine the ſpirit: neither hath he power in the day of death, nor deliuerance in the battell, neither ſhall wickednes deliuer the poſſeſſers thereof.

g Man hath no power to ſaue his owne life, and therefore muſt not raſhly caſt himſelfe into danger.

9 All this haue I ſeene, and haue giuen mine heart to euery worke, which is wrought vnder the ſunne, and I ſawe a time that man ruleth ouer man to his owne [h] hurt.

h As commeth oft times to tyrants, and wicked rulers.

10 And likewiſe I ſaw the wicked buried, and [i] they returned, & they that came from the holy [k] place, were yet forgotten in the citie where they had done right: this alſo is vanity.

i That is, others as wicked as they.
k They that feared God, and worſhipped him according as he had appointed.

11 Becauſe ſentence againſt an euil worke is not [l] executed ſpeedily, therefore the heart of the children of men is fully ſet in them to do euill.

l Where iuſtice is delayed, there ſinne reigneth.

12 Though a ſinner doe euill an hundreth times, and God prolongeth his dayes, yet I know that it ſhall be well with them that feare the Lord, and doe reuerence before him.

13 But it ſhal not be well to the wicked, neither ſhall he prolong his dayes: he ſhalbe like a ſhadow, becauſe he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there bee righteous men to whom it commeth according to the [m] worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iuſt:

m Which are puniſhed as though they were wicked, as Chap. 7. 17.

I thought alſo that this is vanitie.

15 And I praiſed ioy: for there is no goodneſſe to man vnder the ſunne, ſaue to [n] eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the ſunne.

n Read Chap. 3. 22.

16 When I applied mine heart to knowe wiſedome, and to beholde the buſineſſe that is done on earth, that neither day nor night the eyes of man take ſleepe,

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the ſunne: for the which man laboureth to ſeeke it, and cannot finde it: yea, and though the wiſe man thinke to know it, he cannot find it.

CHAP. IX.

1 By no outward thing can man know whom God loueth or hateth. 12 No man knoweth his end. 16 Wiſdome excelleth ſtrength.

I Haue ſurely giuen mine heart to all this, and to declare all this, that the iuſt, and the wiſe, and their workes are in the hand of God: and no man knoweth either loue or [a] hatred of all that is before them.

a Meaning, what things he ought to chuſe or refuſe: or man knoweth not by theſe outward things, that is, by proſperitie or aduerſitie, whom God doeth fauor or hate: for hee loueth them aſwell to the wicked as to the godly.

2 All things come alike to all: & the ſame condition is to the iuſt and to the wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an othe.

3 This is euil among all that is done vnder the ſunne, that there is one [b] condition to all, and alſo the heart of the ſonnes of men is full of euil, & madnes is in their hearts whiles they liue, and after that, they goe to the dead.

b In outward things, as riches, and powertie, ſickneſſe and health, there is no difference betweene the godly & the wicked: but the difference is that the godly are aſſured by faith of Gods fauour and aſſiſtance.

4 Surely whoſoeuer is ioyned to all the liuing, there is hope: for it is better to a [c] liuing dog, then to a dead Lyon.

c Hee meeteth the Epicures, and carnall men, which make their belly their god, and had no pleaſure but in this life, wiſhing rather to be an abiect, and bile perſon in this life, then a man of authoritie, and ſo to die, which is meant by the dog and lyon.

5 For the liuing know that they ſhall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Alſo their loue, and their hatred, and their enuie is now periſhed, and they haue no more portion for euer, in all that is done vnder the ſunne.

7 Goe, eat thy bread with ioy, and drinke thy wine with a cheereful heart: for God now [d] accepteth thy workes.

d They flatter themſelues to be in Gods fauour, becauſe they haue all things in abundance.

8 At all times let thy garments be [e] white, and let not oyle be lacking vpon thine head.

e Reioyce, bee merie, and ſpare for no coſt, I bad ſpake the wicked belly gods.

9 †* Reioyce with the wife whome thou haſt loued all the daies of the life of thy vanity, which God hath giuen thee vnder the ſunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou laboureſt vnder the ſunne.

† Ebr. regard the life.
* Chap. 5. 18.

10 And that thine hand ſhall finde to doe, doe it with all thy power: for there is neither

worke,

worke, nor inuention, nor knowledge, nor wisdome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and [f] chance commeth to them all.

12 For neither doth man know his [g] time, but as the fishes, which are taken in an euill net, & as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A little citie and fewe men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisedome: but none remembred this poore man.

16 Then said I, Better is wisedome then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the crie of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnes and wisedome. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish Kings and drunken Princes, 17 And of good Kings and Princes.

DEad flies cause to stinke, and putrifie the oyntment of the Apothecarie: so doeth a little follie him that is in estimation for wisedome, and for glory.

2 The heart of a [a] wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and hee [b] telleth vnto all that he is a foole.

4 If the [c] spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenes pacifieth great sinnes.

5 There is an euill that I haue seene vnder the sunne, as an [d] errour that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the [e] rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 *He that diggeth a pit, shall fall into it, and he that breaketh the hedge, a serpent shall bite him.

9 He that remoueth stones, shal hurt himselfe thereby, and he that cutteth wood, shalbe in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, hee must then put to more [f] strength: but the excellencie to direct a thing is wisedome.

11 If the serpent bite, when hee is not charmed: no better is a babbler.

12 The words of the mouth of a wise man haue grace: but the lippes of a foole deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnesse, and the latter ende of his mouth is wicked madnesse.

14 For the foole multiplieth wordes, saying, Man knoweth not what shall bee: and who can tell him what shall be after him?

15 The labour of the foolish doeth weary him: for he knoweth not to goe into the [g] citie.

16 Woe to thee, O land, when thy King is a [h] childe, and thy princes [i] eate in the morning.

17 Blessed art thou, O land, when thy king is the sonne of [k] nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By slouthfulnes the roofe of the house goeth to decay, & by the idlenesse of the hands, the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauen shal carie the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after many daies thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the [b] cloudes be full, they will powre forth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shalbe.

4 He that obserueth the [d] winde, shall not sowe, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirite, nor how the bones doe grow in the wombe of her that is with childe: so thou knowest not ẏ worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand [e] rest: for thou knowest not whether shall prosper, this or [f] that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though

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f Thus the worldlings say to proue that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.
g That is, he doeth not foresee what shall come.

a So that hee doth all things iustly, whereas the foole doth the contrary.
b By his words he betrayeth himselfe.
c If thy superiour be angry with thee, be thou discreete and not mooued.
d Meaning, that it is an euill thing when they that are in authoritie faile, and do not their duetie.
e They that are rich in wisedome and vertue.
* Psal. 7. 16. prouerb. 26. 27. eccles. 27. 26.

f Without wisedome why attempt a matter taken in hand, cumbreth to his owne hurt.

g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they dispute high matters.
h That is, without wisedome and counsell.
i Are giuen to their lusts and pleasures.
k Meaning, when he is noble for vertue and wisedome, and with the gifts of God.

l Thou canst not worke euill so secretly, but it shall be known.

a That is, be liberall to the poore, & though it seeme to be as a thing bestowed on the sea, yet it shall bring thee profite.
b As the cloudes that are full, powre out raine, so he rich that haue abundance, must distribute it liberally.
c He exhorteth to be liberall while we liue: for after there is no power.
d He that feareth inconueniences, when necessitie requireth, shall neuer doe his duetie.
e Be not weary of well doing.

f That is, both of the louing and vnmeet according to God.

8 Though a man liue many yeeres, and in them all be reioyce, yet he shall remember the dayes of [g] darkenesse, because they are many, all that commeth is vanitie.

[g] That is, of affliction & trouble.

9 [h] Reioyce, O young man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things God will bring thee to iudgement.

[h] He derideth them that set their delight in worldly pleasures, as though God would not call them to an account.

10 Therefore take away [i] griefe out of thine heart, and cause euil [k] to depart from thy flesh: for childhood and youth are vanitie.

[i] To wit, anger, and enuie.

[k] Meaning carnal lusts, whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.

REmember now thy Creator in the dayes of thy youth, whiles the euil dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them:

[a] Before thou come to a continual miserie: for when the cloudes remaine after the raine, mans griefe is increased.

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] cloudes returne after the raine:

3 When the [b] keepers of the house shall tremble, and the [c] strong men shall bow themselues, and the [d] grinders shall cease, because they are few, and they waxe darke that [e] looke out by the windowes:

[b] The hands, which keepe the body.

[c] The legs.

[d] The teeth.

[e] The eyes.

4 And the [f] doores shalbe shut without by the base sound of the [g] grinding, and hee shall rise vp at the voyce of the [h] bird: and all the [i] daughters of singing shalbe abased.

[f] The lips, or mouth.

[g] When the chawes shall seeme open and not be able to chew any more.

[h] He shall not be able to sleepe.

[i] That is, the winde-pipes, or the eares shall be deafe and not able to heare singing.

5 Also they shalbe afraid of the [k] hie thing, and feare shall be in [l] the way, and the almond tree shall [m] florish, and the [n] grashopper shalbe a burden, and concupiscence shall bee driuen away: for man goeth to the house of his age, and the mourners goe about in the streete.

[k] To climbe hie because of their weaknesse, or they stoope down, as though they were afraid lest any thing should hit them.

[l] They shall tremble as they goe, as though they were afraid.

[m] Their heads shalbe as white as the blossomes of an almondtree.

[n] They shall be able to beare nothing.

6 Whiles the [o] siluer coard is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] cisterne:

[o] Meaning, the marrow of the backe bone, and the sinewes.

[p] The little skin that couereth the braine, which is in colour like gold.

[q] That is, the veines.

[r] Meaning the liuer.

7 And dust returne to the earth as it was, and the [u] spirit returne to God that gaue it.

[s] Which is the head.

[t] That is, the heart, out of the which the braine draweth the powers of life.

[u] The soule incontinently either goeth to ioy or torment, and sleepeth not as the wicked imagine.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched foorth, and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, euen the words of trueth.

11 The words of the wise are like goads, and like nailes [x] fastened by the masters of the assemblies, which are giuen by one [y] pastour.

[x] Which are well applied by the ministers, whom he calleth masters.

[y] That is, by, or learned by him.

12 And of other things besides these, my sonne, take thou heed: for there is none end in making many [z] bookes, and much reading is a wearinesse of the flesh.

[z] These things cannot bee comprehended in bookes, but God must instruct thy heart, that thou mayest onely know what is the true felicitie, and the way thereunto is to feare God.

13 Let vs heare the end of all: feare God and keepe his commandements: for this is the whole duetie of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

An [†] excellent Song which was Salomons.

[†] Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made, as is mentioned 1. King. 4. 32.

THE ARGVMENT.

IN this Song Salomon by most sweet and comfortable allegories and parables describeth the perfit loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites, wherewith hee doeth enrich her of his pure bountie and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to bee more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

[a] This is spoken in the person of the Church, or of the faithfull soule inflamed in the desire of Christ, whom she loueth.

LEt [a] him kisse mee with the kisses of his mouth: for thy loue is better then wine.

[b] The feeling of thy great benefites.

2 Because of the [b] sauor of thy good ointments, thy name is as an ointment powred out: therefore the [c] virgins loue thee.

[c] They that are pure in heart and conuersation.

3 [d] Draw me: we will runne after thee: the King hath brought me into his [e] chambers: we will reioyce and bee glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

[d] The faithfull confesse that they cannot come to Christ, except they be drawen.

[e] Secret and inner places.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tents of [g] Kedar, and

[f] The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.

[g] Kedar was Ismaels sonne, of whom came the Arabians that dwelt in tents.

as the [h] curtaines of Salomon.

5 Regard yee mee not because I am [i] blacke: for the [k] sunne hath looked vpon me. The [l] sonnes of my mother were angry against mee: they made mee the keeper of the vines: but I [m] kept not mine owne vine.

6 Shew me, [n] O thou, whome my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flocks of [o] thy companions?

7 If thou know not, O thou the faireſt among women, get thee forth by the steps of the flocke, and feed thy kids by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the [q] charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with studdes of siluer.

11 [r] Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a budle of myrrhe vnto me: he shall lie betweene my [s] breasts.

13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.

14 My loue, beholde, thou art [t] faire: beholde, thou art faire: thine eyes are like the doues.

15 My welbeloued, behold, thou art faire, and pleasant: also our [u] bed is greene.

16 The beames of our house are cedars, our rafters are of firre.

h Which within were all set with precious stones & iewels.
i Contemned not the Church by the outward appearance.
k The corruption of nature through sinne and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse feeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set forth their owne dreames in stead of thy doctrine.
p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastors to learne.
q For thy spirituall beautie and excellencie there was no worldly treasure to be compared vnto thee.
r The Church confesseth that she is admitted to the company of Christ.
s He shall be most neare vnto me.
t Christ accepteth his Church and commendeth her beautie.
u That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 Shee is compared to the doue, 15 And the enemies to the foxes.

I Am the rose of the fielde, and the lilie of the valleys.

2 Like a lilie among the thornes, so is my [a] loue among the daughters.

3 [b] Like the apple tree among the trees of the forrest, so is my welbeloued among the sonnes of men: vnder his shadow had I delight, and sate downe: and his fruit was sweet vnto my mouth.

4 He brought me into the wine cellar, and loue was his baner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doeth embrace me.

7 [c] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue, vntill she please.

8 [d] It is the voyce of my welbeloued: beholde, he commeth leaping by the mountaines, and skipping by the hilles.

9 My welbeloued is like a roe, or a young hart: loe, hee [e] standeth behinde our wall, looking forth of the windowes, shewing himselfe through the [f] grates.

10 My welbeloued spake, and said vnto me, Arise, my loue, my faire one, and come thy way.

11 For beholde, [g] winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birdes is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her young figges: and the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the [h] holes of the rocke, in the secret places of the staires, shew me thy sight, let mee heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take vs the foxes, the [i] little foxes, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lilies,

17 Until the day breake, and the shadowes flee away: returne, my welbeloued, and bee like a [k] roe, or a young hart vpon the mountaines of Bether.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great loue toward her husband, but her weakenesse faileth her, and therefore she desireth to be comforted, and seeketh it.
c Christ charmeth them which must liue in the Church, as is there by a solemne othe, that they trouble not the quietnesse thereof.
d This is spoken of Christ, who tooke vpon him our nature and came to helpe his Church.
e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.
f So that we cannot haue full knowledge of him in this life.
g That is, sinne and errour is driuen backe by the comming of Christ, which is here described by the spring time, when all things flourish.
h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.
i Suppresse the heretikes whiles they are yong, that is, when they begin to shew their malice and destroy the vine of the Lord.
k The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP. III.

1 The Church desireth to bee ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernes.

IN my bed by [a] night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise therefore now, and go about in the city, by the streetes and by the open places, and will [b] seeke him that my soule loueth: I sought him, but I found him not.

3 The [c] watchmen that went about the citie, found me: to whom I said, Haue you seene him, whom my soule loueth?

4 When I had past a litle from them, then I found him whom my soule loued: I tooke hold on him and left him not, til I had brought him vnto my mothers house into the chamber of her that conceiued me.

5 [d] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue vntill she please.

6 Who is she that commeth vp out of the [e] wildernesse, like pillars of smoke perfumed with myrrhe and incense, and with all the [†] spices of the merchant?

7 Behold his [f] bed which is Salomons: threescore strong men are round about it, of the valiant men of Israel.

8 They all handle the sworde, and are expert

a The Church by night, that is, in troubles seeketh to Christ, but is not incontinently heard.
b Shewing that although we be not heard at the first, yet we must still continue in prayer till wee feele comfort.
c Which declareth, that wee must seeke vnto all, of whom we hope to haue any succour.
d Reade Chap. 2, 7.
e This is referred to the Church of Israel, which was led by the wildernes fourtie yeeres.
† Hebr. powder.
f By the bed is meant the Temple, which Salomon made.

expert in warre, euery one hath his sword vpon his thigh for the feare in the night.

9 King Salomon hath made him a palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, and the pauement thereof of golde, the hangings thereof of purple, whose mids was paued with the loue of the daughters of Ierusalem.

11 Come forth, ye [h] daughters of Zion, and behold the King Salomon with the crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnesse of his heart.

h All ye, that are of the number of the faithfull.

i Christ become man, was crowned by the loue of God with the glorious crowne of his diuinitie.

CHAP. IIII.

1 The praises of the Church. 7 She is without blemish in his sight. 8 The loue of Christ towards her.

BEhold, thou art [a] faire, my loue: behold, thou art faire: thine eyes are like the doues: among thy lockes [b] thine haire is like the [b] flocke of goats, which looke downe from the mountaine of Gilead.

a Because Christ delighteth in his Church, he commendeth all that is in her.

* Chap. 6. 4.

b He hath respect to the multitude of the faithfull, which are many in number.

2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of scarlet, and thy talke is comely: thy temples are within thy lockes as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thousand shields hang therein, and all the targets of the strong men.

5 Thy two [c] breasts are as two yong roes that are twinnes, feeding among the lilies.

c Wherein are knowledge, and zeale, two precious iewels.

6 Vntill the day breake, and the shadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the top of Amanah, from the top of Shenir, and Hermon, from the dennes of the lyons, and from the mountaines of the leopards.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

9 Thy [e] sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, and with a chaine of thy necke.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.

f In that hee made his Church beautifull and rich, he loued his gifts in her.

10 Thy sister, my spouse, how faire is thy loue: how much better is thy loue then wine? and the sauour of thine ointments then all spices?

11 Thy [g] lips, my spouse, drop as hony combes: hony and milk are vnder thy tongue, and the sauour of thy garments is as the sauour of Lebanon.

g Because of thy confessions and thanksgiuings.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

14 Euen spikenard and saffron, calamus, and cynamom with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the flowings of Lebanon.

h The Church confesseth that all her glory and beauty is of Christ, who is the true fountaine of all grace.

16 Arise, O [i] North, and come, O South, and blow on my garden, that the spices thereof may flowe out: let my welbeloued come to his garden, and eate his pleasant fruit.

i Sathan, enemie to Christ and his members, by the North and South wind.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 She praiseth Christ her husband.

I Am come into my [a] garden, my sister, my spouse: I haue gathered my myrrhe with my spice: I haue eaten mine honie combe with mine honie, I haue dranke my wine with my milke: eat, O friends, drinke, and make you merrie, O welbeloued.

a The garden signifieth the kingdome of Christ where he prepareth for his elect.

2 [b] I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is full of dew, & my locks with the drops of the [c] night.

b The spouse signifieth the troubles which the cares of worldly things, which is meant by sleeping.

c Declaring the long patience of the Lord towards sinners.

3 I haue put off my [d] coate, how shall I put it on? I haue washed my feete, how shall I defile them?

d The spouse confesseth her nakednesse, and that often times she hath neglected to seeke that she is once more cleane, she remembreth not to defile her selfe again.

4 My welbeloued put in his hand by the hole of the doore, and [e] mine heart was affectioned toward him.

e The spouse which should be ashamed of Christs sharpe reproofes, is thereby the more prouoked to loue him with more good will.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my [f] fingers pure myrrhe vpon the handles of the barre.

f Their are the false teachers which pretend the conuersion of the world with their traditions.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The [g] watchmen that went about the citie, found mee: they smote me and wounded me: the watchmen of the walls tooke away my vaile from me.

g Some of them hated me, some gaue me good counsell, as the faithfull teachers vse to do, and Ierusalem, that they should direct me to Christ.

8 I charge you, [h] O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

h The Church confesseth that all the true fountaine of all grace.

i Christ calleth her, and to powre the graces of his Spirit vpon her, which Spirit is meant by the North and South wind.

9 [i] O thou fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [k] head is as fine golde, his lockes curled, and blacke as a rauen.

k Christ perfect God and man.

12 His eyes are like doues vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and

as ſweet flowers, and his lips like lilies dropping downe pure myrrhe.

Ebr. Tarſhiſh.

14 His hands as rings of gold ſet with the †chryſolite, his belly like white yuorie couered with ſaphires.

15 His legges are as pillars of marble, ſet vpon ſockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as ſweete things, and he is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ieruſalem.

k Hearing of the excellencie of Chriſt the faithfull deſire to know how to finde him.

17 [k] O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aſide, that we may ſeeke him with thee?

CHAP. VI.

2 The Church aſſureth her ſelfe of the loue of Chriſt. 3 The praiſes of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his [a] garden to the beds of ſpices, to feed in the gardens, and to gather lilies.

a That is, is conuerſant here in earth among men.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

b Which was a faire and ſtrong citie, 1. King. 14. 17.

3 Thou art beautifull my loue, as [b] Tirzah, comely as Ieruſalem, terrible as an armie with banners.

c This declareth the exceeding loue of Chriſt toward his Church. [a] Chap. 4. 1.

4 [c] Turne away thine eyes from mee: for they ouercome me: *thine haire is like a flocke of goats, which looke downe from Gilead.

5 Thy teeth are like a flocke of ſheepe, which goe vp from the waſhing, which euery one bring out twinnes, and none is barren among them,

6 Thy temples are within thy lockes as a piece of a pomegranate.

d Meaning, that the gifts are infinite which Chriſt grueth to his Church: or that his faithfull are many in number.

7 There are [d] threeſcore Queenes and foureſcore concubines, and of the damſels without number.

e He ſheweth that the beginning of the Church was ſmall, but that it grew vp to a great multitude.

8 But my doue is alone, and my vndefiled, ſhee is the onely daughter of her mother, and ſhee is deare to her that bare her: the daughters haue ſeene her and counted her bleſſed, euen the Queenes and the concubines, and they haue praiſed her.

f He went downe into the Synagogue to ſee what fruits came of the Law, and the Prophets. g I found nothing but rebellion. h I runne as ſwift as the nobles of my people in their chaiers. i O ye people of Ieruſalem: for Ieruſalem was called Shalem, which ſignifieth peace.

9 [e] Who is ſhee that looketh forth as the morning, faire as the moone, pure as the ſunne, terrible as an armie with banners!

10 I went downe to the [f] garden of nuts, to ſee the fruits of the valley, to ſee if the vine budded, and if the pomegranates flouriſhed.

11 [g] I knew nothing, my ſoule ſet me [h] as the charets of my noble people.

12 Returne, returne, O [i] Shulamite, returne: returne that we may behold thee. What ſhal you ſee in the Shulamite, but as the companie of an armie?

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is aſſured of Chriſt's loue towards her.

HOw beautifull are thy [a] goings with ſhooes, O princes daughter! the ioynts of thy thighs are like iewels: the worke of the hand of a cunning workman.

a He deſcribeth the comely beautie of the Church in euery part, which is to be vnderſtood ſpiritually.

2 Thy nauel is as a round cuppe that wanteth not liquor: thy belly is as an heape of wheate compaſſed about with lilies.

b Reade Chap. 4. 5.

3 [b] Thy two breaſtes are as two young roes that are twinnes.

4 Thy necke is like a towre of yuorie, thine eyes are like the fiſhpooles in Heſhbon by the gate of Bath-rabbim: thy noſe is as the towre of Lebanon, that looketh toward Damaſcus.

5 Thine head vpon thee is as ſcarlet, and the buſh of thine head like purple: the King is tied [c] in the ‖ rafters.

c He deſireth to come neere thee and to be in the companie. ‖ Or, galeries.

6 How faire art thou, and how pleaſant art thou, O my loue, in pleaſures!

7 This thy ſtature is like a palme tree, and thy breſts like cluſters.

8 I ſaid, I will goe vp into the palme tree, I will take hold of her boughs: thy breaſtes ſhall now be like the cluſters of the vine: and the ſauour of thy noſe like apples.

9 And the roofe of thy mouth like good wine, which goeth ſtraight to my welbeloued, and cauſeth the lips of the ancient to ſpeake.

d This the ſpouſe ſpeaketh.

10 [d] I am my welbeloueds, and his deſire is toward me.

11 Come, my welbeloued, let vs goe forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs ſee if the [e] vine flouriſh, whether it hath budded the ſmal grape, or whether the pomegranates flouriſh: there will I giue thee my loue.

e If the people that are called to Chriſt, bring forth any fruit.

13 The mandrakes haue giuen a ſmel, and in our gates are all ſweet things, new and old: my welbeloued, I haue kept them for thee.

CHAP. VIII.

1 The Church wil be taught by Chriſt. 3 She is vpholden by him. 6 The vehement loue wherwith Chriſt loueth her. 11 She is the vine that bringeth forth fruit to the Spirituall Salomon, which is Ieſus Chriſt.

OH [a] that thou wereſt as my brother that ſucked the breſts of my mother: I would finde thee without, I would kiſſe thee, then they ſhould not deſpiſe ‖ thee.

a The Church called of the Gentiles, ſpeaketh thus to the Church of Ieruſalem. ‖ Or, me.

2 I will leade thee and bring thee into my mothers houſe: there thou ſhalt teach me: and I will cauſe thee to drinke ſpiced wine, and new wine of the pomegranate.

b Reade Chap. 2. 6.

3 [b] His left hand ſhalbe vnder mine head, and his right hand ſhall embrace me.

c Reade Chap. 3. 5.

4 [c] I charge you, O daughters of Ieruſalem, that you ſtirre not vp, nor wake my loue, vntill ſhe pleaſe.

5 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raiſed thee vp vnder an apple tree: there thy

thy mother conceiued thee: there shee conceiued that bare thee.

d The spouse desireth Christ to be ioyned in perpetuall loue with him.

6 d Set me as a seale on thine heart, and as a signet vpon thine arme: for loue is strong as death: ielousie is cruel as the graue: the coles thereof are fiery coles, and a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: if a man should giue all the substance of his house for loue, they would greatly contemne it.

e The Iewish Church speaketh this of the Church of the Gentiles.

8 e We haue a little sister, and shee hath no breasts: what shall we doe for our sister when she shalbe spoken for?

f If shee be sure & fast, she is meet for the husband to dwell in.

9 f If shee be a wall, wee will build vpon her a siluer palace: and if she be a doore, we will keepe her in with boards of Cedar.

10 g I am a wal, & my brests are as towres: then was I in his eyes as one y findeth peace.

g The Church promiseth to be sure and constant.

11 h Salomon had a vine in Baal-hamon: hee gaue the vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand pieces of siluer.

h This is the vineyard of the Lord spoken of Matth. 21.

12 But my vineyard which is mine, is before mee: to thee, O Salomon, appertaineth a thousand pieces of siluer, and two hundreth to them that keepe the fruit thereof.

i Christ who in his Church whose voice faithfull hear

13 O thou that dwellest in the i gardens, the companions hearken vnto thy voice: cause me to heare it.

k The Church desireth Christ that if he be from them, that he would haste to help in their trou

14 O my welbeloued, k flee away, and bee like vnto the Roe, or to the young Hart vpon the mountaines of spices.

Isaiah.

The Argument.

God, according to his promise, Deut. 18. 15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not only to declare to the people the things to come, whereof they had a special reuelation, but also to interpret & declare the Law, to apply particularly the doctrine conteined briefly therein, to the vtilitie and profit of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Law they had respect to three things, which were the ground of their doctrine: First, to the doctrine conteined briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Wherunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moses, and set forth more liuely Iesus Christ, in whom this couenant of reconciliation was made. In all these things Esaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as hee saw that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promise of the Messiah, his office, and his kingdome. And also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as most principall points conteined in his Bookes, and a gathering of his sermons that he preached. Which after certaine dayes that they had stood vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isai. 8. 1. and Habak. 2. 2.) the Priestes tooke it downe, and reserued it among the registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, he was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more than 40 yeeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law hee was (as the Ebrewes write) and of whom he was put to death. And in reading the Prophets, this one thing among other is to be obserued, that they speake of things to come, as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reuealed them to his Prophets.

Chap. I.

Isaiah reproueth the Iewes of their ingratitude and stubburnesse, that neither for benefits nor punishment would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 18 Heer prophesieth of the destruction of Ierusalem, and end of the restitution thereof.

a That is, the reuelation or prophecie which was one of the two meanes, whereby God declared himselfe to his seruants in old time, as Num. 12. 6. and therefore the Prophets were called Seers. 1. Sam. 9. 9.

THE a vision of Esaiah, the sonne of Amoz, which he saw b concerning Iudah and Ierusalem in the dayes of Vzziah, Iotham, Ahaz and Hezekiah Kings of Iudah.

b Esaiah was chiefly sent to Iudah & Ierusalem, but also to warning other nations also.

c Called with Osee, Amos, Micah, Ioel, Ionah, and some part of Nahum from Chap. 14. vnto Chap. 37. and 2. Chron. from Chap. 25. vnto Chap. 33.

2 Heare, O heauens, and hearken, O earth: for the Lord hath sayd, I haue nourished and brought vp children, but they haue rebelled against me.

3 The d Ore knoweth his owner, and the Asse his masters cribbe: but Israel hath not knowen: my people hath not vnderstood.

d Beasts are obedient and insensible, but be talking, dumbe creatures, were made prompt to obey God. Deut. 32. 1.

4 Ah, sinfull nation, a people laden with iniquitie, a seede of the wicked, corrupt children: they haue forsaken the Lord: they

e He declareth his great mercies toward the Iewes, which they requite with ingratitude.

f The most brute and vnreasonable beasts acknowledge their maisters, then vngratefull men of whom they haue receiued benefites without comparison: euen wicked as were their fathers, but vtterly corrupt, and infected others.

haue prouoked the [h] Holy one of Iſrael to anger: they are gone backward.

5 Wherefore ſhould yee be [i] ſmitten any more? for yee fall away more and more: the whole [k] head is ſicke, and the whole heart is heauie.

6 From the [l] ſole of the foot vnto the head, there is nothing whole therein, but wounds, and ſwelling, and ſores full of corruption: they haue not beene wrapped, [m] nor bound vp, nor mollified with oyle.

7 Your land is waſte: your cities are burnt with fire: ſtrangers deuoure your land in your preſence, and it is deſolate like the ouerthrow [n] of ſtrangers.

8 And the daughter of [o] Zion ſhal remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a beſieged citie.

9 Except the Lord of hoſtes [p] had reſerued vnto vs, euen a ſmall remnant: wee ſhould haue bene [q] as Sodom, and ſhould haue bene like vnto Gomorah.

10 Heare the word of the Lord, O [r] princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your ſacrifices, ſayeth the Lord? I am full of the burnt offerings of rammes, and of the fatte of fed beaſtes: and I [s] deſire not the blood of bullockes, nor of lambes, nor of goates.

12 When ye come to appeare before me, who required this of your hands to tread in my courts?

13 Bring no more oblations [t] in vaine: incenſe is an abomination vnto mee: I cannot ſuffer your newe moones, nor Sabbaths, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies.

14 My ſoule hateth your [u] newe moones and your appointed feaſtes: they are a burden vnto me: and I am wearie to beare them.

15 And when you ſhall ſtretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full [x] of blood.

16 [y] Waſh you, make you cleane: take away the euill of your works from before mine eyes: ceaſe to doe euill.

17 Learne to [z] doe wel: ſeeke iudgement, relieue the oppreſſed: iudge the fatherleſſe and defend the widow.

18 Come now, [a] and let vs reaſon together, ſaith the Lord: though your ſinnes were as crimſin, they ſhalbe made [b] white as ſnow: though they were red like ſcarlet, they ſhall be as wooll:

19 If ye [c] conſent and obey, yee ſhall eate the good things of the land.

20 But if yee refuſe and be rebellious, yee ſhalbe deuoured with the ſword: for the mouth of the Lord hath ſpoken it.

21 How is the [d] faithfull citie become an harlot? it was full of iudgement, and iuſtice lodged therein, but nowe [e] they are murtherers.

22 Thy [f] ſiluer is become droſſe: thy wine is mixt with water.

23 Thy princes are rebellious and companions of [g] theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherleſſe, neither doth the widowes cauſe come before them.

24 Therefore ſaith the Lord God of hoſts, the [h] Mightie one of Iſrael, Ah, I will [i] eaſe mee of mine aduerſaries, and auenge mee of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy droſſe, till it [k] bee pure, and take away all thy tinne.

26 [l] And I will reſtore thy iudges as at the firſt, and thy counſellers as at the beginning: afterward ſhalt thou bee called a citie of righteouſneſſe, and a faithfull citie.

27 Zion ſhall bee redeemed in iudgement, and they that returne in her, in [m] iuſtice.

28 And the [n] deſtruction of the tranſgreſſors and of the ſinners ſhall bee together: and they that forſake the Lord, ſhall be conſumed.

29 For they ſhall bee confounded for the [o] oakes, which ye haue deſired, and ye ſhall bee aſhamed of the gardens, that yee haue choſen.

30 For ye ſhall be as an oake, whoſe leafe fadeth: and as a garden that hath no water.

31 And the ſtrong ſhall bee as [p] towe, and the maker thereof as a ſparke: and they ſhall both burne together, and none ſhall quench them.

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that is, him ſanctifieth

that anaileth ſeeke to a- you by pu- ment, ſeeing more I cor- you, the ye rebel- by naming whole parts body, he ſtieth, that e was no of the whole le of the es free from rods.

Euery part of body, as wel leaſt as the eſt was ued.

Their plagues ſo grieuous, they were rable, and they would repent.

Meaning, of that dwell off, which, ule they for no an- ge of that h remai- deſtroy all e them.

That is, Je- ſem.

Becauſe thae if euer haue urch to call his Name.

That is, all ued.

That for ices deſer- ll to be de- en as they odom, ſaue God of his e reſerued le number, ſom. 3.22.

Though God mainded ſacrifices time, as and exerci- f their faith: becauſe the e had not nor repen- , God ſpea- them, as l. 50.13. Ier. Amos 5.21 ah. 6.7.

Without faith repen- e.

Vaine ſacrifi- offered in ewe moones feaſtes: he eemeth by hypo- es, which e to pleaſe with cere- ies, and they ſelues are voyde of faith and mercy. x Yee ſheweth, that where men bee in couetouſneſſe, deceite, crueltie, and extortion which is meaned by blood, there will ſhewe his anger, and not accept them, though they ſeeme neuer ſo holy, Chapter 59. 3. y By this outward waſhing, he meaneth the Spirituall reforming the Iewes to repent and amend their liues. z This kinde of ſpeaking by the ſecond Table, the Scriptures vſe in many places againſt the hypocrites, who pretend moſt holineſſe and religion in words, but when their charitie and loue toward their brethren ſhould appeare, they declare that they haue no faith nor religion.

a To know if I doe accuſe you without cauſe.

b Leſt ſinners ſhould pretend any rigour on Gods part, he onely willeth them to be pure in heart, and he will forgiue all their ſinnes, were they neuer ſo many or great.

c He ſheweth, that whatſoeuer aduerſitie man endureth, it ought to be attributed to his owne incredulitie and diſobedience.

d That is, Ieruſalem, which had promiſed fidelitie vnto me, as a wife to her huſband.

e Giuen to couetouſneſſe and extortion, which be ſignified before by blood, Verſe 15.

f Whatſoeuer was pure in thee before, is now corrupt, though thou haue an outward ſhew.

g That is, they maintaine the wicked and the extortioners, and not onely do not punish them, but are themſelues ſuch.

h When God will ſhew himſelfe mercifull to his Church, he calleth himſelf, The holy one of Iſrael: but when he hath to doe with his enemies, he is called Mightie, as againſt whom no power is able to reſiſt.

i I will take vengeance of mine aduerſaries the Iewes, and ſo ſatiſfie my deſire by punishing them. Which thing yet he doth with a griefe becauſe of his Couenant.

k Leſt the faithfull among them ſhould bee ouercome with this threatning, hee addeth this conſolation. l It is onely the worke of God to purifie the heart of man, which thing hee doeth because of his promiſe made concerning the ſaluation of his Church. m By iuſtice ſignifieth Gods faithfull promiſe which is the cauſe of the deliuerance of his Church. n The wicked ſhall not bee partakers of Gods promiſe, Pſalm. 92.9. o That is, the trees moſt pleaſant [illegible] where per contra idolatrie, which [illegible] Deuteronom. 12. p The falſe god, wherein yee put your [illegible] ſhall bee conſumed as eaſily as a piece of towe.

CHAP. II.

1 The Church ſhall bee reſtored by Chriſt, and the Gentiles called. 6 The puniſhment of the rebellious and obſtinate.

THe word that Iſaiah the ſonne of Amoz ſaw vpon Iuda and Ieruſalem.

2 * It [a] shall be in the last dayes, that the mountaine of the house of the Lord shalbe prepared in the top of the mountaines, and [b] shall be exalted aboue the hilles, and all nations shal [c] flow vnto it.

3 And many people shall goe, and say, Come, and let vs goe vp to [d] the mountaine of the Lord, to the house of the God of Iaakob, and he will teach vs his wayes, and wee will walke in his paths: for the * [e] Law shall goe foorth of Zion, and the word of the Lord from [f] Jerusalem,

4 And [g] he shall iudge among the nations, and [h] rebuke many people: they shall [i] breake their swordes also into mattockes, and their speares into sithes: nation shall not lift vp a sword against nation, neither shall they learne [k] to fight any more.

5 O house of Iaakob, come ye, and let vs [l] walke in the light of the Lord.

6 Surely thou [m] hast forsaken thy people, the house of Iaakob, because they are [n] full of the East maners, and are Sorcerers as the Philistims, [o] and abound with strange children.

7 Their land also was full of [p] siluer and golde, and there was none ende of their treasures: and their land was full of horses, and their charets were infinite.

8 Their land also was full of idoles: they worshipped the worke of their owne handes, which their owne fingers haue made.

9 And a man bowed himselfe, and a man [q] humbled himselfe: therefore [r] spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his maiestie.

11 The high looke of [s] man shall be humbled, and the loftinesse of men shall be abased, and the Lorde [t] only shall be exalted in [u] that day.

12 For the day of the Lord of hostes is vpon all the proude and haughtie, and vpon all that is exalted, and it shalbe made lowe,

13 Euen vpon all the cedars of Lebanon, that are high and exalted, and vpon all the okes of Bashan,

14 And vpon all the high [x] mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery high tower, and vpon euery strong wall,

16 And vpon [y] all the shippes of Tarshish, and vpon all pleasant pictures.

17 And the haughtinesse of men shall be brought low, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles will he vtterly destroy.

19 Then they shall goe * into the holes of the rocks, and into the caues of the earth, from before the feare of the Lord, and from the glory of his maiestie, when he shal arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselues to worship them) [x] to the mowles and to the backes,

21 To goe into the holes of the rockes, and into the tops of the ragged rockes, from before the feare of the Lord, and from the glorie of his maiestie, when hee shall arise to destroy the earth.

22 Cease you from the man whose [y] breath is in his nostrils: for wherein is hee to be esteemed.

CHAP. III.

1 *For the sinne of the people God will take away the wise men, and giue them foolish princes.* 14 *The couetousnesse of the gouernours.* 16 *The pride of the women.*

FOr loe, the Lord God of hostes will take away from Jerusalem and from Judah the stay [a] and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, [b] the Iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counseller, and the cunning artificer, and [c] the eloquent man.

4 And I wil appoint [d] children to be their Princes, and babes shall rule ouer them.

5 The people shalbe [e] oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall [f] take holde of his brother of the house of his father, and say, Thou hast clothing: thou shalt be our prince, and let this fall be vnder thine hand:

7 In that day hee shall [g] sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Jerusalem is fallen, and Judah is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glory.

9 The [h] triall of their countenance testifieth against them, yea, they declare their sinnes, as Sodome, they hide them not. Woe

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* Micah 4.1.
a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.
b In an eminent place to be seene and discerned.
c When the kingdome of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.
d Alluding to mount Zion, where the visible Church then was.
* Micah 4.2.
e Meaning, the whole doctrine of saluation.
f This was accomplished, when the Gospel was first preached in Jerusalem and from thence went through all the world.
g The Lord, which is Christ shall haue all power giuen him.
h That they may acknowledge their sinnes and turne to him.
i Hee sheweth the fruit of the peace, which the Gospel should bring: to wit, that men should doe good one to another, whereas before they were enemies.
k He speaketh not against the vse of weapons and lawfull war, but sheweth how the hearts of the godly shalbe affected one toward another: which peace and loue doth begin and grow in this life, but shalbe perfected, when we are ioyned with our head Christ Jesus.
l Seeing the Gentiles will be so ready, make you haste & shew the way to walke vnto the Lord.
m The Prophet seeing the vaine hope that the Iewes would conceiue, complaineth to God, as though he had vtterly forsaken them for their sinnes.
n Full of the superstitions that reigned chiefly in the East parts.
o They altogether giue themselues to the fashions of other nations.
p The Prophet first condemneth and inueigheth against the couetousnesse, and chiefly their vaine trust in worldly meanes.
q He setteth the nature of the idolaters, which are neuer fulfilled in their superstition.
r Thus the Prophet speaketh, being inflamed with the zeale of Gods glory, and that he might terrifie them with Gods iudgements.
s Meaning, whome as God hath begun to execute his iudgements.
t By high trees and mountaines are meant them that are proud and lofty, and thinke themselues mighty in this world.
u He considereth their confidence, which they had in strong holds, in their riches, in their shipping, in pleasures, with mens minds became effeminate.
* Hose. 10.8. luke 23.30. reuel. 6.15. and 9.6.
x They shall cast them into most vile and filthie places, when they perceiue that they are not able to helpe them.
y Cast off your vaine confidence of man, whose life is so frayle, that if his nose be stopped, he is dead, and consider that you haue to do with God.

a Because they trusted in their abundance and prosperitie, he sheweth that they should be taken from them.
b The temporall gouernour and the minister.
c By these he meaneth that God would take away euery thing that were in any estimation, and wherein they had any occasion to boast themselues.
d Not onely for age, but in wit, maners, knowledge and strength.
e For lacke of good regiment and order.
f He sheweth that this plague shalbe so horrible, that contrary to the common manner of men, which by nature are ambitious, none shall be found able, or willing to be their gouernour.
g Feare shall cause them to forsweare himselfe, then to take such a dangerous charge vpon him.
h When God shall examine

their workes how euen they now set an impudent face, hee shall shew their impietie in their forehead.

be vnto their soules: for they haue rewarded euill vnto themselues.

10 [i] Say yee, Surely it shall be well with the iust: for they shall eate the fruite of their workes.

11 Woe be to the wicked, it shall be euill with him: for the reward of his hands shalbe giuen him.

12 [k] Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lorde standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the [l] Ancients of his people, and the princes thereof: for ye haue eaten vp the vineyard: the spoile of the poore is in your houses.

15 What haue ye to doe, that ye beate my people to pieces, [m] and grinde the faces of the poore, sayth the Lord, euen the Lorde of hostes?

16 The Lorde also sayth, [n] Because the daughters of Zion are hautie, and walke with [o] stretched out neckes, and with [p] wandring eyes, walking and [q] minsing as they goe, and making a [r] tinckling with their feete,

17 Therefore shall the Lorde make the heads of the daughters of Zion balde, and the Lord shall discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the kalles, and the round tyres.

19 The sweete balles, and the bracelets, and the bounets,

20 The tyres of the head, and the sloppes, and the headbands, and the tablets, and the earerings,

21 The rings, and the mufflers,

22 The costly apparell, and the vailes, and the wimples, and the crisping pinnes,

23 And the glasses, and the fine linen, and the hoods and the [s] lawnes.

24 And in steade of sweete sauour, there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackecloth, and burning in stead of beautie.

25 Thy men [t] shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and shee, being desolate, shall sit vpon the ground.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

AND in that day shall [a] seuen women take holde of one man, saying, We will eate our owne bread, and wee will weare our owne garments: only [b] let vs be called by thy name, and take away our [c] reproch.

2 In that day shall the [d] bud of the Lorde be beautifull and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then hee that shall be left in Zion, and he that shall remaine in Ierusalem, shalbe called holy, and euery one shall bee [e] written among the liuing in Ierusalem,

4 When the Lord shall wash the filthines of the daughters of Zion, and purge the [f] blood of Ierusalem out of the middes thereof by the spirit of [g] iudgement, and by the spirit of burning.

5 And the Lorde shall create vpon euery place of mount Zion, and vpon the assemblies thereof, [h] a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the [i] glory shall be a defence.

6 And a couering shall be for a shadow in the day for the heate, and a place of refuge and a couert for the storme [k] and for the raine.

CHAP. V.

1 Vnder the similitude of the vine he describeth the state of the people. 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

NOw will [a] I sing to my [b] beloued a song of my beloued to his vineyard. [*] My beloued had a [c] vineyard in a very fruitfull hill,

2 And he hedged it, and gathered out the stones of it, and hee planted it with the best plants, [d] and hee built a tower in the middes thereof, and made a wine [e] presse therein: then hee looked that it should bring forth grapes: but it brought [f] forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem, and men of Iudah, iudge, I pray you, [g] betweene me, and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And now I will tell you what I will doe to my vineyard: I [h] will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briars and thornes shall growe vp: I will also command the cloudes that they raine no raine vpon it.

7 ¶ Surely the vineyard of the Lord of hostes

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be the head to many women, and they contrary to womanly shamefastnesse shall seeke vnto men, and offer themselues to any condition.

cruelties, extortion, auarice, and all wickednesse. [g] When things shall be redressed that were amisse. [h] He answereth to the pillar of the cloude, Exod. 13. 21. meaning, that Gods fauour and protection should appeare in euery place. [i] The faithfull are called the glory of God, because his image and tokens of his grace shine in them. [k] God promiseth to be the defence of his Church against all troubles and dangers.

[a] Be ye that are fully assured that God will defend you in the midst of these troubles.

[b] Because the wicked people were more addicted to their princes, then to the commandements of God, he sheweth that hee would giue them such princes, by whome they should haue no helpe, but that should be manifest tokens of his wrath, because they should be proles and effeminate.

[c] Meaning, that the rulers and gouernors had destroyed his Church, and not deserued it according to their office.

[d] That is, ye vse all cruelty against them.

[e] He menaceth the people, because of the arrogancy and pride of their women, which gaue themselues to all wantonnesse and dissolution.

[f] Which shewed their wilfulnes.

[g] They delighted then in slippes that did make, or bad fit: in places sowed with them which pleased as they went.

[h] In rehearsing these things particularly, he sheweth the light and vanity of such as cannot be content with comely apparell according their degree.

[i] Meaning, that he will not ouerwhelme the women, but their husbands, which haue suffered this dissolutenes, and is the common vice, which doth not remedie it.

[a] When God shall execute this vengeance, there shall be ouer

[a] The Prophet by this song lay set before the people their ingratitude and Gods mercie.

[b] That is, to God. Iohn 3. 29. Matth. 21. 33.

[c] Meaning, that he had planted his Church in a place most pleasant and abundant.

[d] He spared no diligence for it.

[e] Heere is meant them that were in their owne conceit righteous, and therefore reiected.

[f] He maketh them iudges in their owne cause, to conuince them of their owne conscience, that they were the cause of their owne ruine.

[g] I will take no more care for my vineyard, that is, my Church, but leaue them to their owne wickednesse, and punishment, and will no more defend them against their enemies.

hostes is the house of Israel, and the men of Iuvah are his pleasant plant, and he looked for [h] iudgement, but behold oppression: for righteousnesse, but behold a crying.

8 Woe vnto them that ioyne house to house, and lay fielde to fielde, till there bee no place, that you may be placed by your selues in the mids of the earth.

9 This is in mine eares, saith the Lord of hostes. Surely many houses shall be desolate, euen great and faire without inhabitant.

10 For ten acres of vines shall yeeld one [m] bath, and the seede of an [n] homer shall yeeld an [o] ephah.

11 ¶ Woe vnto them, that [p] rise vp early to follow drunkennesse, and to them that continue vntill [q] night, till the wine doe inflame them.

12 And the harpe and viole, timbrell, and pipe, and wine are in their feasts: but they regard not the [r] worke of the Lord, neither consider the worke of his hands.

13 Therefore my people [s] is gone into captiuitie, because they had [t] no knowledge, and the glory thereof are men famished, and the multitude thereof is dried vp with thirst.

14 Therefore [u] hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and he that reioyceth among them, shal descend into it.

15 And man shall be brought downe, and man shall bee humbled, euen the eyes of the proud shalbe humbled.

16 And the Lord of hostes shall be exalted in iudgement, and the holy God shalbe sanctified in iustice.

17 Then shall [x] the lambes feede after their maner, and the stranger shall eate the desolate places of the fat.

18 ¶ Woe vnto them, that draw iniquitie with [y] cordes of vanitie, and sinne, as with carropes:

19 Which say, [z] Let him make speed: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere and come, that we may know it.

20 Woe vnto them that speake good of euill, [a] and euill of good, which put darkenesse for light, and light for darkenesse, that put bitter for sweete, and sweete for sowre.

21 Woe vnto them that are [b] wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are [c] mightie to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their [d] roote shall be as rottennesse, and their budde shall rise vp like dust, because they haue cast off the law of the Lord of hosts, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and hee hath stretched out his [e] hand vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the midst of the streets. And for all this his wrath was not turned away, but his hand was stretched out still.

26 And hee will lift vp a signe [f] vnto the nations afarre, and will hisse vnto them from the ende of the earth: and beholde, they shall come hastily with speede.

27 None shal [g] faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loines be loosed, nor [h] the latchet of his shoes be broken:

28 Whose arrowes shalbe sharpe, & all his bowes bent: his horse hooues shall be thought like flint, and his wheeles like a whirlewind.

29 His roaring shall be like a lyon, and he shall roare like lions whelps: they shal [i] roare, and lay holde of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if [k] they looke vnto the earth, behold darkenesse, and sorrow, and the light shall be darkened in their [l] skie.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine Maiestie. 9 Hee sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

IN the yeere of the death of King Vzziah, [a] I saw also the Lord sitting vpon an [b] high throne, and lifted vp, and the lower [c] partes thereof filled the Temple.

2 The [d] Seraphims stood vpon it: euery one had sixe wings: with twaine hee couered his [e] face, and with twaine hee couered his feete, and with twaine he did [f] flie.

3 And one cried to another, and said, [g] Holy, holy, holy is the Lord of hostes: the whole [i] world is full of his glory.

4 And the lintels of the doore cheekes

h Iudgement and righteousnes are true fruits of the feare of God, and therefore in the cruell oppressions there is no religion.
i Of them that are oppressed.
k To wit, for the poore to dwell in.
l I haue heard the complaint & cry of the poore.
m Which containeth about ten pottels: so that euery acre should but yeeld one pottell.
n Which containeth an hundreth pottels.
o An Ephah containeth ten pottels, and is in dry things as much as Bath is in liquors.
p That spare no paine nor diligence to follow their lustes.
q Which are neuer wearie of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.
r They regard not the prouident care of God ouer them, nor for what ende hee hath created them.
s That is, shall certainely goe: for so the Prophets vse to speake, as though the thing which shall come to passe, were done alreadie.
t Because they would not obey the word of God.
u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate.
x God comforteth the poore lambes of his Church, which had beene strangers in other countreys, promising y they should dwell in their places againe, whereof they had bene depriued by the fat and cruell tyrans.
y Which vse all allurements, orations and exercises to harden their conscience in sinne.
z Vse shewed what are the woordes of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4.
a Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.
b Which are contemners of all doctrine and admonition.
c Which are neuer wearie, but shew their strength, and bragge in gluttonie and drunkennesse.

d Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.
e Declared that God had so long punished the people, that the dumbe creatures (if they had reason) might haue iudged his plagues, which were more sensible, and how long his plagues shall continue, till they begin to feele them.
f He will make the Babylonians to come against them as his backe, and to fight vnder his standard.
g They shall be prompt and swift to execute Gods vengeance.
h The enemie shall haue none impediments.
i Whereby is declared the cruelties of the enemie.
k The Iewes shall finde no succour.
l In the land of Iudah.

a God shewed not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is, by visible signes, as S. Iohn Baptist saw the holy Ghost in the forme of a doue.
b As a Iudge readie to giue sentence.
c Of his garment, or of his throne.
d They were Angels, so called, because they were of a fierie colour, to signifie that they burne in the loue of God, or were as light as fire to execute his will.
e Signifying that they were not able to endure the brightnesse of Gods glory.
f Whereby was declared that man was not able to see the brightnesse of God in them.
g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.
h This olde repetition signifieth that the holy Angels cannot satisfie themselues in praising God, to teach vs, that all our liues we should giue our selues to the continuall praise of God.
i The glory of God not only appeareth in the heauens, but filleth all the world, and therefore all creatures are bound to praise him.

k moued at the voice of him that cried, and the house was filled with smoke.

5 Then I said, l Woe is mee: for I am vndone, because I am a man of polluted lips, and I dwell in the middes of a people of polluted lips: for mine eyes haue seene the King, the Lord of hostes.

6 Then flew one of the Seraphims vnto me with an hote cole in his hand, which he had taken from the m altar with the tongs:

7 And hee touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquitie shall be taken away, and thy n sinne shall be purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send me.

9 And hee said, Goe, and say vnto this people, o Ye shall heare in deed, but ye shall not vnderstand: ye shall plainely see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and be healed them.

11 Then said I, Lord, p how long? And he answered, Vntill the cities be wasted without inhabitant, and the houses without man: and the land be vtterly desolate,

12 And the Lord haue remoued men farre away, and there be a great desolation in the mids of the land.

13 But yet in it shall be q a tenth, and shal returne, and shalbe eaten vp as an elme r or an oake, which haue a substance in them, when they cast their leaues: so the holy seed shall be the substance thereof.

k That is, that through their owne malice their heart is hardened, Matth. 13. 14. acts 28. 26. rom. 11. 8. l As hee was mooued with the zeale of Gods glory, so was touched with a charitable affection toward the people. m Meaning, the tenth as some write, it was reuealed to Isaiah for the confirmation of his prophecie, that ten Kings should come before their captiuitie, as were from Vzziah to Hezekiah. n For the seruentie they shall seeme to be eaten vp: yet they shall flourish as a tree, which in winter loseth his leaues, and seemeth to be dead, in Summer is fresh and greene.

CHAP. VII.

1 *Ierusalem besieged.* 4 *Isaiah comforteth the king.* 14 *Christ is promised.*

AND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah king of Iudah, Rezin the king of ‖ Aram a came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but he could not ouercome it.

2 And it was told the house of b Dauid, saying, Aram is ioyned with c Ephraim: therefore his heart was d mooued, and the heart of his people, as the trees of the forrest are mooued by the winde.

3 ¶ Then sayde the Lorde vnto Isaiah, Goe forth now to meete Ahaz (thou and e Shear-iashub the sonne) at the ende of the conduit of the vpper poole, in the path of the fullers field.

4 And say vnto him, Take heede, and be still: feare not, neither be faint hearted for the two tailes of these smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne.

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a king in the middes thereof, euen the sonne of g Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within fiue and h threescore yeere, Ephraim shalbe destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely yee shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it, either in the depth beneath or in the height aboue.

12 But Ahaz said, I will not aske, neither will I k tempt the Lord.

13 Then he said, Heare you now, O house of Dauid, Is it a small thing for you to grieue l men, that ye will also grieue my God?

14 Therefore the Lorde m himselfe will giue you a signe. Behold, the virgine shal conceiue and beare a sonne, and shee shall call his name ‖ Immanu-el.

15 n Butter and honie shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the o childe shall haue knowledge to refuse the euill, p to chuse the good, the land, that thou abhorrest, shalbe forsaken of both her Kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that q Ephraim departed from Iudah) euen the King of r Ashur.

18 And in that day shall the Lord hisse for the s flie that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Ashur.

Christ is not onely God but man also, because he shall be nourished as other men vntill the age of discretion. o Not meaning Christ, but any childe: for before a childe can come to the yeeres of discretion, the Kings of Samaria and Damascus shall be destroyed. p Since the time that the twelue Tribes reuolted from Roboam. q Ye whome thou hast put thy trust. r Meaning, the Assyrians: for by reason the countrey is hote and moyst, it is full of flies, as Aegypt is full of Bees.

e That is to say, the rest shall returne, which name Isaiah gaue his sonne to signifie that the rest of the people should returne out of their captiuitie.

f Which haue but a litle smoke and shall quickly be quenched.

g Which was an Israelite, and as seemeth, enemie to the house of Dauid.

h Counting from the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yeeres after that Isaiah did this message.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserued.

k Not to beleeue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the ease and helpe of our infirmitie, is to rebell against him.

l You thinke you haue to doe with men, when yee contemne Gods messengers: but it is God against whom you harden your eares.

m For although as thou art vnworthy, the Lord for his elect sake will giue a signe: yet which shall be that Christ the Sauiour of his Church and the effect of all signes and miracles shalbe reuealed.

‖ Or, God with vs, which name can agree to none, but to him that is God and man.

n Meaning, that

19 And they shall come and shall light all in the desolate valleis, and in the holes of the rockes, and vpon all thorny places, and vpon all bushy [f] places.

20 In that day shall the Lorde shaue with a rasour that is hired, euen by them beyonde the Riuer, by the king of Ashur, the head and the haire of the [c] feete, and it shall consume the beard.

21 And in the same day shall a man [u] nourish a yong kowe, and two sheepe.

22 And for the [x] abundance of milke, that they shall giue, he shall eate butter: for butter and hony shall euery one eate, which is left within the land.

23 And at the same day euery place, wherein shall be a thousand vines, shall be at a thousand pieces of siluer: so it shall bee for the briars and for the thornes.

24 With arrowes and with [y] bowe shall one come thither: because all the land shall be briars and thornes.

25 But on [z] all the mountaines, which shal bee digged with the mattocke, there shall not come thither the feare of briars and thornes: but they shall bee for the sending out of bullocks, and for the treading of sheepe.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

MOreouer, the Lord sayd vnto me, Take thee a [a] great roll, and write in it [b] with a mans penne, Make speede to the spoyle: haste to the pray.

2 Then I tooke vnto mee [c] faithfull witnesses to record, Uriah the Priest, and Zechariah the sonne of Iberechiah.

3 After, I came vnto the [d] Prophetesse, which conceiued and bare a sonne. Then said the Lord to me, Call his name, ‖Maher-shalal-hash-baz.

4 For before the [e] childe shall haue knowledge to crie, My father, and my mother, [f] hee shall take away the riches of Damascus and the spoyle of Samaria, before the king of Ashur.

5 ¶ And the Lorde spake yet againe vnto me, saying,

6 Because this people hath refused the waters of [g] Shiloah that runne softly, & reioyce with Rezin, and the sonne of Remaliah,

7 Nowe therefore, behold, the Lord bringeth vp vpon them the waters of [h] the Riuer mighty & great, euen the king of Ashur with all his glory, and hee shall come vp vpon all their riuers, and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouerflow and passe through, and shall come vp to the [i] necke, and the stretching out of his wings shall fill the breadth of thy lande, O [k] Immanu-el.

9 Gather together on heapes, O ye [l] people, and ye shall be broken in pieces, and hearken al ye of farre countreys: gird your selues, and you shall be broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to me in taking [m] of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say yee not, A [n] confederacie to all them, to whom this people saith a confederacie, neither feare you [o] their feare, nor bee afraid of them.

13 [p] Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread.

14 And he shall be as a [q] Sanctuarie: but as a stumbling stone, & as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall and shall be broken, and shall be snared, and shall be taken.

16 [r] Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hidde his face from the house of Iaakob, and I will looke for him.

18 Behold, I and the [s] children whom the Lord hath giuen mee, are as signes and as wonders in Israel, [t] by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers which whisper & murmure, [u] Should not a people enquire at their God? from the [x] liuing to the dead?

20 To the [y] Law, and to the testimonie, if they speake not according to this word: it is because there is no [z] light in them.

21 Then he that is afflicted and famished, shall go to and fro in [a] it: and when he shall be hungry, he shall euen fret himselfe, [b] and curse his king and his gods, and shall looke vpward.

22 And when hee shall looke to the earth, behold trouble, and [c] darkenesse, vexation and anguish, and he is driuen to darkenesse.

a That thou mayest write in great letters to the intent it may be more easily read.
b Meaning, after the common fashion: because all men might read it.
c Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people, when he set this vp vpon the doore of the Temple, albeit Uriah was a flattering hypocrite, 2 Kin. 16.11.
d Meaning, to his wife, and this was done in a vision.
‖Or, make speede to the spoyle: haste to the pray.
e Before any child be able to speake.
f That is, the army of Assyria.
g Which was a fountaine at the foote of mount Zion, out of the which ranne a small riuer through the citie: meaning, that they of Iudah, distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.
h That is, the Assyrians, which dwell beyond Euphrates.
i It shall be readie to drowne them.
k He speaketh this to Messiah, or Christ, in whom the faithfull were comforted, & who would not suffer his Church to be destroyed vtterly.
l To wit, yee that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.
m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.
n Consent not ye that are godly, to the league and friendship that this people seeke with strangers and idolaters.
o Meaning, that they should not feare the thing that they feared, which haue no hope in God.
p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.
q He will defend you which are his elect, and reteine all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2.34. rom. 9.33. 1. pet. 2.7, 8.
r Though all forsake me, yet ye that are mine, keepe my words sure sealed in your hearts.
s Meaning, them that were willing to heare and obey the word of God, whom the world hated, as though they were monsters, and not worthy to liue.
t This was a consolation in their troubles, knowing that nothing could come vnto them but by the will of the Lord.
u Answere the wicked thus.
x That is, will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?
y Gods remedie in the word of God, where his will is declared.
z They haue no knowledge, but are blinde leaders of the blinde.
a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.
b In whome afore they put their trust.
c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

f Signifying, that no place shall be free from them.
c That is, that which is from the belly downward meaning, that he would destroy both great and small.
u Hee that before had a great number of cattell, shal be content with one kowe and two sheepe.
x The number of men shall be so small, that a few beastes shall be able to nourish all abundantly.
y As they that goe to seeke wild beastes among the bushes.
z The mountaines contrary to their wonte, shall be tilled by such as shal flee to them for succour.

CHAP. IX.

1 *The vocation of the Gentiles.* 6 *A prophecie of Christ.* 14 *The destruction of the ten Tribes for their pride and contempt of God.*

a He comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished, first by Tiglath-pileser, which was a light scourge in respect of that which they suffered afterward by Shalmaneser, who caried the Israelites away captives.

c Where as the Jewes and Gentiles dwelt together by reason of those 20. cities, which Salomon gaue to Hiram.

d Which were captiue in Babylon: and the Prophet speaketh of that thing which should come to passe threescore yeeres after, as though it were now done.

e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel. Matth. 4.15,16.

g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hagge. 2.10.

h Thou gauest them perfect ioy, by deliuering them and by destroying the tyrants that had kept them in cruell bondage, as thou diddest deliuer them by Gideon from the Midianites, Judg. 7.22.

i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whom he prophesieth in the next verse.

k The author of eternitie, and by whome the Church and every member thereof shall bee preserued for euer, and haue immortall life.

l His singular loue and care for his elect.

m This is another prophecie against them of Samaria, which were mockers and contemners of Gods promises and menaces.

n We were but weake, when the enemie ouercame vs, but wee will make our selues so strong, that wee will neither care for our enemies, nor feare Gods threatnings.

o Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

YEt [a] the darkenesse shall not be according to the affliction, [b] that it had when at the first hee touched lightly the lande of Zebulun and the land of Naphtali, nor afterward when hee was more grieuous by the way of the sea beyond Jorden in Galile of [c] the Gentiles.

2 The people that [d] walked in darkenesse, haue seene a great [e] light: they that dwelled in the land of the shadow of death, vpon them hath the [f] light shined.

3 Thou hast [g] multiplyed the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in haruest, and as men reioyce when they diuide a spoile.

4 For the [h] yoke of their burthen, and the staffe of their shoulder, and the rodde of their oppressour hast thou broken, as in the day of Midian.

5 Surely euery battell of the warriour is with noyse, and with tumbling of garments in blood: but this shall be [i] with burning and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernment is vpon his shoulder, and he shall call his Name Wonderfull, Counseller, The mightie God, The euerlasting [k] Father, The Prince of peace,

7 The increase of his gouernment and peace shall haue none ende: hee shall sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth, euen for euer: [l] the zeale of the Lord of hostes will performe this.

8 The Lord hath sent a word into Jaakob, and it hath lighted vpon [m] Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The [n] bricks are fallen, but wee will builde it with hewen stones: the wilde figge trees are cut downe, but we will change them into Cedars.

11 Neuertheless the Lorde will raise vp the aduersaries of [o] Rezin against him, and ioyne his enemies together.

12 Aram before and the Philistims behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, hee is the head: and the Prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

17 Therefore shall the Lord haue no pleasure in their young men, neither will hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse [p] burneth as a fire: it deuoureth the briars and the thornes, and will kindle in the thicke places of the forrest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hosts shall the land be darkened, and the people shall be as the meate of the fire: no man shall [q] spare his brother.

20 And hee shall snatch at the right hand, and be hungry: and hee shall eate on the left hand, and shall not be satisfied: euery one shall eate the [r] flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim Manasseh, and they both shall be against Judah: yet for all this his wrath is not turned away, but his hand is stretched out still.

p Wickednesse as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no forreine enemie, yet they shall destroy one another.

r Their greedinesse shall be insatiable, so that one brother shall eate vp another, as though hee should eate his owne flesh.

CHAP. X.

1 *Of wicked lawmakers.* 5 *God will punish his people by the Assyrians, and after destroy them.* 21 *The remnant of Israel shall be saued.*

WOe vnto them that decree wicked decrees, and [a] write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may bee their pray, and that they may spoyle the fatherlesse.

3 What will ye do now in the day of visitation, and of destruction, which shall come from [b] farre? to whome will ye flee for helpe? and where will ye leaue your [c] glorie?

4 [d] Without mee euery one shall fall among them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hande is stretched out still.

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria.

c Your riches and authoritie, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shall go into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

5 ¶ O e Asshur, the rod of my wrath: and the staffe in their hands is mine indignation.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this first and seuenth verse is declared the difference of the work of God, and of the wicked in one very thing and actes: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods Iustice, it is Gods work, but in respect of their owne malice it is the work of the deuill.

6 I will send f him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle, and to take the praye, and to tread them vnder feete like the mire in the streete.

g Seeing that I haue ouercome as well one citie as another, so that none coulde resist, shall Ierusalem be able to escape mine hands?

7 But he thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rodde.

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, and aboue Samaria:

i Meaning of Sancherib.

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem and to the idoles thereof?

12 ¶ But when the Lord hath accomplished h all his worke vpon mount Zion and Ierusalem, I will visit the fruit of the proude heart i of the King of Asshur, and his glorious and proude lookes,

13 Because he said, By the power of mine owne hand haue I done it, and by my wisedome, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egs that are left, so haue I gathered all the earth: and there was none to mooue the wing or to open the mouth, or to whisper.

k Here wee see, that no creature is able to doe any thing, but as god appointeth him, and that they are al but his instruments to doe his worke, though the intentions be diuers, as vers. 6.

15 Shall the k axe boast it selfe against him that heweth therewith? or shall the saw exalt it selfe against him that mooueth it? as if the rodde should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe as it were no wood.

16 Therefore shall the Lord God of hosts send among his fatte men, leannesse, and vnder his glory he shall kindle a burning, like the burning of fire.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

17 And the light of Israel shall bee as a l fire, and the Holy one thereof as a flame, and it shall burne, and deuoure m his thornes and his briars in one day:

m That is, the Assyrians.

18 And shall consume the glory of his forrest, and of his fruitfull fields both soule n and flesh: and he shall be as the o fainting of a standard bearer.

n To wit, body and soule vtterly.

o When the banner is lost, and the standard taken.

19 And the rest of the trees of his forrest shall be few, that a childe may tell them.

20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Iacob, stay no more vpon him that smote them, but shall p stay vpon the Lord, the Holie one of Israel in trueth.

p This is the ende of Gods plagues towards vs, to bring them to him, and to forsake all trust in others.

21 The remnant shall returne, euen the remnant of Iaakob vnto the mightie God.

22 For though thy people, O Israel, bee as the sand of the sea, yet shall the remnant of them returne. The consumption q decreed shal ouerflow with righteousnesse.

q This small number, which seemed to be consumed, and yet according to Gods decree is saued, shall be sufficient to fill all the worlde with righteousnesse.

23 For the Lord God of hostes shall make the consumption, euen r determined in the middes of all the land.

r God will destroy this land as he hath determined, and after saue a small portion.

24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Zion, bee not afraid of Asshur: hee shall smite thee with a rodde, and shall lift vp his staffe against thee after the maner of s Egypt:

s As the Egyptians did punish thee.

25 But yet a very little time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raise vp a scourge for him, according to the plague of t Midian in the rocke Oreb: and as his staffe was vpon the u Sea, so he will lift it vp after the maner of Egypt.

t Reade Chap. 9.4.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.

27 And at that day shall his burden bee taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of x the anoynting.

x Because of the promise made to that kingdome whereby Christ kingdome was prefigured.

28 He is come y to Aiath: he is passed into Migron: at Michmash shall hee lay vp his armour.

y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be deliuered.

29 They haue gone ouer the forde: they lodged in the lodging at Geba: Ramah is afraide: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remooued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that hee will stay at Nob: hee shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hostes shall cut off the z bough with feare, and they of hie stature shall be cut off, and the high shall bee humbled.

z Feare and destruction shall come vpon Iudah: for the princes and people shall all be leade away captiues.

34 And he shall cut away the thicke places of the forrest with yron, and Lebanon shall haue a mightie fall.

CHAP. XI.

1 *Christ borne of the roote of Ishai.* 2 *His vertues and kingdome.* 6 *The fruites of the Gospell.* 10 *The calling of the Gentiles.*

a Because the captiuitie of Babylon, was a figure of the spirituall captiuitie vnder sinne, for the worth that a true deliuerance

BUt there shall come a a rodde forth of the stocke of Ishai, and a graffe shall grow out of his roote.

2 And the Spirit of the Lord shall rest vpon him: the Spirite of wisdome and vn-

must come by Christ: for as Dauid of Ishai a poore husbandman, so Christ should come of a poore carpenter, as out of a lean stocke. Chap. 53.

derstanding, the Spirite of counsel & strength, the Spirite of knowledge, and of the feare of the Lord,

3 And shal make him prudent in the feare of the Lord: for hee shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares,

4 But with righteousnesse shall he iudge the poore, and with equitie shall hee reprooue for the meeke of the earth: and he shall [b] smite the earth with the rod of his mouth, and with the breath of his lippes shall hee slay the wicked.

5 And Justice shall bee the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The [c] Wolfe also shall dwell with the lambe, and the leopard shal lie with the kid, and the calfe, and the lyon, and the fat beast together, and a litle childe shall leade them.

7 And the kowe and the beare shall feede: their yong ones shall lie together: and the lion shall eate straw like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the wained childe shall put his hand vpon the cockatrice hole.

9 Then shal none hurt nor destroy in all the mountaine of mine holines: for the earth shal be full of the knowledge of the Lord, as [d] the waters that couer the sea.

10 And in that day the root of Jshai, which shall stand vp for a signe vnto the [e] people, the nations shall seeke vnto it, and his [f] rest shal be glorious.

11 And in the same day shall the Lorde stretch out his hand [g] againe the second time, to possesse the remnant of his people, (which shall be left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And hee shall set vp a signe to the nations, and assemble the dispersed of Jsrael, and gather the scattered of Judah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, and the aduersaries of Judah shall be cut off: Ephraim shall not enuie [h] Judah, neither shall Judah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom and Moab shalbe the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall vtterly destroy the [i] tongue of the Egyptians sea, and with his mightie wind shall lift vp his hand [k] ouer the riuer, and shall smite him in his seuen streames, and cause men to walke therein with shooes.

16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Jsrael in the day that hee came vp out of the land of Egypt.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

AND thou [a] shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Beholde, God is my [b] saluation: I wil trust, and will not feare: for the Lord God is *my strength and song: hee also is become my saluation.

3 Therefore with ioy shall yee [c] draw waters out of the welles of saluation.

4 And yee shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for hee hath done excellent things: this is knowen in all the world.

6 Crie out, and shout, [d] O inhabitant of Zion: for great is the holy one of Jsrael in the middes of thee.

a He sheweth how the Church shall praise God, when they are deliuered from their captiuitie.
b Our saluation stanueth onely in God, who giueth vs an assured confidence, confiaucie, and occasion to praise him for the same.
* Exod. 15, 2. psal. 118, 14.
c The graces of God shall be so abundant, that ye may receiue them in as great plenty, as waters out of a fountaine that is full.
* 1. Chron. 16, 8.
d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THE [a] burden of Babel, which Jsaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the high mountaine: lift vp the voyce vnto them: wagge the [b] hande, that they may go into the gates of the nobles.

3 I haue commanded them, that I haue [c] sanctified: and I haue called the mightie to my wrath, and them that reioyce in my [d] glorie.

4 The noyse of a multitude is in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes numbreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: euen the Lord with the [e] weapons of his wrath to destroy the whole land.

6 Howle [f] you, for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.

7 Therefore shall all hands be weakened, and all mens hearts shall melt,

8 And they shall be afraid, anguish and sorowe shall take them, and they shall haue paine, as a woman that trauaileth: euery one shall bee amazed at his neighbour, and their

a That is, the great calamitie, which was propheciedto come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God would smite thole strange nations, (whom they knewyes declare that God chastised the Jsraelites as his children, and these other as his enemies: and also that if God spare not these that are ignorant, that they must not thinke strange, if he punish them, which haue knowledge of his Lawe, and keepe it not.
b To wit, to the Medes and the Persians.
c That is, prepared and appointed to execute my iudgements.
d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, reade Chap. 10. 6.
e The armie of the Medes and the Persians against Babylon.
f The Babylonians.

faces

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faces shall be like g flames of fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the lande waste: and hee shal destroy the sinners out of it.

10 For the h starres of heauen and the planets thereof shalt not giue their light: the Sunne shal be darkened in his going foorth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednes vpon the i world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the k proude to cease, and will cast downe the pride of tyrants.

12 I will make a l man more precious then fine golde, euen a man aboue the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And m it shall bee as a chased Doe, and as a sheepe that no man taketh vp, euery man shall turne to his owne people, and flee euery one to his owne land.

15 Euery one that is found, shall be striken through: and whosoeuer ioyneth himselfe, shal fall by the sword.

16 * Their n children also shall bee broken in pieces before their eyes: their houses shall be spoyled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of golde.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruite of the wombe, and their eyes shal not spare the children.

19 And Babel the glorie of kingdomes, and beautie and pride of the Chaldeans, shall be as the destruction of God * in Sodom and Gomorah.

20 It shall not bee inhabited for euer, neither shall it bee dwelled in from generation to generation: neither shall the o Arabian pitch his tents there, neither shall the sheepeheards make their foldes there.

21 But p Zim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

22 And Iim shall cry in their palaces, and Dragons in their pleasant places: and the time thereof is readie to come, and the daies thereof shall not be prolonged.

CHAP. XIIII.

1 *The returne of the people from captiuitie.* 4 *The derision of the King of Babylon.* 11 *The death of the King.* 29 *The destruction of the Philistims.*

FOr a the Lord will haue compassion of Iaakob, and I will yet chuse Israel, and cause them to rest in their owne land: and the stranger b shall ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them, and bring them to their owne place, and the house of Israel shall possesse them in the lande of the Lorde, for c seruants and handmaides: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lorde shall giue thee rest from thy sorrowe, and from thy feare, and from the sore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the king of Babel, and say, How hath the oppressour ceased: and the gold thirstie Babel rested:

5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, hee did d not let.

7 The whole world is at e rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art laid downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to f meet thee at thy comming, raising vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall cry, and say vnto thee Art thou become weake also as wee: art thou become like vnto vs:

11 Thy pompe is brought downe to the graue, and the sound of thy violes: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O h Lucifer, sonne of the morning: and cut downe to the ground, which diddest cast lots vpon the nations:

13 Yet thou saidest in thine heart, I will ascend into heauen, and exalt my throne aboue besides the starres of God: I wil sit also vpon the mount of the Congregation in the sides of the i North.

14 I will ascend aboue the height of the cloudes, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall k looke vpon thee, and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes:

g The Babylonians anger, and griefe shall be so much, that their faces shall burne as fire.

h They that are ouercome, shall thinke that al the powers of heauen and earth are against them, Ezek. 32. 7. Ioel. 3. 15. Matth. 24. 29.

i He compareth Babylon to the whole world, because they so esteemed themselues by reason of their great Empire.

k He noteth the principall vice, whereunto they were most giuen, as are all that a bound in wealth.

l He noteth the great slaughter that shall be, seeing the enemie shall neither for golde, or siluer spare a mans life as verse 17.

m Meaning, the power of Babylon with their hired souldiers.

* Psal. 137. 9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

* Gen. 19. 24. Ierem. 50. 40.

o Who vseth to goe from country to country to finde pasture for their beastes, but there shall they finde none.

p Which were either wilde beastes, or foules, or wicked spirits, whereby Satan deluded man, as by the fairies, gobblins and such like fantasies.

a Or the word why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shall be ioyned with the Church, and worship God.

c Signifying that the Iewes should be superiors to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles whereby al are brought to the subiection of Christ, 2. Cor. 10. 5.

d That is, hee suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnes, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared least thou shouldest trouble the dead as thou diddest the liuing: and here he derideth the proud tyranny of the wicked, which know not that all creatures with their destruction, that they may reioyce.

g In stead of the costly carpets and couerings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning star that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

i Meaning, Ierusalem, wherein the Temple was on the North side as Psalme 48. 3. whereby he meaneth that tyranne fighte against God, when they persecute his Church, and would set themselues in his place.

k In marueiling at thee.

17 He made the world as a wildernes, and destroyed the cities thereof, and opened not l the house of his prisoners.

18 All the kings of the nations, euen they all sleepe in glory, euery one in his owne house.

19 But thou art m cast out of thy graue like an abominable branch: like the rayment of those that are slaine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seede of the wicked shall not bee renowmed for euer.

21 n Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rise vp against them (saith the Lord of hostes) and will cut off from Babel the name and the remnant, and the sonne, and the nephew, saith the Lord:

23 And I will make it a possession to the ‖ hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 o That I will breake to pieces Asshur in my land, and vpon my mountaines will I treade him vnder feete: so that his yoke shall depart from p them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole worlde, and this is the hande stretched out ouer all the nations.

27 Because the Lord of hostes hath determined it, and who shall disanull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yere that king Ahaz died, was this q burden.

29 Reioyce not, (thou whole r Palestina) because the roode of him that did beate thee, is broken: for out of the serpents roote shal come forth a cokatricke, and the fruite thereof shal be a fierie flying serpent.

30 For the s first borne of the poore shal be fedde, and the needie shall lie downe in safetie: and I will kill thy roote with famine, and t it shall slay thy remnant.

31 Howle, O gate: cry, O city: thou whole land of Palestina art dissolued, for there shall come from the u North a smoke, and none shall be x alone, at his time appointed.

32 What shall then one answere y the messengers of the Gentiles? That the Lord hath stablished z Zion, and the poore of his people shall trust in it.

l To set them at libertie: noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was so abhorred.

n He calleth to the Medes and Persians, and all those that should execute Gods vengeance.

‖ Or, Tortois.

o As I haue begun to destroy the Assyrians in Sanacherib, so will I continue, and destroy them wholy, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13.1.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shall be greater then euer it was.

s The Israelites which were brought to most extreame miserie.

t To wit, my people.

u That is, from the Iewes, or Assyrians: for they were both North from Palestina.

x But they shal be all readie, and ioyne together.

y Which shall come to enquire of the state of the Church.

CHAP. XV.

A prophecie against Moab.

THe a burden of Moab, Surely b Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 c He shall goe vp to the Temple, and to Dibon to the high places to weepe: for d Nebo and for Medeba shall Moab howle: vpon all e their heads shall be baldnes, and euery beard shauen.

3 In their streetes shal they be girded with sackecloth: on the tops of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heshbon shall crie, and Elealeh: their voyce shall be heard vnto Jahaz: therefore the warriers of Moab shall howte: the soule of euery one shall lament in himselfe.

5 Mine f heart shall cry for Moab: his fugitiues shal flee vnto Zoar, g an heifer of three yeere olde: for they shall goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they h shall raise vp a cry of destruction.

6 For the waters of Nimrim shal be dried vp: therfore the grasse is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euery man hath left, and their substance shall they beare to the i brooke of the willowes.

8 For the cry went round about the borders of Moab: and the howling thereof vnto Eglaim, & the skriking thereof vnto Beer Elim,

9 Because the waters of Dimon shall bee full k of blood: for I will bring more vpon Dimon, euen Lyons l vpon him that escapeth of Moab, and to the remnant of the land.

a Reade chap. 13.1.

b The chiefe citie, whereby the whole country was meant.

c The Moabites shall flee to their Idols for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West parts the people vsed to let their haire grow long, when they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites, as one that feit the great iudgement of God that should come vpon them.

g Meaning, that it was a city that euer liued in pleasure and neuer felt sorow.

h He describeth the miserable dissipation and flight of the Moabites.

i To hide themselues, and their goods there.

k Of them that are slaine.

l So that by no meanes they should escape the hand of God: thus will God punish the enemies of his Church.

CHAP. XVI.

The causes wherefore the Moabites are destroied.

SEnd a yee a lambe to the ruler of the world from the rocke of the wildernesse, vnto the mountaine of the daughter Zion.

2 For it shal be as a birde that b flieth, and a nest forsaken: the daughters of Moab shall be at the foordes of Arnon.

3 Gather a counsell, execute iudgement: c make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their couert from the face of the destroyer: for the extortioner d shall ende: the destroyer shall be consumed, and the oppressour shall cease out of the land.

a That is, offer a sacrifice: whereby he declareth their long delay, which would not repent when the Lord called them, shewing them that it is now too late, seeing the vengeance of God is vpon them.

b There is no remedie, but you must flie.

c He sheweth what Moab should haue done when Israel their neighbour was in affliction, to whom because they would giue no shadowe nor comfort, they are now left comfortlesse.

d The Assyrians shall oppresse the Israelites, but for a while.

z They shall vnderstand, that the Lord doeth defend his Church, and them that ioyne themselues thereunto.

5 And

5 And in mercie ſhal the throne be prepared, and [e] he ſhall ſit vpon it in ſtedfaſtneſſe, in the tabernacle of Dauid, iudging, and ſeeking iudgement, and haſting iuſtice.

6 We haue heard of the pride of Moab, (he is very proude) euen his pride, and his arrogancie, and his indignation, but his [f] lyes ſhall not be ſo.

7 Therefore ſhall Moab howle vnto Moab: euery one ſhal howle: for the foundations of Kir-hareſeth ſhall ye mourne, yet they ſhall be [g] ſtriken.

8 For the vineyardes of Heſhbon are cut downe, and the vine of Sibmah: [h] the lords of the heathen haue broken the principall vines thereof: they are come vnto [i] Jaazer: they wandred in the wildernelle: her goodly branches ſtretched out themſelues, and went ouer the Sea.

9 Therefore will [k] I weepe with the weeping of Jaazer, and of the vine of Sibmah, O Heſhbon: and Elealeh, I will make thee drunke with my teares, becauſe vpon thy ſummer fruites, and vpon thy harueſt [l] a ſhowting is fallen.

10 And gladnes is taken away, and ioy out of the plentifull fielde: [m] in the vineyardes ſhall bee no ſinging nor ſhowting for ioy: the treader ſhall not treade wine in the wine preſſes: I haue cauſed the reioycing to ceaſe.

11 Wherefore, my [m] bowels ſhall ſound like an harpe for Moab, [m] mine inward partes for Kir-hareſh.

12 And when it ſhall appeare that Moab ſhall be wearie of his high places, then ſhall he come to his [n] Temple to pray, but he ſhall not preuaile.

13 This is the worde that the Lord hath ſpoken againſt Moab ſince that time.

14 And now the Lord hath ſpoken, ſaying, [o] In three yeeres, as the yeres of an [p] hireling, and the glory of Moab ſhall be contemned in all the great multitude, and the remnant ſhalbe very ſmall and feeble.

CHAP. XVII.

1 *A prophecie of the deſtruction of Damaſcus and Ephraim.* 7 *Calamitie mooueth to repentance.*

THe [a] burden of [b] Damaſcus, Beholde, Damaſcus is taken away from being a citie, for it ſhall be a ruinus heape.

2 The cities of [c] Aroer ſhall be forſaken: they ſhall bee for the flockes: for they ſhall lie there, and none ſhall make them afraide.

3 The munition alſo ſhall ceaſe from [d] Ephraim, and the kingdome from Damaſcus, and the remnant of Aram ſhall be as the [e] glorie of the children of Iſrael, ſaith the Lorde of hoſtes.

4 And in that day the glory of [f] Jaakob ſhal be impouerished, and the fatnes of his fleſh ſhall be made leane.

5 And it ſhall be as when the harueſt man gathereth [g] the corne, and reapeth the eares with his arme, and he ſhall be as he that gathereth the eares in the valley of [h] Rephaim.

6 Yet a gathering of grapes ſhall [i] be left in it, as the ſhaking of an oliue tree, two or three berries are in the toppe of the vpmoſt boughs, and foure or fiue in the high branches of the fruite thereof, ſaith the Lord God of Iſrael.

7 At that day ſhall a man looke to his [k] maker, and his eyes ſhall looke to the holie one of Iſrael,

8 And he ſhall not looke to the altars, the workes of his owne handes, neither ſhall hee looke to thoſe things, which his owne fingers haue made, as groues and images.

9 In that day ſhall the cities of their ſtrength bee as the forſaking of boughes and branches, which [l] they did forſake, becauſe of the children of Iſrael, and there ſhall bee deſolation.

10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not remembred the God of thy ſtrength, therefore ſhalt thou ſet pleaſant plants, and ſhalt graffe ſtrange [m] vine branches:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeede to flouriſh: but the harueſt ſhall be gone in the day [n] of poſſeſſion, and there ſhall be deſperate ſorowe.

12 [o] Ah, the multitude of many people, they ſhall make a ſound like the noyſe of the Sea: for the noiſe of the people ſhall make a ſound like the noiſe of mightie waters.

13 The people ſhall make a ſound like the noiſe of many waters: but God ſhall [p] rebuke them, and they ſhall flee farre off, and ſhall be chaſed as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.

14 And loe, in the euening there is [q] trouble: but afore the morning it is gone. This is the portion of them that ſpoile vs, and the lot of them that rob vs.

CHAP. XVIII.

1 *Of the enemies of the Church.* 7 *And of the vocation of the Gentiles.*

OH, the [a] lande ſhadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambaſſadours by the ſea, euen

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e Meaning, Chriſt.

f Their vaine confidence, and vpon braggers ſhall deceiue them, as Jerem. 48.2.

g For all your mourning, yet the citie ſhall be deſtroyed, euen vnto the foundations.

h That is, the Aſſyrians, and other enemies.

i Meaning, that the countrey of Moab was now deſtroyed, and all the precious things thereof were caried into the borders, yea into other countreies, and ouer the ſea.

k He ſheweth that their plague was ſo great, that it would haue mooued any man to lament with them, as Pſal. 141.5.

l The enemies are come vpon thee, and ſhoute for ioy, when they carry thy commodities from thee, as Jerem. 48.33

m For very ſorow and compaſſion.

n They ſhall vſe all meanes to ſeeke helpe of their idoles and all in vaine: for Chemoſ their great god ſhall not be able to helpe them.

o He appointed a certaine time to punith the enemies in.

p Who will obſerue iuſtly the time, for the which he is hired, and ſerue no longer, but will euer long for it.

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a Reade Chap. 13.1.

b The chiefe citie of Syria.

c It was a countrey of Syria by the riuer Arnon.

d It ſeemeth that the Prophet would comfort the Church in declaring the deſtruction of theſe two kings, of Syria and Iſrael, when as they had conſpired the ouerthrow of Iudah.

e The ten tribes glozed in their multitude, and alliance with other nations: therefore he ſaith that they ſhall be brought lowe, and the Syrians alſo.

f Meaning, of the ten tribes, which boaſted themſelues of their nobilitie, proſperitie, ſtrength and multitude.

g As the abundance of corne doeth not feare the harueſt men that ſhould cut it downe: no more ſhall the multitude of Iſrael make the enemies to ſhrinke, whom God ſhall appoint to deſtroy them.

h Which valley was plentifull and fertile.

i Becauſe God would haue his couenant ſtable, he promiſeth to reſerue ſome of this people, and to bring them to repentance.

k He ſheweth that Gods corrections euer bring forth ſome fruite, and cauſe his to turne from their ſinnes, & to humble themſelues to him.

l As the Canaanites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhall no more be able to defend their inhabitants, then buſhes, when God ſhall ſend the enemie to plague them.

m Which are excellent, and brought out of other countreies.

n As the Lord threatneth the wicked in his Lawe, Leuit. 26.16.

o The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians, which were infinite in number, and gathered of many nations.

p He adeth the comparation of the enemies the Aſſyrians to a tempeſt, which riſeth ouer night, and is gone.

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a He meaneth that part of Ethiopia, which lieth toward the Sea, which is ſo full of chippes, that the ſailes (which he compareth to wings) ſeemed to ſhadow the Sea.

in vessels of [b] reedes vpon the waters, saying, [c] Goe, ye swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible [d] people from their beginning euen hitherto: a nation by a litle and litle, euen troden vnder foote, whose land the [e] floods haue spoiled.

3 All ye the inhabitants of the world and dwellers in the earth, shall see when [f] he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shall heare.

4 For so the Lord said vnto me, I wil rest and behold in my Tabernacle, as [h] the heate drying vp the raine, and as a cloude of dewe in the heate of haruest.

5 For afore the haruest when the floure is finished, & the fruit is riping in the floure, then hee shall cut downe the branches with hookes, and shall take away and cut off the boughes:

6 They shall bee left together vnto the foules of the mountaines, and to the [i] beastes of the earth: for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a [k] present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoiled, & of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whose land the riuers haue spoiled) to the place of the Name of the Lord of hostes, euen the mount Zion.

b Which in those countreies were great: in so much as they made ships of them for swiftnes
c This may be taken that they sent other to comfort the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did solicite the Egyptians, and promised them ayde to go against Iudah.
d To wit, the Iewes, who because of Gods plagues made all other nations afraide of the like, as God threatned. Deu. 28. 37.
e Meaning, the Assyrians, as chap. 8. 7.
f When the Lord prepareth to fight against the Ethiopians.
g I will stay a while from punishing the wicked.
h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will
i Not onely men shal contemne them, but the brute beasts.
k Meaning that God will pitie his Church, and receiue that litle remnant as an offering vnto himselfe.

seeme to fauour them. and giue them abundance for a time, but he will suddenly cut them off.

CHAP. XIX.

1 *The destruction of the Egyptians by the Assyrians.* 18 *Of their conuersion to the Lord.*

THe [a] burden of Egypt. Behold, the Lord [b] rideth vpon a swift cloud, and shall come into Egypt, and the idoles of Egypt shall bee moued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall [c] fight against his brother, and euery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the [d] spirit of Egypt shall faile in the midst of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the Sorcerers, and at them that haue spirites of diuination, and at the Southsayers.

4 And I will deliuer the Egyptians into the hande of cruell lordes, and a mightie king shall rule ouer them, saith the Lord God of hostes.

a Read Chap. 13. 1.
b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnes of their men, the Lord sheweth that he will come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and that mens hearts shall faint.
c As he caused the Ammonites, Moabites, and Idumeans to kil one another, when they came to destroy the Church of God, 2. Chron. 20. 22.
d Meaning, their policie, and wisedome. chap. 49. 26.

5 Then the waters of the sea shall [c] faile, and the riuers shall be dried vp, and wasted.

6 And the [f] riuer shall goe farre away: the riuers of defence shal be emptied and dried vp: the reedes and flags shall be cut downe.

7 The grasse in the riuer, and at the [g] head of the riuers, and all that groweth by the riuer shall wither, and be driuen away, and bee no more.

8 The fishers also shall [h] mourne, and all they that cast angle into the riuer, shall lament, and they that spred their net vpon the waters, shall be weakened.

9 Moreouer, they that worke in flaxe of diuers sortes, shall be confounded, and they that weaue nets.

10 For their nets shall be broken, and all they that make ponds, shall be heauie in heart.

11 Surely the princes of [i] Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say yee vnto Pharaoh, I [k] am the sonne of the wise: I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tel thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, euen the [m] corners of the tribes thereof.

14 The Lord hath mingled among them the spirite [n] of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may [o] doe, nor the taile, the branch, nor the rush.

16 In that day shall Egypt bee like vnto women: for it shall be afraide and feare, because of the mouing of the hand of the Lorde of hostes, which he shaketh ouer it.

17 And the land of Iudah shall bee a feare [p] vnto Egypt: euery one that maketh mention of it, shall be afraid thereat, because of the counsell of the Lord of hostes, which hee hath determined vpon it.

18 In that day shall fiue cities in the land of Egypt [q] speake the language of Canaan, and shall [r] sweare by the Lord of hostes: one shalbe called the citie of [f] destruction.

19 In that day shall the altar of the Lorde bee in the middes of the land of Egypt, and [t] a pillar by the border thereof vnto the Lord.

e He sheweth that the sea and Nilus their great riuer, whereby they thought themselues most sure, should not be able to defend them from his anger, but that he would sende the Assyrians among them, that should keepe them vnder as slaues.
f For Nilus ran into the sea by seuen streames, as though they were so many riuers.
g The Ebrewe word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.
h The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, fleshfish, and such other things, whereby countries are enriched.
i Called also Tanes, a famous citie vpon Nilus.
k He noteth the flatterers of Pharaoh: who perswaded the king that he was wise, and noble, and that his house was most ancient, and so he flattered him selfe, saying, I am wise.
l Or, Memphis, others Alexandria, and now called the great Cairo.
m The principal vpholders therof, are the chiefest cause of their destruction.
n For the spirit of wisedome he hath made them drunken and giddie with the spirit of errour.
o Neither the great nor the small, the strong nor the weake.
p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare least the like light vpon them.
q Shall make one confession of faith with the people of God: by the speach of Canaan, meaning, the language wherein God was then serued.
r Shall renounce their superstitions, and protest to serue God aright.
s Meaning, of fiue cities, fiue should serue God, and the fift remaine in their wickednesse: and so of the fift part there should bee but one left.
t There shall be euident signes and tokens that Gods religion is there: which maner of speach is taken of the Patriarkes, and ancient times, when God had not as yet appointed the place, and full maner how he would be worshipped.

20 And it shall be for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shal cry vnto the Lord, because of the oppressours, and hee shall send them [u] a Sauiour and a great man, and shall deliuer them.

u This declareth that this prophesie should be accomplished in the time of Christ.

21 And the Lord shalbe knowen of the Egyptians, and the Egyptians shall knowe the Lord in that day, and do [x] sacrifice and oblation, and shall vow vowes vnto the Lord, and performe them.

x By these ceremonies he comprehendeth the spirituall seruice vnder Christ.

22 So the Lord shal smite Egypt, he shal smite and heale it: for he shal returne vnto the Lord, and he shalbe intreated of them, and shal heale them.

23 In that day shall there bee a path from [y] Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

y By these two nations, which were then chiefe enemies of the church, he sheweth that the Gentiles & the Iewes should bee ioyned together in one faith & Religion, and should be all one fold vnder Christ their shepheard.

24 In that day shal Israel be the third with Egypt and Asshur, euen a blessing in the mids of the land.

25 For the Lord of hostes shall blesse it, saying, Blessed be my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

2 The three yeres captiuity of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

IN the yeere that [a] Tartan came to [b] Ashdod, (when [c] Sargon King of Asshur sent him) and had fought against Ashdod, and taken it,

a Who was a captaine of Sanherib, 2. King. 18.17.

b A citie of the Philistims.

c The Ebrewes write that Sanherib was so called.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, and loose the [d] sackcloth from thy loynes, and put off thy shooe from thy foot. And he did so, walking naked and barefoot.

d Which signifieth that the Prophet did lament the misery that he saw prepared before the three yeres that hee went naked and barefooted.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoot three yeres, as a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the king of Asshur take away the captiuity of Egypt, and the captiuity of Ethiopia, both young men and olde men, naked and barefoot, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

e In whose ayd they trusted.

f Of whom they boasted & gloried.

6 Then shall the inhabitant of this [g] yle say in that day, Beholde, such is our expectation, whither we fled for helpe to bee deliuered from the king of Asshur, and how shall we bee deliuered?

g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylō by the Persians & Medes. 11 The ruine of Idumea, 13 And of Arabia.

THE burden of [a] the desert Sea. As the whirlewindes in the South vse to passe from the wildernes, so shall it [b] come from the horrible land.

a On the Sea side betweene Iudea and Caldea was a wildernesse, whereby he meaneth Caldea.

b That is, the ruine of Babylō by the Medes and Persians.

2 A grieuous vision was shewed vnto me, The [c] transgressor against a transgressor, and the destroyer against a destroyer. Go vp [d] Elam, besiege Media: I haue caused al the mourning [e] thereof to cease.

c The Assyrians and Caldeans, which had destroyed other nations, shalbe ouercome of the Medes & Persians, and this he prophesied an hundred yeeres before it came to passe.

d By Elam he meaneth the Persians.

e Because they shall find no succour, they shall mourne no more, or, I haue taught them to cease mourning, whom Babylon had afflicted.

3 Therefore are my [f] loynes filled with sorrow: sorrowes haue taken me as the sorrows of a woman that trauaileth: I was bowed downe when I heard it, and I was amased when I saw it.

f This the Prophet speaketh in the person of the Babylonians.

4 Mine heart failed: fearefulnes troubled mee: the night [g] of my pleasures hath he turned into feare vnto me.

g He prophesieth the death of Belthazzar, as Dan. 5.30. who in the mids of his pleasures was destroyed.

5 Prepare thou the table: watch in the watch towre: eat, drinke: [h] arise, ye princes, anoynt the shield.

h Whiles they are eating and drinking, they shalbe commanded to runne to their weapons.

6 For thus hath the [i] Lord said vnto me, Go, set a watchman to tell what he seeth.

i To wit, in a vision by the spirit of prophesie.

7 And hee sawe a charet with two horsemen: [k] a charet of an asse, and a charet of a camell: and hee hearkened and tooke diligent heede.

k Meaning, charets of men of war and others that caried the baggage.

8 And he cryed, A lyon: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

l Meaning, Darius, which ouercame Babylon.

9 And behold, this mans charet commeth with two horsemen. And [m] he answered and saide, *Babel is fallen: it is fallen, and all the images of her gods hath hee broken vnto the ground.

m The watchman, which Isaiah set vp, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.

*Iere. 51.8. reue. 14.8.

10 O [n] my threshing, and the †corne of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

n Meaning, Babylon.

† Ebr. sonne.

11 ¶ The burden of [o] Dumah. Hee calleth vnto me out of [p] Seir, Watchman, what was in the night? Watchman, what was in the night?

o Which was a citie of the Ishmaelites, and was so named of Dumah, Gene. 25.14.

p A mountaine of the Idumeans.

12 The watchman sayd, The [q] morning commeth, and also the night. If ye will aske, enquire: returne and come.

q He describeth the vnquietnesse of the people of Dumah who were night and day in feare of their enemies, and euer ran to and fro to inquire newes.

13 ¶ The burden against Arabia. In [r] the forest of Arabia shall ye tary all night, euen in the wayes of Dedanim.

r For feare, the Arabians shall flee into the woods, and he appointeth what way they shal take.

14 O inhabitants of the lande of Tema, bring forth [s] water to meet the thirsty, and preuent him that fleeth with his bread.

s Signifying, that for feare they shall not tary to eat nor drinke.

15 For they flee from the drawen swords, euen from the drawen sword, & from the bent bow, and from the grieuousnes of warre.

16 For thus hath the Lord said vnto mee, Yet a yeere [t] according to the yeeres of an [u] hireling, and all the glorie of Kedar shall faile.

t He appointeth them respit for one yeere only, and then they should be destroyed.

u Reade Chap. 16.14.

17 And the residue of the number of

x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, hee teacheth the Iewes that there is no place for refuge, or to escape Gods wrath, but only to remaine in his Church, and to liue in his feare.

the strong archers of the sonnes of x Kedar shal be few: for the Lord God of Israel hath spoken it.

CHAP. XXII.

1 *He propheseth of the destruction of Ierusalem by Nebuchad-nezzar.* 15 *A threatning against Shebna.* 20 *To whose office Eliakim is preferred.*

a Meaning, Iudea, which was compassed about with mountaines and was called the valley of visions, because of the Prophets, which were alwayes there, whom they naded Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house tops for feare of their enemies.
c Which vsed wont to be full of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the duetie of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, Ierem. 9.1.
h That is, the shoute of the enemies, whom God had appointed to destroy the citie.
i He putteth them in minde how God deliuered them once from Sanehe-rib, who brought the Persians, and Cyrenians with him, that they might, by returning to God, auoyd that great plague which they should else suffer by Nebuchadnezzar.
k The secret place where the armour was, to wit in the house of the forrest, 1. King. 7.2.
l Be fortified the ruinous places, which were neglected in time of peace: meaning, the whole city and the city of Dauid which was within the compasse of the other.
m Either to pull downe such as might hurt, or else to know what men they were able to make.
n To prouide if need should be of water.
o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.
p In stead of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophets, saying, Let vs eat & drinke: for our Prophets say, that we shall die to morow.

THe burden of the a valley of vision. What b ayleth thee nowe that thou art wholly gone vp vnto the house tops?

2 Thou that art so full of c noise, a city ful of hurte, a ioyous city: thy slaine men shall not be slaine d with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shall be e bound: all that shall be found in thee, shalbe bound together, which haue fled from f farre.

4 Therefore sayd I, Turne away from mee: I will weepe g bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking down the citie: and a h crying vnto the mountaines.

6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.

7 And thy chiefe vallies were full of charets, and the horsemen set themselues in aray against the gate.

8 And he discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And ye haue seene l the breaches of the city of Dauid: for they were many, and ye gathered the waters of the lower poole.

10 And ye numbred the houses m of Ierusalem, and the houses haue ye broken down to fortifie the wall,

11 And haue also made a ditch between the two walles, for the n waters of the olde poole, and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lorde God of hostes call vnto weeping and mourning, and to baldnesse and girding with sackcloth.

13 And beholde ioy and gladnesse, slaying oxen and killing sheep, eating flesh, and drinking wine, p eating and drinking: for to morrow we shall die.

14 And it was declared in the eares of the Lord of hosts. Surely this iniquity shall not be purged from you, till yee die, saith the Lord God of hostes.

15 Thus saith the Lord God of hosts, Go get thee to that q treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to do here? and whom hast thou r here? that thou shouldest here hewe thee out a Sepulchre, as he that heweth out his Sepulchre in an high place, or that graueth an habitation s for himselfe in a rocke?

17 Beholde, the Lord will cary thee away with a great captiuitie, and will surely couer thee.

18 He will surely rolle and turne thee like a ball in a large countrey: there shalt thou die, and there the charets of thy glory shall be the t shame of thy Lords house.

19 And I will driue thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I u call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, & with thy girdle will I strengthen him: thy power also will I commit into his hand, and he shalbe a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the x key of the house of Dauid wil I lay vpon his shoulder: so hee shall open, and no man shall shut: and he shall shut, and no man shall open.

23 And I will fasten him as a y nayle in a sure place, and he shalbe for the throne of glory to his fathers house.

24 And they shall hang vpon him all the glory of his fathers house, euen of the nephewes and posteritie, z all smal vessels, from the vessels of the cuppes, euen to all the instruments of musicke.

25 In that day, saith the Lord of hosts, shal the a nayle that is fastened in the sure place, depart and shalbe broken, and fall: and the burden that was vpon it, shall bee cut off: for the Lord hath spoken it.

q Because the Ebrew word doth also signifie one that doth norish and cherish, there are of the learned that thinke that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the church and to prouide for himselfe against all dangers: in the meane season he packt craftily, and gate of the best offices into his hand vnder Hezekiah, euer aspiring to the highest.
r Meaning, that he was a stranger and came by of nothing.
s Whereas he thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.
t Signifying, that whatsoeuer dignity the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred.
u To be restored againe, out of the which office he had bene put by the craft of Shebna.
x I will commit vnto him the full charge & gouernment of the kings house.
y I will establish him & confirme him in his office: of this phrase reade Ezra 9.9.
z Meaning, that both small and great that shall come of Eliakim, shall haue praise and glory by this faithful officer.
a He meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 *A prophesie against Tyrus.* 17 *A promise that it shall be restored.*

THe a burden of Tyrus. Howle, yee ships of b Tarshish: for c it is destroyed, so that there is none house: none shall come from the lande of d Chittim: it is e reuealed vnto them.

2 Bee still, yee that dwell in the yles: the marchants of Zidon, and such as passe ouer the sea, haue f replenished thee.

a Reade Chap. 13.1.
b Be of Cilicia that come thither for marchandise.
c Tyrus is destroyed by Nebuchad-nezzar.
d By Chittim they meant all the yles and countries West-ward from Palestina.
e All men know of this destruction.
f Haue hanted thee, and enriched thee.

3 The seed of Nilus growing by the abundance of waters, and the harueſt of the riuer was her reuenues, and ſhee was a mart of the nations.

4 Bee aſhamed, thou Zidon: for the [h] ſea hath ſpoken, euen the ſtrength of the ſea, ſaying, I haue not [i] trauailed, nor brought foorth children, neither nouriſhed young men, nor brought vp virgins.

5 When the fame commeth to the Egyptians, they ſhalbe [k] ſorry, concerning the rumor of Tyrus.

6 Goe you ouer to [l] Tarſhiſh: howle, ye that dwell in the yles.

7 Is not this that your glorious citie? her antiquitie is of ancient dayes: her owne feete ſhall leade her afarre off to be a ſoiourner.

8 Who hath decreed this againſt Tyrus (that [m] croweth men) whoſe marchants are princes: whoſe chapmen are the nobles of the world?

9 The Lord of hoſtes hath decreed this, to ſtaine the pride of all glory, and to bring to contempt all them that bee glorious in the earth.

10 Paſſe thorowe thy lande like a flood to the [n] daughter of Tarſhiſh: there is no more ſtrength.

11 He ſtretched out his hand vpon the ſea: he ſhook the kingdoms: the Lord hath giuen a commandement concerning the place of marchandiſe, to deſtroy the power thereof.

12 And he ſaid, Thou ſhalt no more reioyce when thou art oppreſſed: [o] O virgin [p] daughter of Zidon: riſe vp goe ouer vnto Chittim: yet there thoulhalt haue no reſt.

13 Behold the land of the Caldeans: this was no people: [q] Aſſhur founded it by the inhabitants of the wilderneſſe: they ſet vp the towers thereof: they raiſed the palaces therof and he [r] brought it to ruine.

14 Howle ye ſhippes of Tarſhiſh, for your [ſ] ſtrength is deſtroyed.

15 And in that day ſhal Tyrus be forgotten ſeuenty yeres, (according to the yeeres of one king) at the end of [t] ſeuenty yeres ſhal Tyrus [u] ſing as an harlot.

16 Take an harpe and go about the citie: (thou harlot that haſt beene forgotten) [x] make ſweet melody, ſing moe ſongs that thou maieſt be remembred.

17 And at the ende of ſeuentie yeeres ſhall the Lord viſite Tyrus, and ſhe ſhal returne to her [y] wages, and ſhal commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages ſhall bee [z] holy vnto the Lord: it ſhall not bee layd vp nor kept in ſtore, but her marchandiſe ſhall bee for them that dwell before the Lord, to eate ſufficiently, and to haue durable clothing.

and ſo the gaine vnto the true worſhipping of God, and liberalitie toward his Saints.

g Meaning, the coaſt of Egypt, which was fed by the ouerflowing of Nilus.

h That is, Tyrus, which was the chiefe port of the ſea.

i I haue no people left in me and am as a barren woman that neuer had childe.

k Becauſe theſe two countreys were ioyned in league together.

l Tyrus willeth other merchants to go to Cilicia, and to come no more there.

m Who maketh her merchants like princes.

n Thy ſtrength will no more ſerue them therefore flee to other countries for ſuccour.

o For Tyrus was neuer touched nor afflicted before.

p Becauſe Tyrus was built by them of Zidon.

q The Caldeans which dwelt in tents in the wildernes, were gathered by the Aſſyrians into cities.

r The people of the Caldeans deſtroyed the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Caldea & Aſſyria be able to ouerthrow Tyrus.

ſ That is, Tyrus by whom ye are inriched.

t Tyrus ſhall lie deſtroyed ſeuenty yeeres, which he calleth the reigne of one king or a mans age.

u Shall vſe all craft and ſubtilty to entiſe men againſt to her.

x She ſhall labor by al meanes to recouer her firſt credit, as an harlot when thee is long forgotten, ſeeketh by all meanes to entertaine her louers.

y Though ſhe haue bin chaſtiſed of the Lord, yet ſhe ſhall returne to her olde wicked practiſes, and for gaine ſhall giue her ſelfe to all mens luſts like an harlot.

z He ſheweth that God yet by the preaching of the Goſpel will call Tyrus to repentance, and turne her heart from auarice

CHAP. XXIIII.

A propheſie of the curſe of God for the ſinnes of the people.
13 *A remnant reſerued ſhall praiſe the Lord.*

BEhold, the Lord maketh the [a] earth empty, and he maketh it waſte: hee turneth it vpſide downe, and ſcattereth abroad the inhabitants thereof.

2 And there ſhall bee like people, like [b] Prieſt, and like ſeruaunt, like maſter, like mayd, like miſtreſſe, like buyer, like ſeller, like lender, like borower, like giuer, like taker to vſury.

3 The earth ſhall be cleane emptied, and vtterly ſpoyled: for the Lord hath ſpoken this word.

4 The earth lamenteth and fadeth away: the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth [c] alſo deceiueth, becauſe of the inhabitants thereof: for they tranſgreſſed the lawes: they changed the ordinances, and brake the euerlaſting couenant.

6 Therefore hath the [d] curſe deuoured the earth, and the inhabitants therof are deſolate. Wherfore the inhabitants of the land are [e] burned vp, and few men are left.

7 The wine fayleth, the vine hath no might: all that were of merrie heart, doe mourne.

8 The mirth of tabrets ceaſeth: the noiſe of them that reioice endeth: the ioy of the harp ceaſeth.

9 They ſhal not drinke wine with mirth: ſtrong drinke ſhall bee bitter to them that drinke it.

10 The citie of [f] vanity is broken downe: euery houſe is ſhut vp, that no man may come in.

11 There is a crying for wine in the ſtreets: all ioy is darkened: the [g] mirth of the world is gone away.

12 In the city is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ Surely thus ſhal it bee in the mids of the earth among the people, [h] as the ſhaking of an oliue tree, and as the grapes when the vintage is ended.

14 They ſhal lift vp their voice: they ſhall ſhoute for the magnificence of the Lord: they ſhall reioyce from [i] the ſea.

a This propheſie is as a concluſion of that which hath bene threatned to the Iewes & other nations from the 13. chapter, and therefore by the earth he meaneth thoſe lands, which were before named.

b Becauſe this was a name of dignity, it was alſo applied to them which were not of Aarons family, and ſo ſignifieth alſo a man of dignity, as 2. Sam. 8. 18. and 20. 25. 1. chro. 18. 17. and by theſe words the Prophet ſignifieth an horrible confuſion, where there ſhall be neither religion, order nor policy, Hoſe. 4. 9.

c That is, renderth not her fruite for the ſinne of the people, whom the earth deceiueth of their nourture, becauſe they deceiued God of his honour.

d Written in the Law, as Leuit. 26. 14. deut. 28. 16. thus the prophets vſed to apply particularly the menaces and promiſes which are generall in the Law.

e With heat and brought, or elſe that they were conſumed with the fire of Gods wrath.

f Which, as it was without order, ſo now ſhould it be brought to deſolation and confuſion: and this was not only meant of Jeruſalem, but of all the other wicked cities.

g Becauſe they did not vſe Gods benefits aright.

their pleaſures ſhould faile, and they fall to mourning.

h Bee compared to the faithful, declaring that in this great deſolation the Lord will aſſemble his Church, which ſhal praiſe his Name, as Chap. 10. 22.

i From the vtmoſt coaſts of the world, where the Goſpel ſhalbe preached, as verſe 16.

15 Where-

15 Wherefore praise yee the Lord in the valleyes, euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost parts of the earth we haue heard praises, euen glory to the [k]iust, and I sayd, [l]My leannesse, my leannesse, woe is me: the transgressours haue offended: yea, the transgressours haue grieuously offended:

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And he that fleeth from the noise of the feare, shall fall into the pit: and hee that commeth vp out of the pit, shall bee taken in the snare: for the [m] windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is mooued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shalbe remoued like a tent, and the iniquity thereof shalbe heauy vpon it: so that it shall fall, and rise no more.

21 And in that day shal the Lord [n] visite the hoste aboue that is on hie, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, and after many dayes shall they be [o] visited.

23 [p]Then the Moone shalbe abashed, and the Sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glory shalbe before his ancient men.

k Meaning, to God, who will publish his Gospel thorow all the world.
l I am consumed with care, considering the affliction of the Church, both by forreine enemies and domesticall. Some reade, my secret, my secret: that is, it was reuealed to the Prophet, that the good should be preserued, and the wicked destroyed.
m Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.
n There is no power so high or mighty, but God will visite him with his rods.
o Not with his rodes, as ver. 21. but shalbe comforted.
p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the sunne and the moone shalbe darke in comparison thereof.

CHAP. XXV.

A thanksgiuing to God in that that he sheweth himselfe iudge of the world by punishing the wicked, and maintaining the godly.

O Lorde, thou [a] art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things, according to the counsels of old with a stable trueth.

2 For thou hast made of a [b] city an heape, of a strong citie, a ruine: euen the palace [c] of strangers of a citie, it shall neuer be built.

3 Therefore shall the [d] mightie people giue glory vnto thee: the city of the strong nations shall feare thee.

4 For thou hast beene a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heate: for the blaste [e] of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, [f] as the heate in a drie place: he will bring downe the song of the mighty, as [g] the heat in the shadow of a cloud.

6 And in this [h] mountaine shall the Lord of hostes make vnto all people a feast of fatte things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine [i] the couering that couereth all people, and the vaile that is spread vpon all nations.

8 He will destroy death for euer: and the Lorde God will [k] wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: wee haue waited for him, and he wil saue vs. This is the Lord, we haue waited for him: wee will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and [l]Moab shalbe threshed vnder him, euen as strawe is threshed in [m] Madmenah.

11 And he shall stretch out his hand in the middes of them (as hee that swimmeth, stretcheth them out to swimme) and with the strength of his handes shall hee bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay lowe, and cast them to the ground, euen vnto the dust.

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, & make them of his Church, which before were his enemies.
b Not only of Ierusalem, but also of these other cities, which haue beene thine enemies.
c That is, a place whereas all vagabonds may liue without danger, and as it were at ease, as in a palace.
d The arrogant and proud, which before would not know thee, shal by thy corrections feare and glorifie thee.
e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heate is quenched by the raine, so shall God bring downe the rage of the wicked.
g As a cloud shadoweth from the heat of the sunne, so shall God asswage the reioycing of the wicked against the godly.
h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes & the Gentiles, and is here described vnder the figure of a costly banket, as Mat. 22.2.
i Meaning, the ignorance and blindnes, whereby we are kept backe from Christ.
k He will take away all occasions of sorow and fill his with perfit ioy, Reuel. 7. 17. and 21. 4.
l By Moab are meant all the enemies of his Church.
m There were two cities of this name: one in Iudah, 1. Chron. 2. 49. & another in the land of Moab, Iere. 48. 2. which seemeth to haue bin a plentifull place of corne, Chap. 10. 31.

CHAP. XXVI.

A Song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall [a] this Song bee sung in the land of Iudah, Wee haue a strong citie: [b] saluation shall God set for wals and bulwarkes.

2 [c] Open yee the gates, that the righteous nation which keepeth the trueth, may enter in.

3 By an assured [d] purpose wilt thou preserue perfite peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For he will bring downe them that dwel on hie: [e] the high citie he will abase: euen vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, euen the feete of the [f] poore, and the steppes of the needy.

7 The way of the iust is righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in

a This song was made to comfort the faithfull, whē their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.
b Gods protection and defence shalbe sufficient for vs.
c He assureth the godly to returne after the captiuity to Ierusalem.
d Thou hast decreed so, and thy purpose cannot be changed.
e There is no power so hie, that can let God, when he will deliuer his.
f God will set the poore afflicted ouer the power of the wicked.

in the way of thy [s] iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirite within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne [h] righteousnesse.

10 Let mercy [i] be shewed to the wicked, yet he will not learne righteousnes: in the land of vprightnesse will he do wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not behold thine hie hand: but they shall see it, and be confounded with [k] the zeale of the people, and the fire of thine [l] enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other [m] lords beside thee haue ruled vs, but we wil remember thee onely, and thy Name.

14 The [n] dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased [o] the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast inlarged al the coasts of the earth.

16 Lorde, in trouble haue they [p] visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauell, is in sorrow, and cryeth in her paynes, so haue wee bene in thy [q] sight, O Lord.

18 Wee haue conceiued, wee haue borne in paine, as though wee should haue brought forth [r] wind: there was no helpe in the earth, neither did the inhabitantes of the [t] world fall.

19 [t] Thy dead men shall liue: euen with my body shall they rise. Awake, and sing, yee that dwell in dust: for thy [u] dewe is as the dewe of herbes, and the earth shall cast out the dead.

20 Come, my people: [x] enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntil the indignation passe ouer.

21 For loe, the Lorde commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her [y] blood, and shall no more hide her slaine.

s We haue continually abin in the anguishes wherewith thou hast afflicted vs.

h Meaning, that by afflictions men shal learne to feare God.

i The wicked, though God shew them euident signes of his grace, shalbe neuer the better.

k Through enuy and indignation against thy people.

l The fire and vengeance wherewith thou doest destroy thine enemies.

m The Babylonians, which haue not gouerned according to thy word.

n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is, the faithful by thy rods were moued to pray vnto thee for deliuerance.

q To wit, in extreme sorrow.

r Our sorowes had none ende, neither did we enioy the comfort that we looked for.

t The wicked and men without religion were not destroyed.

t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall liue: & that they shall most certainely rise to glory: the contrary should come to the wicked, as verse 14.

u As herbs dead in winter flourish againe by the raine in the spring time: so they that lie in the dust, shal rise vp to ioy when they feele the dew of Gods grace.

x Hee exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke.

y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

CHAP. XXVII.

A propheſie against the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

IN that [a] day the Lord with his sore & great and mighty [b] sword shal visit Liuiathan that pearcing serpent, euen Liuiathan that crooked serpent, and hee shall slay the dragon that is in the sea.

2 In that day sing of the vineyard [c] of red wine.

3 I the Lord doe keepe it: I will water it euery moment: least any assayle it, I will keepe it night and day.

4 Anger [d] is not in mee: who would set the briars and the thornes against mee in battell? I would goe through them, I would burne them together.

5 Or will he [e] seeke my strength, that hee may make peace with me, and bee at one with mee?

6 [f] Hereafter, Iaakob shal take roote: Israel shal flourish and grow, and the world shal be filled with fruit.

7 Hath he smitten [g] him as he smote those that smote him? or is hee slaine according to the slaughter of them that were slaine by him?

8 In [h] measure in the braunches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iaakob bee purged, and this is all the [i] fruite, the taking away of his sinne: when hee shall make all the stones of the Altars, as chalke stones broken in pieces, that the groues and images may not stande vp.

10 Yet the [k] defenced citie shall be desolate, and the habitation shall be forsaken, and left like a wildernesse. There shall the Calfe feede, and there shall hee lie, and consume the branches thereof.

11 When the boughes of it are drie, they shall bee broken: the [l] women come, and set them on fire: for it is a people of none vnderstanding: therefore hee that made them, shall not haue compassion of them, and hee that fourmed them, shall haue no mercie on them.

12 And in that day shall the Lorde thresh from the chanell of the [m] riuer vnto the riuer of Egypt, and ye shal be gathered one by one, O children of Israel.

13 In that day also shall the great trumpe

a At the time appointed.

b That is, by his mightie power and by his word. He propheſieth here of the destruction of Satan and his kingdome vnder the name of Liuiathan, Assur, and Egypt.

c Meaning, of the best wine, which this vineyard, that is, the Church, should bring forth as most agreeable to the Lord.

d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and cannot be angry with it, but disireth that he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.

e He meaneth that Israel will not come by gentlenesse, except God make them to feele his rods, and so bring them vnto him.

f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring forth in great abundance.

g He sheweth that God punisheth his in mercy, and his enemies in iustice.

h That is, though thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe wind of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments therof destroyed. k Notwithstanding his fauour that hee will shew them after, yet Ierusalem shalbe destroyed, and grasse for cattel shal grow in it. l God shal not haue need of mighty enemies: for the very women shall do it, by their great shame. m He shall destroy all from Euphrates to Nilus: for some also towards Egypt thinking to haue escaped.

bee [n] blowen, and they ſhall come, which periſhed in the land of Aſſhur: and they that were chaſed into the land of Egypt, and they ſhall worſhip the Lord in the holy Mount at Ieruſalem.

n In the time of Cyrus, by whom they ſhould be deliuered: but this was chiefly accompliſhed vnder Chriſt.

CHAP. XXVIII.

Againſt the pride and drunkenneſſe of Iſrael. 9 The vntowardnes of them that ſhould learne the word of God. 24 God doth all things in time and place.

WOe to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beauty ſhall be a fading flowre, which is vpon the head of the [b] valley of them that be fat, and are ouercome with wine.

2 Beholde, the Lord hath a mightie and [c] ſtrong hoſte, like a tempeſt of haile, and a whirlewind that ouerthroweth, like a tempeſt of mighty waters that ouerflow, which throw to the ground mightily.

3 They ſhall be troden vnder foot, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie ſhall bee a fading floure, which is vpon the head of the valley of them that bee fatte, and as [d] the haſtie frut afore Summer, which when he that looketh vpon it, ſeeth it, while it is in his hand, hee eateth it.

5 In that day ſhall the Lord of hoſtes be for a crowne of glory, and for a diademe of beauty vnto the [e] reſidue of his people:

6 And for a Spirit of iudgement to him that ſitteth in iudgement, and for [f] ſtrength vnto them that turne away the battell to the gate.

7 But [g] they haue erred becauſe of wine, and are out of the way by ſtrong drinke: the Prieſt and the Prophet haue erred by ſtrong drinke: they are ſwallowed vp with wine: they haue gone aſtray through ſtrong drinke: they faile in viſion: they ſtumble in iudgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 [h] Whome ſhall hee teach knowledge? and whome ſhall hee make to vnderſtande the things that hee heareth? them that are weyned from the milke, and drawen from the breaſts.

10 For [i] precept muſt bee vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a ſtammering [k] tongue and with a ſtrange language ſhall hee ſpeake vnto this people.

12 Vnto whom [l] he ſaid, [m] This is the reſt: [n] giue reſt to him that is weary: and this is the refreſhing, but they would not heare.

13 Therefore ſhall the worde of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle, that they may go and fall backward, and be broken, and bee ſnared, and be taken.

14 Wherefore heare the worde of the Lord, ye ſcornefull men that rule this people, which is at Ieruſalem.

15 Becauſe ye haue ſaid, We haue made a [p] couenant with death, and with hell are we at agreement: though a ſcourge runne ouer, and paſſe through, it ſhall not come at vs: for we haue made [q] falſhood our refuge, and vnder vanitie are we hid.

16 Therefore thus ſayeth the Lord God, Beholde, I will lay in Zion a ſtone, a [r] tryed ſtone, a precious corner ſtone, a ſure foundation. Hee that beleeueth, [ſ] ſhall not make haſte.

17 Iudgment alſo will I lay to the rule, and [t] righteouſneſſe to the balance, and the [u] hayle ſhall ſweep away the vaine confidence, and the waters ſhall ouerflow [x] the ſecret place.

18 And your couenant with death ſhall be diſanulled, and your agreement with hell ſhall not ſtand: when a ſcourge ſhall runne ouer and paſſe through, then ſhall ye be trode down by it.

19 When it paſſeth ouer, it ſhal take you away: for it ſhall paſſe through euery morning in the day, and in the night, and there ſhall bee onely [y] feare to make you to vnderſtande the hearing.

20 For the bed is [z] ſtraite that it cannot ſuffice, and the couering narrow that one cannot wrap himſelfe.

21 For the Lorde ſhall ſtand as in mount [a] Perazim: he ſhall bee wroth as in the valley [b] of Gibeon, that hee may doe his worke, his ſtrange worke, and bring to paſſe his acte, his ſtrange act.

22 Now therefore bee no mockers, leſt your bondes increaſe: for I haue heard of the Lord of hoſts a conſumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voice: hearken ye, and heare my ſpeach.

24 Doth the plowman plow all the day, to ſowe? doeth hee open, and breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then ſowe the fitches, and ſowe cummin, and caſt in wheate by meaſure, and the appointed barley and rie in their place?

26 For his God doth inſtruct him to haue diſcretion, and doeth teach him.

27 For fitches ſhall not be threſhed with a threſhing inſtrument, neither ſhall a cart

a Meaning, the proud kingdome of the Iſraelites, which were drunken with worldly proſperity.

b Becauſe the Iſraelites for the moſt part dwelt in plentifull valleys, he meaneth hereby the valley of them that had abundance of worldly proſperity, and were as it were crowned therwith as with garlands.

c He ſeemeth to meane the Aſſyrians, by whom the ten tribes were caried away.

d Which is not of long continuance, but is loone ripe, & firſt eaten.

e Signifying that the faithfull, which put not their truſt in any worldly proſperity, but made God their glory, ſhalbe preſerued.

f He will giue counſell to the gouernour, and ſtrength to the captaine, to driue the enemies in at their own gates.

g Meaning, the hypocrites, which were among them and were altogether corrupt in life and doctrine, which is here meant by drunkenneſſe and vomiting.

h For there was none that was able to vnderſtand any good doctrine: but were fooliſh and as tunneet as yong babes.

i They muſt haue one thing oft times told.

k Let one teach what he can, yet they ſhal no more vnderſtand him then if he ſpake in a ſtrange language.

l That is, the Prophet whom God ſhould ſend.

m This is the doctrine, where vpon ye ought to ſtay and reſt.

n Shew to them that are weary and haue neede of reſt, what is the true reſt.

o Becauſe they will not receiue the worde of God when it is offred, it commeth of their owne malice, if after their hearts be ſo hardened, that they care not for it, as before Chap. 6, 9.

p They thought they had ſhifts to auoyd Gods iudgements, and that they could eſcape though all other periſhed.

q Though the Prophets condemned their idoles, and vaine truſt of falſhood and vanity, yet the wicked thought in themſelues that they would truſt in theſe things.

r That is, Chriſt by whom all the building muſt be tried & vpholden, Pſal. 118. 22. mat. 21. 42. acts 4. 11. rom. 9. 33. 1. pet. 2. 6.

ſ He ſhall bee quiet, and ſeeke none other remedies, but be content with Chriſt.

t In the reſtitution of his Church, iudgement and iuſtice ſhall reigne.

u Gods corrections and affliction.

x Affliction ſhall diſcouer their vaine confidence which they kept ſecret to themſelues.

y Terrour and deſtruction ſhall make you to learne that, which exhortations & gentleneſſe could not bring you vnto.

z Your affliction ſhalbe ſo ſore, that you are not able to endure it.

a When Dauid ouercame the Philiſtims, 2. Sam. 5. 20. 1. Chron. 14. 11.

b Where Joſhua diſcomfited fiue kings of the Amorites. Joſh. 10. 12.

c As the plowman hath his appointed time, and diuers inſtruments for his labour, ſo hath the Lord for his vengeance: for he puniſheth ſome at one time, and ſome at another,

ſome after one ſort, and ſome after another, ſo that his choſen ſeede is beaten, and tried, but not broken, as are the wicked.

wheele

wheele be turned about vpon the cummin: but the fitches are beaten with a staffe, and cummin with a rod.

28 Bread corne when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart still make a noise, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hosts, which is wonderfull in counsell, and excellent in workes.

CHAP. XXIX.

1 A prophecie against Ierusalem. 13 The vengeance of God on them that follow the traditions of man.

1 Ho [a] altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: [b] let them kill lambes.

2 But I wil bring the altar into distresse, and there shall bee heauinesse and sorrow, and it shall be vnto me like [c] an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou bee humbled, and shalt speake out of the [d] ground, and thy speach shall be as out of the dust: thy voyce also shalbe out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy [e] strangers shall bee like small dust, and the multitude of strong men shall be as chaffe that passeth away, and it shall be in a moment, euen suddenly.

6 Thou shalt bee visited of the Lord of hosts with thunder, and shaking, and a great noise, a whirlewind, and a tempest, and a flame of a deuouring fire.

7 And the [f] multitude of all the nations that fight against the altar, shall be as a dreame or vision by night: euen all they that make the warre against it, and strong holdes against it, and lay siege vnto it.

8 And it shall bee like as an hungry man dreameth, and beholde, [g] hee eateth: and when hee awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, hee is drinking, and when hee awaketh, behold, hee is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 [h] Stay your selues, and wonder: they are blind, and make you blind: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a spirit of slumber, and hath shut vp your eyes: the Prophets, and your chiefe Seers hath hee couered.

11 And the vision of them all is become vnto you, as the words of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can [i] not: for it is sealed.

12 And the booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13 Therefore the Lord saide, Because this people [k] come neere vnto mee with their mouth, and honour mee with their lips, but haue remooued their heart farre from me, and their [l] feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for the wisedome of their wise men shall [m] perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that [n] seeke deepe to hide their counsell from the Lord: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuises shall it not be esteemed [o] as the potters clay? for shall the worke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, He had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shalbe [p] turned into Carmel? and Carmel shalbe counted as a forrest?

18 And in that day shall the deafe heare the words of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the Holy one of Israel.

20 For the cruell man shall cease, and the scornefull shall bee consumed: and all that hasted to iniquitie, shalbe cut off.

21 Which made a man to sinne in the [q] word, and tooke him in a snare: which reproued them in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lord vnto the house of Iaakob, euen hee that redeemed Abraham, Iaakob shall not now be confounded, neither now shall his face be pale.

23 But when hee seeth his children, the worke of mine handes in the middes of him, they shall sanctifie my Name, and sanctifie the Holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirite, [r] shall haue vnderstanding, and they that murmured, shall learne doctrine.

a The Ebrew word Ariel signifieth the Lion of God, and signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.

b Your daine confidence in your sacrifices shall not last long.

c Your city shall be full of blood, as an altar whereon they sacrifice.

d Thy speach shalbe no more so lofty, but a base, and low as the very charmers which are in low places, and whisper so that their voice can scarce be heard.

e Thine hired souldiers in whō thou trustest, shalbe destroyed as dust or chaffe in a whirle winde.

f The enemies that I wil bring to destroy thee, and that which thou makest thy daine trust, shall come at vnwares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.

g That is, he thinketh that he eateth.

h Wale hereon as long as ye list, yet shall ye finde nothing but occasion to be astonied: for your prophets are blinde, and therefore can not direct you.

i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.

k Because they are hypocrites and not sincere in heart, as Matt. 15. 8.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles, and without vnderstanding.

n This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft, saith the Lord, you cannot be able to escape mine handes no more then the clay, that is in the potters handes, hath power to deliuer it selfe.

p Shall there not be a change of all things, and Carmel, that is a plentifull place in respect of that it shall be then, may be taken as a forrest, as Chap. 32. 15. and thus he speaketh to confort the faithfull.

q They that went about to finde fault with the Prophets wordes, and would not abide admonitions, but would entangle them and bring them into danger.

r Signifying, that except God giue vnderstanding and knowledge, man can not but stil erre and murmure against him.

CHAP. XXX.

1 *He reproueth the Iewes which in their aduersitie vsed their owne counsell,* 2 *and sought helpe of the Egyptians,* 10 *despising the Prophets.* 16 *Therefore hee sheweth what destruction shall come vpon them,* 18 *but offereth mercie to the repentant.*

WOe to the [a] rebellious children, saith the Lord, that take counsell, but not of mee, and [b] couer with a couering, but not by my Spirit, that they may lay sinne vpon sinne:

2 Which walke forth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall bee your shame, and the trust in the shadow of Egypt your confusion.

4 For his [c] princes were at Zoan, and his ambassadours came vnto Hanes.

5 They shall bee all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproch.

6 ¶ The [d] burden of the beastes of the South, in a land of trouble and anguish, from whence shall come the young and olde lyon, the viper and fierie flying serpent against them that shall beare their riches vpon the shoulders of the coltes, and their treasures vpon the bunches of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, & they shall helpe in vaine. Therefore haue I cried vnto [e] her, Their strength [f] is to sit still.

8 Now goe, and write [g] it before them in a table, and note it in a booke that it may bee for the [h] last day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not [i] heare the law of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophesie not vnto vs right things, but speake flattering things vnto vs: prophesie [k] errours.

11 Depart out of the way: goe aside out of the path: cause the Holy one of Israel to cease from vs.

12 Therefore thus saith the Holy one of Israel, Because you haue cast off this word, and trust in [l] violence, and wickednes, and stay thereupon,

13 Therefore this iniquitie shall bee vnto you as a breach that falleth, or a swelling in an high wall, whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found [m] a sheard to take fire out of the hearth, or to take water out of the pit.

15 For thus said the [n] Lord God, the Holy one of Israel, In rest and quietnesse shall ye bee saued: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye haue said, No, but we will flee away vpon [o] horses. Therefore shall yee flee, Wee will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of fiue shall ye flee, till ye be left as a ship mast vpon the [p] top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord waite, that he may haue [q] mercie vpon you, and therefore wil he be exalted, that he may haue compassion vpon you: for the Lord is the God of [r] iudgement. Blessed are all they that wait for him.

19 Surely a people shall dwel in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainely haue mercie vpon thee at the voice of thy crie: when he heareth thee, he wil answere thee.

20 And when the Lord hath giuen you the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy ‖ raine.

21 And thine eares shall heare a word behinde thee, saying, This is the way, [s] walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And yee shall [t] pollute the couering of the images of siluer, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it, [u] Get thee hence.

23 Then shall he giue raine vnto thy seed, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fat and as oyle: in that day shall thy cattell bee fed in large pastures.

24 The oxen also and the young asses, that till the ground, shall eate cleane prouender, which is winnowed with the shouell and with the fanne.

25 And vpon euery high [x] mountaine, and vpon euery high hill shall there bee riuers and streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreouer, the light of the Moone shall be as the light of the [y] Sunne, and the light of the Sunne shall bee seuen folde, and like the light of seuen dayes in the day that the Lord shall binde vp the breach of his people, and heale the stroke of their wound.

27 Beholde, [z] the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heauie: his lippes are full of indignation, and his tongue as is a deuouring fire.

28 And

a Who contrary to their promise, take not me for their protectour, and contrary to my commandement, seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in ambassie to seeke helpe, & abode at these cities.

d That is, a heauie sentence or prophecie against the beasts that caried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying that if the beasts should not be spared, he punished the men should much more grieuously.

e To wit, to Ierusalem.

f And not to come to and fro to seeke helpe.

g That is, this prophecie.

h That it may be a witnesse against them for all posteritie.

i He sheweth what was the cause of their destruction, & bringeth also all miserie to man: to wit, because they would not heare the word of God, but delighted to be flattered, and led in errour.

k Threaten vs not by the word of God, neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Iere. 11, 21.

l Meaning, in their stubburnes against God and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shalbe without recouerie.

n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.

o We will trust to escape by our horses.

p Whereas all the trees are cut downe saue two or three to make masts.

q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

r Not onely in punishing, but in vsing moderation in the same as Iere. 10, 24. & 30, 11.

‖ Or, instructer.

s God shal direct all thy wayes, and appoint thee how to goe either hither or thither.

t Ye shall cast away your idoles, which you haue made of gold, and siluer, with all that belongeth vnto them, as a most filthy thing, and polluted.

u Shewing that there can be no true repentance, except both in heart and deed wee shew our selues enemies to idolatrie.

x By these diuers maners of speach he sheweth that the felicitie of the Church shalbe so great, that none is able sufficiently to expresse it.

y When the Church shalbe restored, the glorie thereof shall passe seuen times the brightnes of the Sunne for by the sunne and moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdome of Christ.

z This threatning is against the Assyrians, the chiefe enemies of the people of God.

28 And his spirit is as a riuer that ouerfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of [a] vanitie, and there shall be a bridle to cause them to erre in the chawes of the people.

29 But there shall be a song vnto you as in the [b] night, when a solemne feast is kept: and gladnesse of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lord shall cause his glorious voice to be heard, & shall declare the lighting down of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest and hailestones.

31 For with the voyce of the Lord shall Asshur bee destroyed, which smote with the [c] rod.

32 And in euery place that the staffe shall passe, it shall [d] cleaue fast, which the Lord shall lay vpon him with [e] tabrets and harpes: and with battels, and lifting vp of hands shall hee fight [f] against it.

33 For [g] Tophet is prepared of olde: it is euen prepared for the [h] king: he hath made it [i] deepe and large: the burning thereof is fire and much wood, the breath of the Lord, like a riuer of brimstone, doeth kindle it.

a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby he cleanseth his.
b Ye shall reioice at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.
c Gods plague.
d It shall destroy.
e With ioy and assurance of the victorie.
f Against Babel: meaning the Assyrians and Babylonians.
g Here it is taken for hell, where the wicked are tormented, reade 2. King. 23.10.
h So that their estate or degree cannot exempt the wicked.
i By these figuratiue speaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe of men.

WOe vnto them that [a] goe downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they bee very strong: but they looke not vnto the holy one of Israel, nor [b] seeke vnto the Lord.

2 But he yet is [c] wisest: therefore he will bring euill, and not turne backe his word, but he will arise against the house of the wicked, & against the helpe of them that worke vanitie.

3 Now the Egyptians are men, and not God, and their horses flesh and not spirit: and when the Lord shall stretch out his hand, the [d] helper shal fall, and he that is holpen shal fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me, As the Lion or Lions whelpe roareth vpon his pray, against whom if a multitude of shepheards bee called, hee will not be afraid at their voyce, neither will humble himselfe at their noise: so shall the Lord of hostes come [e] downe to fight for mount Zion, and for the hill thereof.

5 As birds that flee, so shall the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preseruing it.

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first because the Lord had commanded them neuer to returne thither, Deut. 17.16. and 28.68. least they should forget the benefite of their redemption: and secondly, least they should bee corrupted with the superstition and idolatrie of the Egyptians, and so forsake God, Iere. 2.18.
b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.
c And knoweth their craftie enterprises, and will bring all to nought.
d Meaning, both the Egyptians and the Israelites.
e He sheweth the Iewes, that if they would put their trust in him, hee is so able, that none can resist his power: and so carefull ouer them, as a bird ouer her yong, which euer flieth about them for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32. 11. matth. 23 37.

6 O yee children of Israel, turne againe, in as much as ye are [f] sunken deepe in rebellion.

7 For in that day euery man shall [g] cast out his idoles of siluer, and his idoles of gold, which your hands haue made you, euen a sin.

8 [h] Then shall Asshur fall by the sworde, not of man, neither shall the sword of man deuoure him, and he shall flee from the sworde, and his yong men shall faint.

9 And he shall goe for feare to his [i] towre, and his princes shall be afraid of the standard, saith the Lord, whose [k] fire is in Zion, and his fornace in Ierusalem.

f He toucheth their conscience that they might earnestly seeke their grieuous sinnes, and so truely repent, for as much as now they are almost drowned and past recouery.
g By these fruits your repentance shall be knowen, as Chap. 2. 18.
h When your repentance appeareth.
i This was accomplished soone after, when Sanheribs armie was discomfited, and he fled to his castell in Ninineueh for succour.
k To destroy his enemies.

CHAP. XXXII.

The condition of good rulers and officers described by the gouernement of Hezekiah, who was the figure of Christ.

BEhold, [a] a King shall reigne in iustice, and the princes shall rule [b] in iudgement.

2 And that man shal be as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadow of a great rocke in [c] a wearie land.

3 The eyes of the [d] seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

5 A [e] nigard shall no more bee called liberall, nor the churle rich.

6 But the niggard will speake of nigardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: he deuiseth wicked counsels, to vndoe the poore with lying words, and to speake against the poore in iudgement.

8 But the liberall man will deuise of liberall things, & he will continue his liberality.

9 ¶ Rise vp, ye women that are at ease: heare my voyce, ye [f] careless daughters: hearken to my words.

10 Ye women, that are careless, shall bee in feare [g] aboue a yeere in dayes: [h] for the vintage shall faile, and the gathering shall come no more.

11 Ye women, that are at ease, bee astonied: feare, O yee careless women: put off the clothes: make bare, and gird sackcloth vpon the loynes.

12 Men shall lament for the [i] teates, euen

a This prophecie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.
b By iudgement and iustice is meant an vpright gouernement, both in policie and religion.
c Where men are wearie with trauelling for lacke of water.
d He promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same, contrary to the threatnings against the wicked, Chap. 6.9. and 29.10.
e Vice shall no more be called vertue, nor vertue esteemed by power and riches.
f He prophecieth of such calamities to come, that they will not spare the women and children, and therefore willeth them to take heede and prouide.
g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for newe plagues.
h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods.
i By the teates hee meaneth the plentifull fieldes, whereby men are nourished, as children with the teate: or, the mothers for sorow and leanenesse shall lacke milke.

for the pleaſant fields, and for the fruitfull vine.

13 Upon the land of my people ſhall grow thornes and briers: yea, vpon all the houſes of ioy in the citie of reioycing,

14 Becauſe the palace ſhall bee forſaken, and and the ‖ noiſe of the citie ſhall be left: the towre and fortreſſe ſhal be dennes for euer, and the delight of wild aſſes, & a paſture for flocks,

15 Vntill the [k] Spirit bee powred vpon vs from aboue, and the wilderneſſe become a fruitfull fielde, and the [l] plentcous fielde bee counted as a forreſt.

16 And iudgement ſhal dwell in the deſert, and iuſtice ſhall remaine in the fruitfull field.

17 And the worke of iuſtice ſhall bee peace, euen the worke of iuſtice and quietneſſe, and aſſurance for euer.

18 And my people ſhall dwell in the Tabernacle of peace, and in ſure dwellings, and in ſafe reſting places.

19 When it hayleth, it ſhall fall on the forreſt, and the [m] citie ſhall be ſet in the low place.

20 Bleſſed are yee that [n] ſow vpon all waters, and [o] driue thither the feete of the oxe and the aſſe.

‖ Or, multitude.

k That is, when the Church ſhall be reſtored: thus the Prophets after they haue denounced Gods iudgements againſt the wicked, vſe to comfort the godly, leaſt they ſhould faint.

l The field which is now fruitfull, ſhall bee but as a barren forreſt in compariſon of that it ſhall bee then, as Chap. 29.17. which ſhall be fulfilled in Chriſtes time, for then they that were before as the barren wilderneſſe being regenerate, ſhall be fruitful, and they that had ſo vnbeginning of godlineſſe, ſhall bring forth fruites in ſuch abundance, that their former life ſhall ſeeme but as a wilderneſſe, where no fruits were.

m They ſhal not need to build it in high places for feare of the enemie: for God will defend it, and turne away the ſtormes from hurting of their commodities.

n That is, vpon fat ground and well watered, which bringeth forth in abundance: or in places which before were couered with waters, and now made dry for your vſes.

o The fields ſhall be ſo ranke, that they ſhall ſend out their cattell to eate vp the firſt crop, which abundance ſhall be ſignes of Gods fauour and loue towards them.

CHAP. XXXIII.

The deſtruction of them by whom God hath puniſhed his Church.

WOe to thee that [a] ſpoileſt, and waſt not ſpoiled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt [b] ceaſe to ſpoile, thou ſhalt bee ſpoiled: when thou ſhalt make an end of doing wickedly, [c] they ſhall doe wickedly againſt thee.

2 [d] O Lord, haue mercy vpon vs, we haue waited for thee: bee thou, which waſt [e] their armie in the morning, our help alſo in the time of trouble.

3 At the noyſe of the tumult, the [f] people fled: at thine [g] exalting the nations were ſcattered.

4 And your ſpoile ſhall bee gathered like the gathering of [h] Caterpillers: and [i] he ſhall goe againſt him like the leaping of Graſhoppers.

5 The Lord is exalted: for hee dwelleth on high: hee hath filled Zion with iudgement and iuſtice.

a Meaning, the enemies of the Church, as were the Caldeans, and Aſſyrians: but chiefly of Sanherib, but not onely.

b When thine appointed time ſhall come that God ſhall take away thy power and that which thou haſt wrongfully gotten, ſhall bee giuen to others, as Amos 5.11.

c The Caldeans ſhall doe like to the Aſſyrians, as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall doe the ſame to the Caldeans.

d He declareth hereby what is the chiefe refuge of the faithfull, when troubles come, to pray & ſeeke helpe of God.

e Which helpedſt our fathers ſo ſoone as they called vpon thee.

f That is, the Aſſyrians flewe before the armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians.

g When thou, O Lord, didſt lift vp thine arme to punith thine enemies.

h Yee that as Caterpillars deſtroyed with your number the whole world, ſhall haue no ſtrength to reſiſt your enemies the Caldeans, but ſhall be gathered on an heape and deſtroyed.

i Meaning, the Medes and Perſians againſt the Caldeans.

6 And there ſhall bee ſtabilitie of [k] thy times, ſtrength, ſaluation, wiſdom and knowledge: for the feare of the Lord ſhall bee his treaſure.

7 Beholde, [l] their meſſengers ſhall crie without, and the [m] Ambaſſadours of peace ſhall weepe bitterly.

8 The [n] pathes are waſte: the waykairing man ceaſeth: he hath broken the couenant: he hath contemned the cities: hee regarded no man.

9 The earth mourneth and fainteth: Lebanon is aſhamed, and hewen downe: [o] Sharon is like a wilderneſſe, and Baſhan is ſhaken and Carmel.

10 Now will I [p] ariſe, ſayth the Lord: now will I bee exalted, now will I lift vp my ſelfe.

11 [q] Yee ſhall conceiue chaffe, and bring forth ſtubble: the fire of your breath ſhall deuoure you.

12 And the people ſhall bee as the burning of lime: and as the thornes cut vp, ſhall they be burnt in the fire.

13 Heare, yee that are [r] farre off, what I haue done, and yee that are neere, know my power.

14 The [s] ſinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs ſhall dwell with the deuouring fire? who among vs ſhall dwell with the euerlaſting burnings?

15 He that walketh in iuſtice, and ſpeaketh righteous things, refuſing gaine of oppreſſion, ſhaking his hands from taking of gifts, ſtopping his eares from hearing of blood, and ſhutting his eyes from ſeeing euill,

16 He ſhall dwell on [t] hie: his defence ſhall be the munitions of rocks: bread ſhal be giuen him, and his waters ſhall be ſure.

17 Thine eyes ſhall [u] ſee the King in his glory: they ſhall behold the lande [x] farre of.

18 Thine heart [y] ſhall meditate feare, Where is the ſcribe? where is the receiuer? were is he that counted the towres?

19 Thou ſhalt not ſee a fierce people, a people of darke ſpeech, that thou canſt not perceiue, and of a ſtammering tongue that thou canſt not vnderſtand.

20 Looke vpon Zion the citie of our ſolemne feaſtes: thine eyes ſhall ſee Jeruſalem a quiet habitation, a Tabernacle that cannot be remoued: and the ſtakes thereof can neuer be taken away, neither ſhall any of the cords thereof be broken.

21 For ſurely there the mightie Lorde will bee vnto vs as a place [z] of floods, and broade riuers, whereby ſhall paſſe no ſhippe

k That is, in the dayes of Hezekiah.

l Sent from Sanherib.

m Whom they of Jeruſalem ſent to intreate of peace.

n Theſe are the words of the Ambaſſadours, when they returne from Sanherib.

o Which was a plentifull countrey, meaning that Sanherib would deſtroy all.

p To helpe and deliuer my Church.

q This is ſpoken againſt the enemies, who thought all was their owne, but bee ſheweth that their enterpriſe ſhall be in vaine, and that the fire, which they had kindled for others, ſhould conſume them.

r His vengeance ſhall be ſo great that all the world ſhall talke thereof.

s Which doe not beleeue the words of the Prophet and the aſſurance of their deliuerance.

t Meaning, that God will bee a ſure defence to all them that liue according to his word.

u They ſhall ſee Hezekiah deliuered from his enemies and reſtored to honour and glory.

x They ſhall bee no more that in as they were by Sanherib, but go where it pleaſeth them.

y Before that this libertie commeth, thou ſhalt thinke that thou art in great danger: for the enemies ſhall ſo ſharpely aſſaile you, that one ſhall cry, Where is the clarke that writeth the names of them that are taxed? another, Where is the receiuer? another ſhall cry for him that valueth the rich houſes, but God will deliuer you from this feare.

z Let vs be content with this ſmall riuer of Shiloah, and not deſire the great ſtreames and riuers, whereby the enemies may bring in ſhips and deſtroy vs.

with oares, neither shall great shippe passe thereby.

22 For the Lord is our Iudge; the Lord is our lawgiuer: the Lord is our King, he will saue vs.

23 Thy [a] cords are loosed: they could not well strengthen their mast, neither could they spread the saile: then shall the [b] pray bee diuided for a great spoile: yea, the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiuen.

a He destroyeth the Assyrians e enemies of ỹ church, declaring their destruction as they that perish by shipwracke.
b He confoundeth the Church, and sheweth that they shalbe enriched with all benefits both of body and soule.

CHAP. XXXIIII.

2 He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

COme neere, yee [a] nations and heare, and hearken, yee people: let the earth heare and all that is therein, the world, and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: hee hath [b] destroyed them and deliuered them to the slaughter.

3 And their slaine shall bee cast out, and their stincke shall come vp out of their bodies, and the mountaines shall be melted with their blood.

4 And all the host of heauen [c] shall be dissolued, and the heauens shall bee folden like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sword shall be [d] drunken in the heauen: beholde, it shall come downe vpon Edom, euen vpon the people of [e] my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat and with the blood of the [f] lambes and the goates, with the fat of the kidneis of the rammes: for the Lord hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] vnicorne shall come downe with them and the heifers with the bulles, and their land shall be drunken with blood, & their dust made fat with fatnesse.

8 For it is the day of the Lords vengeance, & the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall bee turned into pitch, and the dust therof into [i] brimstone, and the land thereof shalbe burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall goe vp euermore: it shall be desolate from generation to generation: none shall passe through it for euer.

11 But the pelicane [k] and the hedgehog shall possesse it, and the great owle, and the rauen shall dwell in it, and hee shall stretch out vpon it the line of [l] vanitie, and the stones of emptinesse.

12 [m] The nobles thereof shall call to the kingdome, and there shall be none, and all the Princes thereof shall be as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles & thistles in the strong holdes thereof, and it shalbe an habitation for dragons, and a court for ostriches.

14 There shall [n] meete also Zim and Iim, and the Satyre shall crie to his fellow, and the shrichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There [o] shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadow: there shall the vultures also bee gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, and reade: none of [q] these shal faile, none shal want her make: for [r] his mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath cast the [s] lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

a Or, nerues.
b Or, Carmel.
c Or, Sharon.
d Or, Strengthen ye.
e Or, with a reuenger.
f Or, deafe.
g Or, Bozrah.
h Or, wilde bulles.
i Or, pitch.
k Reade Chap. 13.21. and Zeph. 2.14.
l Or, confusion.
m Meaning, there shalbe neither order nor policie, nor state of common wealth.
n Reade Chap. 13.21.
o Signifying, that Idumea should be an horrible desolation and barren wildernesse.
p That is, in the Law where such curses are threatned against the wicked.
q To wit, beasts and foules
r That is, the mouth of the Lord.
s He hath giuen the beasts and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospel. 8 The fruits that follow thereof.

THe [a] desert and the wildernesse shall reioyce: and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy: the glory of Lebanon shall bee giuen vnto it: the beautie of [b] Carmell, and of Sharon, they shall [c] see the glory of the Lord, and the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: beholde your God commeth with [e] vengeance: euen God with a recompence, he will come and saue you.

5 Then shall the eyes of the [f] blinde bee lightened, and the eares of the deafe bee opened.

6 Then shal the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the [g] wildernesse shall waters breake out, and riuers in the desert.

7 And the drie ground shall be as a poole, and the thirstie, as springs of water: in the habitation of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shall bee a path and a way, and the way shall bee called [h] holy: the polluted shall not passe by it: for [i] hee shall bee with

a He prophesieth of the full restauration of the Church both of the Iewes and Gentiles vnder Christ, which shall be full accomplished at the last day: albeit as yet it is compared to a desert and wildernesse.
b The Church which was before compared to a barren wildernesse, shall by Christ be made most plenteous and beautifull.
c Hee sheweth that the presence of God is ỹ cause that the Church both bring forth fruit and flourish.
d He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand.
e To destroy your enemies.
f Whereby ỹ knowledge of Christ is restored.
g They that were barren shall
h It shalbe for
i God shall leade

1 In vaine shall any man goe about to build it againe.

restitute of the graces of God, shall haue them giuen by Christ. the Saints of God and not for the wicked. i God shall leade alluding to the bringing forth of Egypt.

them, and walke in the way, and the fooles shall not erre.

9 There shall bee [k] no lyon, nor noysome beasts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord shall returne and come to Zion with prayse: and euerlasting ioy shall be vpon their heads: they shall obteine ioy and gladnesse, and sorow and mourning shall flee away.

k As hee threatned to the wicked to be destroyed hereby, Chap. 30.6.

l Whom the Lord shal deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 *Sancherib sendeth Rabshakeh to besiege Ierusalem.* 15 *His blasphemie against God.*

NOw [a] in the [b] foureteenth yeere of King Hezekiah, Sancherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto king Hezekiah with a great hoste, and hee stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah, the [c] steward of the house, and Shebna [d] the chancellour, and Ioah the sonne of Asaph the recorder.

4 And Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus sayeth the great king, the king of Asshur, What confidence is this, wherein thou trustest?

5 I say, [f] Surely I haue eloquence, but counsell and strength are for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it will goe into his hand, and pearce it: so is [g] Pharaoh king of Egypt, vnto all that trust in him.

7 But if thou say to mee, We trust in the Lord our God, is not that he, whose high places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Yee shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou ‖ despise any captaine of the [h] least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto mee, [i] Goe vp against this land and destroy it.

a This history is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.

b When hee had abolished superstition, and idolatrie, and restored religion, yet God would exercise his Church, to trie their faith and patience.

c For hee was now restored to his office, as Isaiah had prophesied, Chap. 22.20.

d This declareth that there were few godly to bee found in the kings house, when hee was driuen to send this wicked man in such a weighty matter.

e Sancheribs chiefe captaine.

f He speaketh this in the person of Hezekiah, falsly charging him, that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lord.

g Satan laboured to pull the godly king from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeeld himselfe to the Assyrians, and so not to hope for any helpe of God.

‖ Or, turne backe.

h He reproacheth to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines.

i Thus the wicked to deceiue vs, will pretend the Name of the Lord: but wee must trie the spirits, whether they be of God or no.

11 ¶ Then saide Eliakim, and Shebna, and Ioah vnto Rabshakeh, [k] Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then sayde Rabshakeh, Hath my master sent mee to thy master and to thee, to speake these words, and not to the men that sitte on the wall: that they may eate their own doung, and drinke their owne † pisse with you?

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and saide, Heare the words of the great King, of the king of Asshur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus saith the king of Asshur, Make [l] appointment with me, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a land like your owne land, euen a land of wheate, and wine, a land of bread and vineyards,

18 Lest Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they [n] kept silence, and answered him not a word: for the Kings commaundement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chanceller, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and told him the words of Rabshakeh.

k They were afraid, lest by his words he should haue stirred the people against the King, and also pretended to grow to some appointment with him.

† Hebr. the water of their feete.

l The Ebrew word signifieth blessing: whereby this wicked captaine would haue perswaded the people that their condition should be better vnder Sancherib then vnder Hezekiah.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they do not vnderstand that God maketh them his seruants, and punisheth cities for sinne.

n Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to bee long reasoning with this infidel, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

2 *Hezekiah asketh counsell of Isaiah, who promiseth him the victorie.* 10 *The blasphemie of Sancherib.* 16 *Hezekiahs prayer* 36 *The armie of Sancherib is slaine of the Angel,* 38 *And he himselfe of his owne sonnes.*

AND * when the King Hezekiah heard it, he [a] rent his clothes, and put on sackcloth

* 2. King. 19. 1.

a In signe of griefe and re-

and came into the House of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the Chancellor, with the Elders of the Priestes, clothed in sackecloth vnto [b] Isaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the [c] birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath [d] heard the wordes of Rabshakeh, whom the King of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then [e] lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Bee not afraid of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

7 Beholde, I will send a blast vpon him, and hee shall heare a [f] noyse, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, & found the King of Asshur fighting against [g] Libnah: for hee had heard that hee was departed from Lachish.

9 Hee heard also men say of Tirhakah, King of Ethiopia, Behold, hee is come out to fight against thee: and when hee heard it, hee sent other messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God [h] deceiue thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.

11 Behold, thou hast heard what the kings of Asshur haue done to all lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my Fathers haue destroyed? as [i] Gozan, and [k] Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and read it, and he went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hosts, God of Israel, which [l] dwellest betweene the Cherubims, thou art very God alone ouer all the Kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the wordes of Sanherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that the kings of Asshur haue destroyed all lands, and [m] their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mens hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that [n] all the Kingdomes of the earth may know, that thou only art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus sayth the Lord God of Israel, Because thou hast prayed vnto me, concerning Sanherib King of Asshur,

22 This is the word that the Lord hath spoken against him, The [o] virgin, the daughter of Zion, hath despised thee, and laughed thee to scorne: the daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou rayled on and blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on high? euen against the [p] holy one of Israel.

24 By thy seruants hast thou rayled on the Lord, and said, By the multitude of my charets I am come vp to the toppe of the mountaines to the sides of Lebanon, and will cut downe the high cedars thereof, and the faire firre trees thereof, and I will goe vp to the heights of his toppe, and to the forest of his fruitfull places.

25 I haue digged [q] and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, [r] and haue formed it long agoe? and should I now bring it, that it should be destroyed, and laide on ruinous heapes, as cities defensed?

27 Whose inhabitants † haue small power, and are afraide and confounded? they are like the grasse of the fielde and greene herbe, or grasse on the house tops, or corne blasted [s] afore it be growen.

28 But I knowe thy dwelling, and thy [t] going out, and thy comming in, and thy furie against me.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine [u] hooke in thy nosethrils,

b To giue comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the only remedies, to seeke vnto God and his ministers.

c We are in as great sorow as a woman that trauayleth of childe, and cannot be deliuered.

d That is, will declare by effect that he hath heard it: for when God deferreth to punish, it seemeth to the flesh, that hee knoweth not the time, or heareth not the cause.

e Declaring that the ministers office doth not only stand in comforting by the word, but also in praying for the people.

f Of the Egyptians, and Ethiopians, that shall come and fight against him.

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blasphemy before his destruction: as to call the author of all trueth, a deceiuer: some gather hereby that Shebna had disclosed vnto Sanherib the answere that Isaiah sent to the King.

i Which was a city of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abraham came after his Fathers death.

l Ye grounded his prayer on Gods promise, who promised to heare them sitting betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God hath chosen to be his as a chaste virgine, and one whom her husband cared to preserue her from the lust of the tyrant, as a Father would haue kept his daughter.

p Declaring hereby that they that are enemies to Gods church, fight against him, whose quarrel his Church euer maintaineth.

q He boasteth of his policy, in that that he can finde meanes to nourish his armie: and of his power, in that that his armie is so great that it is able to dry vp whole riuers, and to destroy the waters which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it: and therefore he saith that he formed it of olde, euen in his eternall counsell, which cannot be changed.

† Ebr. are short in hand.

s He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintener thereof.

t Meaning, his counsels and enterprises.

u Because Sanherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes, to teach how he will take him and guide him.

and my bridle in thy lips, and will bring thee backe againe the same way thou x camest.

30 And this shall be a y signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the z second yere, such things as growe without sowing: and in the third yeere, sowe ye and reape, and plant vineyardes, and eate the fruite thereof.

31 And a the remnant that is escaped of the house of Iudah, shal againe take roote downeward, and beare fruite vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

33 Therefore thus saith the Lord, concerning the king of Asshur, Hee shall not enter into this citie, nor shoote an arrow there, nor come before it with shielde, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, sayth the Lord.

35 For I will defend this citie to saue it, for mine owne sake, and for my seruant b Dauids sake.

36 ¶ * Then the Angel of the Lord went out, and smote in the campe of Asshur an hundreth, fourescore, and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Sancherib king of Asshur departed, and went away, and returned and dwelt at c Nineueh.

38 And as hee was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes * slewe him with the sword, and they escaped into the land of ‖ Ararat: and d Esarhaddon his sonne reigned in his steade.

x Thou shalt lose thy labour.
y God giueth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and their latter are to keepe the benefites of God in our remembrance, of the which sort this here is.
z He promiseth that for two yeres the ground of it selfe should beare them.
a They whom God hath deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church.
b For my promise sake made to Dauid.
* 2. King. 19. 35. 2. chron. 32. 21. Iob. 1. 18. Ecclus. 48. 22. 1. macca. 7. 41. 2. macca 8. 19.
c Which was the chiefest city of the Assyrians.
* Tob. 1. 21.
‖ Or, Armenia.
d Who was also called Sardanapalus, in whose dayes, ten yeeres after Sancheribs death, the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 Hee is restored to health by the Lord, and liueth fifteene yeeres after. 10 He giueth thankes for his benefite.

* 2. King. 20. 1. 2. chron. 32. 24.

ABout * that a time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and sayd vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

a Some after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauens.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now, how I haue walked before thee in trueth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die, so quickly after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, wee see what a tyrant he was.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy Father, I haue heard thy prayer, and seene thy teares: behold, I will adde vnto thy dayes fifteene yeeres.

6 And I will deliuer thee c out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And d this signe shalt thou haue of the Lord, that the Lord will do this thing that he hath spoken.

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the e Sunne) ten degrees backward: so the Sunne returned by ten degrees, by ẏ which degrees it was gone down.

c He doeth not onely promise to prolong his life, but to giue him rest and quietnes from the Assyrians, who might haue renewed their armie to reuenge their former discomfiture.
d For Hezekiah had asked, for the confirmation of his faith, a signe, as verse 22. and 2. King. 20. 8. wherevnto hee was moued by the singuler motion of Gods spirite.
e Reade 2. Kin. 20. 10.

9 f The writing of Hezekiah king of Iudah, when he had bene sicke, and was recouered of his sickneſſe,

10 I saide in the g cutting off of my dayes, I shall goe to the gates of the graue: I am deprined of the residue of my yeeres.

11 I said, h I shall not see the Lord, euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine inhabitation is departed, and is remooued from mee, like a shepheards tent: I i haue cut off like a Weauer my life: hee will cut me off from the height, from day k to night, thou wilt make an ende of me.

13 I reckoned l to the morning: but hee brake all my bones, like a Lyon: from day to night thou wilt make an ende of me.

14 Like a Crane or a Swallow, so did I m chatter: I did mourne as a Doue: mine eyes were lift vp on high: O Lord, n it hath oppressed me, comfort me.

15 What shall I say? o for he hath said it to me, & he hath done it: I shal walke p weakely all my yeeres in the bitternesse of my soule.

16 O Lord, q to them that ouerliue them, and to all that are in them, the life of my spirite shall bee knowen, that thou causedst mee to r sleepe, and hast giuen life to me.

17 Behold, for s felicity I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my t sinnes behind thy backe.

18 For u the graue can not confesse thee:

f He left this long of his lamentation and thanksgiuing to al posteritie, as a monument of his owne infirmitie and thankefull heart for Gods benefites, as Dauid did, Psal. 51.
g At what time it was told me, that I should die.
h I shall no more praise the Lord here in this Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare, when they feele their owne weakenesse.
i By my sinne I haue prouoked God to take my life from me.
k That is, in one day, or hastily.
l Once night I thought that I should liue till morning, but my pangs in the night perswaded me the contrary: hee sheweth the horrour that the faithfull haue when they apprehend Gods iudgement against their sinne.
m I was so oppressed with sorow, that I was not able to vtter my words, but only to grone & sigh.
n To wit, sorow and griefe both of body and minde.
o God hath declared by his Prophet that I shall die, and therefore I will yeelde vnto him.
p I shall haue no release, but continuall sorowes while I liue.
q They that shall ouerliue the men that are now aliue, and all they that are in these yeeres shall acknowledge this benefite.
r That after that thou hadst condemned me to death, thou restoredst me to life.
s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemie, I had griefe vpon griefe.
t Hee esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.
u For as much as God hath placed men in this world to glorifie him, the godly tooke it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that doe regard it, as Psal. 6. 5. and 115. 17

death cannot praise thee: they that goe downe into the pit, cannot hope for thy trueth.

19 But the liuing, the liuing, he shal confesse thee, as I doe this day: the father to the [x] children shall declare thy trueth.

20 The Lord was readie to saue me: therefore wee will sing my song, all the dayes of [y] our life in the house of the Lord.

21 Then sayd Isaiah, Take a lumpe of drie figs and [z] lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah [a] had sayd, What is the signe, that I shall goe vp into the House of the Lord?

x All posteritie shall acknowledge, and the fathers according to their duety toward their children shall instruct them in thy graces, and mercies toward me.

y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thankes for his benefits.

z Read 2. King. 20.7.

a As verse 7.

CHAP. XXXIX.

Hezekiah is reproued because he sheweth his treasures vnto the ambassadours of Babylon.

AT * the same time, [a] Merodach Baladan, the sonne of Baladan, King of Babel, sent [b] letters, and a present to Hezekiah: for he had heard that he had bene sick, and was recouered.

2 And Hezekiah was [c] glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious oyntment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and sayd vnto him, What sayd these men? and from whence came they to thee? And Hezekiah sayd, They are come from a farre countrey vnto me, from Babel.

4 Then said he, What haue [d] they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures that I haue not shewed them.

5 And Isaiah sayd to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shall bee [e] caried to Babel: nothing shall be left, sayeth the Lord.

7 And of thy sonnes, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall bee [f] eunuches in the palace of the King of Babel.

8 [g] Then sayd Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he sayd, Yet let there bee peace, and trueth in my dayes.

* 2.Kin.20.12.

a This was the first King of Babylon, which ouercame the Assyrians in the tenth yere of his reigne.

b Partly moued with the greatnesse of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe if occasion serued.

c Read 2. King. 20.13. and 2. Chro. 32.25,31.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which be before being ouercome with their flatterie, and blinded with ambition could not see.

e By the grieuousnesse of the punishment is declared how greatly God detesteth ambition and vaine glory.

f That is, officers and seruants.

g Read 2. King. 20.19.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters and them that trust not in the Lord.

COmfort [a] yee, comfort ye my people, will your God say.

2 Speake comfortably to Ierusalem, and cry vnto her, that her [b] warrefare is accomplished, that her iniquitie is pardoned: for shee hath receiued of the Lordes hand [c] double for all her sinnes.

3 A [d] voice crieth in the [e] wildernes, [f] Prepare ye the way of the Lord: make streight in the desert a path for our God.

4 Euery valley shall be exalted, and euery [g] mountaine and hill shall be made lowe: and the crooked shalbe streight, and the rough places plaine.

5 And the glory of the Lord shall be reuealed, and all [h] flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A [i] voyce said, Crie. And he said, What shall I crie? All flesh is grasse, & all the [k] grace thereof is as the floure of the field.

7 The grasse withereth, the floure fadeth, because [l] the Spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the floure fadeth: but the [m] worde of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the hie [n] mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, bee not afraid: say vnto the cities of Iudah, Behold [o] your God.

10 Behold, the Lord God will come with power, and [p] his arme shall rule for him, behold, his reward is with him, and his worke before him.

11 He shal feed his flocke like a shepheard: he shall gather the lambes with his arme, and carry them in his bosome, and shall guide them with [q] young.

12 Who hath measured the waters in his [r] fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? & weighed the mountaines in a weight, and the hilles in a ballance?

13 Who hath instructed the Spirit of the Lord? or was [s] his counseller or taught him?

14 Of whom tooke he counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the dust of the balance:

a This is a consolation for the Church, assuring them that they shall be neuer destitute of prophets, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

b The time of her affliction.

c Meaning, sufficient, as chap. 61.7. and full correction or double grace, whereas she deserued double punishment.

d To wit, of the Prophets.

e That is, in Babylon and other places, where they were kept in captiuitie and misery.

f Meaning Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a readie way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christes coming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3.3.

g Whatsoeuer may let or hinder this deliuerance, shalbe removed.

h This miracle shall be so great, that it shall be knowen through all the world.

i The voice of God, which spake to the Prophet Isaiah.

k Meaning, all mans wisedome and naturall powers, Iam. 1. 10.1.pet.1.24.

l The Spirit of God shall discouer the vanitie in all that seems to haue any excellencie of themselues. m Though considering the frailtie of mans nature, many of the Iewes should perish, and so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remained, should feele the fruite thereof. n To publish this benefite through all the world. o He sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence. p His power shall be sufficient without helpe of any other, and shal haue all meanes in himselfe to bring his will to passe. q He shall shew his care and fauour ouer them that are weake and tender. r Declaring that as God onely hath all power, so doeth he vse the same for the defence and maintenance of his Church. s He sheweth Gods infinite wisedome for the same ende and purpose.

lance: behold, hee taketh away the Iles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts therof sufficient for a burnt offering.

17 All nations before him are as [t] nothing, and they are counted to him lesse then nothing and vanitie.

18 To whom then [u] will ye liken God? or what similitude will ye set vp vnto him?

19 The workeman melteth an image, or the Goldsmith beateth it out in golde, or the Goldsmith maketh siluer plates.

20 Doeth not [x] the poore chuse out a tree that will not rot, for an oblation? hee seeketh also vnto him a cunning workeman, to prepare an image that shall not be mooued.

21 Know ye nothing? haue ye not heard [y] it? hath it not beene tolde you from the beginning? haue yee not vnderstood it by the [z] foundation of the earth?

22 Hee sitteth vpon the circle of the earth, and the inhabitants theref are as grashoppers, hee stretcheth out the heauens as a curtaine, and spreadeth them out as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the iudges of the earth, as vanitie.

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for he did euen [a] blow vpon them and they withered, and the whirle winde will take them away as stubble.

25 To whom now will ye liken me, that I should be like him, saith the Holy one?

26 Lift vp your eies on high, and beholde who hath created these things, and bringeth [b] out their armies by number, and calleth them all by names? by the greatnesse of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest, O Israel, [c] My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hath created the [d] ends of the earth? he neither fainteth, nor is wearie: there is no searching of his [e] vnderstanding.

29 But hee giueth strength vnto him that fainteth, and vnto him that hath no strength, he increaseth power.

30 [f] Euen the young men shall faint, and be wearie, and the young men shall stumble and fall.

31 But they that waite vpon the Lorde, shall renue their strength: they shall lift vp the wings as the eagles: they shall runne, and not be weary, and they shall walke and not faint.

t He speaketh all this to the intent that they should neither feare man, nor put their trust in any, saue onely in God.

u Here by he armeth them against the idolatry, wherewith they should be tempted in Babylon.

x He sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraud themselues to serue their idoles.

y Haue ye not the word of God, which plainely condemneth idolatrie?

z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?

a So that his power appeareth in euery place whereseuer we turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time commeth.

e Shewing that men must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their own vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

2 *Gods mercie in chusing his people.* 6 *Their idolatrie.* 27 *Deliuerance promised to Zion.*

KEepe [a] silence before mee, O ilands, and let the people [b] renew their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp [c] iustice from the East, and called him to his foote? and gaue the nations before him, and subdued the Kings? he gaue them as dust to his sword, and as scattered stubble vnto his bowe.

3 He pursued them, and passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? hee that calleth the [d] generations from the beginning. I the Lord am the [e] first, and with the last I am the same.

5 The Iles saw it, and did [f] feare, and the ends of the earth were abashed, drewe neere, and came.

6 Euery man helped his neighbour, and sayd to his brother, [h] Be strong.

7 So the workeman comforted the founder, and he that smote with the hammer, him that smote by course, saying, It is readie for the sodering, and he fastned it with nailes, that it should not be mooued.

8 ¶ But thou, Israel, art my [i] seruant, and thou Iaakob, whom I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe therof, and said vnto thee, Thou art my seruant, I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will sustaine thee with the [k] right hand of my iustice.

11 Beholde, all they that prouoke thee, shall be ashamed, and confounded: they shall be as nothing, and they that striue with thee, shall perish.

12 Thou shalt seeke them and shalt not [l] finde them: to wit, the men of thy strife, for they shalbe as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou [m] worme, Iaakob, and ye men of Israel: I will helpe thee, saith the Lord and thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh the [n] mountaines, and bring them to powder, and shalt make the hils as chaffe.

16 Thou shalt fanne them, and the winde shall carie them away, and the whirlwind shall scatter

a God, as though he pleaded his cause with all nations, requireth silence that he may be heard in his right.

b That is, gather al their power and supports.

c Who called Abraham (who was the patterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to go to and fro at his commandement, and placed him in the land of Canaan?

d Who hath created man and maintained his succession.

e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe so, euer.

f Considering mine excellent workes among my people.

g They assembled themselues, and conspired against me to maintaine their idolatrie.

h He noteth the obstinacie of the idolaters to maintaine their superstitions.

i And therefore ought not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise, in the performance whereof I will shew my selfe faithfull and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mightie: and this chiefly is referred to the kingdome of Christ.

scatter them: and thou shalt reioyce in the Lord, and shalt glory in the holy one of Israel.

17 When [o] the poore and the needie seeke water, and there is none (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them)

18 I will open riuers in the toppes of the hils, and fountaines in the mids of the valleys: I will make the wildernesse as a poole of water, and the waste [p] land as springs of water.

19 I will set in the wildernesse the cedar, the Shittah tree, and the Myrrhe tree, and the pine tree, and I will set in the wildernesse the firre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider & vnderstand together that the hand of the Lord hath done this, and the holy one of Israel [q] hath created it.

21 [r] Stand to your cause, sayeth the Lord: bring foorth your strong reasons, sayth the King of Iaakob.

22 Let them bring foorth, and let them tell vs what shall come: let them shew the former things what they be, that wee may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that you are gods: yea, doe good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath [s] chosen an abomination by them.

25 ¶ I haue raised vp [t] from the North, and he shall come: from the East sunne shall [u] he call vpon my Name, and shall come vpon [x] princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth [y] your words.

27 I am the first, that sayth to Zion, Behold, behold [z] them: and I will giue to Ierusalem [a] one that shall bring good tidings.

28 But when [b] I beheld, there was none, and when I enquired of them, there was no counseller, and when I demanded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are winde and confusion.

BEhold, [a] my seruant: [b] I will stay vpon him: mine elect, in whom my soule [c] delighteth: I haue put my Spirit vpon him: he shall bring foorth [d] iudgement to the Gentiles.

2 He shall not [e] crie, nor lift vp, nor cause his voice to be heard in the streete.

3 A [f] bruised reed shall he not breake, and the smoking [g] flaxe shall he not quench: he shall bring foorth iudgement in [h] trueth.

4 He shall not faile nor be discouraged till hee haue [i] set iudgement in the earth: and the [k] yles shall waite for his law.

5 Thus saith God the Lord (he that created the heauens and spred them abroad: he that stretched forth the earth, and the buds thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in [l] righteousnesse, and will holde [m] thine hand, and I will keepe thee, and giue thee for a [n] couenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my [o] glory will I not giue to another, neither my praise to grauen images.

9 Behold, the former things are [p] come to passe, and new things doe I declare: before they come foorth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth: yee that goe downe to the Sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernes and the cities thereof lift vp their voice, the townes that [q] Kedar doth inhabite: let the inhabitants of the rocks sing: let them shout from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the ylands.

13 The Lord shall goe forth as a [r] gyant: hee shall stirre vp his courage like a man of warre: hee shall shoute and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue beene still and refrained my selfe: now will I cry like a [s] trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines, & hils, and drie vp all their herbes, and I will make the floods ylands, & I will drie vp the pooles.

16 ¶ And I will bring the [t] blinde by a

CHAP. XLII.

1 *The obedience and humilitie of Christ.* 6 *Why he was sent into the world.* 11 *The vocation of the Gentiles.*

[o] That is, they that shall be afflicted in the captiuitie of Babylon.

[p] God will rather change the order of nature, then they should want any thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

[q] That is, hath appointed, and determined that it shall come to passe.

[r] He biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they can not doe, he concludeth that they are no gods, but vile idoles.

[s] So that a man cannot make an idole, but he must doe that which God detesteth, and abhorreth: for he chuseth his owne deuises, and forsaketh the Lords.

[t] Meaning, the Chaldeans.

[u] That is, Cyrus, who shall doe all things in my name, and by my direction: whereby he meaneth that both their captiuitie, and deliuerance, shall be ordered by Gods prouidence and appointment.

[x] Both of the Chaldeans and others.

[y] Meaning, that none of the Gentiles gods can worke any of these things.

[z] That is, the Israelites which returne from the captiuitie.

[a] To wit, a continuall succession of Prophets and ministers.

[b] When I looked whether the idoles could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore he concludeth that all are wicked that trust in such vanitie.

[a] That is, Christ, who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified.

[b] For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him: to wit, in his office by giuing him the fulnesse of my Spirit.

[c] He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation. Matth.12.18. ephes.1.4.

[d] He shal declare himselfe gouernor ouer the Gentiles, & call them by his word, and rule them by his Spirit.

[e] His comming shall not be with pompe & noise, as earthly princes.

[f] He will not hurt the weake & feeble, but support & comfort them.

[g] Meaning, the wicke of a lampe or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

[h] Although he fauor the weake, yet will hee not spare the wicked, but will iudge them according to trueth and equitie.

[i] Till he haue set all things in good order.

[k] The Gentiles shall be desirous to receiue his doctrine.

[l] Meaning, unto a lawfull and iust vocation.

[m] To assist and guide thee.

[n] As him, by whom the promise made to all nations in Abraham, shall be fulfilled.

[o] I will not suffer my glory to be diminished: which I should doe, if I were not faithfull in performing the same, and the idolaters thereby would abuse me.

[p] As in time past I haue done true in my promises, so will I be in time to come.

[q] Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.

[r] He sheweth the zeale of the Lord, and his power in the conseruation of his Church.

[s] I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when she is in trauaile.

[t] That is, my poore people, which are in perplexitie and care.

way,

way, that they knew not, and leade them by paths that they haue not knowen: I wil make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Heare, yee deafe: and ye blinde, regard, that ye may see.

19 Who is blinde but my [u] seruant? or deafe as my [x] messenger, that I sent? who is blinde as they [y] perfite, and blind as the Lords seruant?

20 Seeing many things, but thou keepest them not? opening the eares, but he heareth not.

21 The Lord is willing for his righteousnesse sake, that he may magnifie the Law, and exalt it.

22 But this people is [z] robbed and spoiled, and shall be all snared in dungeons, and they shall be hid in prison houses: they shall be for a pray, and none shall deliuer: a spoile, and none shall say, [a] Restore.

23 Who among you shal hearken to this, and take heede, and heare for [b] afterwards?

24 Who gaue Iaakob for a spoile, and Israel to the robbers? Did not the Lord, because wee haue sinned against him: for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battel: and it set him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

CHAP. XLIII.

1 *The Lord comforteth his people. Hee promiseth deliuerance to the Iewes.* 11 *There is no God but one alone.*

BUt now thus sayth the Lord, [a] that created thee, O Iaakob: and hee that formed thee, O Israel, [b] Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through the [c] waters, I will be with thee, & through the floods, that they doe not ouerflow thee. When thou walkest through the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauiour: I gaue [d] Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore will I giue [e] man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seede from the [f] East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

7 Euery one shalbe called by my [g] name: for I created him for my glory, formed him, and made him.

8 I will bring foorth the blinde people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered [h] together, and let the people be assembled: who among them can declare this, and shew vs former things? let them bring foorth their [i] witnesses, that they may be iustified: but let them [k] heare, and say, It is trueth.

10 You [l] are my witnesses, saith the Lord, and my [m] seruant, whom I haue chosen: therefore ye shall know and beleeue me, and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside me there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day was, I am, & there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

14 Thus saith the Lord your Redeemer, the holy One of Israel For your sake I haue sent to Babel, and [n] brought it downe: they are all fugitiues, and the Caldeans cry in [o] the shippes.

15 I am the Lord your holy One, the creatour of Israel, your King.

16 Thus sayth the Lord which maketh a way in [p] the Sea, and a path in the mightie [q] waters.

17 When he [r] bringeth out the [s] charet and horse, the armie and the power lie together, and shall not rise: they are extinct, and quenched as towe.

18 Remember yee not the former things, neither regard the things of olde.

19 Behold, I doe a new thing: now shall it come foorth: shall you not know it? I will euen make a way in the [t] desert, and floods in the wildernesse.

20 The wilde [u] beastes shall honour mee, the dragons and the ostriches, because I gaue water in the desert, and floods in the wildernesse to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew foorth my praise.

22 And

a After these threatnings he promiseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them.
b When thou seest dangers and conspiracies on all sides, remember this benefite and the loue of thy God, and it shall encourage thee.
c By water and fire he meaneth all kinde of troubles and perils.
d I turned Sanneheribs power against these countreys, and made them to suffer that affliction which thou shouldest haue done, and so were as the payment of thy ransome, Chap. 37.9. e I will not spare any man, rather then thou shouldest perish: for God more esteemeth one of his faithfull, then all the wicked in the world.

o To wit, Israel, which should haue most light, because of my Law.
x The Priest to whom my word is committed, which should not onely heare it himselfe, but cause others to heare it.
y As the Priests and Prophets that should be lights to others.
z Because they will not acknowledge this benefite of the Lord, who is ready to deliuer them, he suffereth them to be spoiled of their enemies through their owne fault and incredulitie.
a There shall be none to succour them, or to will the enemie to restore that, which he hath spoiled.
b Meaning, Gods wrath.

f Ye prophecies of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersal church, alluding to that which is written, Deut 30.3.
g Meaning, that he could not be vnmindfull of them, except he would neglect his owne Name and glory.
h Signifying that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41.22.
i To proue that the things which are spoken of them, are true.
k Shewing that the malice of the wicked hindreth them in the knowledge of the truth, because they will not heare when God speaketh by his word.
l The Prophets and people to whom I haue giuen my Law.
m Meaning specially Christ, and by him all the faithfull.
n By Darius and Cyrus.
o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh, Exod 14.22.
q When the Israelites passed through Iordan, Iosh. 3.17.
r When he deliuered his people out of Egypt.
s Pharaoh & his mightie armie.
t Meaning, that their deliuerance out of Babylon should be more famous then that frō Egypt was, Jer. 23.7 heg 2. 10.2. col. 5.17. Ezek. 21.5.
u They shall haue such abundance of all things as they return home, euen in the wild and barren places, that the very beasts shall feele my benefites, and shal acknowledge them: much more men ought to be thankefull for the same.

22 And thou hast not [x] called vpon mee, O Iaakob, but thou hast [y] wearied me, O Israel.

23 Thou [z] hast not brought me the sheepe of thy burnt offrings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue with an offring, nor wearied thee with incense.

24 Thou boughtest me no sweete [a] sauour with money, neither hast thou made me drunke with the fat of thy sacrifices, but thou hast made me to [b] serue with thy sinnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in [c] remembrance: let vs bee iudged together: count thou that thou maiest be iustified.

27 Thy [d] first father hath sinned, and thy [e] teachers haue transgressed against me.

28 Therfore I haue [f] prophaned the rulers of the Sanctuarie, and haue made Iaakob a curse, and Israel a reproch.

x Thou hast not worshipped mee as thou oughtest to haue done.
y Because thou hast not willingly receiued that which I did commaund thee, thou didst grieue me.
z Whereby he sheweth that his mercies were the onely cause of their deliuerance, inasmuch as they had deserued the contrarie.
a Meaning, in true faith and obedience.
a Either for the composition of the sweet ointment, Exod. 30. 34. or for the sweet incense, Exod. 30. 7.
b Thou hast made me to beare an heauie burden by thy sinnes.
c If I forget anie thing that may make for thy iustification, put mee in remembrance and speake for thy selfe.
d Thine ancestours.
e Thy Priests and thy Prophets.
f That is, reiected abhorred and destroyed them in the wildernesse, and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that he will assemble his Church of diuers nations. 9 The vanitie of idoles 17 The beastlinesse of idolaters.

YEt now heare, O Iaakob my seruant, and Israel, whome I haue chosen.

2 Thus saith the Lord, that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous [b] whom I haue chosen.

3 For I will powre water vpon the [c] thirstie, and floods vpon the drie ground: I will powre my Spirit vpon thy seede, and my blessing vpon thy buds.

4 And they [d] shall growe as among the grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lords: another [e] shall bee called by the name of Iaakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the King of Israel and his redeemer, the Lord of hostes, [f] I am the first, and I am the last, and without mee is there no God.

7 And who is like me, that shall [g] call and shall declare it, and set [h] it in order before mee, since I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them shew vnto them.

8 Feare ye not, neither bee afraide: haue not I told thee of olde, and haue declared it? [l] you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and [m] their delectable things shal nothing profite: and they are their owne witnesses, [n] that they see not nor know: therefore they shall bee confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Behold, all that are of the [q] fellowship thereof, shall be confounded: for the workmen themselues are men: let them all be gathered together, and [r] stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, & fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an [s] hungred, & his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red thread, he planeth it, and he purtreith it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man that it may remaine in [t] an house.

14 He will hewe him downe Cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: he planteth a firre tree, and the raine doth nourish it.

15 And man burneth thereof: for hee will take thereof, and [u] warme himselfe: hee also kindleth it and baketh bread, yet hee maketh a god, and worshippeth it: he maketh it an idole and boweth vnto it.

16 He burneth the halfe therof euen in the fire, and vpon the halfe therof he [x] eateth flesh: he rosteth the roste and is satisfied: also he warmeth himselfe, and saith, Aha, I am warme, I haue beene at the fire.

17 And the residue therof he maketh a god, euen his idole: he boweth vnto it, and worshippeth & prayeth vnto it, and saith, Deliuer me: for thou art my God.

18 They haue not knowen, nor vnderstand: [y] for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none † considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coles ther.

a He created and chose thee from the beginning of his owne mercie, and before thou couldest merite anie thing.
b Whom God accepteth as righteous: or which hadest occasion thereunto because of the Law, and of thine holy vocation.
c Because man of himselfe is as the drie and barren land, hee promiseth to moysten him with the waters of his holy Spirit, Ioel. 2. 28. Iohn 7. 38. acts 2. 17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.
e By this diuersitie of speach hee meaneth one thing, that is, that the people shalbe holy and receiue the true religion of God, as Psal. 87. 5.
f I am alwaies like my selfe, that is, most iust toward my Church, and most able to maintaine it, as chap. 41. 4. and 48. 12. reuel. 1. 17 and 22. 13.
g And appoint them that shall deliuer the Church.
h That is, declare vnto me how I ought to proceede herein.
i God calleth the Israelites ancient, because hee preferred them to all other in his eternall election.
k Meaning, their idoles.
l Read chap. 43. 10.
m Whatsoeuer they bestow vpon their idoles to make them to seeme glorious.
n That is, the idolaters seeing their idols blind, must needes be witnesses of their owne blindnesse, and feeling that they are not able to helpe them, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as god, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41. 24. abominable and Ieremie calleth them the worke of errours, Ier. 10. 15. Habakkuk, a lying teacher, 2. 18.
q That is, which by any way consent either to the making or worshipping.
r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set forth their deuotion toward their idoles.
t To place it in some Temple.
u He letteth forth the obstinacie and malice of the idolaters, which though they see by daily experience that their idoles are not better then the rest of the matter wherof they are made, yet they refuse the one part and make a god of the other, as the Papists make their cake god, and the rest of their idoles.
x That is, hee either maketh a table or trenchers.
y The Prophet giueth here an answere to all those that wonder how it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.
† Hebr. turneth.

of: I haue rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stocke of a tree?

20 Hee feedeth [z] of ashes: a seduced heart hath deceiued him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 [a] Remember these (O Iaakob & Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes, as a mist: turne vnto me, for I haue redeemed thee.

23 [b] Reioyce, ye heauens, for the Lord hath done it: shoute, ye lower parts of ỹ earth: breake forth into praises, ye mountaines, O forest and euery tree therein: for the Lord hath redeemed Iaakob and will be glorified in Israel.

24 Thus saith the Lord thy redeemer & hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the [c] tokens of the southsayers, and make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse.

26 ¶ He confirmeth the word of his [d] seruant & performeth the counsell of his messengers, saying to Ierusalem, Thou shalt bee inhabited: and to the cities of Iudah, Yee shalbe built vp, and I will repaire the decayed places thereof.

27 Hee saith to the [e] deepe, Be drie and I will drie vp the floods.

28 He saith to [f] Cyrus, Thou art my shepheard: and he shall perfourme all my desire, saying also to Ierusalem, Thou shalt bee built: and to the Temple, Thy foundation shall bee surely laide.

4 For Iaakob my seruants [f] sake, & Israel mine elect, I wil euen call thee by thy name and name thee, though thou hast not knowen mee.

5 I am the Lord and there is none other: there is no God beside mee: I [g] girded thee though thou hast not knowen me.

6 That they may know from the rising of the sunne, and from the West, that there is none besides me: I am the Lord, and there is none other.

7 I forme the [h] light and create darkenes: I make peace and create euill: I the Lord doe all these things.

8 Ye heauens, send the dewe from aboue, and let the clouds drop downe [i] righteousnes: let the earth open, and let saluation and iustice grow forth: let it bring them forth together: I the Lord haue [k] created him.

9 [l] Woe be vnto him that striueth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, [m] It hath none hands?

10 Woe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the holy one of Israel, & his maker, Aske me [n] of things to come concerning my sons, & concerning the workes of mine hands: commaund you me.

12 I haue made the earth, and created man vpon it: I whose hands haue spread out the heauens, I haue euen commaunded all their [o] armie.

13 I haue raised [p] him vp in righteousnes, and I wil direct al his wayes: he shal build my citie, and he shall let goe my captiues, not for [q] price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, the labour of [r] Egypt, and the marchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shall be [s] thine: they shall follow thee, and shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verily thou, O God, [t] hidest thy selfe, O God, the Sauiour of Israel.

16 All they shall be ashamed, and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall bee saued in the Lord, with an euerlasting saluation: ye shall not bee ashamed nor confounded world without end.

18 For thus saith the Lord (that created

z He is abused as one that would eate ashes, thinking to satisfie his hunger.
a Shewing that mans heart is most inclined to idolatrie, & therefore he warneth his people by these examples, that they should not cleaue to any, but to the liuing God, when they should be among the idolaters.
b He sheweth that the worke of the Lord toward his people shall be so great, that the insensible creatures shalbe mooued therewith.
c Hee armeth them against the southsayers of Babylon, which would haue borne them in hand, that they knew by the starres that God would not deliuer them, and that Babylon should stand.
d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.
e He sheweth that Gods worke should be no lesse notable in their deliuerance, then when he brought them out of Egypt through the sea.
f To assure them of their deliuerance, he nameth the person by whom it should bee more then an hundreth yeere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.
b Because Cyrus should execute the office of a deliuerer, God called him his anointed for a time, but after another sort then he called Dauid.
c To guide him in ỹ deliuerance of my people.

THus saith the Lord vnto [a] Cyrus his [b] anointed, whose right hand I haue holden to [c] subdue nations before him: therefore wil I weaken the loynes of Kings, & open ỹ doores before him, and the gates shall not be shut.

2 I wil goe before thee & make the [d] crooked streight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknes, & the things hid in secret places, that thou maiest [e] know that I am the Lord which call thee by thy name, euen the God of Israel.

d I will take away al impediments & lets.
e Not that Cyrus did know God to worship him aright, but hee had a certaine particular knowledge, as prophane men haue of his power, and so was compelled to deliuer Gods people.

f Not for any thing that is in thee, or for thy worthinesse.
g I haue giuen thee strength, power & authoritie.
h I send peace and warre, prosperitie & aduersitie, as Amos 3.6.
i He comforteth the Iewes, as if he would say, Though when ye looke to the heauens and earth for succor, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise, which is meant by righteousnes.
k I haue appointed Cyrus to this vse and purpose.
l Hereby hee bridleth their impatiencie, which in aduersitie and trouble murmure against God, and will not tary his pleasure: willing that man should match with his like and not contend against God.
m That is, it is not perfitly made.
n In stead of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your commandement. Some reade it with an interrogation and make it the application of the similitude.
o That is, the starres.
p To wit, Cyrus, that I may shew by him the faithfulnesse of my promise in deliuering my people.
q Meaning, freely and without ransome or any grieuous condition.
r These people were tributaries to the Persians, and so king Artashashte gaue this money toward the building of the Temple, Ezr. 7. 21.
s Whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ.
t Hereby he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shalbe destroyed.

heauen,

heauen, God himselfe, that formed the earth, and made it: he that prepareth it he created it not in vaine: he formed it to be [u] inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither [x] in a place of darknesse in the earth: I said not in vaine vnto the seed of Iaakob, Seeke you me: I the Lord doe speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come drawe neere together, [y] yee abiect of the gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god that cannot saue them.

21 Tell yee and bring them, and let them take counsell together, who hath declared this from the beginning? or hath told it of olde? Haue not I the Lord? and there is none other God beside mee, a iust God, and a Sauiour: there is none beside me.

22 Looke vnto me, and yee shall be saued: all [z] the endes of the earth shallbe saued: for I am God: and there is none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in [a] righteousnesse, and shall not returne, That euery [b] knee shall bow vnto me, & euery tongue shall sweare by me.

24 Surely [c] he shal say, In the Lord haue I righteousnesse & strength: hee shall come vnto him, and al that [d] prouoke him, shalbe ashamed.

25 The whole seed of Israel shall bee iustified, and glory in the Lord.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles 3 He calleth the Iewes to the consideration of his workes.

BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beastes, and vpon the cattell: they which did beare you, were laden with a wearie burden.

2 [c] They are bowed downe, and fallen together: for they could not rid them of the burden, and their [d] soule is gone into captiuitie.

3 Heare ye me, O house of Iaakob, and al that remaine of the house of Israel, which are [e] borne of mee from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare haires: I haue made you: I will also beare you, and I will carry you, [f] and I will deliuer you.

5 ¶ To whom will yee make me like or make me equall, or compare me, that I should be like him?

6 They draw gold out of the bagge, and weigh siluer in the ballance, and hire a goldesmith to make a god of it, and they bow down, and worship it.

7 They beare it vpon the shoulders: they carry him and set him in his place: so doeth hee stand, and can not remoue from his place. Though one cry vnto him, yet can hee not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe [h] to minde, O you transgressers.

9 Remember the former things of old: for I am God, & there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not doone, saying, My counsel shal stand, and I will doe whatsoeuer I will.

11 I call a [i] birde from the East, and the man of my [k] counsel from farre: as I haue spoken, so wil I bring it to passe: I haue purposed it, and I will doe it.

12 Heare mee, ye stubburne hearted, that are farre from [l] iustice.

13 I bring [m] neere my iustice: it shal not be far off, & my saluation shal not tary: for I will giue saluatiõ in Zion, & my glory vnto Israel.

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

COme down and sit in the dust: O [a] virgin, daughter Babel, sit on the ground: there is no [b] throne, O daughter of ỹ Chaldeans: for thou shalt no more be called tender & delicate.

2 Take the mill stones, & [c] grinde meale: loose thy lockes: [d] make bare the feete: vncouer the legge, and passe through the floods.

3 Thy filthinesse shall be discouered, and thy shame shalbe seene: I wil take vengeance, and I will not meete thee as a [e] man.

4 [f] Our redeemer, the Lord of hosts is his Name, the holy one of Israel.

5 [g] Sit stil, and get thee into darknesse, O daughter of the Caldeans: for thou shalt no more be called, The ladie of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou didst shew them no [h] mercy, but thou diddest lay thy very heauie yoke vpon the ancient.

7 And thou saydest, I shall be a lady for euer, so that thou diddest not set thy minde to these things, neither diddest thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, Shee saith in her heart, I am and none els: I shall not sit as a widow, neither shall know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children and widowhoode: they shall come vpon thee in their [i] perfection, for the multitude of thy diui-

u To wit, of man, but chiefly of his Church.
x As do the false gods, which giue vncertaine answeres.
y Al ye idolaters which though you seem to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.
z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that ỹ thing which I haue promised, shalbe faithfully performed.
b The knowledge of God and the true worshipping shall be through all the world, Rom. 14. 11. phil. 2. 10. wherby he signifieth that wee must not onely serue God in heart, but declare the same also by outward profession.
c Meaning, the faithful shal feele and confesse this.
d Al the contemners of God.

a These were the chiefe idoles of Babylon.
b Because they were of gold and siluer, the Medes and Persians caried them away.
c The beastes that caried the idoles fell downe vnder their burden.
d He vnrideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles & the true God: for they must be caried of others, but God himselfe carieth his, as Deut. 32. 11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their owne calamitie, and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to bee abhorred of all men: shewing that the most that can bee spoken in their commendation, is but to prooue them vile, Baruc. 6. 25.

h Become wise, meaning, that all idolaters are without wit or sense, like madde men.
i That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.
k Him by whom I haue appointed to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promise.
m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.

a Which hast liued in wealth and wantonnes, and hast not yet bene ouercome by any enemie.
b Thy gouernement shall be taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things wherein she setteth her greatest pride, shalbe made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie toward thee.
f The Israelites shall confesse, that the Lord doth this for his churches sake.
g For very shame and hide thy selfe.
h They abused Gods iudgements, thinking that hee punished the Israelites, because he would vtterly cast them off, and therefore in stead of pitying their miserie, thou didst increase it.
i So that the punishment shall be so great as is possible to be imagined.

nations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednes: thou hast said, None seeth me. Thy [k] wisdome and thy knowledge, they haue caused thee to rebell, and thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou be aware.

12 Stand now among thine inchanters, and in the multitude of thy southsayers (with whome thou hast [l] wearied thy selfe from thy youth) if so be thou mayest haue profite, or if so be thou mayest haue strength.

13 Thou art wearied in the multitud of thy counsels: let now the astrologers, the starre gasers, and prognosticators stand vp, & saue thee from these things, that shall come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliuer their own liues frō ỹ power of the flame: there shall be no coles [m] to warme at, nor light to sit by.

15 Thus shall they serue thee, with whom thou hast wearied thee, euen thy merchants from thy youth: euery one shall wander to his owne [n] quarter: none shall saue thee.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lord alone will be worshipped. 20 Of their deliuerance out of Babylon.

HEare ye this, O house of Iaakob, which are [a] called by the name of Israel, and are come out of [b] the waters of Iudah: which sweare by the name of the Lorde, and make mention of the God of Israel, but not in truth, nor in righteousnesse.

2 For they are called of the holy citie, and stay themselues, [c] vpon the God of Israel, whose Name is the Lord of hosts.

3 I haue declared the former things of olde, and they went out of my mouth, and I shewed [d] them: I did them suddenly, and they came to passe.

4 Because I knew, that [e] thou art obstinate, and thy necke is an yron sinew, and thy brow brasse,

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed [f] it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and wil not ye [g] declare it? I haue shewed thee newe things, euen now, and hid things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, lest thou shouldest say, Behold, I [h] knewe them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde: for I knew that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the [i] wombe.

9 For my Names sake wil I deferre my wrath, and for my praise wil I refraine it from thee, [k] that I cut thee not off.

10 Behold, I haue fined thee, but [l] not as siluer: I haue [m] chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name [n] be polluted? o surely I will not giue my glory vnto another.

12 Heare mee, O Iaakob and Israel, my called, [p] I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I call them, [q] they stand vp together.

13 All you, assemble your selues, and heare: which among them hath declared these things? the Lord hath loued [r] him: he will doe his will in Babel, and his arme shal be against the Caldeans.

15 I, euen I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secrete from the [s] beginning: for the time that the thing was, I was there, and now the Lord God and his Spirite hath [t] sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, Iam the Lorde thy God, which teach thee [u] to profite, and leade thee by the way that thou shouldest goe.

18 Oh that thou haddest harkened to my commandements! then had thy prosperitie bene as the flood, and thy righteousnes as the waues of the sea.

19 Thy seede also had beene as the sande, and the fruite of thy body like the grauel thereof: his [x] name should not haue bene cut off nor destroyed before me.

20 [y] Go ye out of Babel: flee yee from the Chaldeans, with a voice of ioy: tel and declare this: shewe it foorth to the ende of the earth: say yee, The Lord hath redeemed his seruant Iaakob.

21 And they [z] were not thirstie: he led them through the wildernesse: he caused the waters to flowe out of the rocke for them: for hee claue the rocke, and the water gushed out.

22 There is no [a] peace, saith the Lord, vnto the wicked.

k Thou diddest thinke that thine owne wisedome & policie would haue saued thee.

l He derideth their vaine confidence, that put their trust in any thing, but in God, condemning also such vaine sciences, which serue to no vse, but to deceiue the people, and to bring them from depending onely on God.

m They shall vtterly perish, and no part of them remaine.

n They shall flee euery one to that place, which he thought by his speculations to be most sure: but that shall deceiue them.

a He detecteth their hypocrisie which vaunted themselues to be Israelites, and were not so in deed.

b Meaning, the fountaine and stocke.

c They make a shew, as though they would haue none other God.

d He sheweth that they could not accuse him in any thing, for as much as he had performed whatsoeuer he had promised.

e I haue done for thee more then I promised, that thy stubburnesse and impudencie might haue bene ouercome.

f How thou shouldest be deliuered out of Babylon.

g Will ye not acknowledge this my benefite and declare it vnto others.

h Shewing the mans arrogancy is the cause why God doth not declare all things at once, lest they should attribute this knowledge to their owne wisedome.

i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

k As it was my free mercy that I did chuse thee: so is it my free mercie that must saue thee.

l For I had respect to thy weakenes and infirmitie: for in siluer there is some purenesse, but in vs there is nothing but drosse.

m I tooke thee out of ỹ fornace where thou shouldest haue bene consumed.

n God loueth the saluation of his with his own honour: so that they can not perish, but his glory should be diminished, as Deut. 32. 27.

o Read Ch. 42. 8

p Read Ch. 41. 4

q To obey me, and to do whatsoeuer I command them.

r Meaning, Cyrus, whom hee had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t Thus the prophet speaketh by himselfe, and to assure them of these things.

u What things shall doe thee good.

x That is, the prosperous estate of Israel.

y After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioy that shal come of their deliuerance.

z He sheweth that it shall be as easie to deliuer them, as hee did their fathers out of Egypt.

a Thus he speaketh that the wicked hypocrits should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyrannie of their enemies.

HEare yee me, O yles, and hearken, yee people from farre. The Lord hath called [a]me from [b]the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharp [c]sword: vnder the shadow of his hand hath he [d]hid me, and made me a chosen shaft, and hid me in his quiuer,

3 And said vnto me, Thou art my seruant, [e]Israel, for I will be glorious in thee.

4 And I said, I haue [f]laboured in vaine: I haue spent my strength in vaine and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now saith the Lord, that formed me from the wombe to be his seruant, that I may bring Iaakob againe to him (though Israel be not gathered, [g]yet shall I bee glorious in the eyes of the Lord: and my God shall bee my strength.)

6 And he said, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue [h]thee for a light of the Gentiles, that thou maiest be my saluation vnto the end of the world.

7 Thus saith the Lord the redemer of Israel, and his Holy one, to him that is despised in soule, to a nation that is abhorred, to a [i]seruant of rulers, Kings shall see, and [k]arise, and princes shall worship, because of the Lord, that is faithfull: and the Holy one of Israel, which hath chosen thee.

8 Thus saith the Lord, [l]In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserue thee, and will giue [m]thee for a couenant of the people, that thou maiest raise vp the [n]earth, and obtaine the inheritance of the desolate heritages:

9 That thou maiest say to the [o]prisoners, Goe foorth: and to them that are in darkenesse, Shewe your selues: they shall feede in the wayes, and their [p]pastures shall bee in all the tops of the hils.

10 Thou shalt not be hungry, neither shall they bee thirstie, neither shall the heate smite them, nor the sunne: for he that hath compassion [q]on them, shall leade them: euen to the springs of waters shal he driue them.

11 And I will make all my mountaines, as a way, and my pathes shall be exalted.

12 Behold, these shal come from farre: and loe, these from the North and from the West, and these from the land of [r]Sinim.

13 Reioyce, O heauens, and be ioyful, O earth: breake forth into praise, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion said, The Lord hath [s]forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee,

16 Behold, I haue grauen thee vpon the palme of mine [u]hands: thy [x]walls are euer in my sight.

17 Thy builders make [y]haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about and behold: all these gather themselues together, and come to thee: as I liue, saith the Lord, thou shalt surely [z]put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narow for them that shall dwell in it, and they that did deuoure thee, shalbe farre away.

20 The children of thy barrennesse shal say againe in thine eares, The place is straite for me: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren, and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Beholde, I will lift vp mine hand to the [a]Gentiles, and set vp my standart to the people, and they shall bring thy sons in their armes: and thy daughters shalbe caried vpon their shoulders.

23 And Kings [b]shall be thy nourcing fathers, and Queenes shall be thy nources: they shall worship thee with their faces toward the earth, and licke vp the [c]dust of thy feete: and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

24 Shall the praye bee [d]taken from the mightie? or the iust captiuitie deliuered?

25 But thus saith the Lord, [e]euen the captiuitie of the mightie shall bee taken away: and the pray of the tyrant shalbe deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoile thee, with [f]their owne flesh, and they shall be drunken with their owne blood, as with sweete wine: and all flesh shall know that I the Lord am thy sauiour and thy redeemer, the mightie one of Iaakob.

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a This is spoken in the person of Christ to assure the faithfull, that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should bee manifested to the world, as Pa. 2. 7

c By the sword and shaft, he signifieth the vertue and efficacie of Christs doctrine.

d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.

e By Israel is meant Christ, & all the body of the faithfull, as the members and their head.

f Thus Christ in his members complaineth that his labour, and preaching take none effect, yet he is contented that his doings are approued of God.

g Though the Iewes refuse my doctrine, yet God will approoue my ministerie.

h To declare my Gospell to the Gentiles, Chap. 42. 6. Actes 13. 47. Luk. 2. 32.

i Meaning, the Iewes whom tyrants kepe in bondage.

k The benefit of their deliuerance shalbe so great, that great and small shall acknowledge it, and reuerence God for it.

l Thus he speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6. 2.

m Meaning, Christ alone.

n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.

o To them that are in the prison of sin and death.

p Being in Christes protection they shall be safe against all dangers, and free from the feare of the enemies.

q Meaning, that there should bee nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South countrey, so that Christ shall deliuer his from al the parts of the world.

s Reade Chap. 44. 23.

t He obiecteth what the faithfull might say for their long affliction and answereth thereunto to comfort them, with a most proper similitude, and full of consolation.

u Because I wou'd not forget thee.

x Meaning, the good order of policie and discipline.

y I haue a continuall care to build thee vp againe, and to destroy thine enemies.

z Hee sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, & gouerned by his spirit.

a He sheweth that Christ will not onely gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that Kings shalbe conuerted to the Gospel, and bestowe their power and authoritie for the preseruation of the Church.

c Being ioyned with the Church they shall humble themselues to Christ their head, and giue him all honour.

d He maketh this as an obiection, as though the Caldeans were strong, & had them in full possession.

e This is the answere to the obiection, that none is stronger then the Lord, neither hath he more iust title vnto them.

f I will cause them to destroy one another. Iudg. 7. 22. 2 Chro. 20. 23. Chap. 19. 2.

CHAP. L.

1 *The Iewes forsaken for a time.* 2 *Yet the power of God is not diminished.* 5 *Christes obedience and victorie.*

THus saith the Lord, Where is that [a] bill of your mothers diuorcement, [b] whom I haue cast off? or who is the creditor [c] to whom I sould you? Behold, for your iniquities are ye sold, & because of your transgressions is your mother forsaken.

2 Wherefore [d] came I, and there was no man? I called, and none answered: is mine hand so [e] shortned, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I cloth the heauens with darknesse, and make a [f] sacke their couering.

4 The Lord God hath giuen [g] me a tongue of the learned, that I should know to minister a word in time to him that is [h] wearie: he will raise mee vp in the morning: in the morning he will waken mine eare to heare, [i] as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the [k] smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me: therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth mee: who will contend with me? Let vs stand together: who is mine aduersarie? let him come neere to me.

9 Behold, the Lord God will helpe mee: who is hee that can condemne mee? loe, they shall waxe old as a garment: the moth shal eat them vp.

10 [l] Who is among you that feareth the Lord? let him heare the voice of his seruant: he that walketh in darkenesse, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kindle [m] a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shal ye haue of mine hand: ye shall lie downe in sorrow.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hos. 2. 2.
b Which should declare that I haue cut her off: meaning, that they could shew none.
c Signifying, that he sold them not for any debt or powertie, but that they sold themselues to sinne to buy their owne lusts and pleasures.
d He came by his prophets and ministers, but they would not beleeue their doctrine and conuert.
e Am I not able to helpe you as I haue holpen your fathers of olde, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Egypt?
f As I did in Egypt in token of my displeasure, Exod. 10. 21.
g The prophet doth represent here the person and charge of them that are lawfully called to the ministerie of Gods word.
h To him that is oppressed by affliction and miserie.
i As they that are taught and made meete by him.
k I did not withdraw from God for any persecution or calamitie.
l Whereby he sheweth that the true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort.
m Shewing that it is a rare thing that any should obey aright gods true ministers, though they labour to bring them from hell to heauen.

a He comforteth the Church, that they should not be discouraged for their small number.
b That is, to Abraham, of whom ye were begotten, as to Sarah, of whom ye were borne.
c As plentifull as Paradise, Gen. 2. 8.
d I will rule, and gouerne my Church by my word, and doctrine.
e The time that I will accomplish my promise.
f My power, and strength.
g He forewarneth them of the horrible changes and mutations of all things, and how he will preserue his Church in the midst of all these dangers.
h He putteth them in remembrance of his great benefits for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.
i Meaning, Egypt. Psal. 87. 4.
k To wit, Pharaoh, Ezek. 29. 3
l From Babylon.

HEare me, yee [a] that follow after righteousnesse, and yee that seeke the Lord: looke vnto the [b] rocke, whence ye are hewen, and to the hole of the pit, whence yee are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and hee shall make her desert [c] like Eden, and her wildernesse like the garden of the Lord: ioy and gladnesse shalbe found therein: praise, and the voice of singing.

4 Hearken yee vnto me, my people, & giue eare vnto me, O my people: for a [d] Law shall proceede from me, and I will bring forth my iudgement for the light of the people.

5 My [e] righteousnesse is neere: my saluation goeth forth, and mine [f] armes shall iudge the people: the Iles shal wait for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the [g] heauens shall vanish away like smoke, & the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner, but my saluation shall be for euer, and my righteousnesse shall not be abolished.

7 Hearken vnto me, ye that know righteousnes, the people in whose heart is my Law. Feare yee not the reproch of men, neither bee ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like woll: but my righteousnesse shallbe for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp as [h] in the olde time in the generations of the world. Art not thou the same, that hath cut [i] Rahab, and wounded the [k] dragon.

10 Art not thou the same, which hath dried the sea, euen the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the reuecmed of the Lord shall [l] return, and come with ioy vnto Zion, and euerlasting ioy shall be vpon their head: they shall obtaine ioy, and gladnesse: and sorow and mourning shall flee away.

12 I, euen I am hee, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spread vp the heauens, and laid the foundations of the earth? and hast feared continually al the day, because of the rage of the oppressour,

m You haue refused the light and consolation by your owne deuises, and haue refused the light and consolation which God hath offered: therefore yee shall remaine in sorrow, and not bee comforted.

HAP. LI.

1 *To trust in God alone by Abrahams example.* 7 *Not to feare men.* 17 *The great affliction of Ierusalem.* 22 *And her deliuerance.*

ſour, which is ready to deſtroy? Where is now the rage of the oppreſſour?

14 The captiue [m] haſteneth to bee looſed, and that he ſhould not die in the pit, nor that his breade ſhould faile.

15 And I am the Lord thy God that diuided the ſea, when his waues roared: the Lord of hoſts is his Name.

16 And I haue put my wordes in thy [n] mouth, and haue defended thee in the ſhadow of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and ſay vnto Zion, Thou art my people.

17 Awake, awake, and ſtand vp, O Ieruſalem, which haſt dronke at the hand of the Lord the [p] cup of his wrath: thou haſt dronken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the ſons, whom ſhe hath brought forth: there is none that taketh her by the hand of all the ſonnes that ſhe hath brought vp.

19 Theſe two [q] things are come vnto thee: who will lament thee? deſolation and deſtruction, and famine, and the ſword: by whom ſhal I comfort thee?

20 Thy ſonnes haue fainted, and lie at the head of all the ſtreets as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miſerable and dronken, but [r] not with wine.

22 Thus ſayeth thy Lorde God, euen God that pleadeth the cauſe of his people, Beholde, I haue taken out of thine hand the cuppe of trembling, euen the dregges of the cuppe of my wrath: thou ſhalt drinke it no more.

23 But I will put it into their hand that ſpoile thee: which haue ſaid to thy ſoule, Bow downe, that we may goe ouer, and thou haſt laid thy body as the ground, and as the ſtreete to them that went ouer.

m He comforteth them by the ſhort time of their baniſhment: for in ſeuenty yeres they were reſtored, & the greateſt empire of the world deſtroyed.
n Meaning, of Iſaiah, and of all true miniſters who are defended by his protection.
o That al things may be reſtored in heauen and earth, Eph. 1. 10
p Thou haſt bin iuſtly puniſhed and ſufficiently, as Chap. 40. 2. and this puniſhment in the elect is by meaſure, & according as God giueth grace to beare it: but in the reprobate it is the iuſt vengeance of God to driue thē to an inſenſiblenes & madnes, as Ier. 25. 15, 16.
q Whereof the one is outward, as of the things that come to the body: as warre and famine: and the other is inward, and appertaineth to the mind: that is, to be without comfort: therefore he ſaith, how ſhalt thou be comforted?
r But with trouble and feare.

CHAP. LII.

1 *A conſolation to the people of God.* 7 *Of the meſſengers thereof.*

ARiſe, ariſe: put on thy ſtrength, O Zion: put on the garments of thy beauty, O Ieruſalem the holy City: for henceforth there ſhall no [a] more come into thee the vncircumciſed and the vncleane.

2 Shake thy ſelfe from the [b] duſt: ariſe, and ſit downe, O Ieruſalem: looſe the bands of thy necke, O thou captiue daughter, Zion.

3 For thus ſayth the Lord, Ye were ſold for [c] nought: therefore ſhall yee be redeemed without money.

4 For thus ſaith the Lord God, My people went [d] downe aforetime into Egypt to ſoiourne there, and Aſſhur [e] oppreſſed them without cauſe.

5 Now therefore what haue I here, ſaith the Lord, that my people is take away for nought, and they that rule ouer them, make them to howle, ſaith the Lord? and my Name all the day continually is [f] blaſphemed?

6 Therefore my people ſhall knowe my Name: therefore they ſhall know in that day, that I am he that do ſpeake: behold, it is I.

7 How [g] beautifull vpon the mountaines are the feete of him, that declareth and publiſheth peace! that declareth good tidings, and publiſheth ſaluation, ſaying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen ſhalbe heard: they ſhall lift vp their voyce, and ſhout together: for they ſhal ſee eye to eye, when the Lord ſhal bring againe Zion.

9 O ye deſolate places of Ieruſalem, bee glad and reioyce together: for the Lord hath comforted his people: hee hath redeemed Ieruſalem.

10 The Lorde hath made [i] bare his holy arme in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſaluation of our God.

11 [k] Depart, depart yee: goe out from thence and touch no vncleane thing: go out of the mids of her: be yee cleane, that [l] beare the veſſels of the Lord.

12 For ye ſhal not go out [m] with haſte, nor depart by flying away: but the Lord will goe before you, and the God of Iſrael will gather you together.

13 Behold, my [n] ſeruant ſhall proſper: he ſhalbe exalted and extolled, and be very hie.

14 As many were aſtonied at thee (his viſage was ſo [o] deformed of men, and his forme of the ſonnes of men) ſo [p] ſhall he ſprinkle many nations: the kings ſhal ſhut their [q] mouths at him: for that which had not bene told them, ſhall they ſee, and that which they had not heard, ſhall they [r] vnderſtand.

d When Iaakob went thither in time of famine.
e The Egyptians might pretend ſome cauſe to oppreſſe my people becauſe they went thither and remained among them, but the Aſſyrians haue no title to excuſe their tyranny by: and therefore will I puniſh them more then I did the Egyptians.
f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance ſhould make their affliction in the meane time more eaſie: but this is chiefly meant of the ſpirituall ioy, as Nahum. 1. 15 rom. 10. 15.
h The prophets which are thy watchmen ſhall publiſh this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accompliſhed vnder Chriſt.
i As ready to ſmite his enemies & to deliuer his people.
k He warneth the faithfull not to pollute themſelues with the ſuperſtitions of the Babyloniſh, as Chap. 48. 20. 2. cor. 6. 17.
l For the time is at hand, that the Prieſts and Leuites chiefly (and ſo by them all the people which ſhalbe as Leuites in this office) ſhall carry home the veſſels of the Temple which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Chriſt, by whom our ſpirituall deliuerance ſhould be wrought, whereof this was a figure.
o In the corrupt iudgement of man, Chriſt in his perſon was not eſteemed.
p Hee ſhall ſpread his word through many nations.
q In ſigne of reuerence, and as being aſtonished at his excellencie.
r By the preaching of the Gaſpel.

a No wicked tyrant, which ſhall ſubuert Gods true religion, and oppreſſe the conſciences.
b Put off the garments of ſorrow and heauineſſe, and put on the apparel of ioy and gladneſſe.
c The Babylonians paid nothing to me for you: therefore I will take you againe without ranſome.

CHAP. LIII.

1 *Of Chriſt and his kingdom, whoſe word few will beleeue.* 6 *All men are ſinners.* 11 *Chriſt is our righteouſnes,* 12 *And is dead for our ſinnes.*

WHo [a] will beleeue our report? and to whome is the [b] arme of the Lord reuealed?

2 But he ſhall growe vp before him as a

a The Prophet ſheweth that very few ſhal receiue this their preaching of Chriſt, and of their deliuerance by him, Ioh. 12. 38. Rom. 10. 16.
b Meaning, that none can beleeue, but whoſe hearts God toucheth with the vertue of his holy Spirit.

branch

c The beginning of Christs kingdome shalbe smal and cõtemptible in the sight of man, but it shall grow wonderfully, and flourish before God.
d Reade Chap. 11.1.
e Which was by Gods singular prouidence for the comfort of sinners, Ebr. 4. 15.
f That is, the punishment due to our sinnes: for the which he hath both suffered, and made satisfaction, Mat. 8. 17. 1. pet. 2. 24.
g We iudged euil, thinking that he was punished for his owne sins and not for ours.
h He was chastised for our reconciliation, 1. Cor. 15. 3.
i Meaning, the punishment of our iniquity, and not the fault it selfe.
k But willingly and patiently obeyed his fathers appointment, Mat 26. 63. acts 8. 32.
l From the crosse and graue after that he was condemned.
m Though he died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom. 6. 9.
n God the Father deliuered him into y hands of the wicked, and to the powers of the world to doe with him what they would.
o Christ by offering vp himselfe shall giue life to his Church, and so cause them to liue with him for euer.
p That is the fruit and effect of his labour, which is the saluation of his Church.
q Christ shal iustifie by faith through his word, whereas Moses could not iustifie by the Lawe.
r Because he humbled himselfe, therefore he shalbe exalted to glory, Phil. 2. 7, 8.
s That is, of all that beleeue in him.

branch, and as a [c]root out of a dry [d]ground: he hath neither forme nor beauty: when we shall see him, there shall be no forme that we should desire him.

3 He is despised and reiected of men: he is a man full of sorrowes, and hath experience of [e] infirmities: wee hidde as it were our faces from him: he was despised and we esteemed him not.

4 Surely he hath borne our infirmities, and carryed [f] our sorrowes: yet we did iudge him as [g] plagued, and smitten of God, and humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the [h] chastisement of our peace was vpon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray: we haue turned euery one to his owne way; and the Lord hath layd vpon him the [i] iniquitie of vs all.

7 He was oppressed and he was afflicted, yet did he not [k] open his mouth: he is brought as a sheep to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 Hee was taken out from [l] prison, and from iudgement: [m] and who shall declare his age? for hee was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord would breake him, and make him subiect to infirmities: when [o] he shal make his soule an offring for sin, he shal see his seed and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

11 He shall see of the [p] trauell of his soule, and shalbe satisfied: by his knowledge shal my [q] righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because he [r] hath powred out his soule vnto death: and he was counted with the transgressers, and he bare the sin [s] of many, and prayed for the trespassers.

CHAP. LIIII.

1 *Moe of the Gentiles shal beleeue the Gospel then of the Iewes.* 7 *God leaueth his for a time, to whom afterward he sheweth mercy.*

a After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruite of the same, & calleth her barren, because that in the captiuity she was as a widow without hope to haue any children.

R Eioyce, [a] barren that didst not beare: breake forth into ioy & reioyce, thou that didst not trauaile with child: for the [b] desolate hath moe children then the married wife, saith the Lord.

2 [c] Inlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not, stretch out thy coardes and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy [d] youth, and shalt not remember the reproch of thy [e] widowhood any more.

5 For he that [f] made thee, is thine husband (whose Name is the Lord of hostes) and thy redeemer the Holy one of Israel, shall be called the God of the whole [g] world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a [h] yong wife when thou wast refused, saith thy God.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger, I hid my face from thee for a litle season, but with euerlasting mercy haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto me as the [i] waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not bee angry with thee, nor rebuke thee.

10 For the mountaines shall remooue and the hils shal fall downe: but my mercy shal not depart from thee, neither shall the couenant of my peace fall away, sayth the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with [k] the carbuncle, and lay thy foundation with saphirs,

12 And I will make thy windowes of ‖ emerauds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shalbe [l] taught of the Lord, and much peace shall be to thy children.

14 In [m] righteousnes shalt thou be established, and be far from oppression: for thou shalt not feare it: & from feare, for it shall not come neere thee.

15 Behold, the enemie shall gather himselfe, but without [n] me: whosoeuer shal gather himselfe in thee, [o] against thee, shall fall.

16 Behold, I haue created the [p] smith that bloweth

b The Church in this her affliction & captiuity shall bring forth moe children then when she was at liberty: or this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when she came to her age, which was vnder the Gospel.
c Signifying, that for the great number of children, that God should giue her, she should seeme to want roome to lodge them.
d The afflictions which thou suffredst at the beginning.
e When as thou wast refused for thy sinnes, Chap. 50. 1.
f That did regenerate thee by his holy Spirit.
g His glory shall shine through the whole world, which seemed before to be shut vp in Iudea.
h As a wife which wast forsaken in thy youth.
i As sure as the promise that I made to Noah, that the waters should no more ouerflow the earth.
k Hereby he declareth the excellent estate of the Church vnder Christ.
‖ Or, iaspar, or, pearle.
l By the hearing of his word and inward moouing of his spirit.
m In stablenesse and sureness, so that it shall stand for euer.
n And therefore shal not preuaile.
o Meaning, the domesticall enemies of y church, as are the hypocrites.
p Signifying, hereby that man can doe nothing, but so far as God giueth power: for seeing that all are his creatures, he must needes gouerne and guide them.

bloweth the coales in the fire, & him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shal not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousnesse is of me, saith the Lord.

CHAP. LV.

1 *An exhortation to come to Christ.* 8 *Gods counsels are not as mans.* 12 *The ioy of the faithfull.*

HO, euery one that [a] thirsteth, come yee to the waters, and ye that haue [b] no siluer, come, buy and eat: come, I say, buy [c] wine and milke without siluer and without money.

2 Wherefore do ye lay out siluer and not for bread? [d] and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delite in [e] fatnesse.

3 Encline your eares, and come vnto me: heare, and your soule shal liue, and I wil make an euerlasting couenant with you, euen the [f] sure mercies of Dauid.

4 Behold, I gaue [g] him for a witnesse to the people, for a prince and a master vnto the people.

5 Behold, thou shalt call a nation that thou knowest not, [h] & a nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the holy One of Israel: for he hath glorified thee.

6 Seeke ye the Lord while he may [i] bee found: call ye vpon him while he is neere.

7 Let the wicked [k] forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he wil haue mercy vpon him: and to our God, for he is very ready to forgiue.

8 For my [l] thoughts are not your thoughts, neither are your waies my waies, saith ỹ Lord.

9 For as the heauens are higher then the earth, so are my waies higher thē your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe and the snow from heauen, and returneth not thither, but watereth the earth, & maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth,

11 So shal my [m] word be, that goeth out of my mouth: it shall not returne vnto me voyd, but it shall accomplish that which I wil, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall go out with ioy, and be led forth with peace: the [n] mountaines and the hils shall breake forth before you into ioy, and all the trees of the field shall clappe their hands.

13 For thornes there shal grow firre trees: for nettles shall growe the myrrhe tree, and it shalbe to the Lord [o] for a name, and for an euerlasting [p] signe that shall not be taken away.

a Christ by proposing his graces and gifts to his Church excepteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lusts, and so thirst not after these waters.
b Signifying, ỹ Gods benefits cannot be bought for money.
c By waters, wine, milke and bread, he meaneth all things necessary to the spirituall life, as these are necessaryes to this corporall life.
d He reproueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labor to obtaine those, which are nothing profitable.
e You shalbe fed abundantly.
f The same couenant, which though my mercy I ratified and confirmed to Dauid, that it should be eternall, 2. Sam. 7. 13. acts 13. 34.
g Meaning, Christ, of whom Dauid was a figure.
h To wit, the Gentiles, which before thou didst not receiue to be thy people.
i When he offereth himselfe by the preaching of his word.
k Hereby he sheweth that repentance must be ioyned with faith, and how we cannot call vpon God aright, except the fruits of our faith appeare.
l Although you are not soone reconciled one to another & iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you.
m If these small things haue their effect, as daily experience sheweth, much more shal my promise which I haue made and confirmed, bring to passe the things which I haue spoken for your deliuerance.
n Reade Chap. 44. 23. and 49. 13.
o To set forth his glory.
p Of Gods deliuerance, & that he will neuer forsake his Church.

CHAP. LVI.

1 *An exhortation to iudgment and iustice.* 10 *Against shepheards that deuoure their flocke.*

THus sayth the Lord, [a] Keepe iudgement and doe iustice: for my saluation is at hand to come, and my [b] righteousnesse to bee reuealed.

2 Blessed is the man that doth this, and the sonne of man which layeth hold on it: he that keepeth the [c] Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which [d] is ioyned to the Lord, speake and say, The Lord hath surely separate mee from his people: neither let the Eunuch say, Behold, I am a drie tree.

4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take holde of my Couenant.

5 Euen vnto them will I giue in mine [e] House and within my walles, a place and a [f] name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not and imbraceth my couenant,

7 Them will I bring also to mine holy Mountaine, and make them ioyfull in mine House of prayer: their burnt [g] offerings and their sacrifices shalbe accepted vpon mine altar: for mine House shall be called an house of prayer for [h] all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye [i] beastes of the field, come to deuoure, euen all ye beasts of the forest.

10 Their [k] watchmen are all blinde: they haue no knowledge: they are all dumme dogs: they cannot barke: they lie and sleepe, and delight in sleeping.

11 And these greedy dogs can neuer haue ynough: and these shepheards cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charity whereby true faith is declared.
b Which I will declare to learn you, and powre into your hearts by my Spirit.
c Vnder the Sabbath he comprehendeth the whole seruice of God and true religion.
d Let none thinke himselfe vnmeet to receiue the graces of the Lord: for the Lord will take away all impediments, & will forsake none which will keepe his true religion & beleeue in him.
e Meaning, in his Church.
f They shalbe called after my people and be of the same religion: yea, vnder Christ the dignity of the faithfull shalbe greater then the Iewes were at ỹ time.
g Hereby he meaneth the spirituall seruice of God, to whom the faithfull offer continuall thanksgiuing, yea, themselues and all that they haue as a liuely and acceptable sacrifice.
h Not only for the Iewes, but for all others, Mat. 21. 13.
i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites, & to assure the faithfull, that when this commeth, they may know it was told them before.
k He sheweth that this affliction shall come through the fault of the governours, Prophets, and Pastors, whose ignorance, negligence, auarice and obstinacie prouoked Gods wrath against them.

12 Come,

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to [l] morow shal be as this day, and much more abundant.

l We are well yet, & to morow shall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that hee should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

THe righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away [a] from the euill to come.

a From the plague that is at hand, and also because God will punish ỻ wicked. b The soule of the righteous shal be in ioy and their body shall rest in the graue, vnto the time of the resurrection, because they walked before the Lord.

2 [b] Peace shal come: they shal rest in their beds, euery one that walketh before him.

3 But you [c] witches children, come hither, the seed of the adulterer and of the whore.

c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people, deriued Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God, and fled to wicked meanes for succour.

4 On whom haue ye iested? vpon whom haue ye gaped and thrust out your tongue? are not ye rebellious children, and a false seed?

d Reade Leuit. 18.21. 2. king. 23.10.

5 Inflamed with idols vnder euery green tree? and sacrificing the [d] children in the valleys vnder the tops of the rocks?

6 Thy portion is in the smoothe stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offring: thou hast offered a sacrifice. Should I delight in [f] these?

e Meaning, euery place was polluted with their idolatry: or euery laye stone that they found, they made an idole of it.

7 Thou hast made thy shed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

f In the sacrifices which you, offering before these idoles, thought you did serue God.

8 Behind the [h] doores also and posts hast thou set vp thy remembrance: for thou hast discouered thy selfe to another then mee, and wentest vp, and diddest [i] enlarge thy bed, and make a couenant between thee and them, and louedst their bedde in euery place where thou sawest it.

g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her husband.

h In stead of setting vp the word of God in the open places of the gates & doores to haue it in remembrance, Deut. 6.9. & 27.1. thou hast set vp signes & marks of thine idolatry in euery place. i That is, didst increase thine idolatry more and more.

9 Thou wentest [k] to the kings with oyle, and diddest increase thine ointments and send thy messengers farre off, and diddest humble thy selfe vnto hell.

k Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more diddest torment thy selfe.

10 Thou wearyedst thy selfe in thy manifold iourneys, yet saydest thou not, [l] There is no hope: thou [m] hast found life by thine hand, therefore thou wast not grieued.

l Although thou sawest all thy labors to be in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off. m. He derideth their vnprofitable diligence which thought to haue made sure, and yet were deceiued.

11 And whome diddest thou reuerence or feare, seeing thou hast [n] lied vnto mee, and hast not remembred mee, neither set thy minde thereon? Is it not because I holde my peace, and that of long [o] time? therefore thou fearest not me.

n Broken promise with me. o Meaning, that wicked abuse Gods lenity and grow to farther wickednesse.

12 I wil declare thy [p] righteousnes and thy works, and they shall not profit thee.

p That is, thy naughtines, idolatries & impieties: which the wicked cal Gods seruice: thus he derideth their obstinacie.

13 When thou cryest, let them that thou hast gathered together deliuer thee: but the wind shall [q] take them all away: vanity shall pul them away: but he that trusteth in me, shal inherite the lande, and shall possesse mine holy mountaine.

q Meaning, the Assyrians another, whose helpe they looked for.

14 [r] And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

r God shall say to Darius and Cyrus.

15 For thus saith he that is hie and excellent, he that inhabiteth the eternitie, whose Name is the Holy one, I dwel in the high and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I bee alwayes wroth, [s] for the spirit should fayle before me: and I haue made the breath.

s I will not vse my power against fraile man whose life is but a blast.

17 For his wicked [t] couetousnesse, I am angry with him, and haue smitten him: I hid me and was angry, yet he went away, and turned after the way of his owne heart.

t That is, for the vices and faults of the people, which is meant here by couetousnesse.

18 I haue seene his wayes, and wil [u] heale him: I will leade him also, and restore comfort vnto him, and to those that lament him,

u Though they were obstinate, yet I did not withdraw my mercy frō them.

19 I create the [x] fruit of the lippes, to be peace: peace vnto them that are [y] farre off, and to them that are neere, sayeth the Lord: for I will heale him.

x That is, I frame the speech and words of my messengers which shall bring peace.

y As wel to him that is in captiuitie, as to him that remaineth at home.

20 But the wicked are like the raging sea, that can [z] not rest, whose waters cast vp myre and dyrt.

z Their euill conscience doth euer torment them, and therefore they can neuer haue rest, reade Chap 48.22.

21 There is no peace, saith my God, to the wicked.

CHAP. LVIII.

1 The office of Gods Ministers. 2 The workes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

CRie [a] aloude, spare not: lift vp thy voyce like a trumpet, and shew my people their transgression, and to the house of Iaakob their sinnes.

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and temerity to rebuke the hypocrites.

2 Yet they [b] seeke mee dayly, and will knowe my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will drawe neere vnto God, saying,

b They will seeme to worship me and haue outward holinesse.

3 [c] Wherefore haue wee fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Beholde, in the day of your fast you wil seeke [d] your wil, and require all your debts.

c He setteth forth the malice and disdaine of the hypocrites, which grudge against God, if their works be not accepted.

d Thus he conuinceth the hypocrites by ỻ secret table and by their duety toward their neighbour, that they haue neither faith nor religion.

4 Behold, yee fast to strife and debate, and to smite with the fist of wickednesse: yee shall not fast as ye doe to day, to make your voyce

So long as you vse contention and oppression, your fasting and prayer shall not be heard.

voyce to be [c] heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head, as a bull rush, and to lie downe in sackecloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I haue chosen, to loose the bands of wickednesse, to take off the heauy burdens, and to let the oppressed goe free, and that ye breake euery [f] yoke?

f That you leaue off all your extortions.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from [g] thine owne flesh?

g For in him thou seest thy selfe as in a glasse.

8 Then shall thy [h] light breake forth as the morning, and thine health shal grow speedily: thy [i] righteousnes shal go before thee, and the glory of the Lord shall embrace thee.

h That is, the prosperous estate wherewith God will blesse thee.

i The testimony of thy goodnesse shall appeare before God & men.

9 Then shalt thou call, and the Lord shall answere: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the [k] finger, and wicked speaking:

k Whereby is meant all maner of iniury.

10 If thou [l] powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the [m] darknesse, and thy darknesse shalbe as the noone day.

l That is, haue compassion on their miseries.

m Thine aduersitie shalbe turned into prosperity.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watred garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee that shal build the old [n] waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repayrer of the breach, and the restorer of the pathes to dwell in.

n Signifying, that of the Iewes should come such, as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were the Apostles.

13 If thou [o] turne away thy foote from the Sabbath, from doing thy will on mine holy day, & call the Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

o If thou refraine thy selfe from thy wicked works.

14 Then shalt thou delite in the Lord, and I will cause thee to mount vpon the hie places of the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

2 *The wicked perish thorow their owne iniquities.* 12 *The confession of sinnes.* 16 *God alone will preserue his Church, though all men faile.*

*Num. 11.23. chap. 50.2.

BEhold,* the Lords hand is not shortened, that it cannot saue: neither is his eare heauy, that it cannot heare.

*Ierem. 5.25.

2 But* your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that hee will not heare.

3 For your hands are defiled with [a] blood, and your fingers with iniquity: your lippes haue spoken lies, and your tongue hath murmured iniquitie.

a Reade Chap. 1.15.

4 No man calleth for iustice: no man [b] contendeth for trueth: they trust in vanitie, and speake vaine things: they conceiue mischiefe, and [c] bring forth iniquitie.

b All men wink at the iniuries & oppressions, and none go about to remedy them.

c According to their wicked deuises, they hurt their neighbours.

5 They hatch cockatrice [d] egs, and weaue the spiders [e] web: he that eateth of their egs, dyeth, and that which is trode vpon, breaketh out into a serpent.

d Whatsoeuer commeth from them, is poyson, and bringeth death.

e They are profitable to no purpose.

6 Their webs shalbe no garment, neither shal they couer themselues with their labours: for their works are works of iniquity, and the worke of cruelty is in their hands.

7 Their feete run to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their pathes.

8 The way of peace they know not, and there is none equity in their goings: they haue made them crooked pathes: whosoeuer goeth therein, shall not know peace.

9 Therefore is [f] iudgment farre from vs, neither doeth [g] iustice come neere vnto vs, we wait for light, but lo it is darknes: for brightnesse, but we walke in darknesse.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

10 We grope for the wall like the [h] blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitary places, as dead men.

h We are altogether destitute of counsell & can find no end of our miseries.

11 We roare all like [i] beares, and mourne like doues: we looke for equitie, but there is none: for health, but it is farre from vs.

i We expresse our sorowes by outward signes, some more, some lesse.

12 For our trespasses are many before thee, and our [k] sinnes testifie against vs: for our trespasses are with vs, and wee know our iniquities

k This confession is generall to the Church to obtaine remission of sinnes, and the Prophets did not exempt themselues from the same.

13 In trespassing and lying against the Lord, and wee haue departed away from our God, and haue spoken of cruelty and rebellion, conceiuing and vttering out of the heart false [l] matters.

l To wit, against our neighbours.

14 Therfore [m] iudgement is turned backward, and iustice standeth farre off: for truth is fallen in the streete, and equitie can not enter.

m There is neither iustice nor brightnesse among men.

15 Yea, truth faileth, and he that refraineth from euil, maketh himselfe [n] a pray: and when the Lord sawe it, it displeased him, that there was no iudgement.

n The wicked will destroy him.

16 And when hee sawe that there was no man, he wondered that none would offer himselfe. [o] Therfore his arme did [p] saue it, and his righteousnes it selfe did sustaine it.

o Meaning, to doe iustice, and to remedy the things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke aid of any other.

17 For he put on righteousnes, as an habergion, and an [q] helmet of saluation vpon

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their

his head, and hee put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompense, as to requite the fury of the aduersaries with a recompence to his enemies: he wil fully repay the [r] Iands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the sunne: for the enemy shall [s] come like a flood: but the spirit of the Lord shal chase him away.

20 And the Redeemer shall come vnto Zion, and vnto [t] them that turne from iniquity in Iaakob, saith the Lord.

21 And I wil make this my couenant with them, saith the Lord, My Spirit that is vpon thee, and my wordes, which I haue put in thy mouth, [u] shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lord, from henceforth euen for euer.

r To wit, your enemies, which dwell in diuers places, and beyond the sea.
s He sheweth that there shalbe great affliction in the Church, but God will euer deliuer his.
t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.
u Because the doctrine is made profitable by the vertue of the spirite, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

ARise, O Ierusalem: bee bright, for thy [a] light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the [b] earth, and grosse darknes the people: but the Lord shal arise vpon thee, and his glory shalbe seene vpon thee.

3 And the Gentiles shall walke in [c] thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: al [d] these are gathered, and come to thee: thy sonnes shal come from far, and thy daughters shalbe nourished at thy side.

5 Then thou shalt see & shine: thine heart shall bee astonied [e] and enlarged, because the multitude of the sea shall bee conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The [f] multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: al they of Sheba shal come: they shal bring golde and incense, and shew forth the praises of the Lord.

7 All the sheepe of [g] Kedar shalbe gathered vnto thee: the rammes of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine [h] altar: and I will beautifie the house of my glory.

8 Who are these [i] that flee like a cloude, and as the doues to their windowes?

a The time of thy prosperity and felicitie: whereas speaking of Babylon he commanded her to go downe, Chap. 47.1.
b Signifying, that all men are in darknesse till God giue them the light of his Spirit, and that this light shineth to none but to those that are in his Church.
c Meaning, that Iuden should be as the morning starre, and that the Gentiles should receiue light of her.
d An infinite number from all countreyes, as Chap. 49.18.
e For ioy, as the heart is drawen in for sorow.
f Meaning, that euery one shall honour the Lord with that, wherewith he is able: signifying, that it is no true serving of God, except we offer our selues to serue his glory, and all that we haue.
g That is, the Arabians, that haue great abundance of cattell.
h Because the altar was a figure of Christ, Ebr. 13.10. he sheweth that nothing can bee acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe.
i Shewing what great number shall come to the Church, and with what great diligence and zeale.

9 Surely the Iles shal wait for me, & the ships [k] of Tarshish, as at the beginning, that they may bring thy sonnes from far, and their siluer and their gold with them, vnto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their [l] Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shalbe open continually: neither day nor night shall they bee shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the [m] kingdom, that will not serue thee, shal perish: and those nations shalbe vtterly destroyed.

13 The [n] glory of Lebanon shal come vnto thee, the firre tree, the elme & the bore tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my [o] feet.

14 The sonnes also of them that afflicted thee, shall come and bowe vnto thee: and all they that despised thee, shal fall [p] downe at the soles of thy feet: and they shall call thee, The Citie of the Lord, Zion of the Holy one of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the [q] breests of kings: and thou shalt know, that I the Lord am thy Sauiour, and thy Redeemer, the mighty one of Iaakob.

17 For brasse will I bring golde, and for yron will I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernment [r] peace, and thy exactours righteousnesse.

18 Violence shall no more bee heard of in the land, neither desolation, nor destruction within thy borders: but thou shalt call [s] salvation, thy wals, and praise, thy gates.

19 Thou shalt haue no more sun to shine by day, neither shall [t] the brightnes of the moone shine vnto thee: for the Lord shalbe thine euerlasting light, and thy God thy glory.

20 Thy sunne shall neuer goe downe, neither shal thy moone be hid: for the Lord shalbe thine euerlasting light, and the dayes of thy sorow shalbe ended.

21 Thy people also shalbe all righteous: they shal possesse the land for euer, the [u] graffe of my planting shall bee the worke of mine hands, that I may be glorified.

22 A little one shall become as a [x] thou-

k The Gentiles that are now enemies, shall become friends and setters forth of the Church.
l Meaning, Cyrus and his successors: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospel.
m He sheweth that God hath giuen all power and authoritie here in earth to the vse of his Church: and that they which will not serue and profit the same, shalbe destroyed.
n There is nothing so excellent which shall not serue the necessitie of the Church.
o Signifying, that Gods maiestie is not included in the Temple, which is but the place for his feet, that we may learne to rise vp to the heauens.
p To worship their head Christ by obeying his doctrine.
q Both bie and low shal be ready to helpe and succour thee.
r Thy gouernors shall loue thee, and seeke thy wealth and prosperity.
s Meaning, not a temporal felicity, but a spirituall, which is fulfilled in Christs kingdome.
t Signifying, that all worldly meanes shall cease, and that Christ shalbe all in all, as Reue. 21.22. & 22.5.
u The children of the Church.
x Meaning, that the Church should be miraculously multiplied.

saue, and a small one as a strong nation: I the Lord will hasten it in due time.

CHAP. LXI.

1 He prophesieth that Christ shall be anointed, and sent to preach. 10 The ioy of the faithfull.

THe *spirit of the Lord God is [a] vpon me, therefore hath the Lord anointed me: he hath sent mee to preach good tidings vnto the poore, to bind vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bound, the opening of the prison,

2 To preach the [d] acceptable yeere of the Lord, and the day of [e] vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, and to giue vnto them beauty for [f] ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called [g] trees of righteousnesse, the planting of the Lord, that he might be glorified.

4 And they shall build the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste through many [h] generations.

5 And the stranger shall [i] stand and feede your sheepe, and the sonnes of the strangers shall be your plowmen and dressers of your vines.

6 But yee shall be named [k] the Priests of the Lord, and men shall say vnto you, The ministers of our God: Ye shall eat the [l] riches of the Gentiles, and shall be exalted with their glory.

7 For your shame you shall receiue [m] double, and for confusion [n] they shall reioyce in [o] their portion: for in their land they shall possesse the [p] double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement, and hate [q] robberie for burnt offering, and I will direct their worke in trueth, and will make an euerlasting couenant with them.

9 And [r] their seed shall be knowen among the Gentiles, and their buds among the people. All that see them, shall knowe them, that they are the seed which the Lord hath blessed.

10 [s] I wil greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for hee hath clothed me with the garments of saluation, and couered me with the robe of righteousnes: he hath decked me like a bridegrome, and as a bride treth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to growe that which is sowen in it: so the Lord God will cause righteousnes to grow, and praise before all the heathen.

*Luke 4 18.

a This appertaineth to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.

b To them that are inwardly touched with the feeling of their sinnes.

c Which are in the bondage of sinne.

d The time when it pleased God to shew his good fauour to man, which S. Paul calleth the fulnesse of time, Gal. 4.4.

e For when God deliuereth his Church, he punisheth his enemies.

f Which was the signe of mourning.

g Trees that bring forth good fruits, as Mat. 3.8.

h That is, for a long time.

i They shall be ready to serue you in all your necessities.

k This is accomplished in the time of Christ, by whome all the faithfull are made Priests and Kings, 1. Pet. 2.9. reu. 1.6 and 5.10.

l Reade Chap. 60.11.16.

m Abundant recompence, as this word is vsed. Chap. 40.2.

n That is, the Iewes.

o To wit, of the Gentiles.

p Whereas the Gentiles had dominion ouer the Iewes in time past, now they shall haue double authoritie ouer them, and possesse twise so much.

q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory.

r That is, of the Church.

s He sheweth what shall be the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christs comming. 6 The diligence of the Pastors to preach.

FOr Zions sake I wil not [a] hold my tongue, and for Jerusalems sake I will not rest, vntill the righteousnesse thereof breake forth as the [b] light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnesse, and all kings thy glory: and thou shalt bee called by [c] a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a [d] crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shal no more be said vnto thee, [e] Forsaken, neither shall it bee said any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy land shall haue an [f] husband.

5 For as a yong man marrieth a virgine, so shall thy sonnes [g] marrie thee: [f] as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set [h] watchmen vpon thy wals, O Jerusalem, which all the day and all the night continually shall not cease: [i] yee that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till he repaire and vntill hee set vp Jerusalem the [k] praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thy corne to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praise the Lord, and the gatherers thereof shall drinke it in the courtes of my Sanctuarie.

10 [l] Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standard for the people.

11 Behold, the Lord hath proclaimed vnto the ends of the world: [m] tell the daughter Zion, Behold, thy Sauiour commeth: behold, his wages is with him, and [n] his worke is before him.

12 And they shal call them, The holy people, the redeemed of the Lord, and thou shalt be named, A [o] citie sought out and not forsaken.

a The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.

b Till they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to the setting forth of Gods mercies towards his Church.

c Thou shalt haue a more excellent fame then thou hast had hitherto.

d He shall adorne thee as deare and precious, as a king doth his crowne.

e Thou shalt no more be contemned as a woman forsaken of her husband.

‖ Or, my delight in her.

‖ Or, married.

f That it may be replenished with children.

g Forasmuch as they confesse one faith, and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, in as much as Christ maketh her plentifull to bring forth children vnto him.

h Prophets, pastors, and ministers.

i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.

k For the restauration whereof all the world shall praise him.

l Signifying the great number that shall come to the Church, & what meanes he will vse to prepare for the restitution of the same, as Chap.

57.14. m The Prophets and ministers shew the people of this their deliuerance which was chiefly meant of our saluation by Christ. Zech. 9.9. mat. 21.5. n Shall haue all power to bring his purpose to passe, as Chap. 40.10. o That one ouer whom God hath had a singular care to preserue her when she was [illegible]

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits towards his Church.

WHo is this that commeth [a] from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength. [b] I speake in righteousnesse, and am mighty to saue.

2 [c] Wherefore is thine apparell red, and thy garments like him that treadeth in the wine presse?

3 I haue troden the wine presse alone, and of all people there was none with mee: for I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall bee sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne [e] arme helped me, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them [n] drunken in mine indignation, and will bring downe their strength to the earth.

7 I [g] will remember the mercies of the Lord, and the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnes toward the house of Israel, which hee hath giuen them according to his tender loue, & according to his great mercies.

8 For he said, Surely they are my [h] people, children that will not lie: so hee was their Sauiour.

9 In all their troubles hee was [i] troubled, and the Angel of his [k] presence saued them: in his loue and in his mercie hee redeemed them, and hee bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy spirit: therefore was he turned to be their enemie, and he fought against them.

11 Then hee [l] remembred the old time of Moses and his people, saying, Where is hee that brought them vp out of the Sea with the [m] shepeheard of his sheepe? where is hee that put his holy Spirit within [n] him?

12 Hee led them by the right hand of Moses: with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 Hee led them through the deepe, as an [o] horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heauen, and behold from the dwelling place of thine holines, and of thy glory. Where is thy [q] zeale and thy strength, the multitude of thy mercies, & of thy compassions? they are restrained from [r] me.

16 Doubtlesse thou art our father: though [s] Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our Redeemer: thy Name is for euer.

17 O Lord, why hast [t] thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy [u] seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a little [x] while: for our aduersaries haue troden downe thy Sanctuarie.

19 We haue beene as they, ouer whome thou neuer barest rule, and vpon whom thy Name was not called.

a This prophecie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chiefe city of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision and the kinred of Abraham claimed to themselues the chiefe religion, and hated the true worshippers, Mal. 1. 37.

b God answereth them that asked this question, Who is this? &c. and saith, Be it now performed in deed the vengeance which my Prophets threatned.

c Another question, to the which the Lord answereth.

d Shewing, that when God minister his enemies, it is for the profite and deliuerance of his Church.

e God sheweth that he hath no need of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence, and ingratitude, yet he himselfe will deliuer his church, and punish the enemies, Reade chap. 59. 16.

f I will so afflict them, and make them so feeble, that they shall not knowe, which way to go.

g The Prophet speaketh this to moue the people to remember God's benefits in times past, that they may be confirmed in their troubles.

h For I did chuse them to be mine, that they should be holy,

i Hee bare their afflictions and griefes, as though they had beene his owne.

k Which was a witnesse of Gods presence: and this may bee referred to Christ, to whome belongeth the office of saluation.

l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which he had bestowed vpon their fathers in times past.

m Meaning, Moses.

n That is, in Moses, that he might well gouerne the people: some referre this giuing of the Spirit to the people.

o Peaceably and gently, as an horse is led to his pasture.

p Hauing declared Gods benefits shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to renewe the same graces toward them.

q The great affection which thou bearest towards vs.

r Meaning from the whole body of the Church.

s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our Father.

t By taking away thy holy Spirit from vs, by whom wee were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, & diddest not decerne mine expectation.

u Meaning, for the couenants sake made to Abraham, Izhak and Iaakob his seruants.

x That is, in respect of the promise, which is perpetuall, albeit they had now possessed the land of Canaan, a thousand and foure hundred yeeres: and thus they lament, to moue God rather to remember his couenant, then to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthie cloth.

OH, that thou wouldest [a] breake the heauens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire caused [b] the waters to boile, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou didst terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world they haue not [c] heard nor vnderstand with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou didst meete him, [d] that reioyced in thee, and did iustly: they remembred thee in thy [e] wayes: behold, thou art angry, for we haue sinned: yet in [f] them is continuance, and we [g] shall be saued.

6 But we haue all beene as an vncleane thing, and all our [h] righteousnesse is as filthie clouts, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take holde of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as hee did in mount Sinai.

b Meaning the raine, haile, fire, thunder & lightnings.

c Saint Paul vseth the same kind of admiration, 1. Cor. 2. 9. marueiling at Gods great benefit shewed to his Church by the preaching of the Gospel.

d Thou shewedst fauour toward our fathers, when they trusted in thee, and walked after thy commandements.

e They considered thy great mercies.

f That is, in thy mercies, which he calleth the wayes of the Lord.

g Thou wilt haue pitie vpon vs.

h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we would excuse our selues, yet our righteousnesse, and best vertues are before thee as vile clouts, or (as some reade) like the menstruous clothes of a woman.

8 But now, O Lord, thou art our Father: we are the [i] clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, [k] aboue measure, neither remember iniquitie for euer: loe, we beseech thee, behold, we are all thy people.

10 [l] Thine holy cities lie waste: Zion is a wildernes, and Ierusalem a desert.

11 The house of our Sanctuary and of our glory, [m] where our fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou hold thy selfe still [n] at these things, O Lord? wilt thou hold thy peace and afflict vs aboue measure?

i Albeit, O Lord, by thy iust iudgement thou maiest diuerly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.

k For so the flesh iudgeth, when God doeth not immediatly send succour.

l Which were dedicated to thy seruice, and to call vpon thy Name.

m Wherein we reioyced and worshipped thee.

n That is, at the contempt of thine owne glorie? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 *The vocation of the Gentiles, and the reiection of the Iewes.* 13 *The ioy of the elect, and the punishment of the wicked.*

I Haue bene sought of them that [a] asked not: I was found of them that sought me not: I said, Behold me, behold me, vnto a nation that called not vpon my Name.

2 I haue spread [b] out mine handes all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne [c] imaginations.

3 A people that prouoked mee euer vnto my face: that sacrificeth in [d] gardens, and burneth incense vpon [e] bricks.

4 Which remaine among the [f] graues, and lodge in the deserts, which eate [g] swines flesh, and the broth of things polluted are in their vessels.

5 Which say, [h] Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath, and a fire that [i] burneth all the day.

6 Behold, it is [k] written before me: I wil not keepe silence, but wil render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers shalbe [l] together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hils: therfore will I measure their old worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a [m] blessing is in it, so wil I doe for my seruants sakes, that I may not destroy them whole.

9 For I will bring a seed out of Iaakob, and out of Iudah, that shall inherite my mountaine: and mine elect shall inherite it, and my seruants shall dwell there.

10 And [n] Sharon shalbe a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy mountaine, and haue prepared a table for the [o] multitude, and furnish the drinke offerings vnto the number.

12 Therefore will I [p] number you to the sworde, and all you shall bow downe to the slaughter, because I called, and ye did not answere: I [q] spake, and ye heard not, but did euil in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shall [r] eate, and yee shall bee hungry: behold, my seruants shall drinke, and yee shall be thirstie: behold, my seruants shall reioyce, and ye shalbe ashamed.

14 Behold, my seruants shall sing for ioy of heart, and yee shall cry for sorrow of heart, and shall howle for vexation of mind.

15 And ye shal leaue your name as a curse vnto my [s] chosen: for the Lord God shall slay you, and call his seruants by [t] another name.

16 Hee that shall blesse in the [u] earth, shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former [x] troubles are forgotten, and shall surely hide themselues from mine eyes.

17 For loe, I will create [y] newe heauens and a new earth: and the former shall not bee remembred nor come into mind.

18 But be you glad, and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem, as a reioycing, and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying.

20 There shall bee no more there a childe of yeeres, nor an old man that hath [z] not filled his dayes: for hee that shall bee an hundred yeeres old, shall die as a young man: but the sinner being [a] an hundred yeeres old shall bee accursed.

21 And they shall [b] build houses and inhabite them, and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabite: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall enioy in olde age the worke of their hands.

a Meaning, the Gentiles which knew not God, should seeke after him when he had moued their hearts with his holy Spirit, Rom. 10.20.

b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets, by whom he called them continually and stretched out his hand to draw them.

c He sheweth that to delight in our owne fantasies, is the declining from God, and the beginning of all superstition and idolatrie.

d Which were dedicate to idoles.

e Meaning, their altars, which he thus nameth by contempt.

f To consult with spirits, and to coniure deuils, which was forbidden, Deut. 18.11.

g Which was contrary to Gods commandement, Leuit. 11.7. deut. 14.8.

h He sheweth that hypocrisie is euer ioyned with pride and contempt of others.

i Their punishment shall neuer haue end.

k So that the remembrance thereof cannot bee forgotten.

l Shall be both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are found in them.

m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites.

n Which was a plentiful place in Iudea to feede sheepe, as Achor was for cattell.

o By the multitude and number he meaneth their innumerable idoles, of whom they thought they could neuer haue enough.

p Seeing you cannot number your gods, I wil number you with the sworde.

q By my Prophets, whom ye would not obey.

r By these words, Eat and drinke, he meaneth the blessed life of the faithfull, which haue alwayes consolation, and full contentment of all things in their God, though sometimes they lacke these corporall things.

s Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.

t Then by the name of the Iewes.

u By blessing and by sweating is meant the praising of God for his benefits, & the true worshipping of him, which shall not be onely in Iudea, but through all the world.

x I wil no more suffer my Church to be desolate as in times past.

y I wil so alter and change the state of my Church, that it shall seeme to dwell in a new world.

z Meaning, in this wonderfull restauration of the Church, there should be no weakenesse of youth, nor infirmities of age, but all should be fresh, and flourishing: and this is accomplished in the heauenly Ierusalem, when all sinnes shall cease, and the teares shall be wiped away.

a Whereby he sheweth that the infidels and impenitent sinners haue no part of this benediction.

b He propoundeth to the faithfull the blessings which are contained in the Lawe, and so vnder temporall things comprehendeth the spirituall promises.

23 They shall not labour in vaine, nor bring forth in feare: for they are the seed of the blessed of the Lord, and their buds with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

c Reade Chap. 11,6.

25 The c wolfe and the lambe shall feede together, and the lyon shall eate straw like the bullocke: and to the serpent dust shall be his meat. They shall no more hurt nor destroy in all mine holy mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 Hee despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is everlasting.

* Acts 7.48,49.

THus sayth the Lord, * The a heauen is my throne, and the earth is my footestoole: where is that house that yee will build vnto me? and where is that place of my rest?

a My maiesty is so great, that it filleth both heauen & earth, and therefore cannot be inclosed in a temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

2 For all these things hath mine hand made, b and all these things haue beene, saith the Lord: and to him will I looke, euen to him that is poore, and of a c contrite spirit and trembleth at my words.

b Seeing that both the Temple, and the things therein with the sacrifices were made and done by his appointment, he sheweth that he hath no neede thereof, and that he can be without them, Psal. 50,10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

3 Hee that killeth a bullocke, is as if hee d slew a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idole: yea, they haue chosen their owne wayes, and their soule delighteth in their abominations.

d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doth no lesse detest these ceremonies, then he doth the sacrifices of the heathen, who offered men, dogs, and swine to their idoles, which things were expressly forbidden in the Law.

4 Therefore will I e chuse out their delusions, and I will bring their feare vpon them: because I called, and none would answere: I spake and they would not heare: but they did euill in my sight, and chose the things which I would not.

e I will discouer their wickednes and hypocrisie, wherewith they thinke to blinde mine eyes, to all the world.

5 Heare the word of the Lord, all yee that tremble at his f word, Your brethren that hated you, and cast you out for my Names sake said, Let the Lord be glorified: but he shall appeare to your ioy, and they shall be ashamed.

f He encourageth the faithfull by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.

6 g A voice soundeth from the city, euen a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully.

g The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.

7 Before h shee trauailed, shee brought forth: and before her paine came, shee was deliuered of a man childe.

h Meaning, that the restauration of the Church should bee so sudden and contrary to all mens opinion, as when a woman is deliuered before she looke for it, and that without paine in trauaile.

8 Who hath heard such a thing? who hath seene such things? shall the earth bee brought forth in one i day? or shall a nation bee borne at once? for assoone as Zion trauailed, she brought forth her children.

i This shall passe the capacitie of man, to see such a multitude that shall come vp at once, meaning, vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure.

9 Shall I k cause to trauel, and not bring forth? shall I cause to bring forth, and shall be barren, saith thy God?

k Declaring hereby, that as by his power and prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his time appointed.

10 Reioyce yee with Ierusalem, and bee glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That yee may sucke l and bee satisfied with the brests of her consolation: that ye may milke out and bee delighted with the brightnesse of her glory.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church.

12 For thus saith the Lord, Beholde, I wil extend m peace ouer her like a flood, and the glory of the n Gentiles like a flowing streame: then shall ye sucke, ye shall be o borne vpon her sides, and be ioyfull vpon her knees.

m I will giue her felicitie and prosperitie in great abundance.

n Reade Chap. 60.16.

o Ye shall be cherished as her dearely beloued children.

13 As one whom his mother comforteth, so will I comfort you, and yee shall be comforted in Ierusalem.

14 And when ye see this, your hearts shall reioyce, and your p bones shall flourish like an herbe: and the hand of the Lord shall be knowen among his seruants, and his indignation against his enemies.

p Ye shall haue new strength and new beautie.

15 For beholde, the Lord will come with fire, and his charets like a whirlewind, that he may q recompense his anger with wrath, and his indignation with the flame of fire.

q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof.

16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shalbe many.

17 They that sanctifie r themselues, and purifie themselues in the gardens behinde one tree in the middes eating f Swines flesh, and such abomination, euen the Mouse, shalbe consumed together, saith the Lord.

r Meaning, the hypocrites.

f Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidden, euen to the mouse, which nature abhorreth.

18 For I will visite their workes, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my s glory.

s The Gentiles shall be partakers of that glorie, which before I shewed to the Iewes.

19 And I will set a u signe among them, and will send those that x escape of them vnto the nations of y Tarshish, z Pul, and a Lud, and to them that draw the b bowe, to c Tubal and d Iauan, yles afarre off, that haue not heard my fame, neither haue seene my glory, and e they shall declare my glory among the Gentiles.

u I will marke these that I chuse, that they perish not with the rest of the infidels: whereby he alludeth to the marking of the posts of his people, whom hee preserued, Exod. 12.7.

x I will scatter the rest of the Iewes, which escape destruction, into diuers nations.

y That is, Cilicia.

z Meaning, Affrica.

20 And they shall bring all your f brethren for an offring vnto the Lord out of all nations, vpon g horses, & in charets, and in horse litters, and vpon mules, and swift beastes, to Ierusalem mine holy mountaine, saith the Lord, as the children of Israel offer in a cleane vessell in the house of the Lord.

a To wit, Lydia, or Asia minor. b Signifying, the Parthians. c Italy. d Grecia. e Meaning, the Apostles, Disciples, and others, which he did chuse of the Iewes to preach vnto the Gentiles. f That is, the Gentiles, which by faith shall be made the children of Abraham, as you are. g Whereby he meaneth that no necessary meanes shall want, when God shal call the Gentiles to the knowledge of the Gospel.

21 And

21 And I will take of them for [h] Priestes, and for Leuites, saith the Lord.

22 For as the new [i] heauens, and the new earth which I will make, shall remaine before me, saith the Lord, so shall your seed and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth, and looke vpon the [k] carkeises of the men that haue transgressed against me: for their [l] worme shall not die, neither shal their fire be quenched, and they shalbe an abhorring [m] vnto all flesh.

h To wit, of the Gentiles, as he did Luke, Timothie, and Titus first, and others after to preach his word.

i Hereby be signified the kingdome of Christ wherein his Church shalbe renewed, and whereas before there were appointed seasons to sacrifice: in this there shall be one continuall Sabbath, so that all times and seasons shall be meet.

k As hee hath declared the felicitie that shall be within the Church for the comfort of the godly, so doeth he shew what horrible calamitie shall come to the wicked that are out of the Church.

l Meaning, a continuall torment of conscience, which shall euer gnawe them, and neuer suffer them to be at rest. Marke 9.44.

m This is the iust recompence for the wicked, which contemning God and his word, shall bee by Gods iust iudgement abhorred of all his creatures.

Ieremiah.

The Argvment.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to bee he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophecie, so that by the comandement of the Lord he began very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeere vnder the said King, and three moneths vnder Iehoahaz, & vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres, vnto the time that they were caried away into Babylon. So that the time amounteth to aboue fourtie yeere, besides the time that he prophesied after the captiuity. In this booke he declareth with teares and lamentation, the destruction of Ierusalem, and the captiuitie of the people for their idolatrie, couetousnes, subtiltie, crueltie, excesse, rebellion and contempt of Gods word, and for the consolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First, the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next, how the Prophets and ministers of God ought not to be discouraged in their vocation, though they bee persecuted and rigourously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 Hee commaundeth him to preach his word without feare.

THe [a] words of Ieremiah the sonne of [b] Hilkiah one of the Priests that were at [c] Anathoth in the land of Beniamin.

2 To whom the [d] word of the Lord came in the dayes of Iosiah the soune of Amon King of Iudah, in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the [e] sonne of Iosiah King of Iudah, vnto the end of the eleuenth yeere of Zedekiah, the sonne of Iosiah King of Iudah, euen vnto the caryng away of Ierusalem captiue in the fift [f] moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I [g] formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophet vnto the [h] nations.

6 Then said I, [i] Oh, Lord God, behold, I cannot speak, for I am a childe.

7 But the Lord said vnto mee, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoeuer I command thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand and [k] touched my mouth, and the Lord sayd vnto mee, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer the [l] nations and ouer the kingdomes, to plucke vp, and to roote out, and to destroy and throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I said, I see a [m] rod of an almond tree.

12 Then sayd the Lord vnto mee, Thou hast seene aright: for I wil hasten my word to performe it.

13 Againe the word of the Lord came vnto mee the second time, saying, What seest thou? And I said, I see a [n] seething pot looking out of the North.

a That is, the sermons and prophecies.

b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2. King. 22, 8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Iosh. 21. 18.

d This is spoken to confirme his vocation and office: for as much as he did not presume of himselfe to preach and prophesie, but was called thereunto by God.

e Meaning the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that reigned no longer.

f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchad-nezzar.

g The Scripture vseth this manner of speach, to declare that God hath appointed his ministers to their offices before they were borne, as Isai. 49. 1. gal. 1. 15.

h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations.

i Considering the great burdens of Gods iudgements, which according to his threatnings should come vpon the land, he was moued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature knowing how hard a thing it was to entermedle such a charge. Isai. 6. 11. 1 Cor. 3. 11. and 4. 1.

k Which declareth that God maketh them meet, and alloweth them, whom he calleth to his holie ministerie, giuing them all meanes necessarie for the same, Exod. 4. 12. Esaie 6. 7.

l He sheweth what is the authority of Gods true ministers, which by his word haue power to beate downe and to build vp.

m Hee inforceth the signe with the word for a more ample confirmation, alluding by the rod of the almond tree, which first budeth, the hastie performance of the Babylonians against the Iewes.

n Signifying, that the Caldeans Assyrians should be as a pote to seethe the Iewes, which should not escape their plagues and iudges.

14 Then said the Lord vnto me, Out of the [o] North shall a plague be spred vpon all the inhabitants of the land,

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shal set his throne in the entring of the gates of Ierusalem, and on all the walles therof round about, and in all the cities of Iudah.

16 And I will declare vnto them my [p] iudgements touching all the wickednesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise and speake vnto them all that I command thee: be not afraid of their faces, lest I [q] destroy thee before them.

18 For I, beholde, I this day haue made thee a defenced citie, and an [r] yron pillar and walles of brasse against the whole lande, against the Kings of Iudah, and against the princes thereof, against the Priests therof and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

o Syria & Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion.

p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles.

q Which declareth that Gods vengeance is prepared against them, which dare not execute their duetie faithfully, either for feare of man, or for any other cause, 1.Cor.9.16.

r Signifying on the one part, that the more that Satan, and the world rage against Gods ministers, the more present will he be to helpe them, Ioth.1.5.heb.13.5. and on the other part, that they are vtterly vnmeete to serue God, and his Church, which are afraide, and doe not resist wickednesse, what soeuer danger depend thereon, Isa.50.7.Ezek.3.8.

CHAP. II.

2 God rehearseth his benefits done vnto the Iews. 8 Against the Priests and false Prophets, 12 The Iewes are destroyed, because they forsake God.

MOreouer, the word of the Lord came vnto me, saying,

2 Goe, and cry in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the [a] kindnesse of thy youth and the loue of thy marriage, when thou wentest after me in the wildernesse [b] in a land that was not sowen.

3 Israel was as a thing [c] hallowed vnto the Lord, and his first fruites: all they [d] that eat it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your Fathers found in me, that they are gone [e] farre from me, and haue walked after vanitie, and are become [f] vaine?

6 For they sayd not, Where is the Lord that brought vs vp out of the land of Egypt? that led vs thorow the wildernesse, thorow a desert, and waste land, thorow a drie land, and [g] by the shadow of death, by a land that no man passed thorow, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eat the fruit therof, and the commodities of the same: but when ye entred, ye defiled [h] my land, and made mine heritage an abomination.

8 The Priests said not, [i] Where is the Lord? and they that should minister the [k] Law, knew mee not: the [l] pastours also offended against me, & the prophets prophelied in [m] Baal, and went after things that did not profit.

9 Wherefore I will yet [n] pleade with you, saith the Lord, and I will plead with your childrens children.

10 For goe yee to the Iles of [o] Chittim, and beholde, and send vnto [p] Kedar, and take diligent heed, and see whether there bee such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their [q] glory, for that which doth not [r] profite.

12 O ye [r] heauens, be astonied at this: be afraid and vtterly confounded, saith the Lord.

13 For my people haue committed two euils: they haue forsaken me [t] the fountaine of liuing waters, to dig them pits, euen broken pits, that can hold no water.

14 Is Israel a [u] seruant, or is he borne in the house? why then is he spoiled?

15 The [x] Lyons roared vpon him and yelled, and they haue made his land waste: his cities are burnt without [y] an inhabitant.

16 Also the children of [z] Noph and Tahapanes haue [a] broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he [b] led thee by the way?

18 And what hast thou now to doe in the way of [c] Egypt? to drinke the water of Nilus? or what makest thou in the way of Assur? to drinke the water of the [d] Riuer?

19 Thine owne wickednes shall [e] correct thee, and thy turnings backe shall reproue thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saidest, [f] I will no more transgresse, but like an harlot thou runnest about vpon all high hilles, and

a According to that grace, and fauour, which I shewed thee from the beginning when I did first chuse thee to be my people, and married thee to my selfe, Eze. 16.8.

b When I had deliuered thee out of Egypt.

c Chosen aboue all other to serue the Lord onely, and the first offered to the Lord of all other nations.

d Whosoeuer did challenge this people, or vex did annoy them, was punished.

e That is, fallen to most vile idolatrie.

f Altogether giuen to vanitie, and are become blinde and insensible, as the idoles that they serue.

g Where for lacke of all things necessarie for life, ye could looke for nothing euery houre but present death.

h By your idolatrie, and wicked maners, Psal.78 58 & 106.38.

i They taught not the people to seek after God.

k As the Scribes, which should haue expounded the Law to the people.

l Meaning, the princes & ministers, signifying, that all estates were corrupt.

m That is, spake vaine things, and brought the people from the true worship of God, to serue idoles, for by Baal, which was the chief idole of the Moabites, are meant all idoles.

n Signifying, that he would not as hee might, straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent.

o Meaning, the Grecians and Italians.

p Ment Arabia.

q That is, God which is their glory, and who maketh them glorious aboue all other people, reproouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles which were their destruction, Psal. 106.36.

s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same.

t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Ionah 2.8. Zech.10.2.

u Haue I ordered them like seruants, and not like dearely beloued children? Exod.4.22. therefore it is their fault onely, if the enemie spoile them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwel there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundry times.

b Shewing, that God would haue still led them aright, if they would haue followed him.

c To seeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, reade Isa.31.1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as Ierem.26. isa.3.9.

f When I deliuered thee out of Egypt, Exod.19.8.deut.5.27.ioth.24.16.ezra 10.12.nehem.8.6.

vnder all greene trees.

21 Yet I had planted thee, a noble vine, whose † plants were all natural: how then art thou turned vnto mee into the plants of a strange vine?

22 Though thou wash thee with g nitre, and take thee much sope, yet thine iniquitie is marked before me, sayth the Lord God.

23 How canst thou say, I am not polluted, neither haue I h followed Baalim? behold thy wayes in the valley, and know, what thou hast done: thou art like a swift i dromedarie, that runneth by his wayes:

24 And as a wild k asse, vsed to the wildernesse, that sucketh vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, wil not weary themselues, but will finde her in her l moneth.

25 Keepe thou thy feete from m barenesse, and thy throat from thirst: but thou saidest desperately, No, for I haue loued strangers, and them will I follow.

26 As the n theefe is ashamed, when hee is found, so is the house of Israel ashamed, they, their Kings, their Princes, and their Priests, and their Prophets,

27 Saying to a tree, Thou art my o father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods that thou hast made thee? let them arise, if they can helpe thee in the time of thy trouble: for according p to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will q ye plead with me? ye all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your r owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heed to the word of the Lord: haue I bene as s a wildernesse vnto Israel? or a land of darkenesse? Wherefore saith my people then, We are lords, t we will come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why doest thou prepare thy way, to u seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy x wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from me: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, y as thou art confounded of Asshur.

37 For thou shalt goe forth from thence, and thine hands vpon z thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

CHAP. III.

God calleth his people vnto repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

THey a say, If a man put away his wife, and shee goe from him, and become another mans, shall hee returne againe vnto her? shall not this land b be polluted? but thou hast played the harlot with many c louers: yet d turne againe to me, sayth the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the e Arabian in the wildernesse: and thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue beene restrained, and the f latter raine came not, and thou hadest a s whores forehead: thou wouldest not be ashamed.

4 Diddest thou not still crie h vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lorde sayde also vnto me, in the dayes of Iosiah the King, Hast thou seene what this rebell i Israel hath done? for shee hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I said, when shee had done all this, Turne thee vnto me: but she returned not, as her rebellious sister Iudah sawe.

8 When I sawe, how that by all occasions rebellious Israel had played the harlot, I cast k her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also, and played the harlot.

9 So that for the l lightnesse of her whoredome shee hath euen defiled the land:

for

† Ebr. seed was all true.

g Though thou vse all the purifications and ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith and repentance.

h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they cal their doings Gods seruice.

i He compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hils are full of their idolatrie.

k He compareth the idolaters to a wilde asse: for she can neuer be tamed, nor yet wearied: for as she runneth she can take her winde at euery occasion.

l That is, when she is with foale: and therefore the hunters waite their time: so though thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shall be at the full, God will meet with thee.

m Hereby he warneth them that they should not goe into strange countreys to seeke helpe: for they should but spend their labour, and hurt themselues, which is here meant by the bare foote and thirst, Isa 57.10.

n As a theefe will not acknowledge his fault till he be taken with the deed, and ready to be punished, so they will not confesse their idolatrie, till the plagues

x The Prophets and the faithfull are slaine in euery corner of your countrey.

y For the Assyrians had taken away the tenne tribes out of Israel, and destroyed Iudah, euen vnto Ierusalem: and the Egyptians slew Iosiah and vexed the Iewes in sundrie sorts.

z In signe of lamentation, as 2. Sam. 13. 19.

a According as it is written, Deut. 24. 4.

b If he take such one to wife againe.

c That is, with idoles, and with them whom they hast put thy confidence in.

d And I will not cast thee off, but receiue thee, according to my mercie.

e Which dwelleth in tents, and waiteth for them that passe by to spoile them.

f As God threatned by his Law, Deut. 28. 24.

g Thou wouldest neuer be ashamed of thine actes and repent: and this impudencie is common to idolaters, which will not giue ouer, though they be neuer so manifestly conuicted.

h He sheweth that the wicked in their miseries will crie vnto God, and vse outward prayer as the godly doe, but because they turne not from their euill, they are not heard, Isa 58. 3, 4.

i Meaning the ten tribes.

k And gaue her vnto the hands of the Assyrians.

l The Ebrew word may either signifie lightnesse and whoredome of mens minds.

due to the same light vpon them. o Meaning, that idolaters spoile God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles. p Thou thoughtest that thy gods of blockes and stones could haue holpen thee, because they were many in number, and present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plague. Chap. 11. 13. q As though I did you iniurie in punishing you, seeing that your faults are so euident. r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Iosiah, &c. s Haue I not giuen them abundance of all things? t But will trust in our owne power and policie. u With strangers.

for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto mee with [m] her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath [n] iustified her selfe more then the rebellious Iudah.

12 Goe and cry these words toward [o] the North, and say, Thou disobedient Israel, returne, sayth the Lord, and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and hast [p] scattered thy wayes to the strange gods vnder euery greene tree, but ye would not obey my voice, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a city, and two of a tribe, and will bring you to Zion,

15 And I will giue you pastors according to mine heart, which shal feed you with knowledge and vnderstanding.

16 Moreouer, when yee be increased and multiplyed in the land, in those dayes, saith the Lord, they shall say no more, The [q] Arke of the couenant of the Lord: for it shall come no more to minde, neither shal they remember it, neither shall they visite it, for that shall be no more done.

17 At that time they shall call Ierusalem, [r] The throne of the Lord, and all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalem: and thencefoorth they shal follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the [s] North into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and said, Thou shalt call me, saying, My father, and shalt not returne from me?

20 But as a woman rebelleth against her [t] husband: so haue yee rebelled against me, O house of Israel, saith the Lord.

21 [u] A voice was heard vpon the hie places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lord their God.

22 O ye disobedient children, returne and I will heale your rebellions. [x] Behold, wee come vnto thee, for thou art the Lord our God.

23 Truely the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our [y] fathers labour, from our youth their sheepe and their bullockes, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame couereth vs: [z] for wee haue sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voice of the Lord our God.

CHAP. IIII.

1 True repentance. 4 Hee exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophecied, for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, [a] returne vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remooue.

2 And thou shalt [b] sweare, The Lord liueth in trueth, in iudgement, and in righteousnesse, and the nations shall bee blessed in him, and shall glory in him.

3 For thus sayth the Lord to the men of Iudah, and to Ierusalem,

4 Breake vp [c] your fallow ground, and sowe not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come foorth like fire, and burne, that none can quench it, because of the wickednesse of your inuentions.

5 [d] Declare in Iudah, and shew foorth in Ierusalem, and say, Blow the trumpet in the land: crie, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp the standard in Zion: [e] prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.

7 The [f] lion is come vp from his denne, and the destroyer of the Gentiles is departed, and gone foorth of his place to lay thy lande waste, and thy cities shalbe destroyed without an inhabitant.

8 Wherefore gird you with sackecloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, sayth the Lorde, the heart of the King shall perish, and the heart of the princes and the Priests shall be astonished, and the [g] Prophets shall wonder.

10 Then said I, Ah, Lorde God, surely thou hast [h] deceiued this people & Ierusalem, saying,

m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but shee was neuer truely touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.
n Israel hath not declared her selfe so wicked as Iudah which yet hath had more admonitions and examples to call her to repentance.
o Where as the Israelites were now kept in captiuitie by the Assyrians, to whom he promiseth mercy, if they will repent.
p There was no way, which thou didst not haunt to seeke after the idoles, and to trot a pilgrimage.

q This is to be vnderstood of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.
r Meaning the Church, where the Lord will be present to the worlds end, Mat. 28.20.

s Where they are now in captiuitie.
t The Ebrew word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hosea 3.1.
u Signifying, that God, whom they had forsaken, would bring their enemies vpon them, who should lead them captiue and make them to cry and lament.
x This is spoken in the person of Israel to the Lorde of Iude, which stayed so long to turne vnto God.

y For their idolatrie Gods vengeance hath light vpon them and theirs.
z They iustifie not themselues, or say that they would follow their fathers, but condemne their wicked doings and desire forgiuenesse of the same, as Ezra 9.7. psal. 106, 6, Isa 64.6.

a That is, wholly and without hypocrisie, Joel. 2.12. not dissembling to turne and serue God, as they do which serue him by halues, as Hose. 7.16.
b Thou shalt detest the name of idols, Psal. 16.4. and shalt with reuerence sweare by the liuing God, when this oath may aduance Gods glory, and profite others: and hereby, sweating he meaneth the true religion of God.
c Hee willeth them to plucke vp the impietie and wicked affection, & worldly respects out of their heart, that the true seede of Gods word may be sowen therein, Hose. 10.12. and this is the true circumcision of the heart, Deut. 10.16. rom. 2. 29 col. 2.11.
d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent and turne to the Lord.
e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shall be too late, 2. King 25.4.
f Meaning, Nebuchad-nezzar king of Babylon, 2 King. 24.1.
g That is, the false prophets, which flatter and securitie.
h By the false prophets, which promised peace and tranquilitie: and thus thou hast punished their rebellious stubbornesse, by causing them to hearken vnto lyes, which would not beleeue thy trueth, 1. King. 22.23. Ezek. 14.9. 2. Thess. 2.11.

saying,

saying, Yee shall haue peace, and the sword pierceth vnto the heart.

11 At that time shall it be said to this people and to Ierusalem, A drie [i] winde in the hie places of the wildernesse commeth toward the daughter of my people, but neither [k] to fanne nor to cleanse.

12 A mightie winde shall come vnto mee from those places, and now will I also giue sentence vpon them.

13 Beholde, hee shall come vp as the [l] clouds, and his charets shall be as a tempest: his horses are lighter then eagles: [m] Woe vnto vs, for we are destroyed.

14 O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: how long shall thy wicked thoughts remaine within thee?

15 For a voice declareth from [n] Dan, and publisheth affliction from mount [o] Ephraim.

16 Make yee mention of the heathen, and publish in Ierusalem, Beholde, the skoutes come from a farre countrey, & crie out against the cities of Iudah.

17 They haue compassed her about as the [p] watchmen of the field, because it hath prouoked me vnto wrath, sayth the Lord.

18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall pierce vnto thine heart.

19 My belly, [q] my belly, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be still: for my soule hath heard the sound of the trumpet, and the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my [r] tents destroyed, and my curtaines in a moment.

21 How long shall I see the standard and heare the sound of the trumpet?

22 For my people is foolish, they haue not knowen mee: they are foolish children, and haue none vnderstanding: [s] they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and [t] voide: and to the heauens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hilles shooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the fruitfull place was a wildernesse, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord said, The whole land shall be desolate: yet will I [u] not make a full ende.

28 Therefore shall the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie shall flee, for the noise of the horsemen and bowmen: they shall goe into thickets, and climbe vp vpon the rockes: euery citie shall bee forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou doe? Though thou [x] clothest thy selfe with scarlet, though thou deckest thee with ornaments of gold, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee and seeke thy life.

31 For I haue heard a noise as of a woman trauailing, or as one labouring of her first child, euen the voice of the daughter Zion that sigheth and stretcheth out her hands: [y] woe is me now: for my soule fainteth because of the murtherers.

CHAP. V.

1 In Iudah no righteous man is found neither among the people nor the rulers. 15 Wherefore Iuda is destroyed of the Caldeans.

RUnne to and fro by the streetes of Ierusalem, and behold now, and know, and inquire in the open places thereof if yee can finde a man, or if there be any that executeth iudgement, and seeketh the trueth, and I will spare [a] it.

2 For though they say, The [b] Lord liueth, yet doe they sweare falsely.

3 O Lord, are not thine eyes vpon the [c] trueth? thou hast [d] stricken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I said, Surely they are poore, they are foolish, for they knew not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the [e] great men, and will speake vnto them: for they haue knowen the way of the Lorde, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore [f] a Lyon out of the forrest shall slay them, and a woolfe of the wildernesse shall destroy them: a Leopard shall watch ouer their cities: euery one that goeth out thence, shalbe torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and [g] sworne by them that are no gods: though I fed them to the

i The North-winde, whereby he meaneth Nebuchad-nezzar.
k But to carry away both corne and chaffe.
l Meaning, that Nebuchad-nezzar should come as suddenly, as a cloud that is caried with the winde.
m This is spoken in the person of all the people, who in their affliction should crie thus.
n Which was a citie in the vtmost border of Israel Northward toward Babylon.
o Which was in the mid way betweene Dan and Ierusalem.
p Which keepe the fruites so straightly, that nothing can come in nor out: so should the Babylonians compasse Iudah.
q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the parts of their bodie feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.
r Meaning, the cities, which were as easily cast downe as a tent.
s Their wisedome and policie tend to their owne destruction, and pulleth them from God.
t By these maner of speeches he sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are moued therewith, as if the order of nature should be changed. Isa 13. 10. and 24. 23. Ezek. 32. 7. Ioel 2. 31. and 3. 15.
u But for his mercies sake he will reserue himselfe a residue to be his Church, and to praise him in earth. Isai 2. 9.
x Neither thy ceremonies nor rich gifts shall deliuer thee.
y As the Prophets were moued to pitie the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 22. 4. chap. 9. 1.
a That is, the citie.
b Though they pretend religion and holines, yet all is but hypocrisie: for vnder this kinde of swearing is conteined the true religion.
c Doth not thou loue vprightnes and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isai 9. 13.
e He speaketh this to the reproch of them, which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchadnezzar and his armie.
g He sheweth that to sweare by any thing then by God, is to forsake him.

the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning like fed horses: for euery man * neyed after his neighbours wife.

9 Shall I not visit for these things, saith the Lord? Shall not my soule be auenged on such a nation as this?

10 [h] Climbe vp vpon their walles, and destroy them, but make not a full ende: [i] take away their battelments, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lord.

12 They haue [k] denied the Lord, and said, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shall be as [l] winde, and the word is not [m] in them: thus shall it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because yee spake such wordes, Behold, I will put my wordes into [n] thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.

15 Loe, I will bring a nation vpon you [o] from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an [p] open sepulchre: they are all very strong.

17 And they shall eate thine haruest and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eate vp thy sheepe and thy bullockes: they shall eate thy vines and thy figge trees: they shall destroy with the sword thy fenced cities, wherein thou didst trust.

18 Neuerthelesse, at those dayes, saith the Lord, I will not make a full end of [q] you.

19 And when * yee shall say, Wherefore doeth the Lord our God doe these things vnto vs? then shalt [r] thou answere them, Like as ye haue forsaken mee and serued strange gods in your land, so shall yee serue strangers in a land, that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and † without vnderstanding, which haue * eyes and see not, which haue eares and heare not.

22 Feare yee not me, sayth the Lord? or will yee not be afraid at my presence, which haue placed the sand for the * bounds of the Sea by the perpetuall decree that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lorde our God, that giueth raine both early and late in due season: he reserueth vnto vs the appointed weekes of the haruest.

25 Yet your [s] iniquities haue turned away these things, & your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as he that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birdes, so are their houses full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deedes of the wicked: * they execute no iudgement, no not the iudgement of the fatherlesse: yet they [t] prosper, though they execute no iudgement for the poore.

29 Shall I not visit for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The [u] Prophets prophesie lies, and the Priests || receiue gifts in their handes, and my people delight therein. What will ye then doe in the end thereof?

CHAP. VI.

1 *The comming of the Assyrians and Caldeans.* 16 *He exhorteth the Iewes to repentance.*

O Ye children of [a] Beniamin, prepare to flee out of the mids of Ierusalem, and blow the trumpet in [b] Tekoa: set vp a standard vpon [c] Beth-haccerem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to [d] a beautifull and daintie woman.

3 The Pastours with their flocks [e] shall come vnto her: they shall pitch their tents round about by her, and euery one shall feede in his place.

4 [f] Prepare warre against her: arise, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hostes saide, Hew downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so shee casteth out her malice: [g] crueltie and spoile is continually heard in her before me with sorow and strokes.

8 Be

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*Ezek.22.11.

h He commandeth the Babylonians and enemies to destroy them.

i Reade Chap. 4.27.

k Because they gaue no credite to the words of his Prophets, as Isa 28.15.

l Their wordes shall be of none effect, but vaine.

m They are not sent of the Lord, and therefore that which they threatned to vs, shall come vpon them.

n Meaning, Ieremiah.

o To wit, the Babylonians and Caldeans.

p Who shall kill many with their arrowes.

q Here the Lord declareth his vnspeakable fauour toward his Church, as Chap. 4.27.

* Chap. 16.10.

r Meaning, the Prophet Ieremiah.

† Ebr. without heart.

* Isa 6.9 matt. 13.14. actes 28.27. rom. 11.8.

* Iob 26.10.

s If there be any stay, that we receiue not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa 59.1,2.

* Isa 1.23. zech. 7.9.

t They feele not the plague of God for it.

u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.

|| Or, beare rule

a He speaketh to them chiefly, because they should take heed by the example of their brethren, the other halfe of their tribe which were now caried away prisoners.

b Which was a citie in Iudah fiue miles from Bethlehem. 2. Chr. 11.6.

c Reade Nehe. 3.14.

d I haue intreated her gently, & giuen her abundãce of all things.

e She shall be so destroyed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.

g He sheweth the cause why it should be destroyed, and how it commeth of themselues.

8 Be thou instructed, O h Ierusalem, lest my soule depart from thee, lest I make thee desolate as a land, that none inhabiteth.

9 Thus sayeth the Lord of hostes, They shall gather as a vine, the residue of Israel: turne i backe thine hand as the grape gatherer into the baskets.

10 Unto whom shall I speake, and admonish that they may heare? beholde, their eares are k vncircumcised, and they cannot hearken: behold, the word of the Lord is vnto them as a reproch: they haue no delight in it.

11 Therefore I am full of the wrath of the Lord: I am wearie with holding it: l I will powre it out vpon the m children in the streete, and likewise vpon the assembly of the yong men: for the husband shall euen bee taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their lands, and wiues also shall be turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the Prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also the hurt of the daughter of my people with sweete words, saying, n Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the † slaine: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus sayeth the Lord, Stand in the wayes and behold, and aske for the o old way, which is the good way, and walke therein, and ye shall find rest for your soules: but they said, We will not walke therein.

17 Also I set p watchmen ouer you, which said, Take heede to the sound of the trumpet: but they said, We will not take heed.

18 Heare therefore yee q Gentiles, and thou Congregation knowe, what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, euen the fruite of their owne imaginations: because they haue not taken heed vnto my words, nor to my Law, but cast it off.

20 To what purpose bringest thou me r incense from Sheba, and sweete calamus from a farre country? Your burnt offrings are not pleasant, nor your sacrifices sweet vnto me.

21 Therefore thus saith the Lord, Behold, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people commeth from the s North country, & a great nation shall arise from the sides of the earth.

23 With bowe and shield shall they bee weaponed: they are cruell and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of war against thee, O daughter of Zion.

24 Wee haue heard their fame, and our hands waxe t feeble: sorrow is come vpon vs, as the sorrow of a woman in trauile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemie and feare is on euery side.

26 O daughter of my people, gird thee with sackecloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set u thee for a defence and for-tresse among my people, that thou mayest know and trie their wayes.

28 They are all rebellious traitours, walking craftily: they are brasse, and yron, they all are destroyers.

29 The x bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commaunded to shewe vnto the people the word of God, which trusteth in the outward seruice of the Temple. 13 The euils that shall come to the Iewes, for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

THe words that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and crie this word there, and say, Heare the word of the Lord, all ye of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, *Amend your waies and your works, and I will let you dwell in this place.

4 Trust not in a lying words, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your works: if you execute iudgement betweene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse and the widow, & shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then b will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

h He warneth them to amend by his corrections, and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to search out all and to leaue none.

k They delight to heare vaine things, and to shut vp their eares to true doctrine.

l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked. Chap. 5. 14. so he kindleth it now when he seeth that all remedies are past.

m None shall be spared.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.

† Or, them that fall.

o Wherein the Patriarks and Prophets walked directed by the word of God: signifying that there is no true way, but that which God prescribeth.

p Prophets which should warne you of the dangers that were at hand.

q God taketh all the world to witnesse, and the insensible creatures of the ingratitude of the Iewes.

r Read Isa. 1. 11. and Amos 5. 21.

s From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemie: he speaketh this in the person of the Iewes.

u Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked as a founder doth the pure mettall from the drosse.

x All the paine and labour that hath bene taken with them, is lost.

* Chap. 26. 13.

a Beleeue not the false Prophets, which say that for the temples sake, and the sacrifices there, if the Lord will preserue you, and so nourish you in your sinne, and vaine confidence.

b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him as he vseth to be a faithfull God vnto them.

8 Behold, you trust in lying wordes, that cannot profit.

9 Will you steale, murder, and commit adulterie, and sweare falsly and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stand before me in this House, whereupon my Name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this House become [c] a den of theeues, whereupon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But goe yee now vnto my place which was in Shilo, [d] where I set my Name at the beginning, and behold, what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lord, (and I [e] rose vp earely and spake vnto you: but when I spake, ye would not heare me, neither when I called, would [f] ye answere.)

14 Therefore will I doe vnto this House, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you [g] to your fathers, as I haue done vnto Shilo.

15 And I will cast [g] you out of my sight, as I haue cast out all your brethren, euen the whole seede of Ephraim.

16 Therefore thou shalt not [h] pray for this people, neither lift vp crie or prayer for them, neither intreate me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streets of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to [i] the queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, saith the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For [k] I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walke yee in all the wayes which I haue commaunded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubbornnesse of their wicked heart, and went backeward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto [l] this day I haue euen sent vnto you all my seruants the Prophets, [m] rising vp earely euery day, and sending them.

26 Yet would they not heare me nor encline their eare, but hardened their necke and did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but they [n] will not heare thee: thou shalt also crie vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voice of the Lord their God, nor receiueth discipline: trueth is perished, & is cleane gone out of their mouth.

29 Cut off thine [o] haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his [p] wrath.

30 For the children of Iudah haue done euill in my sight, saith the Lord: they haue set their abominations in the House, whereupon my Name is called, to pollute it.

31 And they haue built the hie place of [q] Topheth, which is in the valley of Ben-hinnom to burne their sonnes and their daughters in the fire, which I [r] commanded them not, neither came it in mine heart,

32 Therefore behold, the dayes come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place.

33 And the carkeises of this people shalbe meate for the foules of the heauen and for the beasts of the earth, and none shall fray them away.

34 * Then will I cause to cease from the cities of Iudah, and from the streets of Ierusalem the voice of mirth and the voice of gladnesse, the voice of the bridegroome & the voice of the bride: for the land shalbe desolate.

CHAP. VIII.

1 *The destruction of the Iewes.* 4 *The Lord moueth the people to amendment.* 10 *Hee reprehendeth the lying doctrine & couetousnesse of the Prophets and Priests.*

AT that time, sayeth the Lord, they shall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the Priestes, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their [a] graues.

2 And they shall spread them before the sunne

c As theeues hid in holes and dens thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I cannot see your wickednesse, Mat. 21. 13.

d Because they depended so much on the Temple, which was for his promise, that hee would be present and defend them where the Arke was, he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeres, and after was taken, the Priests slaine, and the people miserably discomfited, 1. Sam. 4. 11. chap. 26. 6.

e That is, I neuer ceased to warne you, as Isa 65. 2. prou. 1. 23.

f He sheweth what is the only remedy to redresse our faults: to suffer God to leade vs into the way, and to obey his calling, Isa. 66. 4.

g I will send you into captiuity as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednes, he sheweth that the prayer of the godly can nothing auaile the, whiles they remain in their obstinacie against God, and wil not vse the meanes that he vseth to call them to repentance, Chap. 11. 14. Ezek. 14. 14.

i That is, they sacrifice to the sunne, moone, and starres, which they called the queene of heauen. Chap. 44. 17. 2. king. 23. 5.

k Shewing that it was not his chiefe purpose & intent, that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word as seales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was about fourtéene hundred yeeres.

m Reade Deut. 13.

n Whereby he sheweth that the pastours ought not to leaue their flockes in their obstinacie: for the Lord will vse the meanes of his seruants to make the wicked more fruitie and to preone his.

o In signe of mourning, as Iob 1. 20. micah 1. 16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth reade 2. King. 23. 10.

r But commanded the contrary, as Leuit. 18. 21. and 20. 3. Deut. 18. 10.

* Ezek. 26. 13.

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idols, which in your life you worshipped, to see if they can helpe you.

sunne and the moone, & all the host of heauen, whome they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shall be as doung vpon the earth.

b Because of the afflictions that they shall feele through Gods iudgements.

3 And death shall be desired [b] rather then life of all the residue that remaineth of this wicked familie, which remaine in al the places where I haue scattered them, sayeth the Lord of hosts.

c Is there no hope that they will returne?

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they [c] fall and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they haue themselues to deceit, and would not returne.

d They are full of hypocrisie, and euery one followeth his own fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements then these birds are of their appointed seasons to discerne the cold & heat, as Isa. 1.3.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery [d] one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the aire knoweth her appointed times, and the turtle, and the crane, and the swallowe obserue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

f The Law doth not profite you, neither needed it to haue bene written, for ought that you haue learned by it.

8 How doe ye say, Wee are wise, and the Lawe [f] of the Lord is with vs? Loe certainly in vaine made he it, the pen of the Scribes is in vaine.

g They that seeme wise, may be ashamed of their ignorance: for all wisedome consisteth in Gods worde. Isa. 56. 11. cha. 5. 21. and 6. 13.

9 The [g] wise men are ashamed: they are afraid & taken, loe, they haue reiected the word of the Lord, and what wisedome is in them?

10 Therefore will I giue their wiues vnto others, and their fieldes to them that shall possesse them: * for euery one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsely.

h Read cha. 6. 14

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, [h] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visite them, they shall bee cast downe saith the Lord.

i He speaketh in the person of the people, who when the enemie commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.

13 I will surely consume them, saith the Lord: there shal be no grapes on the vine nor figges on the figtree, and the leafe shall fade, and the things that I haue giuen them, shall depart from them.

k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement. Chap. 9. 15 and 23. 15.

14 Why doe wee stay? [i] assemble your selues and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence and giuen vs water with [k] gall to drinke, because wee haue sinned against the Lord.

15 * Wee looked for peace, but no good came, and for a time of health, and beholde troubles. * Chap. 14. 19.

16 The neying of his horses was heard from [l] Dan, the whole land trembled at the noyse of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie, and those that dwell therein.

l Reade Chap. 4. 15.

17 For behold, I wil [m] send serpents, and cockatrices among you, which will not bee charmed, and they shall sting you, sayeth the Lord.

m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.

18 I would haue [n] comforted my selfe against sorow, but mine heart is heauie in me.

n Reade Chap. 4. 19.

19 Beholde, the voyce of the cry of the daughter of my people for feare of them of a farre countrey, Is not the Lord in Zion? is not her king in her? Why [o] haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

o Thus the Lord speaketh.

20 The [p] haruest is past, the summer is ended, and we are not holpen.

p The people wonder that they haue so long time looked for succour in vaine.

21 I am [q] sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

q The Prophet speaketh this.

22 Is there no balme [r] at Gilead? is there no Physition there? Why then is not the health of the daughter of my people recouered?

r Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap. 46. 11. and els deriding the vaine confidence of the people who looked for helpe at their Priests, who should haue bene the Physitions of their soules, and dwelt at Gilead, Hose 6. 8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vncircumcision of the heart.

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lamente the destruction that he sawe to hang ouer them. Which is a speciall note to discerne the true pastours from the hirelings, Reade Chap. 4. 19.

O H, that mine head were full of [a] water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

b He sheweth that this were more quietnesse and greater safetie for him to dwell among the wilde beasts then among the wicked people, sauing that God had inioyned him this charge.

2 Oh, that I had in the wildernesse a [b] cottage of wayfaring men, that I might leaue my people, and goe from them: for they be all [c] adulterers, and an assembly of rebels,

c Vtterly turned from God.

3 And they bend their tongues like their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceed from euill to worse, and they haue not knowen mee, saith the Lord.

d To belie and slaunder their neighbours.

4 Let euery one take heede of his neighbour, and trust you not in any [e] brother: for euery brother will vse deceit, and euery friend will deale deceitfully,

e Meaning, that all were corrupt and none could finde an honest man. f They haue so practised deceit, that they cannot forsake it, rather forsake God, then leaue their wicked trade. g They haue

5 And euery one will deceiue his friende, and will not speake the trueth: for they [f] haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the mids of deceiuers, [g] because of their deceite they refuse to know me, saith the Lord.

7 Therefore thus sayeth the Lorde of hostes, Beholde, I will [h] melt them, and trie them: for what should I els doe for the daughter of my people?

h With the fire of affliction.

8 Their tongue [*] is as an arrow shot out, and speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.

*Psal.28.3. and 120.4.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule bee auenged on such a nation as this?

10 Upon the [i] mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernesse a mourning, because they are burnt vp: so that none can passe through them, neither can men heare the voice of the flocke: both the foule of the aire, and the beast are fled away and gone.

i Signifying, that all the places about Ierusalem should be destroyed.

11 And I wil make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is [k] wise to vnderstand this? and to whom the mouth of the Lorde hath spoken, euen hee shall declare it. Why doeth the land perish, and is burnt vp like a wildernesse, that none passeth through?

k Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.

13 And the Lorde sayeth, Because they haue forsaken my Lawe, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubbernnes of their owne heart, and after Baalims, which [l] their fathers taught them,

l He sheweth that the children can not excuse themselues by their fathers: for both father, and childe if they be wicked, shall perish.

15 Therefore thus saith the Lord of hosts, the God of Israel, Beholde, I will feede this people with wormewood, and giue them waters of gall to [m] drinke:

m Read Chap. 8.14.

16 I will scatter them also among the heathen, whom neither they nor their fathers haue knowen, and I will send a sword after them, till I haue consumed them.

17 Thus sayeth the Lord of hostes, Take heede and call for [n] the mourning women, that they may come, and send for skilfull women that they may come,

n Seeing you can not lament your own sinnes, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares and our eye liddes gush out of water.

o As though they were weary of vs, because of our iniquities, Leu. 18.28. and 20. 22.

19 For a lamentable noise is heard out of Zion, How are we destroyed, and vtterly confounded, for we haue forsaken the land, and our dwellings [o] haue cast vs out.

20 Therefore heare the word of the Lord, O yee women, and let your eares regard the words of his mouth, and [p] teach your daughters to mourne, and euery one her neighbour to lament.

p He deriueth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.

21 For death is come vp into our [p] windowes, and is entred into our palaces, to

q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most far off, then are they soonest taken.

destroy the children without, and the young men in the streetes.

22 Speake, Thus saieth the Lord, The carkaises of men shall lie, euen as the doung vpon the fielde, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the [r] wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

r For as much as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1.31. 2. Cor. 10.17.

24 But let him that glorieth, glory in this, that he vnderstandeth, and knoweth me: for I am the Lord, which [s] shew mercie, iudgement, and righteousnesse in the earth: for in these things I delight, saith the Lord.

s These three points are necessary to know aright: his mercie wherein consisteth our satisfaction: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth, and maintaineth the faithfull.

25 Behold, the dayes come, saith the Lord, that I will visite all them, which are [t] circumcised with the vncircumcised:

t Meaning, both Iewes and Gentiles, as in the next verse he sheweth the cause, reade Chap. 4.4.

26 Egypt and Iudah, and Edom, & the children of Ammon, and Moab, and all the vtmost corners of them that dwel in the wildernes: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

CHAP. X.

1 The constellations of the starres are not to bee feared. 5 The weakenesse of idoles. 6 Of the power of God. 21 Their Pastors are become bruite beasts.

HEare yee the word of the Lord that hee speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and bee not afraid for the [a] signes of heauen, though the heathen be afraid of such.

a God forbiddeth his people to giue credite or feare the constellations and coniunctions of starres & planets, which haue no power of themselues, but are gouerned by him, and their secret motions, and influences are not known to man, and therefore there can be no certaine iudgment thereof, Deut. 18.9.

3 For the [b] customes of the people are vaine: for one cutteth a tree out of the forrest (which is the worke of the handes of the carpenter) with the axe,

b Meaning, not onely in the obseruation of the starres, but their Lawes and ceremonies whereby they continue their idolatry, which is forbidden Deu. 12.30

4 And another decketh it [c] with siluer, and with gold: they fasten it with nailes, and hammers, that it fall not.

c The Prophets vse thus plainely and simply to set forth the vile absurditie of the idolaters, that men might learn to be ashamed of

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot go: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: [d] thou art great, and thy Name is great in power.

7 Who would not feare thee: O king of nations? for to thee appertaineth the dominion: for among al the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a [e] doctrine of vanitie.

that, whereunto their corrupt nature is most subiect, reade Isa. 44.12. d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein hee sheweth them not onely the euill that they ought to eschewe, but the good which they ought to follow, Reuelat. 15.4. e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errours and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, verse 15 and Habak. 2.18. calleth them the teachers of lyes: contrary to that wicked opinion, that they are the bookes of the lay people.

9 Siluer

9 Siluer plates are brought from Tarshish, and golde from [f] Uphaz, for the worke of the workeman, and the handes of the founder: the blew silke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlasting king: at his anger the earth shall tremble, and the Nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods [g] that haue not made the heauens and the earth shall perish from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

13 He giueth by his voyce the multitude of waters in the heauen, & he causeth the cloudes to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth foorth the wind out of his treasures.

14 Euery man is a [h] beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

15 They are vanitie, and the worke of errours: in the time of their visitation they shall perish.

16 The [i] portion of Iaakob is not like them: for hee is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name.

17 [k] Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so.

19 Wo is me for my destruction, and my grieuous plague: but I thought, Yet it [l] is my sorow, and I will beare it.

20 [m] My tabernacle is destroyed, and all my cordes are broken: my children are gone from me: and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastours [n] are become beasts, and haue not sought the Lord: therefore haue they none vnderstanding: and all the flocks of their pastures are scattered.

22 Behold, the noyse of the bruite is come, and a great commotion out of the [o] North countrey to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I know that [p] the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord, correct me, but with [q] iudgement, not in thine anger, lest thou bring mee to nothing.

25 Powre out [r] thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob and deuoured him and consumed him, and made his habitation desolate.

f Whereas they found the best gold: shewing that they thought nothing too deere for their idoles: some read Ophir, as 1. Kin. 9. 28.

g This declareth, that all that hard bene in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence her instructeth them both how to protest their owne religion against the idolaters, and how to answere them to their shame, which should cause them to conuerte, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Ebrew.

h The more that man thinketh to do any thing wel by his own wisedome, and not as God instructeth him, the more doeth he proue himselfe to be a vile beast.

i By these words Portion & Rod, he signifieth their inheritance: meaning, that God should be all sufficient for them: and that their felicity consisted in him alone, and therefore they ought to renounce all other helpes and succours as of idoles, &c. Deut. 32. 9. psal. 16. 5.

k The Prophet willeth the Iewes to prepare themselues to this captiuitie, shewing that it was now at hand, that they should keele things, wherefore he hath told them.

l It is my iust plague, & therefore I will take it patiently: whereby he teacheth the people how to behaue themselues toward God.

m He sheweth how Ierusalem shall lamente.

n The gouernours and ministers. o Reade Chap. 4. 15. p He speaketh this because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem, Ezek. 21. 21. therefore the Prophet saith, that this was the Lords direction.

q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7. 16. he onely prayeth, that he would punish them with mercie, which Isaiah calleth in measure, Chap. 27. 8. measuring his rods by their infirmitie, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. r Forasmuch as God cannot onely be knowen and glorified by his mercie, that he vseth toward his children, but also by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and the other, Psal. 79. 6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah, following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe word that came to Ieremiah from the Lord, saying,

2 Heare ye the words of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, [a] Cursed be the man that obeyeth not the words of this couenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey my voyce, and doe according to all these things, which I command you: so shall ye be my people, and I will be your God,

5 That I may confirme the othe that I haue sworne vnto your fathers to giue them a land which floweth with milke and honie, as appeareth this day, Then answered [b] I and said, So be it, O Lord.

6 Then the Lord said vnto mee, Crie all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare yee the words of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] rising early and protesting, saying, Obey my voyce.

8 Neuertheless they would not obey, nor encline their eare: but euery one walked in the stubburnesse of his wicked [d] heart: therefore I will bring vpon them all the [e] wordes of this couenant, which I commanded them to do, but they did it not.

9 And the Lord said vnto me, A [f] conspicie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant,

a He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternall felicitie with them, and how he euer performed it on his behalfe, and how they euer shewed themselues rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the law, Deut. 27. 26.

b Thus he speaketh in the person of the people, which agreed to the couenant.

c Read Chap. 7. 13.

d According to his owne fantasie, and not as my word appointed him.

e Meaning, the menaces & curses conteined in the Law. Leuit. 26. 14. deut. 28. 16

f That is, a generall consent to rebell against me.

which I made with their fathers.

11 Therefore thus saith the Lorde, Beholde, I will bring a plague vpon them which they shall not bee able to escape, and though they crie vnto me, [g] I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem, goe, and crie vnto the gods vnto whom they offer incense, but they shall not bee able to helpe them in time of their trouble.

13 [h] For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streets of Ierusalem haue yee set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray [i] for this people, neither lift vp a cry or prayer for them: for when they crie vnto mee in their trouble, I will not heare them.

15 What should my [k] beloued tarie in mine house, seeing they haue committed abomination with many? and the holy flesh [l] goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lord called thy name, A greene oliue tree, faire, and of goodly fruite: but with [m] noyse and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done, against themselues to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I knowe it, euen then thou shewedst mee [n] their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, [p] I knew not that they had deuised thus against me, saying, Let vs [o] destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lorde of hostes, that iudgest righteously, and triest the reines and the heart, let mee see thy [p] vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of [q] Anathoth, (that seeke thy life, and say, [r] Prophesie not in the Name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hosts, Behold, I will visite them: the yong men shall die by the sword: their sons and their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitation.

[g] Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, Pro. 1.28.

[h] Reade Chap. 2.28.

[i] Reade Chap. 7.16. and 14.11

[k] My people of Israel whome I haue hitherto so greatly loued.

[l] Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reioyced in their wickednesse.

[m] Of the Babylonians and Caldeans.

[n] Which went about priuily to conspire my death.

[o] Let vs destroy the Prophet and his doctrine. Some reade, let vs corrupt his meate with wood, meaning, poyson.

[p] Thus he spake, not for hatred, but being moued with the Spirit of God, he desireth the aduancement of Gods glory and the verifying of his worde, which is by the destruction of his enemies.

[q] To wit, both the Priests and the rest of the people: for this towne was the Priestes, and they dwelt in it, read Chap. 1.1.

[r] Not that they could not abide to heare God named: (for herein they would shew themselues most holy) but because they could not abide to bee sharpely reproued, and therefore desire to be flattered, Isa. 30.10 and to be maintained in their pleasures, Michah. 2.11, and not to heare vice condemned, Amos 7.12.

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against Pastors and Preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations, that troubled Iudah.

O Lorde, if I dispute with thee, thou art [a] righteous: yet let me talke with thee of thy iudgements: wherefore doeth the way of the wicked [b] prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they grow, and bring foorth fruit: thou art neere in their mouth, and farre from their [c] reines.

3 But thou, Lorde, knowest mee: thou hast seene mee, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and [d] prepare them for the day of slaughter.

4 How long shal the land mourne, and the herbes of euery fielde wither, for the wickednesse of them that dwell therein? the beastes are consumed, and the birds, because they said, [e] He will not see our last end.

5 If thou hast runne with the [f] footemen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable lande, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleeue them not, though they speake faire to thee.

7 I haue forsaken [g] mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the handes of her enemies.

8 Mine heritage is vnto mee, as a [h] lyon in the forrest: it cryeth out against mee, therefore haue I hated it.

9 Shall mine heritage bee vnto mee, as a bird [i] of diuers colours? are not the birdes about her, saying, Come, assemble all the beasts of the field, come to eate her?

10 Many pastors haue destroyed my [k] vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.

[a] The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.

[b] This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob. 21.7. Psalm. 37.1. and 73.3. Habac. 1.3.

[c] They professe God in mouth, but denie him in heart, which is here meant by the reines, Ier. 17.9. 13. matth. 15.8.

[d] The Ebrew word is, sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterwarde they should the more feele his heauie iudgement when they lack their riches, which were a signe of his mercie.

[e] Abusing Gods lenitie, and his promises, they flattered themselues as though God would euer be mercifull, and not vtterly destroy them: therefore they hardened themselues in sinne, till at length the beasts and insensible creatures felt the punishment of their stubborne rebellion against God.

[f] Some thinke that God reproueth Jeremiah in that, that he would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others, by the footemen, meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet more then his owne countrymen did.

[g] God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence.

[h] Euer ramping and raging against mee and my Prophets.

[i] In steade of bearing my liuery and wearing onely my colours, they haue change and diuersitie of colours of their owne, and superstitions: therefore the enemies, as thicke as the fowles of the ayre shall come about them to destroy them.

[k] He prophecieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.

11 They haue laid it waste, and it, being waste, mourneth vnto me: and the whole land lyeth waste, because no man setteth his minde on [l] it.

12 The destroyers are come vpon all the high places in the wildernesse: for the sword of the Lord shall deuoure from the one end of the land, euen to the other end of the land: no flesh shall haue peace.

13 [m] They haue sowen wheat, and reaped thornes: they were [n] sicke, and had no profite: and they were ashamed of [o] your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lorde against all mine euill [p] neighbours, that touch the inheritance, which I haue caused my people Israel to inherite, Behold, I wil plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I [q] will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the [r] wayes of my people, to sweare by my Name, ([s] The Lord liueth, as they taught my people to sweare by Baal) then shal they be built [t] in the middes of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

l Because no man regardeth my word, or the plagues that I haue sent vpon the land.

m To wit, the Prophets.

n They lamented the sinnes of the people.

o For in stead of amendment, you grew worse and worse, as Gods plagues testified.

p Meaning, the wicked enemies of his Church which blasphemed his name, and whom he would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles, I will haue mercy vpon them.

r The true doctrine and maner to serue God.

s Reade Ch.4.2.

t They shall be of the number of the faithfull, and haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

THus saith the Lord vnto me, Go, and buy thee a linnen girdle, and put it vpon thy loines, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loines.

3 And the word of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe toward [a] Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many daies, the Lord sayde vnto mee, Arise, goe toward Perath, and take the girdle from thence, which I commaunded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith ỹ Lord, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, and walke after the stubbornesse of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loines of a man, so haue I tied to me the whole house of Israel, and the whole house of Iudah, saith the Lord, that they might be my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery [b] bottell shall be filled with wine, and they shall say vnto thee, Doe wee not know that euery bottell shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, and the Priests and the Prophets, and all the inhabitants of Ierusalem with drunkennesse.

14 And I [c] will dash them one against another, euen the fathers and the sonnes together, saith the Lord: I will not spare, I will not pitie nor haue compassion, but destroy them.

15 Heare and giue eare, be not proude: for the Lord hath spoken it.

16 Giue glory to the Lord your God, before he bring [d] darkenes, and or euer your feete stumble in the darke mountaines, and whiles you looke for [e] light, hee turne it into the shadowe of death, and make it as darkenes.

17 But if ye will not heare this, my soule shall [f] weepe in secrete for your pride, and mine eye shall weepe and drop downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the [g] King & to the Queene, Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of [h] the South shall be shut vp, and no man shall open them: all Iudah shal be caried away captiue: it shall bee wholly caried away captiue.

20 Lift vp your eyes and behold them that come from the North: where is the [i] flocke that was giuen thee, euen thy beautifull flocke?

21 What wilt thou say, when he shall visit thee? (for thou hast [k] taught them to bee captaines and as chiefe ouer thee) shall not sorow take thee as a woman in trauile?

22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts discou-

a Because this riuer Perath or Euphrates was far from Ierusalem, it is euident, that this was a vision whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten: although they were ioyned to the Lord before as a girdle about a man.

b Euery one of you shalbe filled with spirituall drunkennesse, and be without all knowledge to seeke how to helpe your selues.

c It shall be as easie for me to destroy the greatest & the strongest, as it is for a man to breake earthen bottels.

d That is, affliction and miseries by the Babylonians, Isa 8.22.

e Meaning, for helpe and support of the Egyptians.

f You shall surely be led away captiue, and I, according to mine affection toward you, shall weepe and lament for your stubbernes.

g For Iehoiachim and his mother rendred themselues by Ieremiahs counsell to the king of Babylon, 2. King. 24.12.

h That is, of Iudah, which lieth Southward from Babylon.

i He alludeth to the King, whom the people is become.

k By seeking to strangers for helpe, thou hast made them stout full to fight against thee.

l Thy cloke of hypocrisie shall be pulled off from thy shamefull face

red, and thy heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots? then may ye also doe good, that are accustomed to doe euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, and the part of thy measures from mee, saieth the Lorde, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discouered thy skirtes vpon thy face, [m] that thy shame may appeare.

27 I haue seene thy adulteries, and thy [n] neyings, the filthinesse of thy whoredome on the hilles in [o] the fieldes, and thine abominations. Wo vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

m As thine iniquities haue bin manifeste to all the world: so shal thy shame and punishment.

n He compareth idolaters to horses inflamed after mares.

o There is no place so hie nor low, whereas the marks & signes of thine idolatry appeare not.

CHAP. XIIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

THe word of the Lord that came vnto Ieremiah, concerning the [a] ‖dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue beene [b] brought to heauinesse vnto the ground, and the cry of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the welles, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and [c] coucred their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plow men were ashamed, and couered their heads.

5 Yea, the hinde also calued in the field, and forsooke [d] it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drew in their wind like [e] dragons: their eyes did faile, because there was no grasse.

7 [f] O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a [g] stranger in the land, as one that passeth by to tarry for a night?

9 Why art thou as a man astonied, and as [h] a strong man that cannot helpe? yet thou, O Lord, art in the middes of vs, and thy Name is called vpon of vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delited to wander: they haue not refrained their feete, therefore the Lord hath no delite in them: but hee will now remember their iniquitie, and visite their sinnes.

11 Then said the Lord vnto mee, [i] Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I wil consume them by the sword, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, Behold, the [k] prophets say vnto them, Yee shall not see the sword, neither shal famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophecie lies in my Name: * I haue not sent them, neither did I commaund them, neither spake I vnto them, but they prophecie vnto you a false vision, and diuination, and vanitie, and deceitfulnesse of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophecie in my name, whom I haue not sent, yet they say, Sworde and famine shall not be in this land, by sword and famine shall those prophets bee consumed.

16 And the people to whom these prophets doe prophecie, shall be cast out in the streetes of Ierusalem, because of the famine, & the sword, and there shall bee none to burie them, both they, and their wiues, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe [l] teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grieuous plague.

18 For if I go into ỹ field, behold the slaine with the sword: and if I enter into the citie, behold them that are sicke for hunger also: moreouer, the Prophet also & the Priest goe a wandring [m] into a land that they know not.

19 Hast thou vtterly reiected [n] Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee cannot bee healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We [o] acknowledge, O Lord, our wickednesse and the iniquitie of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glorie: remember and breake not thy couenant with vs.

22 Are there any among the [p] vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

a Which came for lacke of raine as verse 4.

‖ Or, restreint.

b The word signifieth to be made blacke, and so is here taken for extreeme sorrowe.

c To wit, with ashes in token of sorrow.

d Meaning, that the brute beasts for drought were compelled to forsake their pong, contrary to nature, and to go seeke water, which they could not finde.

e Which are so dote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

f He sheweth the only way to remedie Gods plagues, which is by vnfained confession of our sinnes, and returning to him by repentance.

g That taketh no care for vs.

h As one that hath strength to helpe, and yet is afraid to put to his hand. Reade Chap. 16. and 11.14.

i Thou

k He pitieth the people, and accuseth the false prophets, which deceiued them: but the Lord answered, that both the prophets, which deceiued, and the people which suffered themselues to be seduced shal perish, Chap. 23.15. & 27.8, 9, and 29.8.

* Chap. 23.21. and 27.10, 15, and 29.9.

l The false prophets promised peace and assurance, but Ieremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap. 9.1. Lamen. 1.16. and 2, 18.

m Both hie and lowe shall be led captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude, which were hypocrites, and bastard children, yet he was assured that for his promise sake he would haue still a Church for the which he prayeth.

o He teacheth the Church a forme of prayer to humble themselues to God by true repentance, which is the onely meane to auoyd this famine, which was the beginning of Gods plagues.

p Meaning, their idoles, read Chap. 10.15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 But threatneth to destroy them with foure plagues.

Then

THen ſayd the Lord vnto mee, [a] Though Moſes and Samuel ſtood before me, yet mine affection could not bee toward this people: caſt them out of my ſight, and let them depart.

2 And if they ſay vnto thee, Whither ſhall we depart? then tell them, Thus ſaith the Lord, * Such as are appointed to death, vnto death: and ſuch as are for the ſword, to the ſword: and ſuch as are for the famine, to the famine: and ſuch as are for the captiuity to the captiuitie.

3 And I will appoynt ouer them foure kinds, ſaith the Lord, the ſword to ſlay, and the [b] dogs to teare in pieces, and the foules of the heauen, and the beaſtes of the earth to deuoure and to deſtroy.

4 I will [c] ſcatter them alſo in all kingdomes of the earth, [d] becauſe of Manaſſeh the ſon of Hezekiah king of Iudah, for that which he did in Ieruſalem.

5 Who ſhal then haue pitie vpon thee, O Ieruſalem? or who ſhalbe ſory for thee? or who ſhall goe to pray for thy peace?

6 Thou haſt forſaken me, ſaith the Lord, and gone backward: therefore will I ſtretch out mine hand againſt thee, and deſtroy thee: for I [e] am weary with repenting.

7 And I will ſcatter them with the fanne [f] in the gates of the earth: I haue waſted, and deſtroyed my people, yet they would not returne from their wayes.

8 Their widowes are [g] increaſed by mee aboue the ſand of the ſea: I haue brought vpon them, and againſt the ‖ aſſembly of the yong men a deſtroyer at noone day: I haue cauſed him to fall vpon them, and the citie ſuddenly, and ‖ ſpeedily.

9 She that hath borne [h] ſeuen, hath beene made weake: her heart hath failed: the ſunne hath failed [i] her, whiles it was day: ſhee hath bene confounded and aſhamed, and the reſidue of them will I deliuer vnto the ſword before their enemies, ſaith the Lord.

10 [k] Woe is mee, my mother, that thou haſt borne mee, a contentious man, and a man that ſtriueth with the whole earth: I haue neither [l] lent on vſury, nor men haue lent vnto mee on vſury: yet euery one doth curſe me.

11 The Lord ſaid, [m] Surely thy remnant ſhal haue wealth: ſurely I wil cauſe thine enemy to intreat thee in the time of trouble, and in the time of affliction.

12 Shal the [n] yron breake the yron, and the braſſe that commeth from the North?

13 Thy ſubſtance and thy treaſures wil I giue to be ſpoyled without ‖ gaine, and that for all thy ſinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knoweſt not: for a fire is kindled in mine anger, which ſhall burne you.

15 O Lord, thou knoweſt, remember me, and viſite me, and reuenge me of my [o] perſecutors: take me not away in the continuance of thine anger: know that for thy ſake I haue ſuffered rebuke.

16 Thy words were found by mee, and I did [p] eat them, and thy word was vnto me the ioy and reioycing of mine heart: for thy name is called vpon me, O Lord God of hoſts.

17 I ſate not in the aſſembly of the mockers, neither did I reioyce, but ſate alone [q] becauſe of thy plague: for thou haſt filled me with indignation.

18 Why is mine heauines continuall? and my plague deſperate and can not bee healed? why art thou vnto me [r] as a liar, and as waters that faile?

19 Therefore thus ſaith the Lord, If thou [s] returne, then will I bring thee againe, and thou ſhalt ſtand before me: & if thou take away the [t] precious from the vile, thou ſhalt bee [u] according to my word: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I wil make thee vnto this people a ſtrong braſen wall, and they ſhall fight againſt thee, but they ſhall not [y] preuaile againſt thee: for I am with thee to ſaue thee and to deliuer thee, ſaith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

a Meaning, that if there were any man liuing moued with ſo great zeale toward the people, as were theſe two, yet that he would not grant this requeſt, for as much as he had determined the contrary. Ezek. 14.14. * Zech. 11.9.

b The dogs, birds and beaſts ſhould deuoure them that were ſlaine.

c The word ſignifieth to runne to and fro for feare and vnquietnes of conſcience as did Cain.

d Not that the people was puniſhed for the kings ſinne only, but for their own ſinnes alſo, becauſe they conſented to his wickednes, 2. Kings 21.9.

e That is, I will not call backe my plagues, or ſpare thee any more.

f Meaning, the cities.

g Becauſe I had ſlaine their huſbands.

‖ Or, mother.

‖ Or, fearefully.

h She that had many, loſt all her children.

i She was deſtroyed in the midſt of her proſperity.

k Theſe are the prophets words complaining of the obſtinacy of the people, and that he was reſerued to ſo wicked a time: wherein alſo he ſheweth what is the condition of Gods miniſters, to wit, to haue all the world againſt them, though they giue none occaſion.

l Which is an occaſion of contention & hatred.

m In this perplexity the Lord comforted me, & ſayd that my laſt daies ſhould be quiet: and by the enemy, he meaneth here Nebuzaradan the captaine of Nebuchad-nezzar, who

n Or, ranſome.

o He ſpeaketh not this for deſire of reuenge, but wiſhing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible.

p I receiued them with as great ioy, as he that is a famiſhed eateth meat.

q I had nothing to doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: ſhewing what the faithfull ſhould do when they ſee tokens of Gods anger.

r And haſt not afflicted me according to the promiſe: wherin appeareth, that in the Saints of God is imperfection of faith, which through impatiency is ſometimes aſſailed, as Chap. 20.7

s If thou forget theſe carnal conſiderations, and faithfully execute thy charge.

t That is, ſeeke to winne the good from the bad.

u To wit, as my mouth hath pronounced, Chap. 8 18. and as here followeth ver. 20.

x Conforme not thy ſelfe to their wickednes, but let them follow thy godly example.

y I will arme thee with an inuincible ſtrength and conſtancie, ſo that all the powers of the world ſhall not ouercome thee.

CHAP. XVI.

a The Lord forbidding Ieremiah to marry, ſheweth him what ſhould bee the afflictions vpon Iudah. 13 The captiuity of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe word of the Lord came alſo vnto me, ſaying,

2 Thou ſhalt not take [a] thee a wife, nor haue ſonnes nor daughters in this place.

3 For thus ſaith the Lord concerning the ſonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They ſhall die of deathes and diſeaſes: they ſhall not be lamented, neither ſhal they be buried, but they ſhalbe as dung vpon the earth and they ſhall be conſumed by the ſword, & by famine, and their carkeiſes ſhall bee meate for the foules of the heauen, and for the beaſtes of the

a Meaning, that the affliction ſhould be ſo horrible in Ieruſalem, that wife and children ſhould but increaſe his ſorow.

gaue Ieremiah the choiſe either to remaine in his countrey, or to goe whither hee would: or by the enemy he meaneth the Iewes, which ſhould afterward knowe Ieremiahs fidelity, and therefore fauour him.

n As for the people, though they ſeemed ſtrong as yron, yet ſhould they not bee able to reſiſt the hard yron of Babylon, but ſhould be led captiues.

the earth.

b Signifying that the affliction should be so great that one should not haue leasure to cõfort another.

5 For thus saieth the Lord, [b] Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, saieth the Lord, euen mercy and compassion.

c That is, should not rent their clothes in signe of mourning.

6 Both the great and the small shal die in this land: they shal not be buried, neither shall men lament for them, [c] nor cut themselues, nor make themselues bald for them.

d For in these great extremities all consolation and comfort shalbe in vaine.

7 They shal not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the [d] cup of consolation to drink for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.

9 For thus sayeth the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your daies the voice of mirth, and the voice of gladnes, the voyce of the bridegrome, and the voice of the bride.

10 And when thou shalt shewe this people all these wordes, and they shall say vnto thee, *Wherfore hath the Lord pronounced all this great plague against vs? or what is [e] our iniquity? and what is our sin that we haue committed against the Lord our God?

* Chap. 5. 19.

e Because the wicked are alway rebellious & dissemble their owne sinnes, and murmure against Gods iudgmẽts, as though he had no iust cause to punish them, he sheweth him what to answere.

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken me, and haue not kept my Law,

* Chap. 7. 26.

12 (* And yee haue done worse then your fathers: for behold, you walke euery one after the stubbornesse of his wicked heart, and will not heare me)

13 Therefore will I driue you out of this land into a land that ye know not, neither you nor your fathers, and there shall ye serue other gods day and night: for I will shew you no grace.

* Chap. 23. 7.

f Signifying, the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians & Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.

14 *Behold therefore, saith the Lord, the dayes come that it shall no more be said, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, The Lord liueth, [f] which brought vp the children of Israel [g] from the land of the North, and from all the lands where hee had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many [g] fishers, and they shall fish them, and after wil I send out many hunters, and they shal hunt them from euery mountaine and from euery hill, and out of the caues of the rocks.

17 For mine eyes are vpon all their waies, they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy [h] carions and their abominations.

h That is, their sons & daughters which they offred to Moloch.

19 O Lorde, thou art my [i] force, and my strength and my refuge in the day of affliction: the Gentiles shal come vnto thee from the ends of the world, and shall say, Surely our fathers haue inherited [k] lies, and vanity, wherein there was no profite.

i He wondreth at the great mercy of God in this deliuerance, which shall not onely extẽd to the Iewes, but also to the Gentiles.

k Our fathers were most vile idolaters: therefore it commeth onely of Gods mercy, that he performeth his promise, and hath not vtterly cast vs off.

20 Shal a man make gods vnto himselfe, and they are no gods?

21 Behold, therefore I will this once [l] teach them: I will shew them mine hand and my power, and they shall know that my Name is the Lord.

l They shal once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 The frowardnes of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

THe sinne of Iudah is [a] written with a pen of yron, and with the point of a diamond, and grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shalbe manifest to men & Angels.

b In stead of the Law of God, they haue written idolatry and all abominations in their heart.

c Your sinnes appeare in all the altars that you haue erected to idols.

2 [d] They remember their altars as their children, with their groues by the green trees vpon the hie hils.

d Some reade, so that their children remember their altars, that is, follow their fathers wickednesse.

3 [e] O my mountaine in the fielde, I will giue thy substance, and all thy treasures to be spoiled, for the sinne of thy hie places throughout all thy borders.

e Zion that was my mountaine, shall now be left as a waste fielde.

4 And thou shalt rest, [f] & in thee shalbe a rest from thine heritage that I gaue thee, & I wil cause thee to serue thine enemies in y land which thou knowest not: for ye haue kindled a fire in mine anger, which shall burne for euer.

f Because thou wouldest not giue the land rest at such times, dayes and yeres as I appointed, thou shalt hereafter be caried away, & it shall rest for lacke of labourers.

5 ¶ Thus saith the Lord, [g] Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

g The Iewes were giuen to worldly policies, and thought to make themselues strong by the friendship of the Egyptians, Isa. 31. 3. and strangers, and in the meane season did not depend on God, and therefore her denouncerth Gods plagues against them, shewing that they prefer corruptible man to God, which is immortall, Isa. 2. 22. Chap. 48. 6, 7.

6 For he shal be like the heath in the wildernesse, and shal not see when any good commeth, but shall inhabite the parched places in the wilderneſse, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 [h] For he shalbe as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heate commeth, but her leafe shalbe greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.

h Reade Psal. 1. 3.

9 [i]The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord search the heart, and try the reines, euen to giue euery man according to his wayes, and according to the fruite of his workes.

11 [k]As the partridge gathereth the yong, which she hath not brought forth: so hee that getteth riches, & not by right, shall leaue them in the mids of his dayes, and at his ende shalbe a foole.

12 As a glorious throne [l] exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shalbe confounded: they that depart from thee, shalbe written [m] in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I shalbe whole: [n] saue me, and I shal be saued: for thou art my praise.

15 Beholde, [o] they say vnto me, Where is the word of the Lord? let it come now.

16 But [p] I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.

17 Be not [q] terrible vnto me: thou art mine hope in the day of aduersity.

18 Let them be confounded that persecute me, but let not me be confounded: let them be afrayd, but let not me bee afrayd: bring vpon them the day of aduersitie, [r] and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stand in the [s] gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, yee Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus sayth the Lord, Take heede to your soules, and beare no burden in the [t] Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither cary forth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheless if ye will heare me, saith the Lord, and beare no burden through the gates of the city in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

25 Then shall the Kings and the princes enter in at the gates of this citie, and shall sit * vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer. *Chap.22.4.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, & from the South, which shall bring burnt offerings, and sacrifices, and meat offrings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if yee will not heare me to sanctifie the Sabbath day, & not to beare a burden nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates therof, and it shal deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The conspiracy of the Iewes against Ieremiah. 19 His praier against his aduersaries.

THe word which came to Ieremiah from the Lord, saying,

2 Arise, and goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheeles.

4 And the vessell that hee made of [a] clay, was broken in the hand of the potter: so he returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I do with you as this potter, sayeth the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdome to plucke it vp, and to root it out and to destroy it.

8 But if this nation, against whome I haue pronounced, turne from their wickednes I wil [b] repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it do euill in my sight, and heare not my voice, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men

i Because the wicked haue euer some excuse to defend their doings he sheweth that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God will examine their deeds by the malice of their hearts, 1. Sam. 16.7. 1. Chron. 28.9. Psal. 7.10. Chap. 11.20. and 20.12. Rev. 2.23.

k As the partridge by calling gathereth others, which forsake her when they see that she is not their dammes: so the couetous man is forsaken of his riches, because he commeth by them falsely.

l Shewing that the godly ought to glory in nothing, but in God: who both erait his, and hath left a signe of his fauour in his Temple.

m Their names shal not be registred in the booke of life.

n He desireth God to preserue him that he fall not into tentation, considering the great contempt of Gods word, and the multitude that fall from God.

o The wicked say that my prophecie shall not come to passe because thou deferrest the time of thy vengeance.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.

q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.

r Reade Chap. 11.20.

s Whereas thy doctrine may bee best vnderstood both of high and low. t By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremony, they must needes be culpable of the rest. reade Exod. 20.8. and by the breaking of this one commaundement, he maketh them transgressours of the whole Law, forasmuch as the first and second Table are contained herein.

a As the potter hath power ouer the clay to make what pot he will, or to breake them when he hath made them: so haue I power ouer you to do with you as seemeth good to me. Isa. 45.9. with. 15.7. rom. 9. 20, 21.

b When the scripture attributeth repentance vnto God, it is not that he doth contrary to that which he hath ordained in his secret counsell: but when he threatneth, it is a calling to repentance, & where he giueth man grace to repent, the threatning (which euer containeth a condition in it) taketh no place: and where the scripture exacteth repentance in God, because it is appointed to mans iudgement.

men of Iudah, and to the inhabitants of Ieruſalem, ſaying, Thus ſaith the Lord, Behold, I prepare a plague for you, and purpoſe a thing againſt you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they ſaid [c] deſperately, Surely we will walke after our owne imaginations, and doe euery man after the ſtubburnneſſe of his wicked heart.

13 Therefore thus ſaith the Lord, Aſke now among the heathen, who hath heard ſuch things? the virgin of Iſrael hath done very filthily.

14 Will a man forſake the ſnow of Lebanon, which commeth from the rocke of the fielde? [d] or ſhall the cold flowing waters, that come from another place, be forſaken?

15 Becauſe my people haue forgotten me, and haue burnt incenſe to vanitie, and their prophets haue cauſed them to ſtumble in their wayes from the [e] ancient wayes, to walke in the pathes and way that is not troden,

16 To make their land deſolate, and a perpetuall deriſion, ſo that euery one that paſſeth thereby, ſhalbe aſtoniſhed and wagge his head.

17 I will ſcater them with an Eaſt winde before the enemie: I will ſhewe them the backe and [f] not the face in the day of their deſtruction.

18 Then ſayde they, Come, and let vs imagine ſome deuice againſt Ieremiah: for the Law [g] ſhall not periſh from the Prieſt, nor counſell from the wiſe, nor the word from the Prophet: come, and let vs ſmite him with the [h] tongue, and let vs not giue heed to any of his words.

19 Hearken vnto mee, O Lord, and heare the voice of them that contend with me.

20 Shal euil be recompenſed for good? for they haue digged a pit for my ſoule: remember that I ſtood before thee, to ſpeake good for them, and to turne away thy wrath frō them.

21 Therefore, [i] deliuer vp their children to famine, and let them drop away by the force of the ſworde, and let their wiues be robbed of their children, & be widowes: and let their huſbands be put to death, and let their yong men be ſlaine by the ſword in the battell.

22 Let the cry be heard from their houſes, when thou ſhalt bring an hoſte ſuddenly vpon them: for they haue digged a pit to take me, and hid ſnares for my feet.

23 Yet Lord thou knoweſt all their counſell againſt me tendeth to death: forgiue not their iniquity, neither put out their ſinne from thy ſight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

c As men that had no remorſe, but were altogether bent to rebellion, & to their owne ſelfe will.

d As no man that hath thirſt refuſeth freſh conduit waters which he hath at home, to go & ſeek waters abroad to quench his thirſt: ſo they ought not to ſeek for helpe and ſuccour at ſtrangers and leaue God, which was preſent with them.

e That is, the way of truth, which God hath taught by his law, reade chap. 6.16.

f I will ſhewe mine anger, and not my fauour toward them.

g This argument the wicked haue euer vſed againſt the ſeruants of God, The Church can not erre: we are the Church, and therefore whoſoeuer ſpeaketh againſt vs, they ought to die, 1. King. 22.24. chap. 7.4. & 20.2 mala. 2.4. and thus the falſe church perſecuteth the true Church, which ſtandeth not in outward pompe and in multitude but is knowen by the graces of the holy Ghoſt.

h Let vs ſlander him and accuſe him: for we ſhall be beleeued.

i Seeing the obſtinate malice of the aduerſaries, which grew daily more & more, the Prophet being moued by Gods Spirit, without any carnal affection, prayeth for their deſtruction, becauſe he knew that it ſhould tend to Gods glory, and profit of his Church.

CHAP. XIX.

Hee propheſieth the deſtruction of Ieruſalem for the contempt and deſpiſing of the word of God.

THus ſaide the Lord, Goe, and buy an earthen bottel of a potter, and take of the ancients of the people, and of the ancients of the Prieſts,

2 And goe foorth vnto the valley of Ben-hinnom, which is by the entrie of the || Eaſt gate: and thou ſhalt preach there the wordes that I ſhall tell thee,

|| Or, gate of the ſunne.

3 And ſhalt ſay, Heare ye the word of the Lord, O [a] Kings of Iudah, and inhabitants of Ieruſalem, Thus ſaith the Lord of hoſtes, the GOD of Iſrael, Behold, I will bring a plague vpon this place, the which whoſoeuer heareth, his eares ſhall [b] tingle.

a By Kings here & in other places are meant counſellers and gouernors of the people: which be called the Ancients here 1.

b Reade of this phraſe, 1. Sam. 3.11.

4 Becauſe they haue forſaken me, and prophaned this place, and haue burnt incenſe in it vnto other gods, whom neither they, nor their fathers haue knowen, nor the kings of Iudah (they haue filled this place alſo with the blood of innocents,

5 And they haue built the high places of Baal, to burne their ſonnes with fire for burnt offrings vnto Baal, which I [c] cōmanded not, nor ſpake it, neither came it into my mind)

c Whereby is declared, that whatſoeuer is not commanded by Gods word touching his ſeruice, is againſt his word.

6 Therefore behold, the dayes come, ſaith the Lord, that this place ſhal no more be called [d] Topheth, nor the valley of Ben-hinnom, but the valley of ſlaughter.

d Reade chap. 7.31. & 2. kings. 23.10. Iſa. 30.33

7 And I will bring the counſel of Iudah and Ieruſalem to nought in this place, and I will cauſe them to fall by the ſworde before their enemies, and by the hand of them that ſeeke their liues: and their carkeiſes will I giue to be meate for the foules of the heauen, and to the beaſts of the field.

8 *And I will make this city deſolate and an hiſſing, ſo that euery one that paſſeth thereby, ſhalbe aſtoniſhed and hiſſe be cauſe of all the plagues thereof.

*Chap. 18.16. and 49.13. and 50.13.

9 *And I will feed them with the fleſh of their ſonnes and with the fleſh of their daughters, and euery one ſhall eate the fleſh of his friend in the ſiege and ſtraitneſſe, where with their enemies that ſeeke their liues, ſhall holde them ſtrait.

*Deut. 28.53. lamen. 4.10.

10 Then ſhalt thou breake the bottel in the ſight of the men that go with thee,

11 And ſhalt ſay vnto them, Thus ſaith the Lord of hoſts, Euen ſo wil I breake this people and this city, as one breaketh a [e] potters veſſell, that cannot be made whole againe, and they ſhal bury them in Topheth till there bee no place to bury.

e This deuiliſh ſigne was to confirme them touching the aſſurance of this plague, which the Lord threatned by his Prophet.

12 Thus will I doe vnto this place, ſayth the Lord, and to the inhabitants therof, and I will make this city like Topheth.

13 For the houſes of Ieruſalem, and the houſes

houses of the kings of Iudah shalbe defiled as the place of Topheth, because of all the [f] houses vpon whose roofs they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offrings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lordes house, and sayd to all the people,

15 Thus saith the Lord of hosts, the God of Israel, Behold, I wil bring vpon this citie, and vpon al her townes, all the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my words.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papists.

g Reade Deut. 22.8.

CHAP. XX.

2 Ieremiah is smitten and cast into prison for preaching the word of God. 3 He propheseth the captiuity of Babylon. 7 He complaineth that he is a mocking stock for the word of God. 9 Hee is compelled by the Spirit to preach the word.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernor in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the [a] stockes that were in the high gate of Beniamin which was by the House of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖Magor-missabib.

4 For thus saith the Lord, Behold, I wil make thee to bee a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, & thine eyes shall behold it, and I wil giue all Iudah into the hand of the king of Babel, and hee shall cary them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I wil deliuer al the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carie them to Babel.

6 And thou Pashur, and all that dwell in thine house, shal go into captiuity, & thou shalt come to Babel, & there thou shalt die, and shalt bee buried there, thou and all thy [b] friendes, to whom thou hast prophesied lies.

7 O Lord, thou hast deceiued me, and I am [c] deceiued: thou art stronger then I, and hast [b] preuailed: I am in derision daily: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed [d] desolation: therfore the word of the Lord was made a reproch vnto me, and in derision daily.

9 Then I said, I wil not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. [f] Declare, said they, and we wil declare it: al my familiars watched for mine halting, saying, It may be that he is deceiued: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 [g] But the Lord is with me like a mightie gyant: therefore my persecuters shall bee ouerthrowen, and shall not preuaile, and shall be greatly confounded: for they haue done vnwisely, and their euerlasting shame shal neuer be forgotten.

12 * But, O Lord of hostes, that triest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for hee hath deliuered the soule of the poore frō the hand of the wicked.

14 [h] Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the [i] cities, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noone tide,

17 Because hee hath not slaine mee, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetual [k] conception.

18 Howe is it, that I came forth of the wombe, to see labour & sorrow, that my dayes should be consumed with shame?

f Thus the enemies conferred together to know what they had heard him say that they might accuse him therof, reade Isa. 29.21.

g Here he sheweth how his faith did striue against tentation and sought to the Lord for strength

* 1.Sam.16.7. 1.chron.28.9. psal.7.9. chap. 11.20 & 17,10

h How the children of God are ouercome in this battel of the flesh and the spirit, and into what inconueniences they fall, till God raise them vp againe, reade Iob 3.1. and Chap. 15.10.

i Alluding to the destruction of Sodom and Gomorah, Gen. 19.25.

k Meaning, that the fruit thereof might neuer come to profit.

CHAP. XXI.

Hee propheseth that Zedekiah shalbe taken, and the citie burned.

THE word which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 [a] Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so bee that the Lord will deale with vs according to all his wonderous works, that he may returne vp from vs.

3 Then said Ieremiah, Thus shal you say to Zedekiah,

4 Thus said the Lord God of Israel, Behold, I will [b] turne backe the weapons of war ỳ are in your hands, wherwith ye fight against the king of Babel, and against the Caldeans, which

a Not that the king was touched with repentance of his sins, and so sought to God, as did Hezekiah, when he sent to Isaiah, 2. King. 19.1. Isa. 37.2. but because ỳ Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9.28.

b To wit, from your enemies to destroy your selues.

a Thus we see that the thing which neither the King, nor the Princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18.18.

‖ Or, feare round about.

b Which haue suffered themselues to be abused by thy false prophecies.

c Herein appeareth the impatiency, which oftentimes ouercommeth the seruants of God, when they see not their labors to prosite, and also feele their owne weakenes, reade Chap. 15.18.

d Thou diddest thrust me forth to this worke against my will.

e He sheweth that he did his office in that he reproued the people of their vices, and threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods Spirit did force him thereunto.

which beſiege you without the wals, and I wil aſſemble them into the mids of this city.

5 And I my ſelfe will fight againſt you with an outſtretched hand, and with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will ſmite the inhabitaunts of this city, both man and beaſt: they ſhall die of a great peſtilence.

7 And after this, ſayth the Lorde, I will deliuer Zedekiah the King of Iudah, and his ſeruants, and the people, and ſuch as are left in this citie, from the peſtilence, from the ſword, and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of thoſe that ſeeke their liues, and hee ſhall ſmite them with the edge of the ſword: hee ſhall not ſpare them, neither haue pitie nor compaſſion.

8 ¶ And vnto this people thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before you the [c] way of life, and the way of [d] death.

9 *He that abideth in the city, ſhal die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Caldeans that beſiege you, he ſhall liue, and his life ſhalbe vnto him for a [e] pray.

10 For I haue ſet my face againſt this citie, for euill and not for good, ſaith the Lord: it ſhalbe giuen into the hand of the King of Babel, and he ſhall burne it with fire.

11 ¶ And ſay vnto the houſe of the King of Iudah, Heare ye the word of the Lord.

12 O houſe of Dauid, thus ſaith the Lord, *Execute iudgment [f] in the morning, and deliuer the oppreſſed out of the hande of the oppreſſor, leſt my wrath go out like fire, & burne that none can quench it, becauſe of the wickednesse of your works.

13 Behold, I come againſt thee, [g] O inhabitant of the valley, and rocke of the plaine, ſaieth the Lord, which ſay, Who ſhall come downe againſt vs? or who ſhall enter into our habitations?

14 But I will viſite you according to the fruit of your works, ſayth the Lord, and I wil kindle a fire [h] in the forreſt thereof, and it ſhall deuoure round about it.

c By yeelding your ſelues to Nebuchad-nezzar.
d By reſiſting him.
*Chap 38.2.
e As a thing recouered from extreme danger. Chap.37.2. and 39.18. and 45.5.
*Chap.22.3.
f Be diligent to doe iuſtice.
g Meaning, Ieruſalem, which was builded part on the hill, and part in the valley, and was compaſſed about with mountaines.
h That is, in the houſes thereof, which ſtood as thicke as trees in the forreſt.

CHAP. XXII.

2 He exhorteth the King to iudgement and righteouſnes. 9 Why Ieruſalem is brought into captiuity. 11 The death of Shallum the ſonne of Ioſiah is propheſied.

THus ſayd the Lord, Goe downe to the houſe of the King of Iudah, and ſpeake there this thing,

2 And ſay, Heare the word of the Lorde, O King of Iudah, that ſitteſt vpon the throne of Dauid, thou and thy ſeruants and thy people that enter in by theſe gates.

3 Thus ſayeth the Lord, *Execute ye iudgement and [a] righteouſnes, and deliuer the oppreſſed from the hand of the oppreſſour, and vexe not the ſtranger, the fatherleſſe, nor the widowe: doe no violence, nor ſhead innocent blood in this place.

4 For if yee doe this thing, then ſhall the kings ſitting vpon the throne of Dauid enter in by the gates of this houſe, *and ride vpon charets, and vpon horſes, both hee and his ſeruants and his people.

5 But if ye will not heare theſe words, I [b] ſweare by my ſelfe, ſaieth the Lord, that this houſe ſhalbe waſte.

6 For thus hath the Lorde ſpoken vpon the Kings houſe of Iudah, Thou art [c] Gilead vnto me, and the head of Lebanon, yet ſurely I will make thee a wildernes and as cities not inhabited,

7 And I wil [d] prepare deſtroyers againſt thee, euery one with his weapons, and they ſhall cut downe thy chiefe [e] cedar trees, and caſt them in the fire.

8 [f] And many nations ſhall paſſe by this city, and they ſhal ſay euery man to his neighbour, Wherfore hath the Lord done thus vnto this great citie?

9 Then ſhall they anſwere, Becauſe they haue forſaken the couenant of the Lorde their God, and worſhipped other Gods, and ſerued them.

10 ¶ Weepe not for the dead, and be not moued for them, but weep for him [g] that goeth out: for he ſhal returne no more, nor ſee his natiue countrey.

11 For thus ſayeth the Lord, As touching [h] Shallum the ſonne of Ioſiah King of Iudah, which reigned for Ioſiah his father, which went out of this place, he ſhall not returne thither

12 But hee ſhall die in the place whither they haue led him captiue, and ſhall ſee this land no more.

13 ¶ Wo vnto him that buildeth his houſe by [i] vnrighteouſneſſe, and his chambers without equity: hee vſeth his neighbour without wages, and giueth him not for his worke.

14 He ſaith, I will build me a wide houſe, and large chambers: ſo he will make himſelfe large windowes, and ſieling with cedar, and paint them with vermilion.

15 Shalt thou reigne, becauſe thou cloſeſt thy ſelfe in cedar? did not thy [k] father eate and drinke and proſper, when hee executed iudgement and iuſtice?

16 When he iudged the cauſe of the afflicted and the poore, hee proſpered: was not this becauſe he knew me, ſaith the Lord?

17 But thine eyes and thine heart are but onely for thy couetouſneſſe, and for to ſhedde innocent

*Chap.21.12.
a This was his ordinary maner of preaching before the kings from Ioſiah vnto Zedekiah, which was about forty yeeres.
*Chap.17.25.
b Shewing that there is none greater then he is, Heb.6.13. and that he will moſt certainely performe his oath.
c He compareth Ieruſalem to Gilead, which was beyond Iorden & the beauty of Iudea to Lebanon.
d The Ebrew word ſignifieth to ſanctifie, becauſe the Lord doth dedicate to his vſe and purpoſe ſuch as he prepareth to execute his worke. Iſa.13.3. chap.6.4. and 12.3.
e Thy buildings made of cedar trees.
f As they that wonder at a thing which they thought would neuer haue come to paſſe. Deut. 29.24. 1.Kings 9.8.
g Signifying that they ſhould loſe their king: for Iehoiachin went forth to meet Nebuchad-nezzar, & yeelded himſelfe and was caried into Babylon, 2.Kings 24.12.
h Whom ſome thinke to be Iehoiachin, & that Ioſiah was his grandfather: but as ſeemeth this was Iehoiakim, as verſe 18.
i By bribes and extortion.
k Meaning, Ioſiah, who was not giuen to ambition & ſuperfluity, but was content with mediocrity, and did onely be light in ſetting forth Gods glory and to do iuſtice to all.

innocent blood, and for oppression and for destruction, euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim the sonne of Iosiah King of Iudah, They shall [l] not lament him, saying, Ah, my brother, or ah, my sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 He shalbe buried as an asse [m] is buried, euen drawen and cast forth without the gates of Ierusalem.

20 ¶ Goe vp to [n] Lebanon, and cry: shout in [o] Bashan, and crie by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidest, I wil not heare: this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feed all thy pastours, [p] and thy louers shall goe into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the [q] cedars, how beautifull shalt thou be when sorrowes come vpon thee, as the sorrowe of a woman in trauaile.

24 As I liue, saieth the Lord, though [r] Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee, into another countrey, where ye were not borne, and there shall ye die.

27 But to the land, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, hee and his seed, and cast out into a land that they know not?

29 O [s] earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this [t] man destitute of children, a man that shall not prosper in his dayes: for there shall bee no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

l For euery one shal haue enough to lament for himselfe.
m Not honourably among his fathers, but as carions are cast in a hole, because their stinke should not infect, reade 2. King. 24. 9 Iosephus Antiquit. 10. 8. writeth that the enemie slew him in the citie, and commanded him to be cast before the wals vnburied, looke chap. 36. 30.
n To call to the Assyrians for helpe.
o For this was the way out of Iudea to Assyria: whereby is meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours and they that should helpe thee, shall vanish away as winde.
q Thou that art built of the faire cedar trees of Lebanon.
r Who was called Iehoiachin, or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because he came of the stocke of Dauid, and therefore for the promise sake could not be taken from his house: but he abused Gods promise, and therefore was iustly depriued of the kingdome.
s He sheweth that all posteritie shall be witnesses of this iust plague, as though it were registred for perpetuall memorie.
t Not that he had no children (for after that he begate Salathiel in the captiuitie, Matth. 1. 12.) but that none should reigne after him as King.

CHAP. XXIII.

Against false pastours. 5 A prophecie of the great Pastour Iesus Christ.

WOe be vnto [a] the pastors that destroy and scatter [b] the sheepe of my pasture, saith the Lord.

2 Therefore thus saieth the Lord God of Israel vnto the pastors that [c] feede my people, Yee haue scattered my flocke and thrust them out, and haue not visited them: behold, I will visite you for the wickednesse of your works, saith the Lord.

3 And I will gather the [d] remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall growe and increase.

4 And I wil set vp shepheards ouer them, which shall feed them: and they shall dread no more nor bee afraid, neither shall any of them be lacking, saith the Lord.

5 Beholde, the dayes come, sayeth the Lord, that I wil raise vnto Dauid a righteous [e] branch, and a King shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall be saued, and * Israel shall dwel safely, and this is the name whereby they shall call him, * The Lord our righteousnesse.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The [f] Lord liueth, which brought vp the children of Israel out of the land of Egypt,

8 But, The Lord liueth, which brought vp and led the seed of the house of Israel out of the North countrey, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the [g] Prophets, all my bones shake: I am like a drunken man (and like a man whome wine hath † ouercome) for the presence of the Lord and of his holy words.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderneſse are dried vp, and their [h] course is euill, and their force is not right.

11 For both the Prophet and the Priest ‖ doe wickedly: and their wickednesse haue I found in mine [i] house, saith the Lord.

12 Wherefore their way shalbe vnto them as slipperie wayes in the darknesse: they shall bee driuen foorth and fall therein: for I will bring a plague vpon them, euen the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnes in the Prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the Prophets of Ierusalem [k] filthines: they commit adulterie and walke in lies: they strengthen also the

a Meaning the princes, gouernours and false prophets, as Ezek. 34. 2.
b For the which I haue especiall care and haue prepared good pastures for them.
c Whose charge is to feede the flocke, but they eate the fruit thereof, Ezek. 34. 3.
d Thus the Prophets euer vse to mixe the promises with the threatnings, lest the godly should be too much beaten down, and therefore he sheweth how God will gather his Church after this dispersion.
e This prophecie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa. 11. 1. and 45. 8. chap. 33. 15. Dan. 9. 24.
* Deut. 33. 28.
* Chap 33. 16.
f Reade Chap. 16. 14.
g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade chap. 14. 13
† Ebr. passed ouer or troubled.
h They runne headlong to wickednesse, and seeke vain helpe.
‖ Or, are hypocrites.
i My Temple is full of their idolatrie and superstitions.
k They which should haue profited by my testimonies against Gods people, are become worse then they.

haudes of the wicked that none can returne from his wickednesse: they are vnto [l]mee as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus sayeth the Lord of hostes concerning the Prophets, Beholde, I will feed them with [m] wormewood, and make them drinke the water of gall: for from the Prophets of Jerusalem is ‖ wickednesse gone forth into all the land.

16 Thus saith the Lord of hostes, Heare not the wordes of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne [n] heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Ye [o] shall haue peace: and they say vnto euery one that walketh after the stubburnnesse of his owne heart, No euil shall come vpon you.

18 For [p] who hath stood in the counsell of the Lord that he hath perceiued, and heard his word? Who hath marked his word and heard it?

19 Beholde, the tempest of the Lord goeth forth in his wrath, and a violent whirlewinde shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye [q] shall vnderstand it plainely.

21 * I haue not sent these Prophets, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsel, and [r] had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God at hand, saieth the Lord, and not a God [s] farre off?

24 Can any hide himselfe in secret places, that I shall not see him, sayeth the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the Prophets said, that prophesie lies in my Name, saying, I [t] haue dreamed, I haue dreamed.

26 How long? † Doe the Prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause [u] my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him [x] tell a dreame, and he that hath my word, let him speake my word faithfully: [y] what is the chaffe to the wheate, saith the Lord?

29 Is not my word euen like a fire, sayeth the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I will come against the Prophets, saith the Lord, that [z] steale my word, euery one from his neighbour.

31 Behold, I will come against the Prophets, saieth the Lord, which haue sweete tongues, and say, [a] He saith.

32 Beholde, I will come against them that prophesie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the prophet, or a priest shall aske thee, saying, What is the [b] burden of the Lord? thou shalt then say vnto them, What burden? I wil euen forsake you, saith the Lord.

34 And the prophet, or the priest, or the people that shall say, The [c] burden of the Lord, I will euen visite euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall yee mention no more: for euery mans [d] word shall be his burden: for yee haue peruerted the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burden of the Lord, and I haue sent vnto you, saying, Yee shall not say, The burden of the Lord,

39 Therefore behold, I, euen I will vtterly ‖ forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring * an euerlasting reproch vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIIII.

1 *The vision of the baskets of figges,* 5 *Signifying that pars of the people should be brought againe from captiuitie,* 8 *And that Zedekiah and the rest of the people should be caried away.*

THE Lord shewed mee, and behold, two [a] baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar King of Babel had caried away captiue Jeconiah the sonne of Jehoiakim King of Judah,

l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.

m Reade Chap. 8.14.

‖ Or, hypocrisie.

n Which they haue inuented of their owne braine.

o Reade Chap 6.14. and 8.11

p Thus they did deride Jeremiah, as though the word of God were not reuealed vnto him: so also spake Zidkiah to Micah, 1. King. 22.24.

q Both that God hath sent me, and that my words shall be true.

* Chap. 14.13, 14. and 27.15. and 29.8,9.

r He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.

s Doe not I see your falshood, howsoeuer you cloke it, and whereseoeuer you commit it?

t I haue a prophecie reuealed vnto me, as Num. 12.6.

† Ebr. is it in the heart of the prophets?

u He sheweth that Satan raiseth vp false prophets to bring the people from God.

x Let the false prophet declare that it is his owne fantasie, and not flander my word, as though it were a cloke to couer his lies.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleaging it, and that it may appeare to be applied to the same purpose that it was spoken, Esa. 3.17. 1. Cor. 3.13. and 4.2. 2. tim. 2.15. 1. pet. 4.10,11.

z Which set foorth in my name that which I haue not commanded.

a To wit, the Lord.

b The Prophets called their threatnings Gods burden, which the sinners were not able to sustaine; therefore the wicked in deriding the word, would aske of the Prophets, What was the burden, as though they would say You seeke nothing else, but to lay burdens on our shoulders: and thus they reiected the word of God as a grieuous burden.

c Because this word was brought to contempt and derision, he will teach them another maner of speach, and will cause this word Burden to cease, and teach them to aske with reuerence, What saith the Lord?

d The thing which they mock and contemne, shall come vpon them.

‖ Or, take you away.

* Chap. 20.11.

a The good figs signified them that were gone into captiuitie, and so saued their life, as Chap. 21.8. and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence.

Iudah, and the princes of Iudah with the workmen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had verie good figs, euen like the figs that are first ripe: and the other basket had verie naughtie figs, which could not be eaten, they were so euill.

3 Then saide the Lord vnto mee, What seest thou, Ieremiah? And I said, Figs: the good figs very good, and the naughtie verie naughtie, which cannot bee eaten, they are so euill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figges, so will I know them that are caried away captiue of Iudah to bee good, whom I haue sent out of this [b] place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not roote them out,

7 And I wil giue them [c] an heart to know me, that I am the Lord, and they shall bee my * people, and I will be their God: for they shal returne vnto me with their whole heart.

8 *And as the naughtie figs which can not be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the King of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell [d] in the land of Egypt:

9 I will euen giue them for a terrible plague to all the Kingdoms of the earth, and for a reproch, & for a prouerbe, for a common talke, and for a curse, in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they bee consumed out of the land, that I gaue vnto them and to their Fathers.

b Whereby he approueth the preching of Ieremiah, and his companie, because they obeyed the Prophet, who exhorteth them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding.
* Chap. 31. 33. hebr. 8. 10.
* Chap. 29. 17.

d Which flew thither for succour.

CHAP. XXV.

1 He prophecieth that they shall be in captiuitie seuentie yeeres, 12 And that after the seuentie yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophecied.

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it is almost expired. Dan. 1. 1.

THe word that came to Ieremiah, concerning all the people of Iudah in the [a] fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah that was in the first yeere of Nebuchad-nezzar King of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the sonne of Amon King of Iudah euen vnto [b] this day (that is the three and twentieth yeere) the word of the Lord hath come vnto mee, and I haue spoken vnto you [c] rising earely, and speaking, but yee would not heare.

b Which was the fift yeere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap. 7. 13

4 And the Lord hath sent vnto you all his seruants the Prophets, rising earely and sending them, but ye would not heare, nor encline your eares to obey.

5 They [d] said, Turne againe now euery one from his euill way, and from the wickednesse of your inuentions, and ye shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke mee not to anger with the workes of your hands, and I will not punish you.

7 Neuertheless ye would not heare mee, saith the Lord, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take to me all the [e] families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my [f] seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations [g] round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

d He sheweth that the Prophets wholly with one consent did labour to pull the people from their vices, which then reigned: to wit, from idolatrie and the daily conference of men: for vnder these two all other were contained, 2. King. 17. 13. chap. 18. 11. and 35. 15. Ionah 3. 8.

e The Caldeans, and all their power.

f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constraine, and turneth that which they doe of malice, to his honour and glory.

g As the Philistims, Ammonites, Egyptians and others.

10 *Moreouer, I will ‖ take from them the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride, the noyse of the [h] millstones, and the light of the candle:

* Chap. 16. 9.
‖ Or, destroy.

11 And this whole land shall bee desolate, and an astonishment, and these nations shall serue the king of Babel seuentie yeeres.

h Meaning, the bread and all things that should serue vnto their fraile, should be taken away.

12 And when the [i] seuentie yeeres are accomplished, I will visite [k] the king of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

i This reuelation was for the confirmation of his prophecie, because he told them of the time that they should enter and remaine in captiuitie, 2. Chron. 36. 22. Ezra 1. 1. chap. 29. 10. dan. 9. 2.

13 And I will bring vpon that land all my words which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great Kings shall euen [l] serue themselues of them: thus will I recompense them according to their deedes, and according to the workes of their owne hands.

k For seeing the iudgement began at his owne house, the enemies must needs be punished more grieuously. Ezek. 9. 6. 1. pet. 4. 17.

15 For thus hath the Lord God of Israel spoken vnto mee, [m] Take the cup of wine of this mine indignation at mine hand, and

l That is, of the Babylonians, as Chap. 27. 7.

m Signifying the extreme afflictions that God had appointed for euery one, as Psal. 75. 8. isa. 51. 17. and this cup, which the Lord giueth vnto him, is more bitter then that which he giueth to his children, for he measureth the one by mercy, and the other by iustice.

cause all the nations, to whome I send thee, to drinke it.

16 And they shall drinke, and be mooued, and bee mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lordes hand, & made all people to drinke, vnto whom the Lord had sent me:

18 Euen Ierusalem, and the cities of Iudah, and the kings thereof, & the Princes thereof, to make them desolate, an astonishment, an hissing, and a curse, [n] as appeareth this day:

19 Pharaoh also, king of Egypt, and his seruants, and his Princes, and all his people:

20 And all sortes of people, and all the kings of the land [o] of Uz: and all the kings of the land of the Philistims, and [p] Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 [q] Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the [r] Iles that are beyond the sea,

23 And [s] Dedan, and Tema, and Buz, and all that dwell in the vttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia, that dwell in the [t] desert,

25 And all the kings of Zimri, and all the Kings of || Elam, and all the Kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of [u] Sheshach shall drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and spew and fal, and rise no more, because of the sword, which I will send among you.

28 ¶ But if they refuse to take the cuppe at thine hand to drinke, then tell them, Thus saith the Lord of hostes, Ye shall certainely drinke.

29 For loe, I begin to plague the [x] citie, where my Name is called vpon, and should you goe free? Ye shall not goe quite: for I will call for a sword vpon all the inhabitants of the earth, saith the Lord of hostes.

30 Therefore prophecie thou against them all these words, and say vnto them, *The Lord shall roare from aboue, and thrust out his voice from his holy habitation: hee shall roare vpon his habitation, and crie aloude, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the endes of the earth: for [y] the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked, to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Beholde, a plague shall goe forth from nation to nation, and a * great whirlewind shall be raised vp from the coasts of the earth,

33 And [z] the slaine of the Lord shall bee at that day, from one ende of the earth, euen vnto the other ende of the earth: they shall not bee mourned neither gathered nor buried, but shal be as the dung vpon the ground.

34 Howle, [a] yee shepheards, and crie, and wallow your selues in the ashes, yee principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and yee shall fall like [a] precious vessels.

35 And the [b] flight shall faile from the shepheards, and the escaping from the principall of the flocke.

36 A voyce of the crie of the shepheards, and an howling of the principall of the flocke shall bee heard: for the Lord hath destroyed their pasture.

37 And the † best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the Lyon: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

n For now it beginneth and shall so continue till it be accomplished.

o Reade Iob. 1. 1.

p Which were cities of the Philistims.

q Edom is here taken for the whole countrey, and Uz for a part thereof.

r As Grecia, Italy, and the rest of those countries.

s These were people of Arabia which came of Dedan the sonne of Abraham and Keturah.

t For there were two countries so named, the one called plentifull, and the other, barren or desert.

|| Or, Persia.

u That is, of Babylon, as Chap. 51. 41.

x That is, Ierusalem, reade Chap. 25. 12.

y Ioel 3. 16. Amos. 1. 2.

z They which are slaine at the Lords appointment.

a Yee that are chiefe rulers and gouernours.

a Which are most easily broken.

b It shall not helpe them to seeke to flee.

† Vb. peaceable.

CHAP. XXVI.

2 Ieremiah mooueth the people to repentance. 7 Hee is taken of the false prophets and priests, and brought to iudgement. 23 Vrijah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah king of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the [a] court of the Lords House, and speake vnto all the cities of Iudah, which come to worship in the Lords House, all the words that I command thee to speake vnto them: keepe not [b] a word backe,

3 If so be they will hearken, and turne euery man from his euill way, that I may [c] repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their works.

4 And thou shalt say vnto them, Thus saith the Lord, If ye will not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,

6 Then wil I make this House like [d] Shiloh, and will make this citie [e] a curse to all the nations of the earth.

7 So the priestes, and the prophets, and all

a That is, in that place of the Temple whereunto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, as Acts 20. 27.

c Reade Chap. 18. 8.

d Reade Chap. 7. 12.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

all the people heard Ieremiah speaking these words in the house of the Lord.

8 Now when Ieremiah had made an end of speaking all that the Lord had commaunded him to speake vnto all the people, then the Priestes, and the Prophets, and all the people tooke him, and sayd, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This [f] house shall bee like Shiloh, and this citie shall bee desolate without an inhabitant? and all the people were gathered against Ieremiah in the house of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the Kings house into the house of the Lord, and sate down in the entrie of the [g] newe gate of the Lords house.

11 Then spake the Priests, and the Prophets vnto the Princes, and to all the people, saying, † This man is worthie to die: for hee hath prophesied against this citie, as yee haue heard with your eares.

12 Then spake Ieremiah vnto all the Princes, and to all the people, saying, The Lord hath [h] sent mee to prophesie against this house, and against this citie all the things that ye haue heard.

13 Therefore nowe amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know yee for certaine, that if yee put me to death, ye shall surely bring innocent blood vpon your selues, and vpon this city, and vpon the inhabitants thereof: for of a trueth the Lord hath sent mee vnto you, to speake all these words in your eares.

16 Then said the Princes and all the people vnto the priests, and to the prophets, This man is not worthie to die: for hee hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assemblie of the people, saying,

18 Michah the Morashite *prophesied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shall bee plowed like a field, and Ierusalem shalbe an heape, and the mountaine of the [i] house shall be as the high places of the forrest.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, & the Lord repented him of the [k] plague, that hee had pronounced against them? Thus might wee procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Uriiah the sonne of Shemaiah, of Kiriath-iearim, who prophesied against this citie, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the King with all his men of power, and all the princes heard his wordes, the King sought to slay him. But when Uriiah heard it, hee was afraid and fled, and went into Egypt.

22 Then Iehoiakim the King [l] sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Uriiah out of Egypt, and brought him vnto Iehoiakim the King, who slewe him with the sword, and [m] cast his dead bodie into the graues of the children of the people.

24 But the hand of Ahikam [n] the sonne of Shaphan, was with Ieremiah that they should not giue him into the hand of the people, to put him to death.

CHAP. XXVII.

1 Ieremiah at the commaundement of the Lord sendeth bonds to the King of Iudah and to the other Kings that were neere, whereby they are monished to bee subiects vnto Nebuchad-nezzar. 9 Hee warneth the people and the Kings and Rulers that they beleeue not false prophets.

IN the beginning of the reigne of [a] Iehoiakim the sonne of Iosiah King of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee [b] bonds, and yokes, and put them vpon thy necke,

3 And send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the King of Iudah,

4 And commaund them to say vnto their masters, Thus sayeth the Lord of hostes the God of Israel, Thus shall yee say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my great power, and by myoutstretched arme, and haue giuen it vnto whom it pleased me.

6 But nowe I haue giuen all these lands into the hand of Nebuchad-nezzar the King of Babel my [c] seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his [d] sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great kings shall serue themselues of him.

8 And the nation and kingdome which will

f Because of Gods promise to the Temple, Psal. 132.14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemie to speake against it, Mat. 26.61. actes 6.13. not considering that this was meant of the Church, where God will remaine for euer.

g So called, because it was repaired by Iotham, 2. King. 15.35.

† Ebr. iudgement of death belongeth to this man.

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing availe, though they should put him to death, but heape greater vengeance vpon their heads.

*Micah 1.1. and 3.12.

i That is, of the house of the Lord, to wit, Zion, and these examples the godly alleaged to deliuer Ieremiah out of the priests hands, whose rage else would not haue bene satisfied, but by his death.

k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Sancherib.

l Here is declared the furie of tyrants, who can not abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing, but prouoke Gods iudgements so much the more.

m As in the first Hezekiahs example is to be followed, so in this other Iehoiakims acte is to be abhorred: for Gods plague did light on him, and his household.

n Which declareth that nothing could haue appeased their furie, if God had not mooued this noble man to stand valiantly in his defence.

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore which should be after, and contrariwise: which if the reader marke wel, it shall auoyd many doubts, & make the reading much more easie.

b By such signes the Prophets vsed sometimes to confirme their prophecies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same, Isa. 20.2. and therefore the false prophets to get more credite, did vse also such visible signes, but they had no reuelation, 1. King. 22.11.

c Reade Chap. 25.9.

d Meaning, Euilmerodach, and his sonne Belthazzar.

e They shal haue him, & his kingdom in subiection as Chap. 25.14.

not serue the same Nebuchad-nezzar king of Babel, and that wil not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saieth the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets, nor your soothsaiers, nor your dreamers, nor your enchanters, nor your sorcerers, which say vnto you thus, Yee shall not serue the King of Babel.

10 For they prophesie a lie vnto you to cause you to goe farre from your land, and that I should cast you out, & you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, those wil I let remaine still in their owne land, sayth the Lord, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Judah according to all these wordes, saying, Put your necks vnder the yoke of the King of Babel, and serue him and his people, that yee may liue.

13 Why will yee die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the wordes of the prophets, that speake vnto you, saying, Yee shall not serue the king of Babel: for they prophesie a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophesie a lie in my name, that I might cast you out, and that ye might perish, both you, and the prophets that prophesie vnto you.

16 ¶ Also I spake to the Priestes and to all this people, saying, Thus sayth the Lord, Heare not the wordes of your prophets that prophesie vnto you, saying, Behold, * the vessels of the house of the Lord shall nowe shortly be [f] brought againe from Babel, for they prophesie a lie vnto you.

17 Heare them not, but serue the king of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they bee Prophets, and if the word of the Lord bee with them, let them [g] entreat the Lord of hosts, that the vessels, which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, goe not to Babel.

19 For thus saith the Lord of hostes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar king of Babel tooke not, when hee caried * away captiue Jeconiah the sonne of Jehoiakim king of Judah from Jerusalem to Babel, with all the nobles of Judah and Jerusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, & in the house of the king of Judah, and at Jerusalem,

22 They shall bee brought to Babel, and there they shall bee vntill the day that I visite [h] them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 *The false prophecie of Hananiah.* 12 *Ieremiah reproueth Hananiah, and propheseth.*

AND that same yeere in the beginning of the [a] reigne of Zedekiah king of Judah in the [b] fourth yeere, and in the fifth moneth Hananiah the sonne of Azur the Prophet, which was of [c] Gibeon, spake to mee in the house of the Lord, in the presence of the priests, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 † Within two yeeres space I wil bring into this place all the vessels of the Lords House, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Jeconiah the sonne of Jehoiakim King of Judah, with all them that were caried away captiue of Judah, and went into Babel, saieth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Jeremiah said vnto the [d] Prophet Hananiah in the presence of the Priestes, and in the presence of all the people that stood in the House of the Lord,

6 Euen the Prophet Jeremiah said, So be it: the Lord so doe, the Lord confirme thy wordes which thou hast prophesied, to restore the vessels of the Lords House, and all that is caried captiue, from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue beene before mee and before thee in time past, [f] prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet bee knowen, that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Jeremiahs necke, and brake it.

11 And Hananiah spake in the presence of all

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* Chap.14.14. and 23.21. and 29.9.

* Chap.28.3.

f Which were taken when Jeconiah was led captiue into Babel.

g For it was not onely the Prophets office to shewe the word of God, but also to pray for the sinnes of the people, Gen.20. 7. which these could not doe, because they had no expresse word: for God had pronounced the contrary.

* 2.King.25.13 * 2.King.24.12, 25.

h That is, for the space of seuentie yeeres, til I haue caused the Medes and Persians to ouercome the Caldeans.

a When Jeremiah began to beare these bonds and yokes.

b After that the land had rested, as Leuit.25.2.

c This was a citie in Beniamin belonging to the sonnes of Aaron, Josh. 21.17.

† Ebr. two yeeres of dayes.

d He was so esteemed, though he was a false prophet.

e That is, I would wish the same for Gods honor, & wealth of my people, but he hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trie the faith of his, Deut.13.3.

g This declareth the impudencie of wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any, that might discredit them, but burst forth into rages, and contrary to their owne conscience, passe not what lyes they report, or how wickedly they doe, so that they may maintaine their estimation,

all the people, saying, Thus saith the Lord, Euen so wil I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the worde of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus sayth the Lord of hostes the God of Israel, I haue put a [h] yoke of iron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the [i] beasts of the field also.

15 Then said the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet [k] died the same yeere in the seuenth moneth.

h That is, a hard and cruell seruitude.

i Signifying, that all should be his, as Dan. 2.38.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 He prophecieth their returne after seuentie yeeres. 16 Hee prophecieth the destruction of the King and of the people that remaine in Hierusalem. 21 He threatneth the prophets that seduce the people. 32 The death of Shemaiah is prophecied.

NOw these are the wordes of the ‖booke that Ieremiah the Prophet sent from Jerusalem vnto [a] the residue of the Elders, which were caried away captiues, and to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Jerusalem to Babel:

‖Or, letter.

a For some died in the way.

2 (After that Jeconiah the King, and the [b] Queene, and the eunuches, the * princes of Judah, and of Jerusalem, and the workemen, and cunning men were departed from Jerusalem)

b Meaning, Jeconiahs mother.

* Chap. 24.1.

3 By the hand of Elasah the sonne of Shaphan, and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Judah [c] sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

c To intreat of some equall conditions.

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whom I haue [d] caused to be caried away captiues from Jerusalem vnto Babel:

d To wit, the Lord, whose worke this was.

5 Build you houses to dwell in, and plant you gardens, and eate the fruites of them.

6 Take you wiues, and beget sonnes and daughters, & take wiues for your sonnes, and giue your daughters to husbandes, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to bee caried away captiues, and [e] pray vnto the Lord for it: for in the peace thereof shall you haue peace.

e The Prophet speaketh not this for the affection that hee bare to the tyrant, but that they should pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certaine: for els not onely the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14.4.

8 ¶ For thus sayeth the Lord of hostes the God of Israel, Let not your Prophets, and your Southsayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophecie you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, That after seuentie yeeres be accomplished at Babel, I wil visite you, and performe my good promise toward you, & cause you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, sayeth the Lord, euen the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall you crie vnto me, & ye shall go and pray vnto me, and I will heare you.

13 And yee shall seeke mee and finde me, because ye shal seeke me with all [f] your heart.

f When your oppression shall be great, & your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shall be expired, 2.Chro.36.22. Ezr 1.1.cha.25. 12.Dan.9.2.

14 And I will bee found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because yee haue said, The Lorde hath raised vs vp [g] Prophets in Babel,

g As Ahab, Zedekiah, & Shemaiah.

16 Therefore thus saith the Lorde of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus saith the Lord of hosts, Behold, I will send vpon them the [h] swoorde, the famine, and the pestilence, and will make them like vile [i] figges, that cannot be eaten, they are so naughtie.

h Whereby he assureth them, that there shall be no hope of returning before the time appointed.

i According to the comparison, Chap. 24.1.2.

18 And I will persecute them with the swoord, with the famine, & with the pestilence; and I will make them a terrour to all kingdomes of the earth, and [k] a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them.

k Reade Chap. 7.13. and 25.3. and 26.5.

19 Because they haue not heard my words, saith the Lord, which I sent vnto them by my seruants the Prophets, [l] rising vp early, and sending them, but ye would not heare, saith the Lord.

l Reade Chap. 7.13. and 25.3. and 26.5.

20 ¶ Heare yee therefore the word of the Lord all yee of the captiuitie, whome I haue sent from Jerusalem to Babel.

21 Thus saith the Lord of hosts, the God of

of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophecie lies vnto you in my Name, Behold, I will deliuer them into the hand of Nebuchadnezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Judah that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahab, whome the king of Babel burnt [m] in the fire.

23 Because they haue committed [n] villenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I know it, and I testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the || Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy Name vnto all the people, that are at Jerusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for [o] Jehoiada the Priest, that yee should be officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast not thou reproued Jeremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause hee sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord vnto Jeremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophecied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visit Shemaiah the Nehelamite, and his seed: he shall not haue a man [p] to dwell among this people, neither shall he behold the good, that I will doe for my people, saith the Lord, because hee hath spoken rebelliously against the Lord.

m Because they gaue the people hope of speedie returning.

n Which was adulterie, and falsifying the word of God.

|| Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Jehoiada to punish wholsoeuer trespassed against the word of God, of the which he should haue made Jeremiah one, calling him a raiser and a false prophet.

p He and his seed shall be destroyed, so that none of them should see the benefite of this deliuerance.

CHAP. XXX.

1 *The returne of the people from Babylon.* 16 *He menaceth the enemies,* 18 *And comforteth the Church.*

THe word, that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lorde God of Israel, saying. Write thee all the wordes that I haue spoken vnto thee in [a] a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Judah, sayth the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lorde spake concerning Israel, and concerning Judah.

5 For thus saith the Lord, We haue heard a [b] terrible voice, of feare and not of peace.

6 Demand now and behold, if man trauell with childe? wherefore doe I beholde euery man with his handes on his loynes as a woman in trauell, and all faces are turned into a paleneſſe?

7 Alas, for this [c] day is great: none hath beene like it: it is euen the time of Jaakobs trouble, yet shall he be deliuered from it.

8 For in that [d] day, sayth the Lorde of hostes, I will breake [e] his yoke from off thy necke, and breake thy bondes, and strangers shall no more serue themselues [f] of him.

9 But they shall serue the Lorde their God, and [g] Dauid their King, whome I will raise vp vnto them.

10 Therefore feare not, O my seruant Jaakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre countrey, and thy seede from the land of their captiuitie, and Jaakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, sayth the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incureable, and [i] thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemie, & with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorow is incureable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 [l] Therefore all they that deuoure thee, shall be deuoured, and all thine enemies, euery one shall goe into captiuitie: & they that spoile thee, shall be spoiled, and all they that rob thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I wil heale thee of thy wounds, saith the Lord, because

a Because they should be assured and their posteritie confirmed in the hope of this deliuerance promised.

b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorow as a woman in her trauell, as Isa. 13.8.

c Meaning that the time of their captiuitie should be grieuous.

d When I shall visite Babylon.

e Of the king of Babylon.

f To wit, of Jaakob.

g That is, Messiah, which should come of the stocke of Dauid according to the flesh, and should be the true pastor, as Ezek. 34.23. who is set forth, and his kingdome that should be euerlasting, in the person of Dauid, Hose. 3.5.

h Reade Chap. 10.24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou didst entertaine with gifts, who left thee in thine affliction.

l Herein is commended Gods great mercy toward his, who doeth not destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the rodes by the which he did punish them, Isa. 33.1.

because they called thee, The cast away, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captiuitie of Iaakobs tents, and haue compassion on his dwelling places: and the citie shall bee builded vpon her owne heape, [m] and the palace shall remaine after the maner thereof.

19 And out of them shall proceed [n] thanksgiuing, and the voice of them that are ioyous, and I will multiply them, and they shall not be few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall bee as afore time, and their congregation shalbe established before me: and I will visit all that vexe them.

21 And their [o] noble ruler shalbe of themselues, and their gouernour shall proceed from the middes of them, and I will cause him to draw neere, and approch vnto me: for who is this that directeth his [p] heart to come vnto me, saith the Lord?

22 And yee shall be my people, and I will be your God.

23 Behold, [q] the tempest of the Lord goeth forth with wrath: the whirlewinde that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the [r] latter dayes ye shall vnderstand it.

m Meaning, that the city and the Temple should be restored to their former state.

n He sheweth how the people shall with praise and thankesgiuing acknowledge this benefite.

o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.

p Signifying, that Christ both willingly submit himselfe to the obedience of God his father.

q Lest the wicked hypocrites should flatter themselues with their promises, the Prophet sheweth what shall be their portion.

r When this Messiah and deliuerer is sent.

CHAP. XXXI.

1 Hee rehearseth Gods benefits after their returne from Babylon, 23 And the spirituall ioy of the faithfull in the Church.

AT the [a] same time, saith the Lord, will I be the God of all the families of Israel, and they shalbe my people.

2 Thus saith the Lord, The people which [b] escaped the sword, found grace in the wildernesse: [c] he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me [d] of olde, saying they: [c] Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.

4 Againe I will build thee, and thou shalt be builded, O virgine Israel: thou shalt still [f] be adorned with thy timbrels, and shalt goe forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them, [h] shall make them common.

6 For the dayes shall come that the [i] watchmen vpon the mount of Ephraim shall crie, Arise, and let vs goe vp vnto [k] Zion to the Lord our God.

a When this noble gouernour shall come: meaning Christ, not onely Iudah and Israel, but the rest of the world shalbe called.

b Which were deliuered from the cruelty of Pharaoh.

c To wit, God.

d The people thus reason as though he were not so beneficiall to them now, as he had bin of old.

e Thus the Lord answereth that his loue is not changeable.

f Thou shalt haue still occasion to reioyce: which is meant by tabrets and dancing, as their custome was after notable victories, Exod. 15. 20. iudg. 5. 2. and chap. 11. 34.

g Because the Israelites, which were the ten tribes, must returned to Samaria, therefore this must be spiritually vnderstood vnto the kingdome of Christ, which was the restauration of the true Israel.

h That is, shall eate the fruit thereof, as Leuit. 19. 23. deut. 20. 6.

i The ministers of the word

k They shall reioyce all to the embracing of the Gospel, as Isa. 2. 3.

l He sheweth what shalbe the concord and loue of all vnder the Gospel, where vnto shalbe refused for their infirmities: and euery one shall exhort one another to embrace it.

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God restored them to mercie, Chap. 50. 4. Some take it that they should weepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is, my dearely beloued, as the first child is to the father.

p That is, from the Babylonians and other enemies.

q By these temporall benefites he meaneth the spirituall graces, which are in the Church, and whereof there should be euer plentie, Isa. 58. 11, 12.

r In the companie of the faithfull, which euer praise God for his benefits.

14

f Meaning the spirit of wisedome, knowledge and zeale.

15

t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites of Israelites: that is, vtterly destroyed and caried away, in so much that Rachel the mother of Beniamin could haue rather wished to seeke for her children, that should haue found none remaining.

u That is, the people that were lew captiue.

x Which were wanton and could not be subiect to the yoke.

18

y He sheweth how the faithfull die to sin: that is, desire God to turne them, inasmuch as they cannot turne of themselues.

vpon

vpon my [z] thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim [a] my deare sonne or pleasant child? yet since I spake vnto him, I still [b] remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, sayth the Lord.

21 Set thee vp [c] signes: make thee heaps: set thine heart toward the path and way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created [d] a new thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shal bring againe their captiuity, The Lord blesse thee, O habitation of Iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue satiate the wearie soule, and I haue replenished euery sorowfull soule.

26 Therefore I awaked and beheld, and my sleepe [e] was sweete vnto me.

27 Behold, the dayes come, saith the Lord, that I will sowe the house of Israel, and the house of Iudah [f] with the seede of man and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, and to throwe downe, and to destroy, and to plague them, so will I watch ouer them, to build, and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue [g] eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shall be set on edge.

31 ¶ Behold, the dayes come, sayth the Lord, that I wil make a [h] new couenant with the house of Israel, & with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they [i] brake, although I was || an husband vnto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After [k] those dayes, sayth the Lord, I will put my Lawe in their inward partes, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall [l] teach no more euery man his neighbor and euery man his brother, saying, Knowe the Lorde: for they shall all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquitie, and wil remember their sinnes no more.

35 Thus sayth the Lord, which giueth [m] the sunne for a light by day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seede of Israel cease from being a nation before me, for euer.

37 Thus sayth the Lord, If the heauens can be measured, [n] or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the [o] city shalbe built to the Lord from the tower of Hananeel, vnto ỹ gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hill Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horse gate toward the East, shall be holy vnto the Lord, neither shall it bee plucked vp nor destroyed any more for euer.

In signe of repentance, and detestation of my sinne.

As though he would say. Not by his iniquitie he did what ly in him to cast her off.

To wit, in pitying him for my promise sake.

Marke by what way thou didst go into captiuitie, and thou shalt turn againe by the same.

Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ whom a woman should conceiue, & beare in her wombe.

Which is a strange thing in earth: because he should be borne of a virgine without man: or, he meaneth, that Ierusalem which was like a barren woman in her captiuitie, should be fruitfull as thee, that is ioyned in mariage, and whom God blesseth with children.

Hauing vnderstand this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioyced.

I will multiplie, and enrich them with people and cattell.

The wicked vsed this prouerbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, Ezek. 18.3

Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.

i And so were the occasion of their owne disorderement through their infidelitie, Isai. 50.1.

k In the time of Christ, my lawe shall in stead of tables of stone be written in their hearts by mine holy Spirit, Ezec. 8.8.10.

[Or, master.

l Vnder the kingdome of Christ there shall be none blinded with ignorance, but I will giue them faith, and knowledge of God for remission of their sinnes, and daily increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54. 13. but the full accomplishing hereof is referred to the kingdome of Christ when we shal be ioyned with our head.

m If the sunne, moone and stars cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed Nehe. 3.1. By this description he sheweth that the citie should be spirituall Ierusalem, whose beautie should be incomparable.

p As it was performed Nehe. 3.1.

q By this description he sheweth that the citie should be as ample, and beautifull as euer it was: but he alludeth to the spirituall Ierusalem, whose beautie should be incomparable.

CHAP. XXXII.

Ieremiah is cast into prison because he prophecied that the citie should bee taken of the king of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THe word that came vnto Ieremiah from the Lord, in the [a] tenth yeere of Zedekiah king of Iudah, which was the eighteenth yere of Nebuchad-nezzar.

a So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah vnto the last yeere saue one of Zedekiahs reigne, which was almost fortie yeres.

2 For then the king of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus saith the Lord, * Behold, I will giue this citie into the hands of the king of Babel, and he shall take it:

* Chap. 39.16, 17, and 34.2.

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king

King of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face,

5 And he shall leade Zedekiah to Babel, and there shall he be, vntill [b] I visit him, saith the Lord: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah sayd, The worde of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee, and say, [c] Buy vnto thee my field, that is in Anathoth: for the ‖ title by kinred apperteineth vnto thee [d] to buy it.

8 So Hanameel mine vncles sonne, came to me in the court of the prison, according to the word of the Lord, and said vnto me, Buy my [e] fielde, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the possession is thine, & the purchase belongeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seuen [f] shekels, and ten pieces of siluer.

10 And I writ it in the booke, and signed it, and tooke witnesses, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed [g] according to the Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes, the God of Israel, Take the writings, euen this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen [h] vessell, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses and fieldes, and vineyards shall be possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing ‖ hard vnto thee.

18 * Thou shewest mercy vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their [i] children after them: O God, the great and mightie, whose Name is the Lorde of hostes,

19 Great in counsell, and mightie in worke, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to euery one according to his wayes, and according to the fruite of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this [k] day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the lande of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terrour,

22 And hast giuen them this land, which thou diddest sweare to their fathers to giue them, euen a land that floweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voice, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Behold, the [l] mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sworde, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast sayd vnto mee, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the city shall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all [m] flesh: is there any thing too hard for mee?

28 Therefore thus saith the Lorde, Behold, I will giue this city into the hand of the Caldeans, and into the hand of Nebuchadrezzar king of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it, with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before me from their [n] youth: for the children of Israel haue surely prouoked mee to anger with the workes of their hands, saith the Lord.

31 Therefore this citie hath beene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of

b Till I take Zedekiah away by death: for he shall not die by the sworde, as chap. 34.4.

c Whereby was meant that the people should returne againe out of captiuitie and enioy their possessions and vineyards, as verse 15. and 44.

‖ Or, right to redeeme it.

d Because hee was next of the kinred, as Ruth. 4.4.

e Of the possession of the Leuites, reade Leuit. 25.32.

f Which mounteth to of our money, about tenne shillings fiue pence, if this shekel were the common shekel, reade Gen. 23. 15. for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twentie made the shekel.

g According to the custome the instrument or euidence was sealed vp with the common seale & a copie thereof remained, which conteined the same in effect, but was not so autentically as the other, but was left open to be seene if any thing should be called into doubt.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance.

‖ Or, hid.

* Exod. 34.7. deut. 5.9.

i Because the wicked are subiect to the curse of God, he sheweth that their posteritie, which by nature are vnder this malediction, shall be punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

l The word signifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engines of warre, which were layd on an hie place to shoote into a citie before that gunnes were in vse.

m That is, of euery creature who as they are his worke, so doth he gouerne and guide them, as pleaseth him, whereby he sheweth that as he is the author of their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

of Iſrael, and of the children of Iudah, which they haue done to prouoke me to anger, euen they, their kings, their princes, their prieſts, and their prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, [o] riſing vp earely, and inſtructing them, yet they were not obedient to receiue doctrine,

34 But they ſet their abominations in the houſe (whereupon my Name was called) to defile it,

35 And they built the hie [p] places of Baal, which are in the valley of [q] Ben-hinnom, to cauſe their ſonnes & their daughters to [r] paſſe thorow the fire vnto Molech, which I commanded them not, neither came it into my minde, that they ſhould doe ſuch abomination, to cauſe Iudah to ſinne.

36 And nowe [s] therefore, thus hath the Lord God of Iſrael ſpoken, concerning this citie, whereof ye ſay, It ſhalbe deliuered into the hand of the king of Babel by the ſword, and by the famine, and by the peſtilence,

37 *Beholde, I will gather them out of all countreys, wherein I haue ſcattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I wil cauſe them to dwell ſafely.

38 And they ſhall bee* my people, and I will be their God.

39 And I will giue them [t] one heart, and one way, that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an [u] euerlaſting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhal not depart from me.

41 Yea, I will delight in them to do them good, & I will plant them in this land aſſuredly, with my whole heart, and with all my ſoule.

42 For thus ſayth the Lorde, Like as I haue brought all this great plague vpon this people, ſo will I bring vpon them all the good that I haue promiſed them.

43 And the fields ſhall be poſſeſſed in this land, whereof ye ſay, It is deſolate without man or beaſt, and ſhall be giuen into the hand of the Caldeans.

44 Men ſhall buy [x] fieldes for ſiluer, and make writings and ſeale them, and take witneſſes in the land of Beniamin, and round about Ieruſalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captiuitie to returne, ſaith the Lord.

o Reade Prou. 1.24. Iſa 65.2. chap. 7.13. and 25.3. and 26.5. and 29.19. and chap. 35.14. and 44.4. and 2. chro. 36.15.

p That is, the Altars, which were made to offer ſacrifice vpon to their idoles.

q Reade Chap. 7.31. 2. kings 21.4,6.

r Reade 2. Kin. 16.3.

s Reade Chap. 30,16.

* Deut. 30,3.

* Chap. 30 22.

t One conſent and one religion, as Ezek. 11,19. and 36.27.

u Reade Chap. 31,32,33.

x This is the declaration of that which was ſpoken, verſ. 8.

CHAP. XXXIII.

1 *The Prophet is moniſhed of the Lord to pray for the deliuerance of the people, which the Lord promiſed.* 8 *God forgiueth ſinnes for his owne glory.* 15 *Of the birth of Chriſt.* 20 *The kingdome of Chriſt in the Church ſhall neuer be ended.*

MOreouer, the word of the Lord came vnto Ieremiah the ſecond time (while hee was yet ſhut vp in the [a] court of the priſon) ſaying,

2 Thus ſaith the Lord, the maker [b] thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his Name.

3 Call vnto me, and I will anſwere thee, and ſhewe thee great and mightie things, which thou knoweſt not.

4 For thus ſaith the Lord God of Iſrael, concerning the houſes of this citie, and concerning the houſes of the Kings of Iudah, which are deſtroyed by the [c] mounts, and by the ſword.

5 They come to [d] fight with the Caldeans, but it is to fill themſelues with the dead bodies of men, whome I haue ſlaine in mine anger and in my wrath: for I haue hidde my [e] face from this citie, because of all their wickednesſe.

6 Behold, [f] I will giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

7 And I will cauſe the captiuitie of Iudah and the captiuitie of Iſrael to returne, and will builde them as at the firſt.

8 And I will [g] clenſe them from all their iniquitie, whereby they haue ſinned againſt me: yea, I will pardon all their iniquities, whereby they haue ſinned againſt mee, and whereby they haue rebelled againſt me.

9 And it ſhall be to me a name, a [h] ioy, a praiſe, and an honour before all the nations of the earth, which ſhall heare all the good that I doe vnto them: and they ſhall feare and tremble for all the goodnes, and for all the wealth, that I ſhewe vnto this citie.

10 Thus ſayth the Lorde, Againe there ſhall be heard in this place (which ye ſay ſhall be deſolate, without man, and without beaſt, euen in the cities of Iudah, and in the ſtreets of Ieruſalem, that are deſolate without man, and without inhabitant, and without beaſt)

11 The voice of ioy and the voice of gladnes, the voice of the bridegroome, and the voice of the bride, the voice of them that ſhall ſay, [i] Praiſe the Lord of hoſtes, becauſe the Lorde is good: for his mercy endureth for euer, and of them that offer the ſacrifice of praiſe in the houſe of the Lorde, for I will cauſe to returne the captiuitie of the land, as at the firſt, ſayth the Lord.

a Which was in the Kings houſe at Ieruſalem, as chap. 32.1,2.

b To wit, of Ieruſalem, who as he made it, ſo will he preſerue it, reade Iſa 37. 26.

c Reade Chap. 32.24.

d The Iewes thinke to ouercome the Caldeans, but they ſeeke their owne deſtruction.

e He ſheweth that Gods fauor is cauſe of all proſperitie, as his anger is of all aduerſitie.

f In the midſt of his threatnings God remembreth his, and comforteth them.

g Declaring that there is no deliuerance nor ioy, but whereas we feele remiſſion of ſinnes.

h Whereby he ſheweth that the Church wherein is remiſſion of ſinnes, is Gods honour and glorie, ſo that whoſoeuer is enemie to it, laboureth to diſhonour God.

i Which was a ſong appointed for the Leuites to praiſe God by, 1. Chron. 16.8. pſal. 105.1. Iſa. 12.4. pſal. 106.1. and pſal. 107.1. and pſal. 118.1. and pſal. 136.1.

12 Thus

12 Thus sayth the Lord of hosts, Againe, in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flockes.

k Meaning, that all the countrey of Judah shall be inhabited againe.

13 In the cities of the [k] mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, and about Jerusalem, and in the cities of Judah shal the sheepe passe againe, vnder the hand of him that telleth them, sayth the Lord.

14 Beholde, the dayes come, sayeth the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Judah.

15 In those dayes and at that time, will I cause [l] the branch of righteousnes to grow vp vnto Dauid, and he shall execute iudgement, and righteousnesse in the land.

l That is, I will send the Messiah, which shall come of the house of Dauid, of whom this prophecie is meant, as testifie all the Iewes, and that which is written, Chap. 23.5.

16 In those dayes shall Judah bee saued, and Jerusalem shall dwell safely, and he that shall call [m] her, is the Lord our [n] righteousnes.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnesse, sanctification, and redemption, 1. Cor. 1.30.

17 For thus sayth the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before mee to offer [o] burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

o This is chiefly meant of the spirituall sacrifice of thanksgiuing, which is left to ỹ Church in the time of Christ, who was the euerlasting Priest and the euerlasting sacrifice figured by the sacrifices of the Law.

19 ¶ And the word of the Lord came vnto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the [p] day, and my couenant of the night, that there should not be day, & night in their season,

p Reade Chap. 31.35.

21 Then may my couenant bee broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what [q] this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off? thus they haue despised my people, that they should bee no more a nation before them.

q Meaning, the Caldeans and other infidels which thought God had vtterly cast off Judah and Israel or Beniamin, because he did correct them for a time for their punishment.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then wil I cast away the seede of Jaakob and Dauid my seruant, and not take of his seede to bee rulers ouer the seede of Abraham, Izhak, and Jaakob: for I wil cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth the citie, and the King Zedekiah shall be giuen into the hands of the King of Babylon. 11 Hee rebuketh their cruelties toward their seruants.

The word which came vnto Jeremiah from the Lord (when [a] Nabuchad-rezzar King of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all the people fought against Jerusalem, and against all the cities thereof) saying,

a Who commonly of Jeremiah was called Nebuchad-rezzar, and of others, Nebuchad-nezzar.

2 Thus saith the Lord God of Israel, Go, and speak to Zedekiah King of Judah, and tell him, Thus saith the Lord, Beholde, * I will giue this citie into the hand of the king of Babel, and he shall burne it with fire.

* 2. Chro. 36.19. chap. 29.16, 17. and 32.3.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall behold the face of the King of Babel, and hee shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah, King of Judah: thus saieth the Lord of thee, Thou shalt not die by the sword,

5 But thou shalt die in [b] peace: and according to the burning for thy fathers the former Kings which were before thee, so they shall burne odours for thee, and they shall lament thee, saying, Oh [c] lord: for I haue pronounced the word saith the Lord.

b Not of any violent death.

c The Iewes shall lament for thee their lord and King.

6 Then Jeremiah the Prophet spake all these wordes vnto Zedekiah King of Judah in Jerusalem.

7 (When the King of Babels host fought against Jerusalem, and against all the cities of Judah, that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Judah)

8 This is the word that came vnto Jeremiah from the Lord, after that the King Zedekiah had made a couenant with all the people, which were at Jerusalem, [d] to proclaime libertie vnto them,

d When the enemie was at hand, and they saw themselues in danger, they would seeme holy, and so began some kinde of reformation: but soone after they altered their hypocrisie.

9 That euery man should let his [e] seruant goe free, and euery man his handmaide, which was an Ebrue or an Ebruelle, and that none should serue himselfe of them, to wit, of a Iew his brother.

e According to the Law, Exod. 21.2. Deut. 15, 12.

10 Now when all the princes, and all the people which had agreed to ỹ couenant, heard that euery one should let his seruant goe free, and euery one his handmaide, and that none should serue themselues of them any more, they obeyed and let them goe,

11 But afterward they † repented & caused the seruants and the handmaides, whom they had let go free, to returne, and helde them in subiection as seruants and handmaides.

† Ebr. returned.

12 Therefore the word of the Lord

came vnto Jeremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ‖ seruants, saying,

‖ Or, bondage

14 *At the terme of seuen yeres let ye goe, euery man his brother an Hebrew which hath bene sold vnto thee: and when hee hath serued thee sixe yeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

* Deut. 15.1, 12.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, euery man to his neighbour, and yee had made a couenant before me in [f] the house, whereupon my Name is called.

f Meaning, in the Temple, to declare that it was a most solemne and strait couenant, made in the Name of the Lord.

16 But ye repented, & polluted my Name: for ye haue caused euery man his seruant, and euery man his handmaid, whom yee had set at libertie at their pleasure, to returne, and holde them in subiection to be vnto you as seruants and as handmaides.

17 Therefore thus saith the Lord, Ye haue not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: beholde, I proclaime a libertie for you, saith the Lord, to [g] the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

g That is, I giue the sword libertie to destroy you.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they haue made before me, when they [h] cut the calfe in twaine, and passed betweene the parts thereof:

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the transgressour of the same couenant should be so diuided in pieces, reade Gen. 15. 10.

19 The princes of Iudah, and the princes of Jerusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the parts of the calfe,

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shalbe for meate vnto the foules of the heauen, and to the beastes of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hande of them that seeke their life, and into the hand of the King of Babels hoste, which [i] are gone vp from you.

i To fight against the Egyptians, as Chap. 37.11.

22 Beholde, I will commaund, saith the Lord, & cause them to returne to this citie, and they shal fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

a For the disposition and order of these prophecies, reade Chap. 37.1.

THe worde which came vnto Jeremiah from the Lord, in the dayes [a] of Iehoiakim, ỹ sonne of Josiah, King of Iudah, saying,

2 Goe vnto the house of the [b] Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

b They came of Iobab Moses father in law, who was no Israelite, but after ioyned with them in the seruice of God.

3 Then tooke I Jaazaniah, the sonne of Jeremiah the sonne of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites,

4 And I brought them into the House of the Lorde, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue ỹ chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.

c That is, a Prophet.

‖ Or, doore.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cups, and [d] said vnto them, Drinke wine.

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he alleadeth to another end, that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

6 But they said, We will drinke no wine: for [e] Jonadab the sonne of Rechab our father commanded vs, saying, [f] Yee shall drinke no wine, neither you nor your sonnes for euer.

e Whom Iehu the King of Israel fauoured for his zeale, 2. Kin. 10.15.

f Teaching thē hereby to flee all occasion of intemperance, ambition, and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

7 Neither shal ye build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes ye shal dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Jonadab the sonne of Rechab our father, in all that hee hath charged vs, and wee drinke no wine all our dayes, neither we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue wee vineyard, nor field, nor seede,

10 But wee haue remained in tents, and haue obeyed, and done according to ‖ all that Jonadab our father commanded vs.

g Which was now for ỹ space of three hundreth yeeres from Iehu to Iehoiakim.

11 But when Nebuchad-nezzar King of Babel came vp into the land, we said, Come, and let vs goe to Jerusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we [h] dwell at Jerusalem.

h Which declareth that they were not so bound to their vow, that it could not be broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Jerusalem for feare of ỹ warres.

12 Then came the word of the Lord vnto Jeremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Jerusalem, Will [i] yee not receiue doctrine to obey my wordes, saith the Lord?

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father.

14 The commandement of Jonadab the sonne of Rechab that he commanded his sons, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, [k] rising early, and speaking, but ye would not obey me.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, & sending them, saying, * Returne now euery man from his euil way, and amend your workes, and goe not after other gods to serue them, and ye shall

* Chap. 18.11. and 25.5.

dwell

dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not encline your eare, nor obey me.

16 Surely the sonnes of Jonadab the sonne of Rechab, haue kept the commaundement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue [l] spoken vnto them, but they would not heare, & I haue called vnto them, but they would not answere.

l That is by his Prophets and ministers: which sheweth that it is as much as though he should speake to vs himselfe, when hee sendeth his ministers to speake in his name.

18 And Jeremiah said to the house of the Rechabites, Thus saith the Lord of hostes the God of Israel, Because yee haue obeyed the commaundement of Jonadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the sonne of Rechab shall [m] not want a man, to stand before me for euer.

m His posteritie shall continue and be in my fauour for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah inditeth, the booke of the curses against Iudah and Israel. 9 He is sent with the booke vnto the people, and readeth it before them all. 14 He is called before the rulers and readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lord.

a Read Chap. 25.1.

AND in the fourth [a] yeere of Jehoiakim the sonne of Josiah King of Iudah, came this word vnto Jeremiah from the Lord, saying,

2 Take the roule or booke, and write therein all the wordes that I haue spoken to thee against Israel, and against Iudah, and against all the Nations, from the day that I spake vnto thee, euen [b] from the dayes of Josiah vnto this day.

b Which were twentie & three yere, as Cha. 25. 3. counting from the thirteenth yeere of Iosiahs reigne.

3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinnes.

c As he did indite.

4 Then Jeremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Jeremiah all the words of the Lord, which he had spoken vnto him, vpon a roule or Booke.

d Meaning, in prison, through the malice of the Priests.

5 And Jeremiah commaunded Baruch, saying, I am [d] shut vp, and cannot goe into the House of the Lord.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre, or any great plague or

6 Therefore goe thou, and read the roule, wherein thou hast written at my mouth the words of the Lord, in the audience of the people in the Lords House vpon the [e] fasting day: also thou shalt reade them in the hearing of all Judah, that come out of their cities.

7 It may be that they will [f] pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath, that the Lord hath declared against this people.

f He sheweth that fasting without prayer and repentance auaileth nothing, but is meere hypocrisie.

8 So Baruch the sonne of Neriah did according vnto all, that Jeremiah the Prophet commaunded him, reading in the booke the words of the Lord in the Lords House.

9 ¶ And in the fift [g] yeere of Jehoiakim the sonne of Josiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Iudah vnto Jerusalem.

g The fast was then proclaimed, & Baruch read this roule, which was a little before that Jerusalem was first taken, and then Jehoiakim and Daniel, and his companions were led away captiues.

10 Then read Baruch in the booke the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary, in the hier court at the entrie of the [h] new gate of the Lords house, in the hearing of all the people.

h Which is the East gate of the Temple.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the princes sate there, euen Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that hee had heard when Baruch read in the Booke in the audience of the people.

14 Therefore all the princes sent Jehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were [i] afraid both one and other, and said vnto Baruch, Wee will certifie the King of all these words.

i The godlie were afraide, seeing God so offended, and the wicked were affrighted for the horror of the punishment.

17 And they examined Baruch, saying, Tell vs now, how diddest thou write all these words at his mouth?

18 Then Baruch answered them, Hee pronounced all these wordes vnto mee with his mouth, and I wrote them with inke in the booke.

19 Then said the princes vnto Baruch, Goe, [k] hide thee, thou and Jeremiah, and let no man know where ye be.

k They ỹ were godly among the princes, gaue this counsell, by whose meanes it is like that Jeremiah was deliuered: for they knew the rage of the King and of the wicked to be such, that they could not escape without danger of their liues.

20 ¶ And they went in to the King to the

court, but they laid vp the roule in the chamber of Elishama the Chancellour, and tolde the King all the wordes, that he might heare.

21 So the King sent Jehudi to fet the roule, & he tooke it out of Elishama the Chancellours chamber, and Jehudi read it in the audience of the King, and in the audience of all the princes, which stood beside the King.

22 Now the King sate in ỵ winter house, in the [l] ninth moneth, and there was a fire burning before him.

l Which conteined part of November & part of December.

23 And when Jehudi had read three, or foure sides, he cut it with the penknife and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent [m] their garments, neither the King, nor any of his seruants, that heard all these words.

m Shewing, that the wicked in stead of repenting when they heare Gods iudgements, grow vnto further malice against him and his word.

25 Neuertheless, Elnathan, and Delaiah, & Gemariah had besought the King, that hee would not burne the roule: but hee would not heare them.

26 But the King commaunded Jerahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Jeremiah the Prophet, but the Lord [n] hid them.

n Thus we see the continuall care, that God hath euer ouer his to preserue them from the rage of the wicked.

27 ¶ Then the word of the Lord came to Jeremiah (after that the King had burnt the roule & the words which Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee againe [o] another roule and write in it all the former wordes that were in the first roule which Jehoiakim the King of Judah hath burnt,

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 32.

29 And thou shalt say to Jehoiakim King of Judah, Thus sayth the Lord, Thou hast burnt this roule, saying, [p] Why hast thou written therein, saying, That the king of Babel shall certainely come and destroy this land, and shall take thence both man and beast?

p These are Jehoiakims words.

30 Therefore thus saith the Lord of Jehoiakim king of Judah, Hee shall haue [q] none to sit vpon the throne of Dauid, and his [r] dead body shall bee cast out in the day to the heate, and in the night to the frost.

q Though Jehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

r Reade Chap. 22.19.

31 And I will visit him and his seede, and his seruants for their iniquitie, & I will bring vpon them, and vpon the inhabitants of Jerusalem, and vpon the men of Judah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Jeremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Jeremiah all the wordes of the booke which Jehoiakim King of Judah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeedeth Ieconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah, going into the land of Beniamin, is taken. 15 He is beaten, & put in prison.

AND *King Zedekiah the sonne of Iosiah reigned for [a] Coniah the sonne of Jehoiakim, whom Nebuchad-rezzar King of Babel [b] made King in the land of Judah.

* 2.King.24.17. 2.chro.36.10. chap.52.1.

a Who was called Jehoiachin, or Iechoniah.

b And called him Zedekiah, whereas before his name was Mattaniah, 2. King.24.17.

2 But neither he, nor his seruants, nor the people of the land would obey the words of the Lord, which hee spake by the † ministerie of the Prophet Jeremiah.

† Ebr.hand.

3 And Zedekiah the King [c] sent Jehucal the sonne of Shelemiah, and Zephaniah the sonne of Maasciah the Priest to the Prophet Jeremiah, saying, Pray now vnto the Lord our God for vs.

c Because he was afraid of the Caldeans that came against him.

4 (Now Jeremiah [d] went in & out among ỵ people: for they had not put him into ỵ prison.

d That is, was out of prison and at libertie.

5 Then Pharaohs host was [e] come out of Egypt: and when the Caldeans that besieged Jerusalem, heard tidings of them, they † departed from Jerusalem)

e To helpe the Iewes.

† Ebr. went vp.

6 Then came the word of the Lord vnto the Prophet Jeremiah, saying,

7 Thus sayeth the Lord God of Israel, Thus shall ye say to the King of Judah, that sent you vnto me to inquire of mee, Behold, Pharaohs hoste, which is come forth to helpe you, shal return to Egypt into their own land.

8 And ỵ Caldeans shal come again, & fight against this citie, & take it & burne it with fire.

9 Thus sayth the Lord, ‖ Deceiue not your selues, saying, The Caldeans shal surely depart from vs: for they shall not depart.

‖ Or, lift not vp your minds.

10 For though yee had smitten the whole hoste of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Jerusalem, because of Pharaohs armie,

12 Then Jeremiah went out of Jerusalem to goe into the [f] land of Beniamin, separating himselfe thence from among the people.

f As some thinke to goe to Anathoth his owne towne.

13 And when he was in the [g] gate of Beniamin, there was a chiefe officer whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Jeremiah the Prophet, saying, Thou † fleest to the Caldeans.

g By the which men went into the countrey of Beniamin.

† Ebr.fallest.

14 Then said Jeremiah, That is false, I flee not to the Caldeans: but hee would not heare him: so Iriiah tooke Jeremiah, and brought him to the princes.

15 Wherefore, the princes were angry with Jeremiah, and smote him, and layd him in prison in the house of Jehonathan ỵ scribe: for they had made that the [h] prison.

h Because it was a vile and strait prison.

16 When Jeremiah was entred into the dunge-

dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the King sent, and tooke him out, and the King asked him secretly in his house, and sayd, Is there any worde from the Lord? And Jeremiah said, Yea: for said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreouer, Jeremiah sayd vnto King Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

*Chap.28.4. 19 *Where are now your prophets, which prophecied vnto you, saying, The King of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lorde the King: let my prayer † be accepted before thee, that thou cause me not to returne to the house of Jehonathan the scribe, lest I die there.

† Ebr. fall.

21 Then Zedekiah the King commanded, that they should put Jeremiah in the court of the prison, and that they should giue him dayly a piece of bread out of the bakers streete vntill all the [i] bread in the citie were eaten vp. Thus Jeremiah remained in the court of the prison.

i That is, so long as there was any bread in the city: thus God prouideth for his, that he will cause their enemies to preserue them to that end wherevnto he hath appointed them.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech the King commandeth Ieremiah to bee brought forth of the dungeon. 17 Ieremiah sheweth the King how hee might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Jucal the sonne of Shelemiah, & Pashhur the sonne of [a] Malchiah, heard the words that Jeremiah had spoken vnto all the people, saying,

a For Zedekiah had sent these to Jeremiah to inquire at the Lord for the state of the countrey now when Nebuchad-nezzar came, as Chap. 21.1.

2 Thus sayth the Lord, Hee that remaineth in this citie, shall die by the sword, by the famine and by the pestilence: but hee that goeth foorth to the Caldeans, shall liue: for he shall haue his life for [b] a pray, and shall liue.

b Reade Chap. 21.9. and 45.5.

3 Thus sayth the Lord, This citie shall surely bee giuen into the hand of the King of Babels armie, which shall take it.

‖ Or, discourageth.

4 Therefore the Princes sayd vnto the King, We beseech you, let this man be put to death: for thus he ‖ weakeneth the hands of the men of warre [c] that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

c Thus we see how the wicked when they can not abide to heare the trueth of Gods worde, seeke to put the ministers to death as transgressours of policies.

5 Then Zedekiah the King sayd, Behold, hee is in your handes, for the King can denie [d] you nothing.

d Wherein hee grieuously offendeth in that that not onely hee would not heare the trueth spoken by the Prophet, but also gaue him to the lustes of the wicked to be cruelly intreated.

6 Then tooke they Jeremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Jeremiah with cords: and in the dungeon there was no water but myre: so Jeremiah stucke fast in the myre.

7 Now when Ebed-melech the † blacke Moore, one of the Eunuches which was in the kings house, heard that they had put Jeremiah in the dungeon, (then the King sate in the [e] gate of Beniamin)

† Ebr. Cushite, or Ethiopian.

e To heare matters and giue sentence.

8 And Ebed-melech went out of the kings house, and spake to the King, saying,

9 My lord the King, [f] these men haue done euill in all that they haue done to Jeremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

f Hereby is declared that the Prophet found more fauour at this strangers hands, then he did by al them of his countrey, which was to their great condemnation.

10 Then the King commanded Ebed-melech the blacke Moore, saying, Take from hence thirty men † with thee, and take Jeremiah the Prophet out of the dungeon before he die.

† Ebr. vnder thine hand.

11 So Ebed-melech tooke the men with him and went to the house of the King vnder the treasurie, and tooke there olde rotten rags, and old worne cloutes, and let them downe by coards into the dungeon to Jeremiah,

12 And Ebed-melech the blacke Moore said vnto Jeremiah, Put now these olde rotten ragges and worne, vnder thine arme holes, betweene the coards. And Jeremiah did so.

13 So they drew vp Jeremiah with coards and tooke him vp out of the dungeon, and Jeremiah remained in [g] the court of the prison.

g Where the King had set him before to be at more libertie, as Chap. 37.21.

14 ¶ Then Zedekiah the King sent & tooke Jeremiah the Prophet vnto him, into the third entry that is in the House of the Lord, and the King said vnto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah sayd to Zedekiah, If I declare it vnto thee, wilt thou not slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the King sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then saide Jeremiah vnto Zedekiah. Thus saith the Lord God of hostes, the God of Israel, If thou wilt go forth vnto the King of Babels [h] princes, then thy soule shall liue, and this citie shal not be burnt vp with fire, and thou shalt liue, and thine house.

h And yeelde thy selfe vnto them.

18 But if thou wilt not go forth to the king of Babels princes, then shall this citie bee giuen into the hand of the Caldeans, and they shal burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the King said vnto Jeremiah, I am careful for the Iewes that are fled vnto the Caldeans, lest they deliuer mee into their hands, and they [i] mocke me.

i Which declareth that he more feares the reproch of men, then the threatnings of God.

20 But Jeremiah sayd, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to go forth, this is the word that the Lord hath shewed me.

22 And beholde, all the women that are [k] left in the King of Judahs house, shalbe brought forth to the King of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the myre, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the King of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then sayd Zedekiah vnto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast sayd vnto the King, hide it not from vs, and we will not slay thee: also what the King sayd vnto thee,

26 Then shalt thou say vnto them, I humbly [l] besought the King that hee would not cause me to returne to Jehonathans house, to die there.

27 Then came all the princes vnto Jeremiah and asked him. And he tolde them according to all these words that the King had commaunded: so they left off speaking with him, for the matter was not perceiued.

28 So Jeremiah abode still in the court of the prison, vntill the day that Jerusalem was taken: and hee was there, when Jerusalem was taken.

k When Jeconiah and his mother with others were carried away, these women of the kings house were left: which shalbe taken, sayth the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the myre.

l Herein appeareth the infirmitie of the Prophet, who did dissemble to saue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sons are slaine. 7 His eyes are thrust out. 11 Ieremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah king of Judah in the tenth moneth, came Nebuchadnezzar king of Babel and all his hoste against Jerusalem, and they besieged it.

* 2. King. 25. 1. chap. 52. 4.

2 And in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth day of the moneth, the citie was broken [a] vp.

a The gates and walles were broken downe.

3 And all the princes of the king of Babel came in, and sate in the middle gate, euen Nergal, Sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal, Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the King of Judah saw them, and all the men of warre, then they fled, and went out of the city by night, through the kings garden, and by the [b] gate betweene the two walles, and hee went toward the wildernesse.

b Which was a posterne doore, leade 2. King. 25. 4.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto [c] Riblah in the land of Hamath, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Judah.

7 Moreouer he put out Zedekiahs eyes, & bound him in chaines, to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the walles of Jerusalem.

9 Then Nebuzar-adan the ‖ chiefe steward caried away captiue into Babel the remnant of the people that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

‖ Or, captaine of the gard.

10 But Nebuzar-adan the chiefe steward left the [d] poore that had nothing in the land of Judah, and gaue them vineyardes and fieldes at the same time.

d For the rich and the mighty which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handled.

11 Now Nebuchad-nezzar King of Babel gaue charge concerning Jeremiah † vnto Nebuzar-adan the chiefe steward, saying,

† Ebr. by the hand of.

12 Take him, and † looke well to him, and doe him no harme, but doe vnto him [e] euen as he shall say vnto thee.

† Ebr. set thine eyes vpon him.

e Thus God preserued his Prophet by his meanes, whome he made the scourge to punish the king, and them that were his enemies.

13 So Nebuzar-adan the chiefe steward sent, and Nebushazban, Rabsaris, and Neregal, Sharezer, Rab-mag, and all the King of Babels princes:

14 Euen they sent, and tooke Jeremiah out of the court of the prison, and committed him vnto [f] Gedaliah the sonne of Ahikam the sonne of Shaphan, that hee should carie him home: so he dwelt among the people.

f Whom the King of Babel had now appointed gouernour ouer the rest of the Jewes, that he left behinde.

15 Now the word of the Lord came vnto Jeremiah, while he was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke Moze, saying, Thus saith the Lord of hostes the God of Israel, Behold, I wil bring my words vpon this citie for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I wil deliuer thee in that day, saith the Lord, and thou shalt not be giuen into the hand of the men whom thou feareſt.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a pray vnto thee, because thou shalt put thy trust in me, saith the Lord.

g Thus God recompensed his zeale and fauour, which he bare to his Prophet in his troubles.

CHAP.

CHAP. XL.

4 Ieremiah hath licence to goe whither he will. 6 Hee dwelleth with the people that remaine with Gedaliah.

THe word which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 [a] And the chiefe steward tooke Ieremiah, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because yee haue [b] sinned against ỹ Lord, & haue not obeied his voyce, therfore this thing is come vpō you.

4 And now behold, I loose thee this day from the chaines which were on thine hands, if it please thee to come with me into Babel, come and I will looke well vnto thee: but if it please thee not to come with me into Babel, † tary still: behold, all the land is ‖ before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therfore he said, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the King of Babel hath made gouernour ouer al the cities of Iudah, and dwell with him among the people, or goe whersoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitailes and a reward, and let him goe,

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to [c] Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the hoste, [d] which were in the fields, euen they and their men heard, that the King of Babel had made Gedaliah the son of Ahikam gouernour in the land, and that hee had committed vnto him, men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen [e] Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babel, and it shall be well with you.

10 As for me, Behold, I wil dwel at Mizpah, to ‖ serue the Caldeans, which will come vnto vs: but you, gather you wine, and sommer fruits, and oile, and put them in your vessels, & dwel in your cities, that ye haue ‖ taken.

11 Likewise when all the Iewes that were in [f] Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard ỹ the King of Babel had left a remnant of Iudah, and that he had set ouer them Gedaliah the son of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, & gathered wine and summer fruits, very much.

13 Moreouer Iohanan the sonne of Kareah, and al the captaines of the host that were in the fields, came to Gedaliah to Mizpah,

14 And sayd vnto him, Knowest thou not that [g] Baalis the king of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the sonne of Nethaniah, & no man shal know it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt [h] not doe this thing: for thou speakest falsly of Ishmael.

[a] From this second verse vnto Chap.42.7 it seemeth to be as a parenthesis, & separated matter: and there this storie beginneth againe, and this vision is declared what it was.

[b] God moueth this infidell to speake this, to declare the great blindnesse and obstinacie of the Iewes, which could not feele that which this heathen man confessed.

† Ebr. cease.

‖ Or, at thy commandement.

[c] Which was a citie of Iudah.

[d] Which were scattered abroad for feare of the Caldeans.

[e] Who was of the Kings bloud and after slewe him, Chap.41.2.

2.King.25.24.

‖ Or, to receiue them, or to intreate them for you.

[f] Which were fled also for feare of the Caldeans.

[g] For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

[h] Thus the godly, which thinke no harme to others, are soone deceiued, and heare lacke such as conspire their destruction.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 21 Iohanan followeth after Ishmael.

BVt in the [a] seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royal, and the princes of the [b] King, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sworde, and slew him, whom the King of Babel had made gouernour ouer the land.

3 Ishmael also slew al the Iewes ỹ were with Gedaliah at Mizpah, & all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beards shauen, and their clothes rent and cut, with [d] offerings, and incense in their handes to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meet thē weeping as he went: and when he met them, hee saide vnto

[a] The citie was destroyed in the fourth moneth: & in the seuenth moneth, which contained part of September and part of October, was the gouernour Gedaliah slaine.

[b] Meaning, Zedekiah.

[c] They did eate together as familiar friends.

[d] For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but bewailing of the burning thereof in the way, they shewed these signes of sorow.

vnto them, Come [c] to Gedaliah the sonne of Ahikam.

7 And when they came into the midde of the citie, Ishmael the sonne of Nethaniah slew them, and cast them into the mids of the pit, he and the men that were with him.

8 But ten men were found among them, that said vnto Ishmael, Slay vs not: for wee haue treasures in the field, of wheate, and of barley, and of oyle, and of hony: so hee stayed, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slain because of Gedaliah) is it, which Asa the king had [f] made because of Basha King of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, euen the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried thē away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the [g] captaines of the hoste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, and went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, saw Iohanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned and came againe, & went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the [h] Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the host that were with him all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that hee had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuches, whom hee had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the son of Ahikam, whom the king of Babel made gouernor in the land.

CHAP. XLII.

1 *The captaines aske counsel of Ieremiah what they ought to doe.* 7 *He admonisheth the remnant of the people not to goe into Egypt.*

THen all the captaines of the host, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremiah the Prophet, † Heare our prayer, we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, but a fewe of many, as thine eyes doe behold)

3 That the Lord thy God may shewe vs the way wherein we may walke, and the thing that we may [a] doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: behold, I wil pray vnto the Lorde your God according to your wordes, and whatsoeuer thing the Lord shall answere you, I wil declare it vnto you: I wil keepe nothing backe from you.

5 Then they said to Ieremiah, [b] The Lord be a witnes of trueth, and faith betweene vs, if we doe not, euen according to all things for the which the Lord thy God shal send thee to vs.

6 Whether it be good or euill, we will obey the voice of the Lord God, to whome wee send thee, that it may be wel with vs, when we obey the voyce of the Lord our God.

7 ¶ [c] And so after ten dayes came the worde of the Lord vnto Ieremiah.

8 Then called hee Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And saide vnto them, Thus saith the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If ye will dwell in this lande, then I will build you, and not destroy you, and I will plant you, and not root you out: for I [d] repent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you [e] from his hand,

12 And I will graunt you mercie that hee may haue compassion vpon you, and hee shall cause you to ‖ dwell in your owne land.

13 But if ye say, We wil not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will go into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah, thus saith the Lord of

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[c] For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slewe them when they seemed to fauour Gedaliah.

[f] Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1. King. 15.22.

[g] Which had beene captaines vnder Zedekiah.

[h] For Baalis the King of the Ammonites was the cause of this murther.

[i] Which place Dauid of olde had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19.38.

† Ebr. Let our prayer fall before thee, as Chap. 36.7.

[a] This declareth the nature of hypocrites, which would know of Gods word what they should doe, but wil not follow it, but inasmuch as it agreeth with that thing which they haue purposed to doe.

[b] There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their fleshlihood, be it without all reuerence, & make it a meanes for them to deceiue the simple and the godly.

[c] Here is declared the diuision and the occasion thereof, whereof mention was made, Chap. 40.1.

[d] Read Chap. 18.8.

[e] Because all Kings hearts & wayes are in his hands, hee can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, Prouerb. 21.1.

‖ Or, returne.

of hostes the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there)

16 Then the sword that ye feared, [f] shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwel there, shal die by the sword, by the famine and by the pestilence, and none of them shal remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hostes the God of Israel, As mine anger and my wrath hath bene powred foorth vpon the inhabitants of Ierusalem: so shall my wrath bee powred foorth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a [g] curse and a reproch, and yee shall see this place no more.

19 O ye remnant of Iudah, the Lord hath saide concerning you, Goe not into Egypt: knowe certainely that I haue admonished you this day.

20 Surely ye [h] dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, knowe certainely that ye shall die by the sword, by the famine, and by the pestilence, [i] in the place whither ye desire to goe and dwell.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the mind of Ieremiah. 8 Ieremiah prophecieth the destruction of Egypt.

NOw when Ieremiah had made an end of speaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, euen all these words,

2 Then spake [a] Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the [b] proude men, saying vnto Ieremiah, [c] Thou speakest falsely: the Lord our God hath [d] not sent thee to say, Go not into Egypt to dwell there,

3 But Baruch the sonne of Neriah [e] prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, & all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the host tooke all the remnant of Iudah, that were returned from all [f] nations, whither they had beene driuen, to dwell in the land of Iudah:

6 Euen men and women, and children, and the Kings daughters, and euery person, that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremiah [g] the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to [h] Tahpanhes.

8 ¶ Then came the worde of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and [i] hide them in the clay in the bricke kill, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the King of Babel [k] my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pauillion ouer them.

11 And when he shall come, he shall smite the land of Egypt: [l] such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and carie them away captiues, and he shal aray himselfe with the land of Egypt, as a [m] shepheard putteth on his garment, and shall depart from thence in peace.

13 Hee shall breake also the images of ‖ Beth-shemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

CHAP. XLIIII.

He reprooueth the people for their idolatry. 15 They that set light by the threatning of the Lord, are chastened. 26 The destruction of Egypt and of the Iewes therein, is prophecied.

THe word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at [a] Tahpanhes, & at Noph, and in the country of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Ye haue seen all the euil that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednes which they haue committed, to prouoke mee to anger in that

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them, and the Egyptians, Chap. 46.25.

g Reade Chap. 26.6. and 44.12 shewing that this should come vpon them for their infidelitie & stubburnes.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

i To wit, in Egypt.

a Who was also called Iezaniah, Chap. 42.1.

b This declareth that pride is the cause of rebellion and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they braste forth into open rage: for they can abide nothing but flatteries, reade Isai. 30.10.

d He sheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and imbrace his word, if they were assured that his messengers spake the truth: though indeed they be most farre from all obedience.

e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander and speake wickedly of all them that support or fauour the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke kilnes for his buildings.

k Reade Chap. 25.9.

l Euery one shal be slaine by that meanes that God hath appointed, Chap. 15.2.

m Meaning, most easily, and suddenly shall he cary the Egyptians away.

‖ Or, the house of the Sunne.

a These were all famous & strong cities in Egypt, where the Iewes that were fled, dwelt for their safetie: but the Prophet declareth that there is no hold so strong, that can preserue them from Gods vengeance.

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that they went to burne incense, and to serue other gods, whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising early and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth and was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate, and waste, as appeareth this day.

7 Therefore now thus saith the Lord of hosts the God of Israel, Wherefore commit ye this great euil against your selues, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your handes, burning incense vnto other gods in the lande of Egypt whither ye be gone to dwell: that ye might bring destruction vnto your selues, & that ye might be a curse and a reproch among all nations of the earth.

9 Haue yee forgotten the wickednesse of your fathers, and the wickednes of the [d] kings of Iudah and the wickednesse of their wiues, and your owne wickednesse and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not ‖ humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hosts the God of Israel, Behold, I wil set my face against you * to euill and to destroy all Iudah,

12 And I wil take the remnant of Iudah, that [e] haue set their faces to goe into the lande of Egypt there to dwell, and they shall all bee consumed and fall in the lande of Egypt: they shall euen be consumed by the sword and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shal be a detestation and an astonishment, and a [f] curse and a reproch.

13 For I will visite them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famin, & by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the lande of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they † haue a desire to returne to dwell there: for none shall returne, but s such as shal escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods, and all the women that stood by, a great multitude, euen al the prople that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord wee will [h] not heare it of thee,

17 But we will do whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto the [i] Queene of heauen, & to powre out drinke offerings vnto her, as wee haue done, both we and our fathers, our Kings and our princes in the cities of Iudah, & in the streetes of Ierusalem: for then † had we [k] plentie of vitailes and were well and ‖ felt none euil.

18 But since wee left off to burne incense to the Queene of heauen, and to powre out drinke offrings vnto her, we haue had ‖ scarcenesse of all things, and haue beene consumed by the sword and by the famine.

19 And when wee burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes ‖ to make her glad, and powre out drinke offrings vnto her without [l] our husbands?

20 Then said Ieremiah vnto all the people, to the men, & to the women, and to al the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, and in the streets of Ierusalem, both you, and your fathers, your Kings, and your princes, and the people of the lande, and † hath hee not considered it?

22 So that the Lord could no longer forbeare, because of the wickednesse of your inuentions, and because of the abominations which ye haue committed: therefore is your land desolate and an astonishment, and a curse and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense, and because yee haue sinned against the Lord, and haue not obeyed the voice of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer Ieremiah said vnto all the people and to all the women, Heare the worde of the Lord, all Iudah that are in the lande of Egypt,

25 ¶ Thus speaketh the Lord of hosts, the God of Israel, saying, Ye & your wiues haue both spoken with your mouthes, and fulfilled with your [m] hand, saying, We will performe our vowes ý we haue vowed to burne incense to the Queen of heauen, & to powre out drinke offrings to her: ye will performe your vowes and doe the things that ye haue vowed.

26 There-

b Reade Chap. 7.25. and 25.3. and 26.5. & 29. 19. and 32.33.

c He setteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.

d He sheweth that we ought to keepe in memorie Gods plagues from the beginning, that considering them, we might liue in his feare, & knowe, if he haue not spared our fathers, yea, kings, princes, and rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

‖ Or, beaten downe.

* Amos 9.4.

e Which haue fully set their mindes and are gone thither on purpose. Whereby he excepteth the innocents as Ieremiah & Baruch that were forced: therefore the Lord sheweth that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 26.6. and 42. 18.

† Ebr. lift vp their soules.

g Meaning, but a fewe.

h This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantasies: for Satan euer soliciteth such and doth not leaue them till he haue brought them to extreme impudencie and madnes, euen to iustifie their wickednes against God and his Prophets.

i Reade Chap. 7.18. It seemeth that the Papists gathered of this place their Salue Regina, and Regina cœli lætare, calling the virgin Mary Queene of heauen, and so of the blessed virgin, and mother of our Sauiour Christ, made an idole: for here the Prophet condemneth their idolatrie.

† Ebr. we were satiate with bread.

k This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods works, who sendeth both plentie & dearth, health and sickenesse, they attribute it to their idoles, and so dishonour God.

‖ Or, sawe.

‖ Or, want.

‖ Or, to appease her.

l This teacheth vs how great danger it is for the husbands to permit their wiues any thing whereof they be not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an account thereof before God, reade Pla. 3.25.

† Ebrew is it not come vp into his heart?

m You haue committed double euill in making wicked vowes, and in performing the same.

26 Therefore heare the word of the Lord, all Iudah that dwell in the lande of Egypt. Beholde, I haue sworne by my great Name, saith the Lord, that my Name [n] shall no more be called vpon by the mouth of any man of Iudah, in all the lande of Egypt, saying, The Lord God liueth.

27 Behold, I wil watch ouer them for euill and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sworde, and by the famine, vntill they bee vterly destroyed.

28 Yet a small number that escape the sworde, [o] shal returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the lande of Egypt to dwell there, shall know whose wordes shall stand, mine or theirs.

29 And this shall be a signe vnto you, saith the Lord, when I visite you in this place, that yee may knowe that my wordes shall surely stand against you for euill.

30 Thus saith the Lorde, Behold, I will [p] giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hande of them that seeke his life: as I gaue Zedekiah King of Iudah into the hande of Nebuchad-rezzar King of Babel his enemie, who also sought his life.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore, that God hath a perpetuall care ouer his, whersoeuer they are scattered: for though they bee but two or three, yet he wil deliuer them when hee destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie till they perish. For Iosephus lib. 10. de Antiq. cap. 11. writeth that fiue yeere after the taking of Ierusalem, Nebuchad-rezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the King, and so brought these Iewes and other into Babylon.

CHAP. XLV.

Ieremiah comforteth Baruch, assuring him that hee should not perish in the destruction of Ierusalem.

THe worde that Ieremiah the Prophet spake vnto [a] Baruch the sonne of Neriah, when he had written these [b] words in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch.

3 Thou diddest say, Woe is me now: for the Lord hath layde sorowe vnto my sorowe: I [c] fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Beholde, that which I haue built, will I [d] destroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest [e] thou great things for thy selfe? seeke them not: for behold, I wil bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for [f] a pray in all places, whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophesies vnder him.

b Whereof read Chap. 36. 10.

c Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal. 6. 6.

d Meaning, that God might destroy this people because hee had planted them.

e Thinkest thou to haue honour & credit? wherein he sheweth his infirmitie.

f Reade Chap. 21. 9.

CHAP. XLVI.

He prophecieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THe words of the Lord, which came to Ieremiah the Prophet against the [a] Gentiles,

2 As against Egypt, against the armie of [b] Pharaoh Necho King of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-rezzar King of Babel smote in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudah.

3 [c] Make ready buckler and shield, and goe forth to battell.

4 Make ready the horses, and let the horsemen get vp, and stand vp with your salets, fourbish the speares, and put on the brigandines.

5 [d] Wherefore haue I seene them afraid, and driuen backe? for their mightie men are smitten, and are fled away, & looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the [e] North by the riuer Perath.

7 Who is this, that commeth vp, as [f] a flood, whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, and his waters are moued like the riuers, and he saith, I will goe vp, and will couer the earth: I will destroy the city with them that dwell therein.

9 Come vp, ye horses, and rage yee charets, and let the valiant men come forth, [g] the blacke Mores, and the Libyans that beare the shield, and the Lydians that handle and bend the bowe.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that he may auenge him of his enemies: for the sword shal deuoure, and it shalbe satiate, and made drunke with the blood: for the Lorde God of hostes hath [h] a sacrifice in the North countrey [i] by the riuer Perath.

11 Go vp vnto Gilead, [k] and take balme, O [l] virgine, the daughter of Egypt: in vaine shalt thou vse many [m] medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong and they are fallen both together.

13 ¶ The worde that the Lorde spake to Ieremiah the Prophet, how Nebuchad-rezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand stil, and prepare thee: for the sword shall deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lord did driue them.

16 He made many to fal, and one fell vpon another: and they said, Arise, let vs go againe to our [n] owne people and to the land of our natiuitie from the sword of the violent.

17 They

a That is, nine nations, which are round about the land of Egypt.

b Reade 2 kin. 23. 29. and 24. 7 & 2. chro. 35. 20.

c He warneth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the riuer Euphrates.

f He deuideth the boastings of the Egyptians, who thought by their riches and power, to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the countrey of Egypt.

g For these nations tooke part with the Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doth please him, Isa. 34. 6.

i That is, at Carchemish.

k For at Gilead did grow most soueraine balme for wounds.

l So called, because Egypt had not yet bene ouercome by his enemie.

m He sheweth that no salue or medicine can preuaile where as God giueth the wound.

n As they that should repent that they helped the Egyptians.

17 They did crie there, Pharaoh King of Egypt, and of a great multitude [o] hath passed the time appointed.

18 As I liue, saith the King, whose Name is the Lord of hosts, surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall [p] it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be waste & desolate, without an inhabitant.

20 Egypt is like a [q] faire calfe, but destruction commeth: out of the North it commeth.

21 Also her hired men [r] are in the mids of her like fat calues: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voyce thereof shall goe forth like a [s] serpent: for they shall march with an army, and come against [t] her with axes, as hewers of wood.

23 They shall cut downe [u] her forest, saith the Lord: for they cannot be counted, because they are moe then the [x] grashoppers, and are innumerable.

24 The daughter of Egypt shall bee confounded: she shall be deliuered into the handes of the people of the North.

25 ¶ Thus saith the Lord of hostes, the God of Israel, Behold, I will visit the [y] common people of No and Pharaoh, and Egypt, with their gods and their Kings, euen Pharaoh, and all them that trust in him,

26 And I will deliuer them into the hands of those, that seeke their liues, and into the hand of Nebuchad-nezzar King of Babel, and into the hands of his seruants, and afterward shee shall dwell as [z] in the olde time, saith the Lord.

27 ¶ [a] But feare not thou, O my seruant Iaakob, and be not thou afraid, O Israel: for beholde, I wil deliuer thee from a farre countrey, & thy seed from the land of their captiuitie, & Iaakob shall returne and be in rest, and prosperitie, and none shall make him afraid.

28 Feare thou not, O Iaakob my seruant, saith the Lord: for I am with thee, and I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct [b] thee by iudgment, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

THe words of the Lord that came to Ieremiah the Prophet against the Philistims, before that Pharaoh smote [a] Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the [b] North, and shalbe as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall crie, and all the inhabitants of the land shall howle,

3 At the noyse and stamping of the hooues of his strong horses, at the noise of his charets, and at the rumbling of his wheles: the fathers shall not [c] looke backe to their children, for feeblenesse of [d] handes,

4 Because of the day that commeth to destroy all the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of [e] Caphtor.

5 [f] Baldnes is come vpon Azzah: Ashkelon is cut vp with the rest of their vallies. How long wilt [g] thou cut thy selfe?

6 O thou sword of the Lord, how long wil it be or thou cease! turne againe into thy scaberd, rest and be still.

7 Howe can it [h] cease, seeing the Lorde hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath hee appointed it.

CHAP. XLVIII.

The word of the Lord against the Moabites, 26 Because of their pride and crueltie.

COncerning Moab, thus saith the Lord of hosts, the God of Israel, Woe vnto [a] Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they haue deuised euill against it. [b] Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, [c] O Madmen, and the sword shall pursue thee.

3 A voyce of crying shall be from Horonaim with desolation and great destruction.

4 Moab is destroyed: her litle ones haue caused their crie to be heard.

5 For at the going vp of [d] Luhith, the mourner shall go vp with weeping: for in the going downe of Horonaim, the enemies haue heard a crie of destruction.

6 Flee and saue your liues, and bee like vnto the [e] heath in the wildernesse.

7 For because thou hast trusted in thy [f] workes and thy treasures, thou shalt also bee taken, and [g] Chemosh shall go forth into captiuitie with his Priests & his princes together.

8 And the destroier shal come vpon all cities, and no citie shall escape: the valley also shall perish and the plaine shal be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shalbe desolate without any to dwell therein.

10 [h] Cursed be he that doeth the worke of

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o He deriueth them which shall impute their ouerthrows to lacke of counsell and policie, or to fortune, and not obseruing of time: not considering that it is Gods iust iudgment.

p To wit, that the Egyptians shalbe destroyed.

q They haue abundance of all things, and therfore are disobedient and proude.

r As verse 9.

f They shall be scarce able to speake for feare of the Caldeans.

t Meaning, Egypt.

u That is, they shall slay the great and mightie men of power.

x To wit, Nebuchad-nezzars armie.

y Some take the Ebrew word Amon for the Kings name of No, that is of Alexandria.

z Meaning, that after the space of fourtie yeeres, Egypt should be restored, Isa. 19. 23. Ezek. 29. 13.

a God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Jeremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his. Isa. 44. 2. Chap. 30 10.

b Reade Chap. 10. 24.

a Which was also called Gaza a citie of the Philistims.

b He meaneth the armie of the Caldeans, Isa. 8. 7, 8.

c The great feare shal take away their naturall affection.

d Their heart shall so faile them.

e For the Caphtorims, which are also called Cappadocians, had destroyed in olde time the Philistims and dwelt in their land euen to Gaza, Deut. 2. 23.

f They haue pulled off their haire for sorow and beastinesse.

g As the heathen vsed in their mourning which the Lord forbad his people to doe, Deut. 14. 1.

h Meaning, that it is not possible that the wicked should by any meanes escape or stay the Lord, when he will take vengeance.

a These were cities of the Moabites, which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.

b Thus shall the Babylonians incourage one another.

c Reade Isa. 25. 10.

d Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15. 5.

e Hide your selues in barren places where the enemie will not pursue after you, Chap. 17. 6.

f That is, the idoles which are the workes of thine hands. Some reade, in thy possessions, for so the word may signifie, as 1. Sam. 25. 2.

g Both thy great idole & his maintainers shall be leade away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 15. 2.

h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies his worke, though the Caldeans sought another end, Isa. 10. 12.

‖Or, deceitfully.

the Lord ‖ negligently, and cursed be he that keepeth backe his sword from blood,

11 Moab hath bene at rest from his youth: and he hath setled on his lees, & hath not bene i powred from vessell to vessell, neither hath he gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

i Hath not bene removed as the Iewes haue, but haue liued at ease, & as a wine that feeteth it selfe on his lees.

12 ¶ Therefore beholde, the dayes come, saith the Lord, that I will send vnto him such as shall carie him away, and shall emptie his vessels, and breake their bottels.

13 And Moab shall bee ashamed of Chemosh, as the house of Israel was ashamed of k Beth-el their confidence.

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.

14 How thinke you thus, We are mighty and strong men of warre?

15 Moab is destroyed, & his cities † burnt vp, and his chosen yong men are gone downe to slaughter, saith the King, whose name is the Lord of hosts.

†Hbr. gone vp, or destroyed.

16 The destruction of Moab is readie to come, and his plague hasteth fast.

17 All yee that are about him, mourne for him, and all yee that know his name, say, l How is the strong staffe broken, and the beautifull rod!

l How are they destroyed that put their trust in their strength and riches?

18 Thou daughter that doest inhabit Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shal come vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 m Moab is confounded: for it is destroyed: howle, and cry, tell ye it in Arnon, that Moab is made waste,

m Thus they that flee, shall answere.

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon Diblathaim,

23 And vpon Kiriathaim, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kirioth, and vpon Bozrah, and vpon all the cities of the land of Moab farre or neere.

n That is, his power and strength.

25 The n horne of Moab is cut off, and his arme is broken, saith the Lord.

o Hee willeth the Caldeans to lay afflictions enough vpō them, til they be like drunken men, that fall downe to their shame, and are derided of all.

26 Make ye him o drunken: for he magnified himselfe against the Lord: Moab shall ‖ wallow in his vomite, and hee also shall be in derision.

‖Or, shalbe full, or clappe his hands.

27 For diddest not thou deride Israel, as though he had bene found among theeues? for when thou speakest of him, thou art p mooued.

p Thou reioycest to heare of his miserie.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rockes, and bee like the doue, that maketh her nest in the sides of the holes mouth.

29 * Wee haue heard the pride of Moab (hee is exceeding proud) his stoutnesse, and his arrogancie, and his pride, and the hautinesse of his heart.

*Isai.16.6.

30 I know his wrath, saith the Lord, q but it shall not be so: and his dissimulations, for they doe not right.

q He shall not execute his malice against his neighbours.

31 r Therefore will I howle for Moab, and I will crie out for all Moab: mine heart shall mourne for the men of Kir-heres.

r Reade Isa. 16.7.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea s of Iazer: the destroyer is fallen vpon thy summer fruits, and vpon thy vintage.

s Which citie was in the vtmost border of Moab: & hereby he signifieth that the whole land should be destroyed, and the people caried away.

33 And ioy and gladnesse is taken from the plentifull field, and from the land of Moab: and I haue caused wine to faile from the wine-presse: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Elaleh, and vnto Iahaz haue they made their noyse: from Zoar vnto Horonaim, the t heifer of three yeere olde shall goe lowing: for the waters also of Nimrim shalbe wasted.

t Reade Isa. 15.5.

35 Moreouer, I wil cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a u shaume, and mine heart shall sound like a shaume for the men of Kir-heres, because the riches that hee hath gotten, is perished.

u Their custome was to play on flutes or instruments, beasts and graue tunes at burials, and in the time of mourning, as Matth. 9.23. *Isa. 15.2,3. ezek. 7.18.

37 * For euery head shall be ‖ bald, and euery beard plucked: vpon all the hands shalbe cuttings, and vpon all the loynes sackcloth.

‖Or, shaven.

38 And mourning shall bee vpon all the house tops of Moab, & in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? so shall Moab bee a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, x hee shall flee as an eagle, and shal spread his wings ouer Moab,

x That is, Nebuchad-nezzar, as Chap. 49.22.

41 The cities are taken, and the strong holds are wonne, and the mighty mens hearts in Moab at that day, shall bee as the heart of a woman in trauaile.

42 And Moab shall be destroyed from being a people, because hee hath set vp himselfe against the Lord.

43 y Feare, and pit and snare shall be vpon thee, O inhabitant of Moab, saith the Lord.

y He that escapeth one danger, shalbe taken of another. Isa. 24.17.

44 Hee that escapeth from the feare, shall fall into the pit, and hee that getteth vp out of the pit, shall bee taken in the snare: for I will bring vpon it, euen vpon Moab, the yeere of

their visitation, saith the Lord.

45 They that fled, stood vnder the shadow [z] of Heshbon, because of the force: for [a] the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe be vnto thee, O Moab: the people of [b] Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the [c] latter dayes, sayth the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

VNto the children of [a] Ammon thus saith the Lord, Hath Israel no sonnes? or hath hee none heire? Why then hath their [b] king possessed Gad? and his people dwelt in [c] his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noyse of warre to bee heard in [d] Rabbah of the Ammonites, and it shall bee a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, sayeth the Lord.

3 Howle, O Heshbon, for Ai is wasted: cry yee daughters of Rabbah: gird you with sackecloth: mourne and runne to and fro by the hedges: for their King shall goe into captiuitie, and his Priests, and his Princes likewise.

4 Wherefore glorieſt thou in the [e] vallies? the valley floweth away, O rebellious daughter: she trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I wil bring [f] a feare vpon thee, sayeth the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man [g] right foorth, and none shall gather him that fleeth.

6 And [h] afterward I wil bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus sayeth the Lord of hostes, Is wisedome no more in [i] Teman? is counsell perished from their children? is their wisedome vanished?

8 Flee, ye inhabitants of Dedan ([k] they are turned backe, and haue consulted to dwel) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the [l] grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy till they haue enough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leaue thy [m] fatherlesse children, and I will preserue them aliue, and let thy widowes trust in me.

12 For thus saith the Lord, [n] Behold, they whose iudgment was not to drinke of the cup, haue assuredly drunken, and art thou hee that shall escape free? thou shalt not goe free, but thou shalt drinke of it.

13 For I haue sworne by my selfe, sayth the Lord, that [o] Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against [p] her, and rise vp to the battel.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy ‖ feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shalbe astonished, and shall hisse at the plagues thereof,

18 As in the ouerthrow of Sodome, and of Gomorah, and the places thereof neere about, sayeth the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, [q] hee shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make Israel to rest, euen I will make [r] him to haste away from her, and who is a chosen man that I may appoint against her? for who is like mee? and who will appoint me the time? and who is the [s] shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least [t] of the flocke shall draw them out: surely [u] he shall make their habitations desolate with them.

21 The earth is mooued at the noyse of their fall: the crie of their voice is heard in the red Sea.

22 Behold, hee shall come vp, and flee as the Egle, [x] and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauaile.

23 ¶ Vnto [y] Damascus hee sayth, Hamath is confounded and Arpad, for they haue heard

z They fled thither, thinking to haue succour of the Amorites.
a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.
b Which vanted themselues of their idole, as though he could haue defended them.
c That is, they shall be restored by the Messiah.

a They were separated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad.
b To wit, of the Ammonites.
c Meaning, of the Israelites.
d Which was one of the chiefe cities of the Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon amon the Moabites.
e In thy plentifull countrey.
f Signifying, that power and riches cannot preuaile when as God wil execute his iudgements.
g That is, without looking backe and as euery one can finde a way to escape.
h In the time of Christ, when the Gentiles shalbe called.
i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.
k The enemies that shall dissemble as though they fled away, shall turne backe and inuade your land & possesse it.
l Meaning, that God would vtterly destroy thē and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but till they haue enough, Obad. 1.5.

m The destruction shall be so great, that there shall be none left to take care ouer the widowes and fatherlesse.
n I haue not spared mine own people, and how should I pitie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

‖ Or, idole.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is meant by the swelling of Iorden, shall come against mount Seir and Edom.
r That is, the Israelites, whom the Edomites kept as prisoners, to haste away from hence.
s The captaine and gouernour of the army, meaning, Nebuchad-nezzar.
t They shall not be able to resist his petie captaines.
u To wit, the enemie.

x As Chap 48. 40. was said of Moab.
y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

heard euill tidings, and they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight [z] and feare hath seased her: anguish and sorowes haue taken her as a woman in trauaile.

25 How is the glorious [a] citie not reserued, the citie of my ioy?

26 Therefore her yong men shall fall in her streetes, and all her men of warre shall be cut off, in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of [b] Ben-hadad.

28 ¶ Unto [c] Kedar, & to the kingdoms of Hazor, which Nebuchad-nezzar King of Babel shal smite, thus saith the Lord, Arise, & go vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shall they take away: yea, they shall take to themselues their [d] curtaines and all their vessels, and their camels, and they shall cry vnto them, Feare is on euery side.

30 Flee, get you farre off ([e] they haue consulted to dwell) O yee inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, & hath deuised a purpose against you.

31 [f] Arise, and get you vp vnto the wealthy nation that dwelleth without care, saieth the Lord, which haue neither gates nor bars, but dwell alone.

32 And their camels shall be a bootie, and the multitude of their cattell a spoile, and I will scatter them into all winds, and to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shall bee a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Jeremiah the Prophet, concerning [g] Elam, in the beginning of the reigne of Zedekiah King of Judah, saying,

35 Thus saith the Lord of hostes, Behold, I will breake the [h] bowe of Elam, euen the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towards all these winds, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, euen the indignation of my wrath, saieth the Lord, and I will send the Sword after them till I haue consumed them.

38 And I will set my [i] throne in Elam, and I will destroy both the king and the princes from thence, saith the Lord: but [k] in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

z When they heare the sudden comming of the enemie.
a He speaketh this in the person of the King and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.
b Who was King of Syria, 1. King. 20. 26. and had built these palaces, which were still called the palaces of Ben-hadad.
c Meaning the Arabians, and their borderers.
d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.
e The enemies will dwell in your places.
f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.
g That is, Persia, so called of Elam the sonne of Shem.
h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profite them.
i I will place Nebuchad-nezzar there, and in these prophesies Jeremiah speaketh of those countreys, which should be subdued vnder the rule of those foure Monarchies whereof Daniel maketh mention.
k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Cyrus, as Chap. 48. 47.

CHAP. L.

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe word that the Lord spake, concerning Babel, and concerning the land of the Caldeans by the † ministerie of Jeremiah the Prophet.

† Ebr. hand.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, [a] Babel is taken, Bel is confounded, [b] Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there [c] commeth vp a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall [d] come, they, and the children of Iudah together, going, and [e] weeping shall they goe, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their [f] shepheards haue caused them to goe astray, & haue turned them away to the mountaines: they haue gone from [g] mountaine to hill, and forgotten their resting place.

7 All that found them, haue deuoured them, and their enemies said, Wee offend not, because they haue sinned against the Lord, [h] the habitation of iustice, euen the Lord the hope of their fathers.

8 [i] Flee from the mids of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates [k] before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shall set themselues in arap against her, whereby shee shall be taken: their arrowes shall bee as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall bee a spoile: all that spoile her, [l] shalbe satisfied, saith the Lord.

11 Because yee were glad and reioyced in destroying mine heritage, and because yee are growen fat, as the calues in the grasse, [m] and neighed like strong horses,

12 Therefore your mother shall bee sore confounded, and she that bare you, shalbe ashamed: behold, the vttermost of the nations shall be a desert, a drie land, and a wildernesse.

a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.
b These were two of their chiefe idoles.
c To wit, the Medes and the Persians.
d When Cyrus shall take Babel.
e Reade Chap. 31. 9.
f Their gouernours and ministers by their examples haue prouoked them to idolatrie.
g They haue committed idolatrie in euery place.
h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.
i When God shall deliuer you by Cyrus.
k That is, most forward & without feare.
l Shalbe made rich thereby.
m For ioy of the victorie, that ye had against my people.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: euery one that goeth by Babel, shall bee astonished, [n] and hisse at all her plagues.

14 [o] Put your selues in aray against Babel round about: all yee that bend the bowe, shoote at her, spare no arrowes: for shee hath [p] sinned against the Lord.

15 Crie against her round about: she hath ‖ giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as she hath done, doe vnto her.

16 Destroy the [q] sower from Babel, and him that handleth the sithe in the time of harueſt: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the lyons haue dispersed them: first the King [r] of Asshur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken [s] his bones.

18 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will visite the King of Babel and his land, as I haue visited the king of Asshur.

19 And I will bring Israel againe to his habitation: hee shall feed on Carmel and Bashan, and his soule shall bee satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall bee sought for, and there shall bee none: and the sinnes of Judah, and they shall not bee found: for I will bee mercifull vnto them, whome I reserue.

21 Goe vp against the land of the [t] rebels, euen against it, and against the inhabitants * of ‖ Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A crie of battell is in the land, and of great destruction.

23 How is the [u] hammer of the whole world destroyed, and broken! how is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hosts in the land of the Caldeans.

26 Come against her † from the vtmost border: open her storehouses: tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her [x] bullockes: let them goe downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voice of them that [y] flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend the bowe, besiege it round about: let none thereof escape: * recompense her according to her worke, and according to all that she hath done, doe vnto her: for she hath beene proud against the Lord, euen against the Holy one of Israel.

30 Therefore shall her young men fall in the streets, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, O proud man, saith the Lord God of hosts: for thy day is come, euen the time that I will visit thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I wil kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus sayth the Lord of hostes, The children of Israel, and the children of Judah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong redeemer, whose name is the Lord of hostes, hee shall maintaine their cause, that hee may giue rest to the land, [z] and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her Princes, and vpon her wise men.

36 A sword is vpon the † Soothsayers, and they shall dote: a sword is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their charets, and vpon all the multitude that are in the middes of her, and they shall be like women: a sword is vpon her treasures, and they shall be spoiled.

38 A [a] drought is vpon her waters, and they shall be dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the [b] Ziims with the Iims shall dwel there, and † the Ostriches shall dwel therein: for it shall bee no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, saith the Lord, so shall no man dwell there, neither shal the sonne of man remaine therein.

41 ¶ Behold, a people shall come from the North, and a great nation, and many Kings shall bee raised vp from the [c] coastes of the earth.

42 They

n In signe of contempt and disdaine.
o He speaketh to the enemies the Medes and Persians.
p Though the Lord called the Babylonians his seruants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselues, it is here called sinne.
‖ Or, yeelded, or made peace.
q Destroy her, so that none be left to labour the ground or to take the fruit thereof.
r Meaning, Tiglath-pelezar, who caried away the ten tribes.
s He caried away the rest, to wit, Judah and Beniamin.
t That is, Babylon, thus the Lord raiseth vp Cyrus.
* Ezek. 23.23.
‖ Or, of them that should be visited.
u Nebuchad-nezzar, who had smitten downe all the princes and people of the world.
† Ebr. from the end.
x Her princes and mighty men.
y Of the Iewes which should be deliuered by Cyrus.
* Reuel. 18.6.
z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.
† Ebr. liers.
a For Cyrus did cut the riuer Euphrates, and diuided the course thereof into many streames, so that it might bee passed ouer, as though there had bene no water: which thing he did by the counsell of two of Belthazzars captaines, who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other.
b Reade Isa. 13.21.
† Ebr. sonnes of the Ostriches, or young.
* Gen. 19.24. isa 13.19.
c Meaning, that the Persians should gather their armie of many nations.

42 They shall holde the bowe and the buckler: they are cruell and vnmerciful: their voyce shall roare like the Sea, and they shall ride vpon horses, and bee put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands [d] waxed feeble: sorow came vpon him, euen sorrow as of a woman in trauaile.

44 Behold, he *shall come vp like a Lyon from the swelling of Iorden vnto the strong habitation: for I will make Israel to rest, and I wil make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like mee, and who will appoint me the time? and who is the [e] sheepheard that will stand before me?

45 Therefore heare the counsell of the Lord that hee hath deuised against Babel, and his purpose that he hath conceiued against the lande of the Caldeans: surely the least of the flocke shall drawe them out: surely hee shall make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is mooued, and the crie is heard among the nations.

d Which is meant of Belshazzar, Dan. 5.6.

*Chap.49.19.

e Reade Chap. 49.19.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

THus saith the Lord, Behold, I will raise vp against Babel, and against the inhabitants ‖ that lift vp their heart against me, a destroying [a] winde,

2 And will send vnto Babel fanners that shall fanne her, and shall emptie her land: for in the day of trouble they shall bee against her on euery side.

3 Also to the bender that bendeth his bow, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

4 Thus the slaine shal fall in the land of the Caldeans, and they that are thrust through in her streetes.

5 For Israel hath beene no [b] widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the Holy one of Israel.

6 ¶ [c] Flee out of the middes of Babel, and deliuer euery man his soule: bee not destroyed in her iniquitie: for this is the time of the Lords vengeance: he will render vnto her a recompence.

7 Babel hath bene as a golden cup in the [d] Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations [e] rage.

‖ Or, of the land that riseth vp.

a The Medes and Persians that shall destroy them as the wind doth the chaffe.

b Though they were forsaken for a time, yet they were not vtterly cast off, as though their husband were dead.

c He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17.6. and 48.6.

d By whom the Lord powred out the drinke of his vengeance, to whom it pleased him.

e For the great afflictions that they haue felt by the Babylonians.

8 *Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may bee healed.

9 Wee would haue cured Babel, but she could not bee healed: forsake her, and let [f] vs goe euery one into his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lord hath brought foorth our [g] righteousnes: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‖ gather the shieldes: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the [h] vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standart vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the scoutes: for the Lord hath both deuised, and done that which hee spake against the inhabitants of Babel.

13 O thou that dwellest vpon many [i] waters, abundant in treasures, thine end is come, euen the ‖ end of thy couetousnesse.

14 The Lord of hostes hath sworne by † him * selfe, saying, Surely I will fill thee with men, as with caterpillers, and they shall crie and shout against thee.

15 *Hee hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and hee causeth the clouds to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Euery man is a beast by his owne [k] knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanitie, and the worke of errours: in the time of their [l] visitation they shal perish.

19 The [m] portion of Iaakob is not like them: for hee is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name.

20 Thou art mine [n] hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horseman, and by thee will I breake the charet and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and young, and by thee will I breake the young man and the mayd.

f Thus the people of God exhort one another to goe to Zion and praise God.

g In approuing our cause, and punishing our enemies.

‖ Or, fill, or multiplie.

h For the wrong done to his people and to his Temple, Chap. 50.28.

i For the land of Caldea was full of riuers which runne into Euphrates.

‖ Or, measure.

† Ebr. his soule.

* Amos 6.8.

*Chap.10.12.

k Reade Chap. 10.14.

l When God shall execute his vengeance.

m That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate.

n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50.23.

23 I will also breake by thee the sheepeheard and his flocke, and by thee wil I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill that they haue done in Zion, euen in your sight, saith the Lord,

25 Behold, I come vnto thee, O destroying [o] mountaine, sayeth the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roule thee downe from the [p] rockes, and will make thee a burnt mountaine.

o Not that Babylon stood on a mountaine, but because it was strong and seemed inuincible.
p From thy strong holds and fortresses.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blowe the trumpets among the nations: prepare the nations against her: call vp the kingdomes of [q] Ararat, Minni, and Ashkenaz against her: appoint the prince against her: cause horses to come vp as the rough caterpillers.

q By these three nations he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuice of the Lord shall bee performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poste shall run to meet the poste, and a messenger to meete the messenger, to shewe the King of Babel, that his citie is taken on a [r] side thereof,

r By turning the course of the riuer, one side was made open, and the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria and Gabatha Belthazzars captaines.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of war troubled.

33 For thus sayeth the Lord of hostes the God of Israel, The daughter of Babel is like a threshing floore: the time of her threshing is come: yet a little while, and the time of her haruest [s] shall come.

s When she shall be cut vp and threshed.

34 Nebuchad-nezzar the King of Babel hath [t] deuoured me, and destroyed me: he hath made mee an emptie vessell: hee swallowed mee vp like a dragon, and filled his bellie with my delicates, and hath cast mee out.

t This is spoken in the person of the Iewes, bewailing their state and the crueltie of the Babylonians.

35 The spoile of mee, and that which was left of mee, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall Ierusalem say.

u Thus the Lord esteemeth the iniurie done to his Church, as done to himselfe, because their cause is his.

36 Therefore thus sayeth the Lord, Behold, I will maintaine thy [u] cause, and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.

37 And Babel shall bee as heapes, a dwelling place for dragons, an astonishment, and an hissing without an inhabitant.

38 They shall roare together like lyons, and yell as the lyons whelpes.

39 In their [x] heat I wil make them feasts, and I wil make them drunken, that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

x When they are in flames with surfeeting and drinking, I will feast with them, alluding to Belthazzars banket, Dan. 5. 2

40 I will bring them downe like lambes to the slaughter, and like rams and goates.

41 How is [y] Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

y Meaning, Babel, as Chap. 25 26.

42 The [z] sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

z The great armie of the Medes and Persians.

43 Her cities are desolate: the lande is dry and a wildernesse, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which [a] hee hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

a That is, his gifts and presents which he had received as part of the spoile of other nations, and which the Idolaters brought vnto him from all countreys.

45 My people, goe out of the middes of her, and deliuer yee euery man his soule from the fierce wrath of the Lord,

b Meaning, that Babylon should not be destroied al at once, but by little and little should be brought to nothing: for the first yeere came the tidings, the next yeere the siege, and in the third yeere it was taken: yet this is not that horrible destruction which the prophets threatnen in many places: for that was after this when they rebelled, and Darius ouercame them by the policie of Zopyrus, and hanged three thousand gentlemen, besides the common people.

46 Lest your heart faint, and ye feare the rumour that shall be heard in the land: the rumour shall come this yeere, and after that in the other [b] yeere shall come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visite the images of Babel, and the whole lande shall bee confounded, and all her slaine shall fall in the middes of her.

48 Then the heauen and [c] the earth, and all that is therein, shall reioyce for Babel: for the destroyers shal come vnto her from the North, saith the Lord.

c All creatures in heauen and earth shal reioyce and praise God for the destruction of Babylon the great enemie of his Church

49 As Babel caused the [d] slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

d Babylon did not onely destroy Israel, but many other nations.

50 Yee that [e] haue escaped the sword, goe away, stand not still: remember the Lord a farre off, and let Ierusalem come into your minde.

e Ye that are now captiues in Babylon.

51 We are [f] confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

52 Wherefore behold, the dayes come, saith the Lord, that I wil visite her grauen images, and through all her land the wounded shall grone.

53 Though

53 Though Babel should mount vp to
g For the walles were two hundred foot hie.
g heauen, and though shee should defend her strength on hie, yet from me shall her destroyers come, sayth the Lord.

54 A sound of a crie commeth from Babel, and great destruction from the land of the Caldeans,

55 Because the Lorde hath layde Babel waste, and destroyed from her the great voice, and her waues shall roare like great waters, and a sound was made by their noyse:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.

h I will so astonish them by afflictions, that they shall not know which way to turne them.
57 And I will h make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shal sleepe a perpetuall sleepe, and not wake, sayth the King, whose Name is the Lord of hostes.

58 Thus sayth the Lord of hostes, The
i The thickenesse of the wall was fiftie foot thicke.
i thicke wall of Babel shall be broken, and her hie gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shalbe wearie.

59 The word which Jeremiah the Prophet commanded Sheraiah the sonne of Nerijah, the sonne of Maaseiah, when hee went with Zedekiah the king of Judah into Babel,
k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreat of some matters.
in the k fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Jeremiah wrote in a booke all the euill that should come vpon Babel, euen all these things, that are written against Babel.

61 And Jeremiah said to Sheraiah, When thou commest vnto Babel, and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast
l S. John in his Reuelation alludeth to this place, when he sayth, that the Angel tooke a millstone and cast it into the sea: signifying thereby the destruction of Babylon, Reue. 18.21.
spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading this booke, thou shalt binde a l stone to it, and cast it in the mids of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the euill, that
m They shall not be able to resist, but shall labour in vaine.
I will bring vpon her: and they shal m be wearie. Thus farre are the words of Jeremiah.

CHAP. LII.

4 Ierusalē is taken 10 Zedekiahs sons are killed before his face, & his eyes put out. 13 The city is burned. 31 Iehoiachin is brought forth of prison, and fed like a king.

*2.King. 24.18. 2.chro. 36.11.
Zedekiah * was one and twentie yere old when he began to reigne, and he reigned eleuen yeeres in Jerusalem, and his mothers name was Hamutal, the daughter of Jeremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Jehoiakim had done.

3 a Doubtlesse because the wrath of the
a So the Lord punished sinne by sinne, and gaue him vp to his rebellious heart, till he had brought the enemie vpon him to leaue him & his people.
Lord was against Jerusalem & Judah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 *But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar King of Babel, hee and all his hoste against Jerusalem, and pitched against it, and built fortes against it round about.
* 2.King. 25.1. and chap. 39.1.

5 So the citie was besieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp, and all the men of warre fled, and went out of the city by night, by the b way of the gate betweene the two walles, which was by the kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wildernesse.
b Reade Chap. 39.4.

8 But the army of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Jericho, and all his hoste was scattered from him.

9 Then they tooke the king and caried him vp vnto the king of Babel to Riblah in the land of Hamath, c where hee gaue iudgement vpon him.
c Reade 2.King. 25.6. and Chap. 39.5.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: hee slewe also all the Princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth moneth in the d tenth
d In the 2.King. 25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.
day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward, which e stood before the king of Babel in Jerusalem,
e That is, which was his seruant, as 2.Kin. 25.8.

13 And burnt the house of the Lord, and the kings house, and all the houses of Jerusalem, & all the great houses burnt he with fire.

14 And all the army of the Caldeans that were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

17 Also the f pillars of brasse that were in
f Of these pillars, reade 1. King. 7.15.
the

the House of the Lord, and the bases, and the brasen Sea, that was in the house of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

18 The pots also and the [g] besoms, and the instruments of musicke, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the ashpans, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cups, and all that was of gold, and that was of siluer, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the house of the Lord: the brasse of all these vessels was without [h] weight.

21 And concerning the pillars, the height of one pillar was eighteene cubites, and a threed of twelue cubites did compasse it, and the thickenesse thereof was foure fingers: it was hollow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubits with networke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the networke were an [i] hundreth round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah [k] the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the ouersight of the men of warre, and [l] seuen men that were in the Kings presence, which were found in the city, & Sopher captaine of the hoste who mustered the people of the land, and threescore men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people whom Nebuchad-nezzar caried away captiue, in the [m] seuenth yeere, euen three thousand Iewes, and three and twentie.

29 In the [n] eighteenth yeere of Nebuchad-nezzar he caried away captiue from Ierusalem eight hundreth thirtie and two † persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe Steward caried away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons were foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yeere of the captiuitie of Iehoiachin King of Iudah, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the first yeere of his reigne, [o] lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, and set his throne aboue the throne of the Kings, that were with him in Babel,

33 And changed his prison [p] garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion was a [q] continuall portion giuen him of the King of Babel, euery day a certaine, all the dayes of his life vntill hee dyed.

g Which were also made of brasse, as 1. Kin. 7.45.

h It was so much in quantitie.

i But because of the roundnesse no more could be seene but ninety and sixe.

k Which serued in the 2. Kin. 25.18. is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seuenth yere of his reigne, and the beginning of the eight.

n In the latter end also of that yeere, and the beginning of the nineteenth.

† Ebr. soules.

o That is, restored him to libertie and honour.

p And gaue him princely apparell.

q That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly vsed, that would not obey him.

Lamentations.

CHAP. I.

1 *The Prophet bewaileth the miserable estate of Ierusalem,* 5 *and sheweth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Ebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the first.*

HOwe doeth [a] the Citie remaine solitarie that was full of people? shee is as a widow: she that was great among the nations, and [b] princesse among the prouinces, is made tributarie.

2 She weepeth continually in the [c] night, and her teares runne downe by her cheekes: among all her [d] louers, shee hath none to comfort her: all her friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is caried away captiue, because [e] of affliction, and because of great seruitude: shee dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straits.

4 The wayes of Zion lament, because no man commeth [f] to the solemne feasts: all her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in † heauinesse.

5 Her aduersaries [g] are the chiefe, and her enemies prosper: for the Lord hath afflicted her,

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong, and so full of people, to bee now destroyed and desolate.

b Which had chiefe rule ouer many prouinces and countreys.

c So that she taketh no rest.

d Meaning, the Egyptians and Assyrians, which promised helpe.

e For her cruelty toward the poore and oppression of seruants, Ier. 34.11.

f As they vsed to come vp with mirth and ioy, Psal. 42.4.

† Ebr. bitternesse.

g That is, haue rule ouer her, Deut. 28.44.

her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become [h] like harts that finde no pasture, and they are gone without strength before the pursuer.

h As men pined away with sorow and that haue no courage.

7 Jerusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people [i] fell into the hand of the enemy, and none did helpe her: the aduersarie sawe her, and did mocke at her [k] Sabbaths.

i In her miserie she considered the great benefites and commodities that she had lost.
k At her religion and seruing of God, which was the greatest griefe to the godly.

8 Jerusalem hath grieuously sinned, therefore shee is ‖ in derision: all that honoured her, despise her, because they haue seene her filthinesse: yea, shee sigheth and turneth backeward.

‖ Or, driuen away.

9 [l] Her filthinesse is in her skirtes: she remembred not her last ende, therefore she came downe wonderfully: shee had no comforter: O Lord, behold mine affliction: for the enemy † is proud.

l She is not ashamed of her sinne, although it be manifest.
†Ebr. hath magnified himselfe.

10 The enemie hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whom [m] thou didst command, that they should not enter into thy Church.

m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them he comprehendeth all enemies, Deut. 23. 3.

11 All her people sigh & seeke their bread: they haue giuen their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? behold, and see, if there be any [n] sorow like vnto my sorow, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

n Thus Jerusalem lamenteth mouing others to pitie her, and to learne by her example.

13 From aboue hath [o] he sent fire into my bones, which preuaileth against them: he hath spread a net for my feet, and turned me backe: he hath made me desolate, and daily in heauinesse.

o This declareth that wee should acknowledge God to be the author of all our afflictions, to the intent that we might seeke vnto him for remedie.

14 The [p] yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: hee hath made my strength to fall: the Lord hath deliuered me into their hands, neither am I able to rise vp.

p Mine heauie sinnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.

15 The Lord hath troden vnder foote all my valiant men in the mids of me: he hath called an assembly against me to destroy my yong men: the Lord hath troden [q] the winepresse vpon the virgine the daughter of Judah.

q He hath troden them vnder foote as they that tread grapes in the winepresse.

16 *For these things I weepe: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule, is farre from mee: my children are desolate, because the enemie preuailed.

*Iere. 14. 17. chap. 2. 18.

17 Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Jaakob round about him: Jerusalem is [r] as a menstruous woman in the middes of them.

r Which because of her pollution was separate from her husband, Leuit. 15. 19. and was abhorred for the time.

18 The Lord is righteous: for I haue rebelled against his † commandement: heare, I pray you, all people, and behold my sorow: my virgines and my yong men are gone into captiuitie.

†Ebr. mouth.

19 I called for my louers, but they deceiued mee: my Priests and mine Elders perished in the city while they [s] sought their meate to refresh their soules.

s That is, they died for hunger.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauinesse: the sword spoileth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, & are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

22 [t] Let all their wickednesse come before thee: ‖ doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

t Of desiring vengeance against the enemie, reade Iere. 11. 20. & 18. 21.
‖ Or, gather them like grapes.

CHAP. II.

HOw hath the Lord [a] darkened the daughter of Zion in his wrath! and hath cast downe from [b] heauen vnto the earth the beautie of Israel, and remembred not his [c] foote-stoole in the day of his wrath!

a That is, brought her from prosperitie to aduersitie.
b Hath giuen her a most sore fall.
c Alluding to the Temple and to the Arke of the couenant, which was called the footstoole of the Lord, because they should not set their mindes so lowe, but lift vp their hearts toward the heauens.

2 The Lord hath destroyed all the habitations of Jaakob, and not spared: hee hath throwen downe in his wrath the strong holds of the daughter of Judah: hee hath cast them downe to the ground: hee hath polluted the kingdome and the Princes thereof.

3 Hee hath cut off in his fierce wrath all the [d] horne of Israel: hee hath drawen backe his [e] right hand from before the enemie, and there was kindled in Jaakob like a flame of fire, which deuoured round about.

d Meaning, the glory & strength, as 1. Sam. 2. 1.
e That is, his succour which he was wont to send vs, when our enemies oppressed vs.

4 He [f] hath bent his bow like an enemy: his right hand was stretched vp as an aduersarie, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

f Shewing that there is no remedie but destruction, where God is the enemie.

5 The Lord was as an enemie: hee hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Judah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden, he hath destroyed his Congregation: the Lord hath caused the feasts & Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuarie: he hath giuen into the hand of the enemy the walls of her palaces:

laces: they haue made a [g] noise in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line, hee hath not withdrawen his hand from destroying: therefore he made the rampart [h] and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: hee hath destroyed and broken her bars: her king and her princes are among the Gentiles: the Law is no more, neither can her Prophets ‖ receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackecloth: the virgines of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings ‖ swoone in the streets of the citie.

12 They haue sayde to their mothers, Where is † bread and drinke? when they swooned as the wounded in the streets of the citie, and when they † gaue vp the ghost in their mothers bosome.

13 [i] What thing shall I take to witnesse for thee? what thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee that I may comfort thee, O virgin daughter Zion? for thy breach is great like the Sea: who can heale thee?

14 Thy prophets haue [k] looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ‖ prophecies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wagge their head vpon the daughter Ierusalem, saying, Is this the city that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that wee looked for: wee haue found and seene it.

17 * The Lord hath done that which hee had purposed: he hath fulfilled his word that hee had determined of olde time: hee hath throwen downe, and not spared: he hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart * cried vnto the Lord, O wall of the daughter of Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, and consider to whom thou hast done thus: shal the women eat their fruite, and children of a ‖ span long? shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong and the old lie on the ground in the streetes: my virgins and my yong men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my ‖ terrours round about, so that in the day of the Lordes wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemie consumed.

CHAP. III.

I Am the man, that hath seene [a] affliction in the rod of his indignation.

2 Hee hath led me, and brought me into darkenesse, but not to light.

3 Surely hee is turned against me: hee turneth his hand against me all the day.

4 My flesh and my skin hath he caused to waxe olde, and he hath broken my bones.

5 He hath [b] builded against me, and compassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about me, that I can not get out: he hath made my chaines heauie.

8 Also when I cry and shout, hee shutteth out my [c] prayer.

9 Hee hath [d] stopped vp my wayes with hewen stone, and turned away my paths.

10 [e] Hee was vnto me as a beare lying in wait, and as a lyon in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowe, and made me a marke for the arrow.

13 Hee caused † the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternesse, and made me drunken with [f] wormewood.

16 Hee hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie,

18 And I said, My strength & mine hope [g] is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My

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[g] As the people were accustomed to praise God in the solemne feasts with a loud voice, so now the enemies blaspheme him with shouting and crying.

[h] This is a figuratiue speech, as that was, when he said, the wayes did lament. Chap. 1. 4. meaning, that this sorow was so great, that the insensible things had their part thereof.

‖ Or, finde.

‖ Or, faint.

† Ebr. wheate and wine.

† Ebr. powred out the soule.

[i] Meaning, that her calamitie was so euident, that it needs no witnesses.

[k] Because the false prophets called themselues Seers, as the other were called, therefore he sheweth that they saw vanitie, because they did not reproue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.

[l] Or, burdens.

* Leuit. 26. 15, 25. deut. 28. 15, 25.

* Ierem. 14. 17. chap. 1. 16.

‖ Or, brought vp in their owne hands.

‖ Or, enemies, whom I feared.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as Ierem. 20. 2.

b He speaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore setteth them out with this diuersitie of words.

c This is a great temptation to the godly, when they see not the fruite of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the oftener.

d And keepeth me in holde as a prisoner.

e He hath no pitie on me.

† Ebr. sonnes.

f With great anguish and sorow he hath made me to lose my sense.

g Thus with paine he was driuen to and fro betweene hope and despaire, as the godly oft times are, yet in the end the Spirit getteth the victorie.

20 My ſoule hath them in remembrance, and is humbled [h] in me.

21 I conſider this in mine heart: therefore haue I hope.

22 It is the Lordes [i] mercies that we are not conſumed, becauſe his compaſſions faile not.

23 They are renewed [k] euery morning: great is thy faithfulneſſe.

24 The Lord is my [l] portion, ſayth my ſoule: therefore will I hope in him.

25 The Lord is good vnto them that truſt in him, and to the ſoule that ſeeketh him.

26 It is good both to truſt, and to waite for the ſaluation of the Lord.

27 It is good for a man that hee beare the yoke in his [m] youth.

28 He ſitteth alone, [n] and keepeth ſilence, becauſe he hath borne it vpon him.

29 He putteth his [o] mouth in the duſt, if there may be hope.

30 He giueth his cheeke to him that ſmiteth him: he is filled full with reproches.

31 For the Lord will not forſake for euer.

32 But though he ſend affliction, yet will he haue compaſſion according to the multitude of his mercies.

33 For he doeth not [p] punish † willingly, nor afflict the children of men.

34 In ſtamping vnder his feet all the priſoners of the earth,

35 In ouerthrowing the right of a man before the face of the moſt High,

36 In ſubuerting a man in his cauſe: the Lord [q] ſeeth it not.

37 Who is he then that ſayth, and it commeth to paſſe, and the Lord [r] commaundeth it not?

38 Out of the mouth of the moſt high proceedeth not [ſ] euill and good?

39 Wherefore then is the liuing [t] man ſorowfull? man ſuffereth for his ſinne.

40 Let vs ſearch and try our wayes, and turne againe to the Lord.

41 Let vs lift vp [u] our hearts with our hands vnto God in the heauens.

42 Wee haue ſinned, and haue rebelled, therefore thou haſt not ſpared.

43 Thou haſt couered vs with wrath, and perſecuted vs: thou haſt ſlaine and not ſpared.

44 Thou haſt couered thy ſelfe with a cloud, that our prayer ſhould not paſſe through.

45 Thou haſt made vs as the * offſcouring and refuſe in the middes of the people.

46 All our enemies haue opened their mouth againſt vs.

47 Feare, and a ſnare is come vpon vs with deſolation and deſtruction.

48 Mine eye calleth out riuers of water, for the deſtruction of the daughter of my people.

49 Mine eye droppeth without ſtay, and ceaſeth not,

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye [x] breaketh mine heart, becauſe of all the daughters of my citie.

52 Mine enemies chaſed mee ſore like a bird, without cauſe.

53 They haue ſhut vp my life [y] in the dungeon, and caſt a ſtone vpon me.

54 Waters flowed ouer mine head, then thought I, I am deſtroyed.

55 I called vpon thy Name, O Lord, out of the lowe dungeon.

56 Thou haſt heard my voice: ſtoppe not thine eare from my ſigh and from my cry.

57 Thou drewest neere in the day that I called vpon thee: thou ſaydeſt, Feare not.

58 O Lord, thou haſt maintained the cauſe of my [z] ſoule, and haſt redeemed my life.

59 O Lord, thou haſt ſeene my wrong, iudge thou my cauſe.

60 Thou haſt ſeene all their vengeance, and all their deuiſes againſt me.

61 Thou haſt heard their reproch, O Lord, and all their imaginations againſt me.

62 The lips alſo of thoſe that roſe againſt mee, and their whiſpering againſt mee continually.

63 Behold, their ſitting downe and their riſing vp, how I am their ſong.

64 * Giue them a recompence, O Lord, according to the worke of their hands.

65 Giue them || ſorow of heart, euen thy curſe to them.

66 Perſecute with wrath and deſtroy them from vnder the heauen, O Lord.

h He ſheweth that God thus vſeth to exerciſe his, to the intent that thereby they may know themſelues, and feele his mercies.

i Conſidering the wickednes of man, it is marueil that any remaineth aliue: but onely that God for his own mercies ſake, and for his promiſe will euer haue his Church to remaine, though they be neuer ſo few in number, Iſa 1.9.

k We feele thy benefits daily.

l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Pſal. 16.5.

m He ſheweth that we can neuer begin too timely to be exerciſed vnder the croſſe, that when the afflictions grow greater, our patience alſo by experience may be ſtronger.

n He murmureth not againſt God, but is patient.

o He humbleth himſelfe as they that fall downe with their face to the ground, and ſo with patience waiteth for ſuccour.

p He taketh no pleaſure in it, but doeth it of neceſſitie for our amendment, when he ſuffereth the wicked to oppreſſe the poore.

† Ebr. with his heart.

q He doeth not delight therein.

r He ſheweth that nothing is done without Gods prouidence.

ſ That is, aduerſitie, and proſperitie, Amos 3.6.

t When God afflicteth him.

u That is, both hearts & hands: for elſe to lift vp the hands is but hypocriſie.

* 1. Cor. 4. 13.

x I am ouercome with ſore weeping for all my people.

y Reade Iere. 37.16. how he was in the myrie dungeon.

z Meaning, the cauſe wherefore his life was in danger.

* Pſal. 28.4.

‖ Or, an obſtinate heart.

CHAP. IIII.

HOw is the [a] golde become ſo ‖ dimme! the moſt fine golde is changed, and the ſtones of the Sanctuarie are ſcattered in the corner of euery ſtreete.

2 The noble ‖ men of Zion comparable to fine gold, how are they eſteemed as earthen [b] pitchers, euen the worke of the hands of the potter!

3 Euen the dragons [c] draw out the breſts, and giue ſucke to their young, but the daughter of my people is become cruell like the [d] oſtriches in the wildernes.

4 The tongue of the ſucking childe cleaueth to the roofe of his mouth for thirſt: the young children aſke bread, but no man breaketh it vnto them.

5 They that did feed delicately, periſh in the ſtreets: they that were brought vp in ſcarlet, embrace the dounge.

6 For the iniquitie of the daughter of my people is become greater then the ſinne of Sodom,

a By the golde he meaneth the Princes, as by the ſtones he vnderſtandeth the Prieſts.

‖ Or, hid.

‖ Or, ſonnes.

b Which are of ſmall eſtimation and haue none honour.

c Though the dragons be cruell, yet they pitie their young and nourith them, which thing Ieruſalem doth not.

d The women forſake their children, as the Oſtrich doeth her egges, Iob 39.17.

Sodom, that was *destroyed as in a moment, and ‖ none pitched campes against her.

7 Her *Nazarites were purer then the snow, and whiter then the milke: they were more ruddie in body then the redde precious stones: they were like polished Saphir.

8 Now their [e] visage is blacker then a coale: they cannot know them in the streetes: their skinne cleaueth to their bones: it is withered, like a stocke.

9 They that be slaine with the sword are better then they that are killed with hunger: for they fade away as they were stricken thorow for the [f] fruites of the field.

10 The hands of the pitifull women haue sodden their owne children, which were their meate in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, hee hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduersarie and the enemie should haue entred into the gates of Jerusalem:

13 For the sinnes of her prophets, and the iniquities of her priests, that haue shedde the blood of the iust in the middes of [g] her.

14 They haue wandered as blinde men [h] in the streetes, and they were polluted with blood, so that [i] they would not touch their garments.

15 But they cryed vnto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue said among the heathen, They shal no more dwell there.

16 The ‖ anger of the Lord hath scattered them, he will no more regard them: [k] they reuerenced not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for [l] a nation that could not saue vs.

18 They hunt our steppes that we cannot goe in our streets: our end is neere, our dayes are fulfilled, for our ende is come.

19 Our persecuters are swifter then the Eagles of the heauen: they pursued vs vpon the mountaines, and layde waite for vs in the wildernesse.

20 The [m] breath of our nostrils, the Anointed of the Lord was taken in their nets, of whom we said, Vnder his shadow we shall be preserued alive among the heathen.

21 Reioyce and be glad, [n] O daughter Edom, that dwellest in the land of Uz, the cup also shall passe thorough vnto thee: thou shalt be drunken ‖ and vomite.

22 Thy punishment is accomplished, O daughter Zion: he [o] will no more carie thee away into captiuity, but he will visite thine iniquitie, O daughter Edom, he wil discouer thy sinnes.

* Gene. 19.25.

‖ Or, no strength was against her.

* Numb. 6.2.

e They that were before most in Gods fauour, are now in greatest abomination vnto him.

f For lacke of food they pine away, and consume.

g He meaneth that these things are come to passe therefore, contrary to all mens expectations.

h Some referre this to the blinde men, which as they went, stumbled on the blood, whereof the citie was full.

i Meaning, the heathen, which came to destroy them, could not abide them.

‖ Or, face.

k That is, the enemies.

l He sheweth two principall causes of their destruction: their crueltie and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

m Our king Iosiah, in whom stood our hope of Gods fauour, and on whom depended our state and life, was slaine, whom he calleth anointed, because he was a figure of Christ.

n This is spoken by derision.

o He comforteth the Church by that after seuenty yeeres their sorowes shall haue an end, whereas the wicked should be tormented for euer.

‖ Or, shew thy nakednesse.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] consider, and behold our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 Wee are fatherlesse, euen without father, and our mothers are as widowes.

4 We haue drunken our [b] water for money, and our wood is solde vnto vs.

5 Our neckes are vnder persecution: we are wearie, and haue no rest.

6 Wee haue giuen our [c] handes to the Egyptians, and to Ashur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 Wee gate our bread with the perill of our liues, because of the sword [e] of the wildernesse.

10 Our skin was blacke like as an ouen, because of the terrible famine.

11 They defiled the women in Zion, and the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the elders were not had in honour.

13 They tooke the young men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceased from the [h] gate, and the young men from their songs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs, that we haue sinned.

17 Therefore our heart is heauie for these things, our [i] eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 But thou, O Lord, remainest for [k] euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, and forsake vs so long time?

21 [l] Turne thou vs vnto thee, O Lord, and we shalbe turned: renew our dayes as of old.

22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

a This prayer as is thought, was made when some of the people were caried away captiue, others, as the poorest remained, & some went into Egypt and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

b Meaning, their extreme seruitude and bondage.

c We are ioyned in league and amitie with them, or haue submitted our selues vnto them.

d As our fathers haue beene punished for their sinnes, so we that are culpable of the same sinnes, are punished.

e Because of the enemy that came from the wildernesse, and would not suffer vs to goe and seeke our necessarie food.

f That is, by the enemies hand.

g Their slaughter was so great, that they were not able to abide it.

h There were no more iudges nor forme of common weale.

i With weeping.

k And therefore thy couenant and mercies can neuer faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs: and thus God worketh in vs before we can turne to him, Iere. 31.18.

Ezekiel.

The Argvment.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother & diuers of his princes and of the people, certain began to repent & murmure that they had obeyed the Prophets counsel, as though the thing which they had prophecied should not come to passe, & therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by new visions and reuelations shewed vnto him, that the city should most certainly be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, should be brought into cruel bondage. And lest the godly should despaire in these great troubles, he assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies, which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly bee performed vnder Christ, of whom in this booke are many notable promises, and in whom the glorie of the new Temple should perfectly be restored. He prophecied these things in Caldea at the same time that Ieremiah prophecied in Iudea, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP. I.

1 *The time wherein Ezekiel prophecied, and in what place.*
3 *His kinred.* 5 *The vision of the foure beastes.* 26 *The vision of the throne.*

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yere after saw these visions.

b Which was a part of Euphrates, so called.

c That is, notably, and excellent visions, so that it might be knowne, it was no naturall dreame, but came of God.

d That is, the Spirit of prophecie, as Chap. 3.22. & 37.1.

e By this diuersitie of words he signifieth y fruitfull iudgement of God, & the great afflictions, that should come vpon Ierusalem.

‖ Or, pale yellow.

f Which were y foure Cherubins that represented the glory of God as Chap. 3.23.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lyon on the right side, and the face of a bullocke, and of an Eagle on the left side.

IT came to passe in the a thirtieth yeere in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer b Chebar) that the heauens were opened, and I sawe visions of c God.

2 In the fift day of the moneth (which was the fift yeere of king Ioiachins captiuitie.)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the d hand of the Lord was vpon him.

4 And I looked, and behold, e a whirlewinde came out of the North, a great cloud and a fire wrapped about it, and a brightnesse was about it, and in the middes therof, to wit, in the mids of the fire came out as the likenesse of ‖ amber.

5 Also out of the middes thereof came the likenesse of foure f beastes, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were streight feete, and the sole of their feete was like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were g ioyned by their wings one to another, and when they went foorth, they returned not, but euery one went streight forward.

10 And the similitude of their faces was as h the face of a man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.

11 Thus were their faces: but their wings were spred out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their † spirit led them, and they returned not when they went forth.

† Ebr. Whither their spirit or will was to goe.

13 The similitude also of the beastes, and their appearance was like burning coales of fire, and like the appearance of lambs: for the fire ranne among the beasts, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ran, and i returned like vnto lightning.

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

15 ¶ Now as I beheld the beasts, behold, a wheele appeared vpon the earth by y beasts, hauing foure faces.

16 The fashion of the wheeles and their worke was like vnto a k chrysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.

k The Ebrue word is Tarshish meaning, that the colour was like the Chrisme sea, as a precious stone so called.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also ‖ rings, and height, and were fearefull to behold, and their rings were full of eyes, round about them foure.

‖ Or, the rent.

19 And when the beasts went, the wheeles went with them: & when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, and thither did the spirit of the wheeles leade them, and the wheeles were lifted vp beside them: for the spirite of the beastes was in the wheeles.

21 When the beastes went, they went, and when they stood, they stood, & when they were lifted vp from the earth, the wheeles were lifted vp beside them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderfull,

THE VISION OF EZEKIEL.

A. The whirlewind that came out of the North, or *Aquilon.*
B. The great cloude.
C. The fire wrapped about it.
D. The brightnes about it.
E. The likeneſſe of *Amber*, or the pale colour.
F. The forme of the foure beaſtes.
G. Their feete like Calues feete.
H. Hands comming out from vnder their wings.
I. K. L. M. The faſhion of the foure faces of euery beaſt.
N. Their wings ioyned one to another,
O. Their two wings, which couered their bodies.
P. Fire running among the beaſtes.
Q. Wheeles hauing euery one foure faces.
R. The rings of the wheeles which were full of eyes.
S. The firmament like vnto criſtall.
T. The throne, which was ſet vpon the firmament.
V. Where ſate like the appearance of a man.
X. The appearance of amber aboue, & beneath the man.
Y. The fire about him.
Z. The brightneſſe of fire like the raine bowe.
Midi, Or the South.

like vnto chriſtal, ſpred ouer their heads aboue.

23 And vnder the firmament were their wings ſtreight, the one toward the other: euery one had two, which couered them, and euerie one had two, which couered their bodies.

24 And when they went forth, I heard the noyſe of their [l] wings, like the noyſe of great waters, and as the voice of the Almightie, euen the voyce of ſpeech, as the noyſe of an hoſte: and when they ſtoode, they [m] let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, when they ſtood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the faſhion of a throne like vnto a ſaphir ſtone, and vpon the ſimilitude of the throne was by appearance, as the ſimilitude of a man aboue vpon it.

27 And I ſaw as the appearance of amber, and as the ſimilitude of fire [n] round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downeward, I ſaw as a likeneſſe of fire, and brightneſſe round about it.

28 As the likeneſſe of the bowe that is in the cloud in the day of raine, ſo was the appearance of the light round about.

29 This was the appearance of the ſimilitude of the glorie of the Lord: and when I ſaw it, I fel [o] vpon my face, and I heard a voyce of one that ſpake.

l Which declared the ſwiftnes, and the fearefulneſſe of Gods iudgements.
m Which ſignified, that they had no power of themſelues, but onely waited to execute Gods commandement.
n Whereby was ſignified a terrible iudgement toward the earth.
o Conſidering the maieſtie of God, and the weaknes of fleſh.

CHAP. II.

The Prophet is ſent to call the people from their errour.

AND [a] he ſaid vnto me, [b] Sonne of man, ſtand vp vpon thy feet, and I will ſpeake vnto thee.

2 [c] And the Spirit entred into mee, when hee had ſpoken vnto mee, and ſet mee vpon my feete, ſo that I heard him that ſpake vnto mee.

3 And he ſaid vnto me, Sonne of man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt mee: for they and their fathers haue rebelled againſt me, euen vnto this very day.

4 For they are † impudent children, and ſtiffe hearted: I doe ſend thee vnto them, and thou ſhalt ſay vnto them, Thus ſaith the Lord God.

5 But ſurely they will not heare, neither indeed will they ceaſe, for they are a rebellious houſe:

a That is, the Lord.
b Meaning, man, which is but earth and aſhes, which was to humble him, and cauſe him to conſider his owne ſtate, and Gods grace.
c So that hee could not abide Gods preſence till Gods ſpirit did enter into him.
† Ebr. hard of face.

house: yet shall they knowe that [d] there hath bene a Prophet among them.

6 And thou sonne of man, [e] feare them not, neither be afraid of their words, although rebels, and thornes bee with thee, and thou remainest with scorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they in deede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and [f] eate that I giue thee.

9 And when I looked vp, behold, an hand was sent vnto mee, and loe, a roule of a booke was therein,

10 And he spred it before mee, and it was written within and without, and there was written therein, [g] Lamentations, and mourning, and woe.

d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the word of God shalbe either to their saluation or greater condemnation.

e Reade Ierem 1.17: he sheweth that for none afflictions they should cease to doe their duties.

f He doeth not onely exhort him to his duetie, but also giueth him the meanes wherewith he may be able to execute it.

g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 The Prophet being fed with the word of God, and with the constant boldnes of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

MOreouer hee said vnto mee, Sonne of man, eate that thou findest: [a] eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And hee said vnto mee, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as honie.

4 And he said vnto mee, Sonne of man, go, and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an † vnknowen tongue, or of an hard language, but to the house of Israel,

6 Not to many people of an vnknowen tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent & stiffe hearted.

8 Behold, I haue made thy face [b] strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a rebellious house.

10 He said moreouer vnto mee, Sonne of man, [c] receiue in thine heart all my words that I speake vnto thee, and heare them with thine eares,

11 And go and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saieth the Lord God: but surely they will not heare, neither will they in deede cease.

12 Then the spirit tooke mee vp, and I heard behind mee a noyse of a great rushing, saying, [d] Blessed be the glory of the Lord out of his place.

13 I heard also the noise of the wings of the beastes, that touched one another, and the rattling of the wheeles that were by them, euen a noise of a great rushing.

14 So the spirit lift me vp, and tooke mee away, and I [e] went in bitternesse, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them seuen dayes.

16 And at the end of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the worde at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that hee may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet, if thou warne the wicked, and hee turne not from his wickednesse, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnesse, and commit iniquitie, I will lay a [k] stumbling blocke before him, and hee shall die, because thou hast not giuen him warning: he shal die in his sinne, and his [l] righteous deedes, which he hath done, shall not bee remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shal liue because he is admonished: also thou hast deliuered thy soule.

22 And the [m] hand of the Lord was there vpon me, and he said vnto me, Arise, and go into the ‖ fielde, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the fielde, behold, the [n] glory of the Lord stood there, as the glory which I saw by

a Whereby is meant that none is meet to be Gods messenger before he haue receiued the word of God in his heart, as Deut 10. and haue a zeale thereunto, and delite therein, as Iere. 15.16. Reuel. 10.10.

† Hebr. deepe lips.

b God promiseth his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Isa. 50.7. Iere. 1.18. Mich. 3.8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely which they haue receiued of the Lord.

d Whereby he signifieth that Gods glory should not be diminished, although he departed out of his Temple: for this declared, that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercommeth their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with anuisement, and deliberation peter his iudgements.

h Of this reade Chap. 33.2.

i He that hath bene instructed in the right way turne backe.

k I will giue him vp into a reprobate minde, Rom. 1.28.

l Which seemed to haue beene done in faith, and were not.

m That is, the spirite of prophecie.

‖ Or, valley.

n Meaning, the vision of the Cherubims, and the wheeles.

the riuer Chebar, & I fel downe vpon my face.

24 Then the Spirit entred into me which [o] set me vp vpon my feete, and spake vnto mee, and said to me, Come, and [p] shut thy selfe within thine house.

25 But thou, O sonne of man, behold, they shall put bands vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue [q] cleaue to the roofe of thy mouth, that thou shalt bee dumme, and shall not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shal haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, he that heareth, let him heare, and he that leaueth off, [*] let him leaue: for they are a rebellious house.

o Read Chap. 2.2.

p Signifying, that not onely he should not profit, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his witnesses, and that all such are the rods of his vengeance that doe it.

* Reuel. 22.11.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophecied to come.

THou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, euen Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an [a] yron pan, and set it for a wal of yron betweene thee and the citie, and direct thy face toward it, and it shall bee besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

a Which signifieth the stubburnesse and harnesse of their heart.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laid vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

b Hereby he representeth the idolatry & sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundreth and ninetie yeeres.

6 And when thou hast accomplished them, sleepe againe vpon thy [c] right side, and thou shalt beare the iniquitie of the house of Iudah fourty dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fourtie yeeres.

7 Therfore thou shalt direct thy face toward the siege of Ierusalem, & thine [d] arme shall be vncouered, and thou shalt prophesie against it.

d In token of a speedy vengeance.

8 And beholde, I will lay [e] bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

e The people should so straitly be besieged, that they should not be able to turne them.

9 Thou shalt take also vnto thee wheate, and barley, & beanes, and lentiles, and millet, [f] and fitches, and put them in one vessell, and make thee bread therof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen three hundreth and ninetie dayes shalt thou eate thereof.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.

10 And the meate, whereof thou shalt eate, shalbe by weight, euen [h] twentie shekels a day: and from time to time shalt thou eate thereof.

g Which were fourteene moneths that the citie was besieged, and this was as many daies as Israel sinned yeeres.

h Which make a pound.

11 Thou shalt drinke also water by measure, euen the sixt part of [i] an Hin: from time to time shalt thou drinke.

i Reade Exod. 29.40.

12 And thou shalt eate it, as barley cakes, and thou shalt bake it [k] in the doung that commeth out of man, in their sight.

k Signifying hereby the great scarcitie of fuel, and matter to burne.

13 And the Lord said, So shall the children of Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then said I, Ah, Lord God, beholde, my soule hath not beene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of any thing dead, or torne in pieces, neither came there any [l] vncleane flesh in my mouth.

l Much lesse such vile corruption.

15 Then he said vnto mee, Loe, I haue giuen thee bullockes [m] doung for mans doung, and thou shalt prepare thy bread therewith.

m To be as fire to bake thy bread with.

16 Moreouer, hee saide vnto mee, Sonne of man, behold, I wil breake [n] the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

n That is, the force & strength wherewith it should nourish. Isa. 3.1. chap. 5. 17. and 14.13.

17 Because that bread & water shall faile, they shalbe astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signes of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, or take thee a barbours rasor and cause it [a] to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the haire.

a To shaue thine head & thy beard.

2 Thou shalt burne with fire the third part in the middes of [b] the citie, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

b To wit, of that citie which he had purtrayed vpon the bricke. Chap. 4.1. By the fire & pestilence he meaneth the famine, wherewith one part perished during the siege of Nebuchadnezzar. By the sword, those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde those that fled into Egypt and into other parts after the citie was taken.

3 Thou shalt also take thereof a fewe in number, and binde them in thy [c] lappe.

c Meaning, that a very few should be left, which the Lord would preserue among all these stormes, but not without troubles and triall.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: [d] for thereof shal a fire come forth into all the house of Israel.

d Out of that fire which thou hadst left, shall a fire come, which shall signifie the destruction of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations and countries, that are round about her.

6 And thee hath changed my [c] iudgements into wickednesse more then the nations, and my statutes more then the countries, that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therfore thus saith the Lord God, Because your [f] multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therfore thus saith the Lord God, Behold, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my Sanctuarie with al thy filthines, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitie.

12 The third part of thee shal die with the pestilence, and with famine shall they be consumed in the middes of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all winds, and I wil draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be [g] comforted: and they shal know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I wil make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shal execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shal send vpon them the ‖ euil [h] arrowes of famine, which shall bee for their destruction, and which I will send to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

17 * So will I send vpon you famine, and euill beastes, and they shall spoile thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

c By worn and iaw into idolatry and superstitions.

f Because your idoles are in greater number, and your superstitions mo then among the professed idolaters, reade Isa. 65. 11 & he condemneth their ingratitude in respect of his benefites.

* Leuit. 26. 29. deut. 28. 53. 2. king. 6. 29. lament. 4. 10. baruch. 2. 3.

g That is, I will not be pacified till I be reuenged, Isa. 1. 24.

‖ Or, dangerous.

h Which were the grashoppers, mildew, & whatsoeuer were occasions of famine.

* Chap. 14. 13.

CHAP. VI.

Hee sheweth that Ierusalem shall bee destroyed for their idolatry. 8 He prophecieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towardes the * mountaines of Israel, and prophecie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the [a] mountaines and to the hils, to the riuers and to the valleys, Behold, I euen I will bring a sword vpon you, and I wil destroy your hie places:

4 And your altars shall bee desolate, and your Images of the [b] sunne shalbe broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their [c] idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shalbe desolate, and the hie places shall be laide waste, so that your altars shall bee made waste and desolate, and your idoles shall bee broken, and cease, & your images of the sun shalbe cut in pieces, and your workes shall be abolished.

7 And the slaine shal fal in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, [d] that you may haue some that shall escape the sword among the nations, when you shall be scattered through the countries.

9 And they that escape of you, shal remember mee among the nations, where they shall be in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they [e] shalbe displeased in themselues for the euils, which they haue committed in all their abominations.

10 And they shall knowe that I am the Lord, and that I haue not said in vaine that I would doe this euill vnto them.

11 Thus saith the Lord God, [f] Smite with thine hand, and stretch foorth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off shall die of the pestilence, and hee that is neere, shall fall by the sword, and he that remaineth and is besieged, shal die by the famine: thus wil I accomplish my wrath vpon them.

13 Then [g] yee shall know, that I am the

* Chap. 36. 1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

b Read 2. King 23. 11.

c In contempt of their power & force, which shall neither be able to deliuer you nor themselues, 2. King. 23. 20.

d Hee sheweth that in all vengers God will preserue a few, which shall be as the seede of his Church and call vpon his Name.

e They shall be ashamed to see that their hope in idols was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations when you shall see my iudgements.

Lord, when their slaine men shall bee among their idoles round about their altars, vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweete sauour to all their idoles.

14 So will I *stretch mine hand vpon them, and make the land waste, and desolate [h] from the wildernes vnto Diblath in all their habitations, and they shall know, that I am the Lord.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

MOreouer the word of the Lord came vnto me saying,

2 Also thou sonne of man, thus saith the Lord God, An ende is come vnto the land of Israel: the ende is come vpon the foure corners of the land.

3 Now is the ende come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all [a] thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy waies vpon thee: and thine abomination shall bee in the middes of thee, and yee shall know that I am the Lord.

5 Thus saith the Lord God, ‖Behold, one euill, euen one euill is come.

6 An end is come, the end is come, it [b] watched for thee: behold, it is come.

7 The [c] morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the [d] sounding againe of the mountaines.

8 Nowe I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy waies, and I will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shalbe in the mids of thee, and yee shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the [e] rodde flourisheth: [f] pride hath budded.

11 [g] Crueltie is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be [h] lamentation for them.

12 The time is come, the day draweth neere: let not the byer [i] reioyce, nor let him that selleth, [k] mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shal [l] not returne to that which is solde, although they were yet aliue: for the [m] vision was vnto al the multitude thereof, and they returned not, [n] neither doth any encourage himselfe in the punishment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence, and the famine within: he that is in the field, shall die with the sword, and hee that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shal escape, and shall bee in the mountaines, like the doues of the vallies: all they shall mourne, euery one for his iniquitie.

17 *All hands shalbe weake, and all knees shall fall away as water.

18 *They shal also girde themselues with sackcloth, and feare shall couer them, and shame shalbe vpon all faces, and baldnes vpon their heads.

19 They shal cast their siluer in the streets, and their gold shalbe cast farre off: their *siluer and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this ruine is for thine iniquitie.

20 He had also set the beautie of his [p] ornament in maiestie: but they made images of their abomination, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the [q] strangers to bee spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shal pollute my [r] secret place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a [s] chaine: for the land is full of the [t] iudgement of blood, and the citie is full of crueltie.

24 Wherefore I wil bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and their [u] holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shal not haue it.

26 Calamitie shall come vpon calamitie, and rumour shalbe vpon rumour: then shal they seeke a vision of the Prophet: but the law shall perish from the Priest, and counsell from the Ancient.

27 The King shall mourne, and the prince shal be clothed with desolation, and the hands of the people in the land shall bee troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP.

* Chap. 5. 14.
h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernes, which was South vnto Diblath, which was North: meaning the whole country.

a I will punish thee as thou hast deserued for thine idolatry.
‖ Or, behold, euil commeth after euill.
b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.
c The beginning of his punishments is already come.
d Which was a token of ioy, and mirth.
e The scourge is in a readines.
f That is, the proud tyrant Nebuchad-nezzar hath gathered his force and is ready.
g This cruell enemie shall be a sharpe scourge for their wickednesse.
h Their owne affliction shall be so great, that they shall haue no regard to lament for others.
i For the present profit.
k For he shall lose nothing.
l In the peere of the Iubile, meaning that none should enioy the priuiledge of the law, Leuit. 25. 13. for they should all be caried away captiues.
m This vision signified that all should be caried away, and none should returne vntil the Iubile.

n No man for all this endeuoureth himself, or taketh heart to repent for his euill life. Some reade, for none shall bee strengthened in his iniquitie of his life: meaning that they should gaine nothing by flattering themselues in euill.
o The Israelites made a brag, but their hearts failed them.

* Ie. 13. 7. iere. 6. 24.

* Ie. 15. 3. iere. 48. 37.

* Pro. 11. 4. zephan. 1. 18. eccles. 5. 8.

p Meaning, the Sanctuary.

q That is, of the Babylonians.

r Which signifieth the most holy place, wherein none might enter but the hie priest.
s Signifying that they should be bound and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple, that was deuided into three parts, Psal. 68. 35.

CHAP. VIII.

2 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

AND in the [a] sixt yere, in the [b] sixt moneth, and in the fift day of the moneth, as I sate in mine house, & the Elders of Iudah sate before me, the hand of the Lord God fell there vpon me.

a Of the captivity of Ieconiah.
b Which conteined part of August, and part of September.

2 Then I beheld, and lo, there was a likenesse, as the appearance of [c] fire, to looke to, from his loynes downward, & from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

c As chap. 1. 27.

3 And hee stretched out the likenesse of an hand, and tooke me by an hairy lock of mine head, and the Spirit lift mee vp betweene the earth, and the heauen, and brought mee † by a diuine [d] vision to Ierusalem, into the entry of the inner [e] gate that lieth toward the North, where remained the idole of [f] indignation, which prouoked indignation.

† Ebr. in the visions of God.
d Meaning, that he was thus caried in spirit, and not in body.
e Which was the porch or the court where the people assembled.
f So called because it prouoked Gods indignation. Which was the idole of Baal.
g Reade Chap. 5. 11.
h That is, in the court where the people had made an altar to Baal.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw [g] in the field.

5 Then said he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the [h] altar, this idole of indignation was in the entry.

6 He said furthermore vnto me, Sonne of man, seest thou not what they doe? euen the great abominations that the house of Israel committeth heere to cause mee to depart from [i] my Sanctuary? but yet turne thee and thou shalt see greater abominations.

i For God will not be where idoles are.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And hee said vnto mee, Goe in, and beholde the wicked abominations that they doe here.

k Which were forbidden in the law, Leui. 11. 4.
l Thus they that should haue kept all the cell in the feare and true seruice of God, were the ring-leaders to all abomination, and by their example pulled others from God.
m In such abundance.
n For besides their common idolatry, they had particular seruice which they had in secret chambers.

10 So I went in, and sawe, and beholde, there was euery similitude of creeping things and abominable [k] beastes, and all the idoles of the house of Israel painted vpon the wal round about.

11 And there stood before them seuentie [l] men of the Ancients of the house of Israel, and in the middes of them stood Iaazaniah, the sonne of Shaphan, with euery man his censer in his hand, & the vapour of the incense went vp like [m] a cloud.

12 Then said he vnto me, Sonne of man, hast thou seene what the Auncients of the house of Israel [n] doe in the darke, euery one in the chamber of his imagery? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe hee said also vnto mee, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And he caused mee to enter into the entry of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for [o] Tammuz.

o The Iewes write that this was a Prophet of the idole, who after his death was once a yere mourned for in the night.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused mee to enter into the inner court of the Lordes house, and behold, at the doore of the Temple of the Lord betweene the porch and the altar were about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the Sunne toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue cast out [p] stinke before their noses.

p Declaring that the sensings and seruice of the idolaters, are but infection and filthy before God.

18 Therefore will I also execute my wrath: mine eye shall not spare them, neither will I haue pitie, and [*] though they crie in mine eares with a loude voyce, yet will I not heare them.

[*] Pro. 1. 28. isa. 46. 7. iere. 11. 11. mich. 3. 4.

CHAP. IX.

1 The destruction of the city. 4 They that shalbe saued are marked. 8 A complaint of the Prophet for the destruction of the people.

HEe cried also with a loude voice in mine eares, saying, The visitations of [a] the citie draw neere, and euery man hath a weapon in his hand to destroy it.

a The time to take vengeance.

2 And behold, sixe [b] men came by the way of the hie gate, which lieth toward the [c] North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers [d] ynkehorne by his side, and they went in and stood beside the brasen altar.

b Which were Angels in the similitude of men.
c Signifying, that the Babylonians should come from the North to destroy the city and the Temple.
d To mark them that should be saued.

3 And the glory of the God of Israel was [e] gone vp from the Cherub, whereupon hee was, and stood on the ‖ doore of the house, and he called to the man clothed with linnen, which had the writers ynkehorne by his side.

e Which declared, that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aright.
‖ Or, threshold.

4 And the Lord said vnto him, Go through the mids of the citie, euen through the middes of Ierusalem, and ‖ set a marke vpon the foreheads of them that [f] mourne, and crie for all

‖ Or, marke with Thau.
f Yet sheweth what is the maner of Gods children, whom hee marketh to saluation: to wit, to mourne and crie out against the wickednesse, which they see committed against Gods glory.

the

the abominations that bee done in the middes thereof.

5 And to the other hee sayd, that I might heare, Goe yee after him through the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the old, and the young, and the maydes, and the children, and the women, but touch no man vpon whome is the [g] marke, and begin at my Sanctuary. Then they began at the [h] ancient men, which were before the house.

7 And he said vnto them, Defile the house, and fill the courts with the slaine, then goe forth: and they went out, and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cried, saying, [i] Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquity of the house of Israel and Iudah is exceeding great, so that the land is [k] full of blood, and the citie full of corrupt iudgement: for they say, The Lorde hath forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shal not spare them, neither will I haue pitie, but will recompense their wayes vpon their heads.

11 And behold, the man clothed with linen which had the ynkehorne by his side, made report, and sayd, Lord, I haue done as thou hast commanded me.

g Thus in all his plagues the Lord preserueth his (small number which he marketh, as Reuel. 7.3. but the chiefe marke is the spirit of adoption, wherewith the heart is sealed vp to life euerlasting.

h Which were the chiefe occasion of all these euils, as Chap. 8.11.

i This declareth that the seruants of God haue a compassion, when they see his iudgments executed.

k That is, with all kind of wickednes, reade Isa. 1.15.

CHAP. X.

1 *Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims.* 8 *A rehearsall of the vision of the wheeles, of the beastes, and of the Cherubims.*

AND as I looked, beholde, in the * firmament ỹ was aboue the head of the [a] Cherubims there appeared vpon thē like vnto the similitude of a throne, as it were a saphirstone.

2 And he spake vnto the man clothed with linen, and saide, Goe in betweene the wheeles, euen vnder the Cherub, and fill thine handes with coales of fire from betweene the Cherubims, and scatter them ouer [b] the city. And he went in in my sight.

3 Nowe the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord [c] went vp from the Cherub, and stood ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnes of the Lords glory.

5 And the [d] sound of ỹ Cherubims wings was heard into the vtter court, as the voice of the Almighty God when he speaketh.

* Chap. 1.22.

a Which in the first Chap. ver. 5. he called the foure beasts.

b This signified, that the city should be burnt.

c Meaning, that the glory of God should depart from the temple.

d Reade chap. 1.24.

6 And when he had commanded the man clothed with linen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then hee went in and stood beside the wheele.

7 And one Cherub stretched foorth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linen: who tooke it, and went out.

8 And there appeared in the Cherubims, the likenes of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a [e] Chrysolite stone.

e Reade Chap. 1.16.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they [f] turned not as they went.

f Until they had executed Gods iudgements.

12 And their whole body, and their ‖rings, and their handes, and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

‖ Or, trents.

13 And the Cherub cried to these wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: ỹ first face was the face of a Cherub, and the second face was the face of a man, ỹ third the face of a lyon, and the fourth the face of an eagle.

15 And the Cherubims were lifted vp: *this is the beast that I saw at the riuer Chebar.

* Chap. 1.5.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselues vp also: for the [g] spirit of the beast was in them.

g There was one consent betweene the Cherubims and the wheeles.

18 [h] Then the glory of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

h Reade Chap. 9.3.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheeles also were besides them: and euery one stood at the entry of the gate of the Lordes House at the East side, and the glory of the God of Israel was vpon them on high.

20 * This is the [i] beast that I sawe vnder the God of Israel by the riuer Chebar, and I knew

* Chap. 1.15.

i That is, the whole body of the foure beasts or Cherubims.

knew that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfesame faces, which I saw by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these he propheseth, shewing them how they shal bee dispersed abroad. 19 The renewing of the heart commeth of God. 21 Hee threatneth them that leane vnto their owne counsels.

MOreouer, the spirit lift me vp, & brought mee vnto the East gate of the Lordes house, which lieth Eastward, and behold, at the entry of the gate were fiue and twenty men: among whome I sawe Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 For they say, [a] It is not neere, let vs builde houses: this citie is the [b] caldron, and we be the flesh.

4 Therfore prophesie against them, sonne of man, prophesie.

5 And the Spirit of the Lorde fell vpon mee, and sayd vnto mee, Speake, thus sayth the Lord, O ye house of Israel, this haue yee said, and I know that which riseth vp of your minds.

6 Many haue yee murdered in this citie, and ye haue filled the streets thereof with the slaine.

7 Therefore thus sayeth the Lorde God, They that ye haue slaine, and haue layd in the midst of it, they are [c] the flesh, and this citie is the caldron, but I wil bring you forth of the mids of it.

8 Yee haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliuer you into the [d] handes of strangers, and will execute iudgments among you.

10 Yee shall fall by the sword, and I will iudge you in the border of [e] Israel, and ye shall know that I am the Lord.

11 This city shal not be your caldron, neither shal ye be the flesh in the mids therof, but I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

13 ¶ And when I prophecied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cryed with a loude voyce, and sayd, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, euen thy brethren, the men of thy kinred, & all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue said, Depart yee farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saieth the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet wil I be to them as a litle [h] Sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreyes where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a newe spirit within their bowels: and I wil take the [i] stony heart out of their bodies, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shal be my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beside them, and the glorie of the God of Israel was vpon them on hie.

23 And the glory of the Lorde went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke me vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [k] ledde away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuity. 18 Another parable wherby the distresse of hunger and thirst is signified.

THe word of the Lord also came vnto me, saying,

2 Sonne

a This the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselues still to their pleasures.

b We shal not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sod.

c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdred therein, and so lie as flesh in the caldron.

d That is, of the Caldeans.

e That is, in Riblah, reade 2. King. 25. 6.

f It seemeth that this noble man died of some terrible death, & therefore the Prophet feared some strange iudgement of God toward the rest of the people.

g They that remained still at Ierusalem, thus reproches them that were gone into captiuity, as though they were cast off and forsaken of God.

h They shalbe yet a litle church shewing that the Lord will euer haue some to call vpon his Name, whom he will preserue and restore, though they be for a time afflicted.

* Iere 32. 39. chap. 36. 26.

i Meaning, the heart wherein nothing can enter, & regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

k When Ieconiah was led away captiue.

2 Son of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see [a] not: they haue eares to heare, & heare not: for they are a rebellious house.

3 Therfore thou sonne of man, † prepare thy stuffe to go into captiuitie, and go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it bee possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euen in their sight, as they that go forth into captiuitie.

5 Digge thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a [b] signe vnto the house of Israel.

7 And as I was cõmanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thorow the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, sayde vnto thee, What [c] doest thou?

10 But say thou vnto them, Thus sayeth the Lord God, This ‖ burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall go into bondage and captiuity.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall go forth: they shall dig thorow the wall, to cary out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon [d] him, and he shalbe taken in my net, and I wil bring him to Babel to the land of the Caldeans, yet shall he not see it, though hee die there.

14 And I will scatter toward euery wind all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shal know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a [e] litle number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen where they come, and they shal know that I am the Lord.

17 ¶ Moreouer, the word of the Lorde came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the land, Thus sayth the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eat their bread with carefulnes, & drinke their water with desolation: for the land shalbe desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shalbe left voyde, and the land shalbe desolate, and ye shal know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in ỹ land of Israel, saying, The dayes [f] are prolonged, and all visions ‖ faile?

23 Tell them therefore, Thus sayth the Lord God, I wil make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shalbe any more in vaine, neither shal there be any flattering diuination within the house of Israel.

25 For I am the Lord: I wil speake, and that thing that I shall speake, shall come to passe: it shalbe no more prolonged: for in your dayes, O rebellious house, will I say ỹ thing, and will performe it, saith the Lord God.

26 Againe the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that hee seeth, is for [g] many dayes to come, and hee prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus sayth the Lord God, Al my words shal no longer be delayed, but that thing which I haue spoken, shalbe done, saith the Lord God.

a That is, they receiue not the fruite of that which they see and heare.

† Ebr. make thee vessels to goe into captiuity.

b That as thou doest, so shall they do, and therefore in thee they shall see their owne plague and punishment.

c Doe not they vexe thy doings?

‖ Or, prophesie.

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 20. and 32. 3.

e Which should beare his Name, and should be his Church, reade Chap. 11. 16.

f Because they did not immediately see the prophesies accomplished, they contemned them as though they should neuer be fulfilled.

‖ Or, take none effect.

g That is, it shall not come to passe in our daies, & therefore we care not for it: thus the wicked euer abuse Gods patience and benignity.

CHAP. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the prophets of *Israel, that prophesie, & say thou vnto them that prophesie out of their [a] owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Wo vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like the foxes [b] in the waste places.

5 [c] Yee haue not risen vp in the gaps, neither made vp the hedge for the house of Israel

* Chap. 14. 9.

a After their owne fantasie and not as hauing the reuelation of the Lord, Iere. 23. 16.

b Watching to destroy the vineyard.

c He speaketh to the gouernours & true ministers that should haue resisted them.

to stand in the battell in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made others to hope that they would confirme the word of their prophesie.

7 Haue ye not seene a vaine vision? and haue yee not spoken a lying diuination? [d] yee say, The Lord saith it, albeit I haue not spoke.

8 Therefore thus saith the Lord God, Because yee haue spoken vanity and haue seene lies, therefore beholde, I am against you, saith the Lord God,

9 And mine hand shall bee vpon the Prophets that see vanitie, and diuine lies: they shall not bee in the assembly of my people, neither shal they be written in the [e] writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, [f] Peace, and there was no peace: and one built vp a [g] wall, and behold, [g] others daubed it with vntempered morter,

11 Say vnto them which daube it with vntempered morter, that it shall fall: for there shall come a great showre, & I will send hailestones, which shall cause it to fall, and a stormy wind shall breake it.

12 Loe, when the wall is fallen, shal it not be said vnto you, Where is the daubing wherwith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormy winde to breake foorth in my wrath, and a great showre shall be in mine anger, and hailestones in mine indignation to consume it.

14 So I will destroy the wal that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation thereof shalbe discouered, and it shal fal, and ye shalbe consumed in the mids therof, and ye shal know that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wall, and vpon them that haue daubed it with [h] vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophesie vpon Jerusalem, and see visions of peace for it, & there is no peace, sayth the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Wo vnto the women that sowe [i] pillowes vnder all armeholes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will yee hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfuls of [k] barley, and for pieces of bread to slay the soules of them that should not die, and [l] to giue life to the soules that should not liue in lying to my people, that heare your lies?

20 Wherefore thus sayeth the Lord God, Beholde, I will haue to doe with your pillowes, wherwith ye hunt the [m] soules to make them flie, and I will teare them from your armes, and will let the soules goe, euen the soules, that ye hunt to make them flie.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shall be no more in your hands to be hunted, and yee shall know that I am the Lord.

22 Because with your lyes ye haue made the heart of the [n] righteous sad, whom I haue not made sad, and strengthened the handes of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shal know that I am the Lord.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

e That is, in the booke of life wherin the true Israelites are written

f Reade Jere. 6.14.

g Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) an other false prophet would affirme, though hee had neither occasion nor good ground to beare him.

h Whereby is meant whatsoeuer man of himselfe setteth forth vnder the authority of Gods word.

i These superstitious women for lucre would prophesie & tel euery man his fortune, giuing them pillowes to leane vpon, & kerchiefs to couer their heads, to the intent they might the more allure them and bewitch them.

k Will yee make my word to serue your bellies?

l These sorcerers made the people beleeue that they could preserue life or destroy it, & that it should come to euery one according as they prophesied.

m That is, to cause them to perish, and that they should depart from the body.

n By threatning them that were godly, and vpholding the wicked.

CHAP. XIIII.

4 The Lorde sendeth false prophets for the ingratitude of the people. 22 Hee reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the worde of the Lorde came vnto me, saying,

3 Son of man, these men haue set vp their idoles in their [b] heart, and put the stumbling block of their iniquity before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus sayth the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to the [c] Prophet, I the Lord wil answere him that commeth, according to the multitude [d] of his idoles:

5 That [c] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idols, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that soiourneth in Israel, which departeth from mee, and setteth vp his idoles in his heart, and putteth the stumbling blocke

a He sheweth the hypocrisie of the idolaters, who will dissemble to beare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idols openly which lead them in blindnesse, and cause the to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Jer. 10.15

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued, that is, he shall be left with lies according as he delighted therein, 2. Thess. 2. 10.

e That is, conuince the by their owne consciences.

of his iniquity before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lord will answere him ‖ for my selfe,

‖ Or, by my selfe.

8 And I wil set my face against that man, and wil make him an example & prouerbe, and I wil cut him off from the mids of my people, and ye shall know that I am the Lord.

f The Prophet declareth that God for mans ingratitude reiecteth by false prophets so sendes them that delight in lies rather then in the truth of God, & thus he punisheth sinne by sinne, 1. King. 22. 20, 22. & destroyeth alwell those Prophets as that people. g Thus Gods iudgements against the wicked, are admonitions to the godly to cleaue vnto the Lord, and not to defile themselues with like abominations. h Reade Chap. 4. 16. and 5. 17. Isa. 3. 1.

9 And if the Prophet be f deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asketh,

11 That the house of g Israel may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against mee by committing a trespasse, then will I stretch out mine hand vpon it, h and wil breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

i Though Noah and Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuity with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Ier. 15. 1. k Meaning, that a very few (which he calleth the remnant, verse 22) should escape these plagues, whom God hath sanctified & made righteous, so that this righteousnes is a signe that they are y church of God, whom he woulde preserue for his own sake.

14 Though these three men, i Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their k righteousnes, saith the Lord God.

15 If I bring noysome beastes into the land, and they spoyle it, so that it bee desolate, that no man may passe thorowe, because of beasts,

16 Though these three men were in the midst thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or if I bring a sword vpon this land, and say, Sword, goe thorow the land, so that I destroy man and beast out of it,

18 Though these three men were in the midst thereof, As I liue, saith the Lord God, they shall deliuer neither sons nor daughters, but they onely shalbe deliuered themselues.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast.

20 And though Noah, Daniel, and Iob were in the mids of it, As I liue, saith the Lord God, they shall deliuer neither son nor daughter: they shal but deliuer their owne soules by their righteousnes.

*Chap. 5. 17.

21 For thus saieth the Lord God, How much more when I send my* foure sore iudgments vpon Ierusalem, euen the sword, and famine, & the noysome beast and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a l remnant of them that shall be caryed away both sonnes and daughters: behold, they shal come forth vnto you, and ye shall see their way, and their enterprises: and yee shall bee comforted concerning the euil that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

l Reade Chap. 5. 3.

23 And they shal comfort you, when ye see their way and their enterprises: and yee shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the a trees of the forest?

a Which bringeth forth no fruit, no more then the other trees of the forest doe: meaning, that of Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be vtterly destroyed.

3 Shall wood be taken thereof to do any worke? or wil men take a pin of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meet for any worke?

5 Behold, when it was whole, it was meet for no worke: how much lesse shall it be meet for any worke when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one b fire, and another fire shall consume them: and yee shall know, that I am the Lord, when I set my face against them,

b Though they escape one danger, yet another shall take them.

8 And when I make the land waste, because they haue greatly offended, saieth the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ierusalem. 15 Their vnkindnesse. 46 Hee iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercy is promised to the repentant.

AGaine, the word of the Lord came vnto me, saying,

a Thou boastest to be of the seed of Abraham, but thou art degenerate & followest the abominations of the wicked Canaanites, as children doe the maners of their fathers. Isa. 1. 4. and 57. 3.

2 Son of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kinred is of the land a of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativitie when thou waſt [b] borne, thy nauill was not cut: thou waſt not waſhed in water to ſoften thee: thou waſt not ſalted with ſalt, nor ſwadled in clouts.

5 None eye pitied thee to doe any of theſe vnto thee, for to haue compaſſion vpon thee, but thou waſt caſt out in the open field to the contempt of thy perſon in the day that thou waſt borne.

6 And when I paſſed by thee, I ſaw thee polluted in thine [c] owne blood, and I ſaid vnto thee, when thou waſt in thy blood, Thou ſhalt liue: euen when thou waſt in thy blood, I ſaid vnto thee, Thou ſhalt liue.

7 I haue cauſed thee to multiplie as the bud of the fielde, and thou haſt increaſed and waxen great, and thou haſt gotten excellent ornaments: thy breaſts are faſhioned, thine haire is growen, whereas thou waſt naked and bare.

8 Now when I paſſed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I ſpred my ſkirts ouer thee, and couered [d] thy filthineſſe: yea, I ſware vnto thee, and entred into a couenant with [e] thee, ſaith the Lord God, and thou becameſt mine.

9 Then waſhed I thee with [f] water: yea, I waſhed away thy blood from thee, and I [g] anointed thee with oyle.

10 I clothed thee alſo with broidred worke, and ſhod thee with badgers ſkin: and I girded thee about with fine linnen, and I couered thee with ſilke.

11 I decked thee alſo with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke,

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull [h] crowne vpon thine head.

13 Thus waſt thou decked with gold and ſiluer, and thy raiment was of fine linnen, and ſilke, and broidred worke: thou didſt eate fine flowre, and honie and oyle, and thou waſt very beautifull, and thou didſt grow vp into a kingdome.

14 And thy name was ſpred among the heathen for thy beautie: for it was perfite through my [i] beautie which I had ſet vpon thee, ſaith the Lord God.

15 Now thou didſt [k] truſt in thine owne beautie, and playedſt the harlot, becauſe of thy renowme, and haſt powred out [l] thy fornications on euery one that paſſed by, thy deſire was to him,

16 And thou didſt take thy garments, and deckedſt thine hie places with diuers colours, [m] and playedſt the harlot thereupon: the like things ſhall not come, neither hath any done ſo.

17 Thou haſt alſo taken thy faire iewels made of my golde and of my ſiluer, which I had giuen thee, and [n] madeſt to thy ſelfe images of men, and diddeſt commit whoredome with them,

18 And tookeſt thy broydered garments, and couereddſt them: and thou haſt ſet mine oyle and my perfume before them.

19 My meate alſo, which I gaue thee, as fine flowre, oyle, and hony, wherewith I fedde thee, thou haſt euen ſet it before them for a ſweete ſauour: thus it was, ſayeth the Lord God.

20 Moreouer, thou haſt taken thy ſonnes and thy daughters, whom thou haſt borne vnto mee, and theſe haſt thou ſacrificed vnto them, to [o] bee deuoured: is this thy whoredome a ſmall matter?

21 That thou haſt ſlaine my children, and deliuered them to cauſe them to paſſe thorow fire for them?

22 And in all thine abominations and whoredomes thou haſt not remembred the dayes of thy youth, when thou waſt naked and bare, and waſt polluted in thy blood.

23 And beſide all thy wickednеſſe (wo, wo vnto thee, ſaith the Lord God)

24 Thou haſt alſo built vnto thee an high place, and haſt made thee an high place in euery ſtreete.

25 Thou haſt built thine high place at euery ‖ corner of the way, and haſt made thy beautie to bee abhorred: thou haſt opened thy feete to euery one that paſſed by, and multiplied thy whoredome.

26 Thou haſt alſo committed fornication with the [p] Egyptians thy neighbours, which haue great members, and haſt increaſed thy whoredome, to prouoke me.

27 Beholde, therefore I did ſtretch out mine hand ouer thee, and will diminiſh thine ordinary, and deliuer thee vnto the wil of them that hate thee, euen to the ‖ daughters of the Philiſtims, which are aſhamed of thy wicked way.

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt inſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou waſt not ſatisfied herewith.

30 How weake is thine heart, ſayeth the Lord God, ſeeing thou doeſt all theſe things, euen the worke of a ‖ preſumptuous whorish woman?

31 In that thou buildeſt thine high place in the corner of euery way, and makeſt thine high place in euery ſtreete, and haſt not beene as an harlot [q] that deſpiſeth a reward,

32 But as a wife that playeth the harlot,

b When I firſt brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthines and forſaken of all men, I tooke thee, & gaue thee life: whereby is meant that before God waſh his Church, and giue life, there is nothing but filthines & death.

d Theſe words, as blood, pollution, nakednes and filthineſſe are oft times repeated, to beate downe their pride, and to cauſe them to conſider what they were before God receiued them to mercie, fauoured them and couered their ſhame.

e That thou ſhouldeſt be a chaſte wife vnto me, and that I ſhould maintaine thee, and endue thee with all graces.

f I waſhed away thy ſinnes.

g I ſanctified thee with mine holy Spirit.

h Hereby hee ſheweth how he ſaued his church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ieruſalem ſtood: to wit, in that that the Lord gaue them of his beautie and excellencie.

k In abuſing my gifts, and in putting thy confidence in thine owne wiſedome and dignitie, which were the occaſions of thine idolatrie.

l There was none idolatry ſo vile wherewith thou didſt not pollute thy ſelfe.

m This declareth how the idolaters put their chiefe delight in thoſe things which pleaſe the eyes and outward ſenſes.

n Thou haſt conuerted my veſſels and inſtruments which I gaue thee to ſerue me with, to the vſe of thine idoles.

o Meaning by fire, reade Leuit. 18.21. 2.King. 23.10.

‖ Or, head.

p He noteth the great impietie of this people, who firſt falling from God to ſeeke helpe at ſtrange nations, did alſo at length embrace their idolatrie, thinking thereby to make their amitie more ſtrong.

‖ Or, cities.

‖ Or, that will beare rule.

q Meaning, that ſom harlots contemne ſmall rewards, but no louers gaue a reward to Iſrael, but they gaue to all others to commit whoredome, that the idolaters beſtowed all their ſubſtance, which they receiued of God for his glorie, to ſerue their abominations.

and taketh others for her husband:

33 They giue giftes to all other whores, but thou giuest giftes vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall be after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus sayth the Lord God, Because thy ‖ shame was powred out, and thy filthinesse discouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I wil gather all [r] thy louers, with whom thou hast taken pleasure, and al them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthinesse vnto them, that they may see all thy filthinesse.

38 And I will iudge thee after the maner of them that are [s] harlots, and of them that shed blood, and I will giue thee the blood of wrath and ielousie.

39 I will also giue thee into their hands, and they shal destroy thine high place, and shall breake downe thine high places: they shall strippe thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a companie against thee, and they shall stone thee with stones, and thrust thee through with their swords,

41 And they * shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So wil I make my wrath toward thee to rest, and my [t] ielousie shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked me with all these things, behold, therefore I also haue [u] brought thy way vpon thine head, sayth the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that vse prouerbes, shall vse this prouerbe against thee, saying, As is the mother, [x] so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy [y] sisters, which forsooke their husbands and their children, your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her [z] daughters, that dwel at thy left hand, and † thy yonger sister, that dwelleth at thy right hand, is Sodom, and her daughters.

47 Yet hast thou [a] not walked after their wayes, nor done after their abominations: but as it had beene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, sayth the Lord God, Sodom thy sister hath not done, neither shee nor her daughters, as thou hast done and thy daughters.

49 Beholde this was the iniquitie of thy sister Sodom, [b] Pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did shee strengthen the hand of the poore and needie.

50 But they were hautie, and committed abomination before mee: therefore I tooke them away, as pleased me.

51 Neither [c] hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast [d] iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they which are more righteous then thou art: bee thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe [e] their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,

54 That thou mayest beare thine owne shame, and mayest bee confounded in all that thou hast done, in that thou hast [f] comforted them.

55 And thy sister Sodom and her daughters shal returne to their former state. Samaria also and her daughters shal returne to their former state, [g] when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom † was not heard of [h] by thy report in the day of thy pride,

57 Before thy wickednesse was [i] discouered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about [k] her which despise thee on all sides.

58 Thou hast borne therefore thy wickednesse and thine abomination, sayeth the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when

‖ Or, nether parts.

r Egyptians, Assyrians and Caldeans, whom thou lookest to be thy louers, shal come and destroy thee, Chap. 23.9

s I will iudge thee to death, as the adulterers and murtherers.

* 2. King. 25.9.

t I will vtterly destroy thee, and so my ielousie shall cease.

u I haue punished thy faults, but thou wouldest not repent.

x As were the Canaanites, and the Hittites, and others your predecessors, so are you their successors.

y That is, of Samaria and Sodom.

z That is, her cities.

† Ebr. thy sister yonger then thou.

a But done farre worse.

b He alleageth these foure vices, pride, excesse, idlenes and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gen. 19.24.

c Which worshipped the calues in Bethel and Dan.

d Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

e This he speaketh in comparison, saying that he would restore Ierusalem when Sodom should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe

† Ebr. was not a rumour in thy mouth.

h Thou wouldest not call her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements.

i That is, til thou wast brought vnder by the Syrians and Philistims, 2. Chron. 28.19.

k Which ioyned with the Syrians, or compassed about Ierusalem.

when thou didst despise the [l]othe, in breaking the couenant.

60 Neuertheless, I will [m] remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue [n] thy sisters, both thy elder and thy younger, and I will giue them vnto thee for daughters, but not [o] by thy couenant.

62 And I will establish my couenant with thee, and thou shalt know that I am the Lord,

63 That thou mayest remember, and bee [p] ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

l When thou brakest the couenant, which was made betweene thee and me, as verse 8.

m That is, of mercie and loue I wil pitie thee, and so stand to my couenant, though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seed of his Church which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

o But of my free mercie.

p This declareth what fruits Gods mercies worke in his, to wit, sorow and repentance for their former life.

CHAP. XVII.

The parable of the two Egles.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable, and speake a prouerbe vnto the house of Israel,

3 And say, Thus sayeth the Lord God, The great [a] egle with great wings, and long wings and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake off the top of his twig, and caried it into the land [b] of merchants, and set it in a citie of merchants.

5 Hee tooke also of the [c] seede of the land, and planted it in a fruitfull ground: he placed it by great waters, and set it as a willow tree.

6 And it budded vp, and was [d] like a spreading vine of [e] low stature, whose branches turned toward it, and the rootes thereof were vnder it, so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also [f] another great eagle with great wings & many fethers, and behold, this vine did turne her roots toward it, & spred forth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soile by great [g] waters, that it should bring forth branches, and beare fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall [h] hee not pull vp the roots thereof, and destroy the fruit thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the roots thereof.

10 Behold, it was planted: but shall it prosper? shall it not bee dried vp, and wither? [i] when the East winde shall touch it, it shall wither in the trenches, where it grew.

11 Moreouer, the word of the Lord came vnto me, saying,

12 Say nowe to this rebellious house, Know yee not, what these things meane? tell them, Beholde, the King of Babel is come to Jerusalem, and hath taken [k] the King thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken one of the Kings seed, and made a couenant with him, and hath taken [l] an othe of him: hee hath also taken the princes of the land,

14 That the kingdome might bee in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape, that doth such things? or shall hee breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, hee shall die in the middes of Babel, in the place of the king, that had made him king, whose oath hee despised, and whose couenant made with him, he brake.

17 Neither shall Pharaoh with his mightie hoste, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath, and broken the couenant (yet loe, hee had giuen [m] his hand) because he hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I liue, I will surely bring mine oath that hee hath despised, and my couenant that hee hath broken, vpon his owne head.

20 * And I will spread my net vpon him, and he shalbe taken in my net, and I wil bring him to Babel, and will enter into iudgement with him there for his trespasse that hee hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sword, and they that remaine, shall be scattered toward all the winds: and yee shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the top of this [n] hie cedar, and will set it, and cut off the [o] top of the tender plant thereof, and I wil plant it vpon an high mountaine and great.

23 Euen in the high mountaine of Israel will I plant it: and it shall bring forth boughs and beare fruit, and be an excellent cedar, and vnder it shall remaine all birdes, and euery [p] foule shall dwell in the shadowe of the branches thereof.

a That is, Nebuchad-nezzar, who hath great power, riches, and many countreys vnder him, shall come to Jerusalem and take away Jeconiah the King, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, and was left at Jerusalem, and made King in stead of Jeconiah, 2. King. 24. 17. iere. 37. 1.

d This was Zedekiahs kingdome.

e That it might not haue power to rebell against Babylon, as verse 14.

f Meaning, the King of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar

g They thought to be moistened by the waters of Nilus.

h Shall not Nebuchad-nezzar destroy it?

i By this wynde, he meaneth the Babylonians.

k That is, Jeconiah, 2. King. 24. 15.

l For his subiection and obedience.

m Because he tooke the Name of God in vaine, and brake his oath which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment.

* Chap. 12. 13. and 32. 3.

n This promise is made to the Church which shalbe as a small remnant, and as the top of a tree.

o I will trimme it and dresse it.

p Both Iewes and Gentiles shalbe gathered into it.

q All the world shall know that I haue pluckt downe the proud enemies, and set vp my Church which was lowe and contemned.

24 And all the q trees of the fielde shall knowe that I the Lord haue brought downe the high tree, and exalted the lowe tree: that I haue dried vp the greene tree, and made the dry tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

2 He sheweth that euery man shall beare his owne sinne. 21 To him that amendeth, saluation is promised. 24 Death is propheciedto the righteous, which turneth backe from the right way.

THe word of the Lord came vnto mee againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the land of Israel, saying, a The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions, reade Jere. 31. 29.

3 As I liue, saith the Lord God, yee shall vse this prouerbe no more in Israel.

4 Beholde, all soules are mine, both the soule of the father, & also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawfull and right,

6 And hath not eaten b vpon the mountaines, neither hath lift vp his eyes to the idols of the house of Israel, neither hath *defiled his neighbours wife, neither hath † lien with a *menstruous woman,

b If he hath not eaten of the flesh that hath bene offered vp to idoles, to honour them thereby.
*Leuit. 18. 20.
† Ebr. come neere.
*Leuit. 20. 18.

7 Neither hath oppressed any, but hath restored the pledge to his debtour: hee that hath spoiled none by violence, *but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

*Isa. 58. 7. matt. 25. 35.

8 And hath not giuen foorth vpon *vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man,

*Exod. 22. 25. Leuit. 25. 37. deut. 23. 19. psal. 15. 5.

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is ‖ a thiefe, or a shedder of blood, if he doe any one of these things,

‖ Or, a cruel man.

11 Though he do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needy, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen foorth vpon vsurie, or hath taken increase, shall he liue? he shall not liue: seeing hee hath done all these abominations, c he shall die the death, and his blood shall be vpon him.

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doth not repent, he shalbe punished as his father was, or else not.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

17 Neither hath withdrawen his hand from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but hee shall surely liue.

18 His father, because hee cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquity of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

*Deut. 24. 16. 2. king. 14. 6. 2. chro. 25. 4.

20 *The same soule that sinneth, shal die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquity of the sonne, but the righteousnes of the righteous shall be vpon him, and the wickednes of the wicked shall be vpon himselfe.

d He ioyneth the obseruation of the commandements with repentance: for none can repent in deed except he labour to keepe the Law.

21 But if the wicked wil returne from all his sinnes that hee hath committed, and keepe all my d statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

‖ Or, not layd to his charge.

22 All his transgressions that he hath committed, they shall not be ‖ mentioned vnto him, but in his e righteousnesse that he hath done, he shall liue.

d That is, in the fruits of his faith, which declare that God both accept him.

23 f Haue I any desire that the wicked should die, saith the Lord God? ‖ or shal he not liue, if he returne from his wayes?

f He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon, then to punish, as his long suffring declareth, Chap. 33. 11. Albeit God in his eternal counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approue sinne, therefore it is here sayd, that he would haue them to turne away from it, that they might liue.

24 But if the righteous turne away from his righteousnesse, and commit iniquitie, and doe according to all the abominations, that the wicked man doeth, shall he liue? all his g righteousnes that he hath done, shall not bee mentioned: but in his transgression that he hath committed, and in his sinne that hee hath sinned, in them shall he die.

‖ Or, rather that he may returne from his wayes and liue.

g That is, the false opinion that the hypocrites haue of their righteousnes.

25 Yet ye say, The way of the Lord is not h equall: heare now, O house of Israel, Is not my way equall? or are not your wayes vnequall?

h In punishing the father with the children.

26 For when a righteous man turneth away from his righteousnesse, and committeth iniquitie, he shall euen die for the same, he shall euen die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickednesse that he hath committed, and doeth that which is lawfull and right,

he

hee shall saue his soule aliue.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shal surely liue, and shal not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? or are not your wayes unequall?

30 Therefore I will iudge you, O house of Israel, every one according to his wayes, sayeth the Lord God: returne therefore and cause others to turne away from all your transgressions: so iniquitie shall not bee your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make [i] you a newe heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue ye.

i Hee sheweth that man cannot forsake his wickednesse til his heart bee changed, which is onely the worke of God.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the Lyons whelpes, and by the Lyon. 10 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

THou also, take vp a lamentation for the [a] Princes of Israel,

2 And say, Wherefore lay thy [b] mother as a Lyonesse among the Lyons? shee nourished her yong ones among the Lyons whelpes,

3 And she brought vp one of her whelpes, and it became a Lyon, and it learned to catch the praye, and it deuoured men.

4 The [c] nations also heard of him, and hee was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when shee saw, that shee had waited, and her hope was lost, she tooke another of her [d] whelpes, and made him a Lyon.

9 Which went among the Lyons, and became a Lyon, and learned to catch the pray, and he deuoured [e] men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the [f] nations set against him on euery side of the countreys, and layd their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines, and brought him to the King of Babel, and they put him in holdes, that his voyce should no more bee heard vpon the mountaines of Israel.

10 Thy [g] mother is like a vine in thy blood, planted by the waters: shee brought foorth fruite and branches by the abundant waters,

11 And shee had strong rods for the sceptres of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: shee was cast downe to the ground, and the [h] East winde dried vp her fruite: her branches were broken and withered: as for the rodde of her strength, the fire consumed it.

13 And now shee is planted in the wildernesse in a drie and thirstie ground.

14 And fire is gone out [i] of a rodde of her branches, which hath deuoured her fruite, so that shee hath no strong rod to be a scepter to rule: this is a lamentation, and shall bee for a lamentation.

a That is, Iehoaz and Iehoiakim, Iosiahs sonnes, who for their pride and cruelty are compared vnto Lyons.

b To wit, Iehoaz mother, or Ierusalem.

c By Pharaoh Necho king of Egypt, 2. King. 23.33.

d Which was Iehoiakim.

e He slew of the Prophets and them that feared God, and rauished their wiues.

f Nebuchadnezzar with his great armie which was gathered of diuers nations.

g He speaketh this in reproch of this wicked king, in whose blood, that is, in the race of his predecessors, Ierusalem should haue bene blessed, according to Gods promise, and flourished as a fruitfull vine.

h Meaning, that the Caldeans should destroy them as the East winde doth the fruit of the vine.

i Destruction is come by Zedekiah, who was the occasion of this rebellion.

CHAP. XX.

3 The Lord denieth that he will answere them when they pray, because of their vnkindnesse. 33 Hee promiseth that his people shall returne from captiuitie. 46 By the forrest that should be burnt, is signified the burning of Ierusalem.

AND in the [a] seuenth yeere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus sayeth the Lord God, Are ye come to enquire of mee? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause [b] them to vnderstand the abominations of their fathers.

5 And say vnto them, Thus saith the Lord God, In the day that I chose Israel, and [c] lift vp mine hand vnto the seede of the house of Iaakob, and made my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and sayd, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleasant among all lands,

7 Then sayd I vnto them, Let euery man cast away the abominations of his eyes, [d] and defile not your selues with the idols of Egypt: for I am the Lord your God.

8 But they rebelled against me, and would not heare mee: for none cast away the abominations of [e] their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my [f] Name, that

a Of the captiuitie of Iecoiah.

b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.

c I ware that I would be their God, which maner of othe was obserued from all antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of trueth, and the defender thereof, and also the Iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be trueth.

d God had forbidden them to make mention of the idoles, Exod. 23.13. psal. 16.4.

e Which thing declareth the wickednesse of mans heart, which iudge Gods seruice by their eyes and outward senses.

f God had euer this respect to his glory, that he would not haue his Name euill spoken of among the Gentiles for the punishment that his people deserued, in consi-

dence whereof the godly euer prayed, as Exod. 32.12. numb. 14.13.

it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of Egypt, and brought them into the wildernes.

11 And I gaue them my statutes, and declared my iudgements vnto them, *which if a man doe, he shall liue in them.

12 Moreouer I gaue them also my *Sabbaths to bee a signe betweene mee and them, that they might knowe that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wildernesse: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shal liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them *in the wildernesse to consume them.

14 But I had respect to my Name, that it should not be polluted before the g heathen, in whose sight I brought them out.

15 Yet neuertheless, I lift vp mine hand vnto them in the wildernesse that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleasant aboue all lands,

16 Because they cast away my iudgments, and walked not in my statutes, but haue polluted my h Sabbaths: for their heart went after their idoles.

17 Neuertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wildernesse.

18 But I sayd vnto their children in the wildernes, Walke ye not in the ordinances of your i fathers, neither obserue their manners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them,

20 And sanctifie my Sabbaths, and they shall be a signe betweene mee and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to do them, which if a man doe, he shal liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wildernes.

22 Neuertheless I withdrew mine hand, and had respect to my Name that it should not bee polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wildernesse, that I would scatter them among the heathen, and disperse them through the countreys,

24 Because they had not executed my iudgements, but had cast away my statuets, and had polluted my Sabbaths, and their eyes were after k their fathers idoles.

25 Wherefore I l gaue them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne m gifts, in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed mee, though they had before grieuously transgressed against me.

28 n For when I had brought them into the land, for the which I lifted vp mine hand to giue it to them, then they saw euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their sweet sauour, and powred out there their drinke offerings.

29 Then I sayd vnto them, What is the high place whereunto ye goe? And the name thereof was called o Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are yee not polluted † after the maner of your fathers? and commit yee not whoredome after their abominations?

31 For when you offer your gifts, & make your sonnes to passe thorow the fire, you polute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, saith the Lord God, p I will not answere you when I am asked.

32 Neither shall that bee done that commeth into your mind: for ye say, We wil be as the heathen, and as the families of the countreys, and serue wood, and q stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, & in my wrath powred out,

34 And will bring you from the people, and will gather you out of the countreys wherein ye are scattered, with a mighty hand, and with a stretched out arme, and in my wrath powred out,

35 And I will bring you into the r wildernesse of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wildernesse of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the couenant.

38 And

* Leuit. 18.5. rom. 10.5. galat. 3.12.
* Exod. 20.8. and 31.13. deut. 5.12.
* Numb. 14.28, 29. and 26.65.
g Who might thereby take an occasion to blaspheme my name and to accuse me of lacke of ability, or elsethat I had sought a meanes to destroy them more commodiously.
h That is, my true religion, which I had commanded them, and gaue themselues to serue me according to their owne fantasies.
i Whereby the holy Ghost confuteth them that say that they wil follow the religion and example of their fathers, and not measure their doings by Gods word, whether they bee approueable thereby or no.
k Meaning, that they set their delight vpon them.
l Because they would not obey my lawes, I gaue them vp to themselues, that they should obey their owne fantasies, as verse 39. rom. 1.21, 24.
m I condemned those things, and counted them as abominable which they thought had bene excellent, and to haue declared most zeale. Luke 16.15. for that which God required as most excellent, that gaue they to their idoles.
n Not euen in the wildernesse when I brought them out of Egypt, but since I placed them in this land. which declareth how prompt mans heart is to idolatrie, seeing that by no admonitions he can be drawen backe.
o Which signifieth an hie place, declaring they vanted themselues of their idolatrie, and were not ashamed thereof, though God had commanded them expressly, that they should haue no altar lifted vp on hie by staires, Exod. 20.26.
† Ebr. in the way.
p He sheweth, that the ingratitude of the people deserueth, that God should cut them off, and that they should not haue the comfort of his word.
q He declareth that man of nature is wholly enemi vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiuing his rebellion and wickednesse.
r I will bring you among strange nations as into a wildernesse, and there will visit you, and so call you to repentance, & then bring the godly home againe, Isa. 65.9.

38 And I will [f] chuse out from among you the rebels, and them that transgresse against mee: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall know that I am the Lord.

[f] Signifying that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

39 As for you, O house of Israel, thus saith the Lord God, [t] Goe you, and serue euery one his idole, seeing that yee will not obey mee, and pollute mine holy Name no more with your gifts and with your idols.

[t] This is spoken to the hypocrites.

40 For in mine holy mountaine, euen in the hie mountaine of Israel, sayth the Lord God, there shall all the house of Israel, and all in the land serue me: there wil I accept them, & there will I require your offerings & the first fruits of your oblations, with all your holy things.

41 I will accept your sweet sauour, when I bring you from the people, and gather you out of the countreys, wherein yee haue beene scattered, that I may be sanctified in you before the heathen.

42 And ye shal know, that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall yee remember your wayes, and all your workes, wherein ye haue beene defiled, and ye [u] shall iudge your selues worthy to be cut off for all your euils, that yee haue committed.

[u] Your owne consciences shall conuict you after that you haue felt my mercies.

44 And ye shall know, that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked wayes, nor according to your corrupt workes, O yee house of Israel, saith the Lord God.

45 ¶ Moreouer, the word of the Lorde came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and drop thy word toward [x] the South, and prophecie toward the forrest of the field of the South,

[x] For Iudah stood South from Babylon.

47 And say to the forrest of the South, Heare the word of the Lord: thus sayth the Lord God, Behold, I wil kindle a fire in thee, and it shall deuoure all the [y] greene wood in thee, & all the drie wood: the continuall flame shall not be quenched, and euery face from the South to the North shall be burnt therein.

[y] Both strong and weake in Ierusalem.

48 And all flesh shall see that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doeth not he speake [z] parables?

[z] The people said that the Prophet spake darkely: therefore he desireth the Lord to giue them a plaine declaration hereof.

CHAP. XXI.

3 *He threatneth the sword, and destruction to Ierusalem.* 25 *Hee sheweth the fall of king Zedekiah.* 28 *Hee is commanded to prophecie the destruction of the children of Ammon.* 30 *The Lord threatneth to destroy Nebuchad-nezzar.*

THe word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, [a] and drop thy word toward the holy places, and prophecie against the land of Israel.

[a] Speake sensibly, that all may vnderstand.

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, & will drawe my sword out of his sheath, and cut off from thee both the [b] righteous and the wicked.

[b] That is, such which seeme to haue an outward shewe of righteousnesse, by obseruation of the ceremonies of the Law.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the [c] North,

[c] Meaning, throughout all the land.

5 That all flesh may knowe that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourne therefore, thou sonne of man, as in the paine of thy [d] reines, and mourne bitterly before them.

[d] As though thou were in extreme anguish.

7 And if they say vnto thee, Wherefore mournest thou? then answere, Because [e] of the bruite: for it commeth, and euery heart shall melt, and all handes shall be weake, and all mindes shall faint, and all knees shall fall away as water: behold, it commeth, and shall be done, saith the Lord God.

[e] Because of the great noise of the armie of the Caldeans.

8 ¶ Againe, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, & say, Thus saith the Lord God, say, A sword, a sword both sharpe and fourbished.

10 It is sharpened to make a sore slaughter, and it is fourbished that it may [f] glitter: how shall wee reioyce? for it contemneth the [g] rod of my sonne, as [h] all other trees.

[f] And so cause a feare.

[g] Meaning, the sceptre: shewing that he will not spare the king who should be of the Sonne of God, and in his place.

[h] That is, the rest of the people.

11 And hee hath giuen it to be fourbished, that hee may handle it: this sword is sharpe, and is fourbished, that hee may giue it into the hand of the [i] slayer.

[i] To wit, vnto the armie of the Caldeans.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall be vpon my people: [k] smite therefore vpon thy thigh.

[k] Reade Jere. 31.19.

13 For it is a triall, [l] and what shall this be, if the sword contemne euen the rodde? It shalbe no more, saith the Lord God.

[l] Ezekiel moued with compassion, thus complaineth, fearing the destruction of the kingdome which God had confirmed to Dauid, and his posteritie by promise: which promise God performeth, although here it seemed to many eye that it should vtterly perish.

14 Thou therefore, sonne of man, prophecie, and smite [m] hand to hand, and let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter entring into their priuie chambers.

[m] That is, encourage the sworn.

15 I haue brought the feare of the sword into al their gates to make their heart to faint, and to multiply their ruines. Ah, it is made bright, and it is dressed for the slaughter.

16 Get thee [n] alone: go to the right hand, or get thy selfe to the left hand, whithersoeuer thy face turneth.

[n] Prouide for thy selfe: for thou shalt see Gods plagues on all parts of the countrey.

17 I will also smite mine hands together, and

and will cause my wrath to cease. I the Lord haue said it.

18 ¶ The word of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee [o] two wayes, that the sword of the King of Babel may come: both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and [p] to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the [q] parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idoles, and looked in [r] the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift vp their voice with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortresse.

23 And it shall bee vnto them [s] as a false diuination in their sight for the othes made vnto them: [t] but he will call to remembrance their iniquitie, to the intent they should bee taken.

24 Therefore thus sayth the Lord God, Because ye haue made your iniquitie to be remembred, in discouering your rebellion, that in all your works your sinnes might appeare: because, I say, that yee are come to remembrance, ye shall be taken with the hand.

25 And thou [u] prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an end,

26 Thus saith the Lord God, I will take away the [x] diademe, and take off the crowne: this shalbe no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntil he [y] come, whose right it is, and I will giue it him.

28 ¶ And thou, sonne of man, prophecie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawen foorth, and fourbished to the slaughter, to consume, because of the glittering:

29 Whiles they see [z] vanitie vnto thee, and prophecied a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the mids of the land, and thou shalt be no more remembred: for I the Lord haue spoken it.

CHAP. XXII.

1 *Ierusalem is reproued for crueltie.* 25 *Of the wicked doctrine of the false prophets and priests, and of their vnsatiable couetousnesse.* 27 *The tyrannie of rulers.* 29 *The wickednesse of the people.*

MOreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody citie? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the mids of it, that her [b] time may come, and maketh idoles [c] against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shedde, and hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in [d] name and sore in affliction.

6 Behold, the princes of Israel euery one in thee was ready to his power, to shed blood.

7 In thee haue they despised father and mother: in the middes of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carry tales to shed blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 * In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, sayth the Lord God.

13 Behold, therefore I haue [f] smitten mine hands vpon thy couetousnesse, that thou hast vsed, and vpon the blood, which hath beene in the mids of thee.

14 Can

o This was spoken, because that when Nebuchad-nezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to vndertake first, he consulted with his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah that kept themselues in Ierusalem.

q To know whether he should goe against the Ammonites or them of Ierusalem.

r He vsed coniuring and sorcerie.

s Because there was a league betweene the Iewes and the Babylonians, they of Ierusalem shall thinke nothing lesse then that this thing should come to passe.

t That is, Nebuchad-nezzar will remember the rebellion of Zeuckiah, and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptians to make himselfe big, and able to resist the Babylonians.

x Some referre this to the priests office: for Iehozadek the Priest went into captiuity with the king.

y That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernment afterward vnder the Persians, Greeks and Romans, yet this restitution was not till Christes comming, and at length should be accomplished, as was promised, Gen. 49. 10.

z Though the Iewes & Ammonites would not beleeue that thou, in wit, the sword, should'st come vpon them, and laid that the prophets, which threatned, spake lies, yet thou shalt as surely come, as though thou werest already vpon their neckes.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kind of wickednesse which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

* Leuit. 20. 11, 18.

* Ierc. 5. 8.

f In token of my wrath and vengeance.

14 Can thine heart endure, or can thine hands[g] be strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

g That is, able to defend thy selfe.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy[h] filthinesse to cease from thee.

h I will thus take away the occasion of thy wickednesse.

16 And thou shalt take thine [i]inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto mee as [k]drosse: all they are brasse, and tin, and yron, and lead in the mids of the fornace: they are euen the drosse of siluer.

k Which before was most precious.

19 Therefore, thus saith the Lord God, Because ye are all as drosse, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the middes of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there [l]and melt you.

l Meaning hereby, that the godly should be tryed, and the wicked destroyed.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall bee melted in the mids thereof.

22 As siluer is melted in the midst of the fornace, so shal ye be melted in the mids thereof, and yee shall know, that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, [m]and not rained vpon in the day of wrath.

m Thou art like a barren land which the Lord plagueth with drought.

25 There is a conspiracie [n]of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

n The false prophets haue conspired together to make their doctrine more probable.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the vncleane and the cleane, and haue hidde their [o]eyes from my Sabbaths, and I am prophaned among them.

o They haue neglected my seruice.

27 Her princes in * the mids thereof are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

* Mich.3.11. Zeph.3.3.

28 And her [p]prophets haue dawbed them with vntempered morter, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

p They which should haue reproued them, flattered them in their vices and couered their doings with lies, Chap.13.10.

29 The people of the land haue violently oppressed by spoiling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should [q]make vp the hedge, and stand in the gappe before me for the land, that I should not destroy it, but I found none.

q Which would shew himselfe zealous in my cause by rebuking vice, Isa 59.16 and 63.5. and so pray vnto me to withhold my plagues, Psal. 106.23.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, sayth the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one [a]mother.

a Meaning, Israel and Iudah, which came both out of one family.

3 And they committed fornication [b]in Egypt, they committed fornication in their youth: there were their brests prested, & there they bruised the teats of their virginitie.

b They became idolaters after the maner of the Egyptians.

4 And the names of [c]them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names, Samaria is Aholah, and Ierusalem Aholibah.

c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria which was the royall citie of Israel: and Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

5 And Aholah played the harlot † when [d]shee was mine, and shee was set on fire with her louers, to wit, with the Assyrians her neighbours,

†Ebr. vnder me.

d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

6 Which were clothed with blew silke, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 Thus shee committed her whoredome with them, euen with all them that were the chosen men of Asshur, & with all on whom she doted, and defiled her selfe with all their idols.

8 Neither left she her fornications, learned of the Egyptians: for in her youth they [e]lay with her, and they bruised the breasts of her virginitie, and powred their whoredome vpon her.

e The holy Ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatrie so to be abhorred, that vnneth any should abide to heare the name thereof mentioned.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and shee had an euill name among women: for [f]they had executed iudgement vpon her.

f Meaning, the Assyrians.

11 And when her sister Aholibah saw this, she marred her selfe with inordinate loue, more then shee, and with her fornications more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that she was defiled, and that they were both after one sort,

14 And that shee increased her fornications: for when shee sawe men [g] painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loines, and with died attire vpon their heads, (looking all like princes after the maner of the Babylonians in Caldea, the land of their nativitie)

16 Assoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her in the bedde of loue, they defiled her with their fornication, and shee was polluted with them, and her lust departed from them.

18 So she discouered her fornication, and discloled her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredom more, and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teats were bruised by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowmed, riding vpon horses.

24 Euen these shal come against thee with charets, waggons, and wheeles, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and † I will leaue the punishment vnto them, and they shall iudge thee according to their || iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, and thy remnant shall fall by the sworde: they shall cary away thy sons and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: euen into the handes of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy [k] labour, and shall leaue thee naked and bare, and the shame of thy fornications [l] shalbe discouered, both thy wickednesse, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cuppe into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with [n] drunkennesse, and sorow, euen with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast mee behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord sayd moreouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their handes, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their [o] meate.

38 Moreouer, thus haue they done vnto me: they haue defiled my Sanctuarie in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the mids of thine house.

40 And how much more is it that they sent for men to come from [p] farre vnto whome a messenger was sent, and loe, they came: for whome thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest [q] vpon a costly bed, and a table

[g] This declareth that no arms are able sufficiently to represse the rage of idolaters, and therefore the holy Ghost here commeth them to those which in their raging loue and filthy lustes flee vpon the images and paintings of them after whom they lust.

[h] These were the names of certaine princes and captaines ouer Nebuchad-nezzar.

† Hbr. I wil giue iudgement before them.

‖ Or, lawes.

[i] They shall destroy thy princes and Priests with the rest of thy people.

[k] All thy treasures and riches which thou hast gotten by labour.

[l] All the world shall see thy shamefull forsaking of God to serue idoles.

[m] I will execute the same iudgements and vengeance against thee, and that with greater seueritie.

[n] Meaning, that the afflictions should be so great that they should cause them to lose their senses, and reason.

[o] That is, to be sacrifices to their idoles, reade Chap. 16. 20.

[p] They sent into other countreys to haue such as should teach the seruice of their idoles.

[q] He meaneth the altar, that was prepared for the idoles.

ble prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voice of a multitude being at ease, was with her: and with the men to make the company great were brought men of [r]Saba from the wilderneſſe, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

r Which should teach the maner of worshipping their gods.

43 Then I said vnto her, that was olde in adulteries, Now shall she and her fornications come to an end.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them, after the maner of [s] harlots and after the maner of murtherers: for they are harlots, and blood is in their hands.

s That is, worthy death, reade Chap.16.38.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, & will giue them vnto the tumult, and to the spoile,

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednesse to cease out of the land, that all [t] women may be taught not to doe after your wickednesse.

t Meaning, all other cities and countreys.

49 And they shall lay your wickednesse vpon you, and ye shall beare the sinnes of your idoles, and yee shall know that I am the Lord God.

CHAP. XXIIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 *The parable of Ezekiels wife being dead.*

a Of Jeconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25.1.

A Gaine in the [a] ninth yere, in the tenth moneth, in the tenth day of the [b] moneth, came the word of the Lord vnto me, saying,

b Called Tebeth, which conteineth part of December and part of January: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a [c] pot, prepare it, and also powre water into it.

c Whereby was ment Ierusalem.

4 Gather the [d] pieces thereof into it, euen euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

d That is, the citizens, and the chiefe men thereof.

5 Take one of the best sheepe, and ‖ burne also the [e] bones vnder it, and make it boyle well, and seethe the bones of it therein,

‖ Or, heape.

e Meaning, of the innocents, whom they had slaine, who were [f] cause of the kindling of Gods wrath against them.

6 Because the Lord God saith thus, Woe to the bloodie citie, euen to the pot, [f] whose skumme is therein, and whose scumme is not gone out of it: bring it out [g] piece by piece: let no [h] lot fall vpon it.

f Whose iniquities, and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed all at once, but by little and little.

7 For her blood is in the middes of her: shee set it vpon an high [i] rocke, and powred it not vpon the ground to couer it with dust,

h Spare none estate or condition.

i The city shewed her cruelitie to all the world, and was not ashamed thereof, neither yet hid it.

8 That it might cause wrath to arise and take vengeance: euen I haue set her blood vpon an hie rocke that it should not be couered.

9 Therefore thus saith the Lord God, * Woe to the bloody citie, for I will make ‖ the burning great.

*Nah.3.1. habak.2.12.

‖ Or, an heape of wood.

10 Heape on much wood: [k] kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

k Meaning that the citie should be vtterly destroyed, and that he would giue the enemies an appetite thereunto.

11 Then set it emptie vpon the coales thereof, that ‖ the brasse of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skumme of it may be consumed.

‖ Or, bottome.

12 [l] She hath wearied her selfe with lies, and her great skum went not out of her: therefore her skum shall be consumed with fire.

l The citie hath flattered her selfe in vaine.

13 Thou remainest in thy filthinesse and wickednesse: because I would [m] haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.

14 I the Lord haue spoken it: it shall come to passe, and I will do it: I will not goe backe, neither will I spare, neither will I repent: according to thy waies, and according to thy workes shall [n] they iudge thee, saith the Lord God.

n That is, the Babylonians.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the [o] pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe,

o Meaning, his wife in whom he delighted, as verse 18.

17 Cease from sighing: make no mourning for the dead, and binde the tire of thine head vpon thee, [p] and put on thy shooes vpon thy feete, and couer not thy lips, and eate [q] not the bread of men.

p For in mourning they went bare headed and bare footed, and also couered their lips.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in [r] the morning, as I was commanded.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following.

19 And the people said vnto me, Wilt thou not tell vs what these things meane toward vs that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Behold, I will [s] pollute my Sanctuary, euen the [t] pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left shall fall by the sword.

s By sending the Chaldeans to destroy it, as Chap.7.22.

t Wherein you boast and delight.

22 And yee shall doe as I haue done: yee shall not couer your lips, neither shall ye eate the bread of men.

23 And your tire shalbe vpon your heads, and your shooes vpon your feete: ye shall not

mourne

mourne nor weepe, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, yee shall doe: and when this commeth, yee shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, & the † desire of their heart, their sonnes and their daughters?

† Hbr. lifting vp of their soules.

26 That he that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumbe, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 *The word of the Lord against Ammon, which reioyced at the fall of Ierusalem.* 8 *Against Moab and Seir, Idumea, and the Philistims.*

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophecie against them,

3 And say vnto the Ammonites, Heare the word of the Lorde God, Thus saith the Lord God, Because thou saidest, [a] Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie.

a Because ye reioyced when the enemie destroyed my citie and Temple.

4 Behold, therefore I will deliuer thee to the [b] men of the East for a possession, and they shall set their [c] palaces in thee, and make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

b That is, to the Babylonians.

c They shall chase thee away and take thy gorgeous houses to dwell in.

5 And I will make [d] Rabbah a dwelling place for camels, and the Ammonites a sheepcote, and ye shall know that I am the Lord.

d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduits, 2. Sam. 12. 27.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countreys, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

e So that no power or strength should be able to resist the Babylonians.

9 Therefore, behold, I wil open the side of Moab, euen of the cities [e] of his cities, I say, in his frontiers, with the pleasant country, Bethieshimoth, Baal-meon, and Kiriathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus sayth the Lord God, Behold, I will stretch out mine hand vpon the Philistims, & I will cut off the [f] Cherethims, and destroy the remnant of the Sea coast.

f Which were certaine garisons of Philistims, whereby they oft times molested the Iewes, of the Cherethims Dauid also had a gard, 2. Sam. 8. 18.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shal know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 *He prophecieth that Tyrus shall be ouerthrowen because it reioyced at the destruction of Ierusalem.* 15 *The wondering and astonishment of the merchants for the destruction of Tyrus.*

AND in the [a] eleuenth yeere, in the first day of the moneth, the word of the Lord came vnto me, saying,

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

2 Son of man, because that Tyrus hath said against Ierusalem, Aha, the [b] gate of the people is broken: it is turned vnto mee: for seeing she is desolate, I shall be [c] replenished,

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

3 Therefore thus sayth the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the Sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towres: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the Sea: for I haue spoken it, saith the Lord God, and it shalbe a spoile to the nations.

6 And

d The townes that belonged vnto her.

6 And her [d] daughters which are in the field, shalbe slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar King of Babel a King of kings from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, & he shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shake at the noise of the horsemen, and of the wheeles, and of the charets, when hee shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streets: hee shall slay thy people by the sword, and the [e] pillars of thy strength shall fall downe to the ground.

e For Tyrus was much built by art, and by labour of men was wonne out of the sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and renowne.

12 And they shall robbe thy riches, and spoyle thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber, & thy dust into the mids of the water.

13 *Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

*Ierem.7.34.

14 I will lay thee like the top of a rocke: [f] thou shalt be for a spreading of nets: thou shalt bee built no more: for I the Lord haue spoken it, saith the Lord God.

f I will make thee so bare that thou shalt haue nothing to couer thee.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fal: & at the cry of the wounded, when they shal be slaine and murthered in the mids of thee?

g The gouernours and rulers of other countreys that dwell by the sea: whereby he signifieth that her destructiō should be so horrible, that al the world should heare thereof, and be afraid.

16 Then all the princes of the [g] sea shall come downe from their thrones: they shall lay away their robes, and put off their broydered garments, and shall clothe themselues with astonishment: they shall sit vpon the ground, and be astonished at euery moment, and be amased at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited [h] of the sea men, the renowmed city which was strong in the sea both she and her inhabitants, which cause their feare to be on all that haunt therein!

h Meaning, merchants which by their traffique did enrich her wonderfully, and increase her power.

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shal make thee a desolate city, like the cities that are not inhabited, & when I shal bring the deepe vpō thee, & great waters shal couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people [i] of old time, and shall set thee in the low parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not bee inhabited, and I shall shew my glory in the land of the [k] liuing.

i Which are dead long agoe.

k Meaning in Iudea, when it shalbe restored.

21 I will ‖ bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

‖ Or, make thee a terrour.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power, and authoritie thereof in time past.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entry of the sea, which is the Mart [a] of the people for many yles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfit beauty.

a Which seemeth all the world with thy merchandise.

4 Thy borders are in the † middes of the Sea, and thy builders haue made thee of perfite beautie.

† Ebr. heart.

5 They haue made all thy ship boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make mastes for thee.

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

6 Of the okes of Bashan haue they made thine ores: the company of the Assyrians haue made thy bankes of yuorie, brought out of the yles of [c] Chittim.

c Which is taken for Grecia and Italia.

7 Fine linen with broydred worke, brought from Egypt, was spread ouer thee to be thy saile, blue silke and purple, brought from the yles of Elishah, was thy couering.

8 The inhabitants of Zidon, and Aruad were thy Mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots.

‖ Or, shipmasters.

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers, all the ships of the Sea with their Mariners were in thee to occupie thy merchandise.

d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5.18.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set foorth thy beautie.

11 The men of Aruad with thine armie were vpon thy walles round about, and the [e] Gammadims were in thy towres: they hanged their shields vpon thy walls round about: they haue made thy beautie perfite.

e That is, they of Cappadocia, or Pigmies and dwarfes, which were so called, because that out of the bie towers they seemed little.

12 They of Tarshish were thy merchants for the multitude of all riches, for siluer, yron, tinne, and leade, which they brought to thy faires.

13 They of [f] Iauan, Tubal, & Meshech were thy merchants, [g] concerning the liues of

f Of Grecia, Italy and Cappadocia.

g By selling slaues.

men, and they brought vessels of brasse for thy merchandise.

14 They of the house of [b] Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine handes: they brought thee for a present [i] hornes, teeth, and peacocks.

16 They of Aram were thy merchants for the multitude of thy ‖ wares: they occupied in thy faires with ‖ emeraudes, purple, and broidered worke, and ‖ fine linnen, and coral, and pearle.

17 They of Judah and of the land of Israel were thy merchants: they brought for thy merchandise wheate of [k] Minnith, and Pannag, and honie and oyle, and ‖ balme.

18 They of Damascus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee, in lambes, and rammes and goates: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and gold.

23 They of Haran and Canneh and Eden, the merchants of Sheba, Asshur and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blew silke, and broyded worke, and in coffers for the rich apparell, which were bound with cordes, chaines also were among thy merchandise.

25 The shippes of Tarshish ‖ were thy chiefe in thy merchandise, and thou wast replenished and made very glorious in the mids of the Sea.

26 Thy ‖ robbers haue brought thee into great waters: the [l] East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy merchandise, thy Mariners and Pilots, thy calkers and the occupiers of thy merchandise, and all the men of warre that are in thee, and all thy multitude which is in the middes of thee, shall fall in the middes of the Sea in the day of thy ruine.

28 The [m] suburbs shall shake at the sound of the cry of thy Pilots.

29 And all that handle the oare, the Mariners and all the Pilots of the sea shall come downe from their ships, and shall stand vpon the land,

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallow themselues in the ashes.

31 They shall plucke off their haire for thee, and gird them with sackecloth, and they shall weepe for thee with sorrow of heart and bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the mids of the Sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou didst enrich the Kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy multitude, which was in the mids of thee, shall fall.

35 All the inhabitants of the Iles shall be astonished at thee, and all their Kings shall be sore afraid and troubled in their countenance.

36 The merchants among the people shall hisse at thee: thou shalt be a terror, and neuer shalt be [n] any more.

CHAP. XXVIII.

2 The word of God against the King of Tyrus for his pride. 21 The word of the Lord against Zidon. 25 The Lord promiseth that hee will gather together the children of Israel.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast said, [a] I am a God, I sit in the seat of God in the mids of the sea, yet thou art but a man and not God, and † though thou didst thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then [b] Daniel: there is no secret, that they can hide from thee.

4 With thy wisedome and thine vnderstanding, thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures,

5 By thy great wisedome and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, Because thou didst thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall draw their swords against the beautie of thy wisedome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and

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b Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

‖ Or, workes.

‖ Or, carbuncle.

‖ Or, silke.

k Where the best wheate growed.

‖ Or, turpentine, or, triacle.

‖ Or, were merchants, whose merchandise passed through thine hands.

‖ Or, came in company toward thee,

‖ Or, rowers.

l That is, Nebuchad-nezzar.

m That is, the cities neere about thee, as was Tyron, Arad and others.

n Whereby is meant a long time: for it was prophesied to be destroyed but seuentie yeeres, as Isa. 23. 15.

a I am safe that none can come to hurt me, as God is in the heauen.

† Ebr. Though thou set thine heart as the heart of God.

b Thus he speaketh by derision for Daniel had declared notable signes of his wisdome in Babylon, when Ezekiel wrote this.

and

and thou shalt die the death of them that are slaine in the middes of the sea.

9 Wilt thou say then before him that slayeth thee, I am a God? but thou shalt be a man, and no God in the hands of him that slayeth thee.

c Like the rest of the heathen and infidels, which are Gods enemies.

10 Thou shalt die the death of the [c] vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreouer, the worde of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the summe, and art full of [d] wisedome and perfite in beautie.

d He vnderneth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze and the ‖ diamond, the chrysolite, the onix, and the iasper, the saphir, ‖ emeraude, and the carbuncle and gold: the workemanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

‖ Or, iasper.
‖ Or, carbuncle.

14 Thou art [e] the anoynted Cherub, that couereth, and I haue set thee [f] in honour: thou wast vpon the holy mountaine of God: thou hast walked in the middes of the [g] stones of fire.

e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof he compareth to the Cherubims which couered the Arke: and by this worde anoynted he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomõ things necessary for the worke.

g To wit, among my people Israel, which shined as precious stones.

15 Thy wast perfite in thy wayes from the day that thou wast [h] created, till iniquitie was found in thee.

h Which was when I first called thee to this dignitie.

16 By the multitude of thy merchandise, they haue filled the middes of thee with cruelties, and thou hast sinned: therefore I will cast thee as prophane out of the [i] mountaine of God: and I wil destroy thee, O couering Cherub, from the mids of the stones of fire.

i Thou shalt haue no part among my people.

17 Thine heart was lifted vp because of thy beautie, and thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to ỹ ground: I wil lay thee before kings, that they may behold thee.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore wil I bring foorth a fire from the middes of thee, which shal deuoure thee: and I wil bring thee to ashes vpon the earth, in the sight of all them that behold thee.

k That is, the honour, whereunto I called them.

19 All they that know thee among the people, shall be astonished at thee: thou shalt bee ‖ a terrour, and neuer shalt thou bee any more.

‖ Or, brought to nothing.

20 ¶ Againe, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus sayeth the Lord God, Behold, I come against thee, O Zidon, and I will be [l] glorified in the mids of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shall bee sanctified in her.

l By executing my iudgements against thy wickednesse.

23 For I wil send into her pestilence, and blood into her streetes, and the slaine shall fall in the mids of her: [m] the enemy shall come against her with the sword on euery side, and they shall know that I am the Lord.

m That is, Nebuchad-nezzar.

24 And they shall bee no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shal haue gathered the house of Israel from the people where they are scattered, and shall bee [n] sanctified in them in the sight of the heathen, then shall they dwell in the lande that I haue giuen to my seruant Iaakob.

n He sheweth for what cause God will assemble his Church, and preserue it still, though he destroy his enemies: to wit, that they should praise him, and giue thanks for his great mercies.

29 And they shall dwell safely therein, and shall build houses, and plant vineyardes: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

He propheseth against Pharaoh and Egypt. 13 The Lord promiseth that he will restore Egypt after fortie yeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke against Tyrus.

IN the [a] tenth yere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

a To wit, of the captiuitie of Ieconiah, or of the reigne of Zedekiah. Of the order of these prophecies, and how the former sometimes standeth after the latter, reade Jere. 27. 1.

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt,

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great [b] Dragon, that lieth in the middes of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

b He compareth Pharaoh to a Dragon which bideth himselfe in the riuer Nilus, as Isa. 51. 9.

4 But I will put [c] hookes in thy chawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I wil draw thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

c I will send enemies against thee, which shall plucke thee and thy people which trust in thee, out of thy sure places.

5 And I wil leaue thee in the wildernesse, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beasts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they haue bene a staffe of [d] reede to the house of Israel.

d Reade 2. Kin. 18. 21. Isa. 36. 6.

7 When they tooke hold of thee with their hand, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee,

thou brakest and madest all their loynes to ‖stand [c] vpright.

8 Therefore thus sayeth the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shalbe desolate, and waste, and they shall know that I am the Lord: because hee hath sayd, [f] The riuer is mine, and I haue made it.

10 Behold, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt vtterly waste and desolate, from the tower of Seueneh, euen vnto the borders of the † blacke Moyes.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the middes of the countreys, that are desolate, and her cities shall be desolate among the cities that are desolate, for fourtie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, *At the end of fourtie yeres wil I gather the Egyptians from ỹ people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, & they shall be there a [g] small kingdome.

15 It shalbe the smallest of the kingdoms, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their [h] iniquitie to remembrance by looking after them, so shal they know, that I am the Lord God.

17 ¶ In the [i] seuen and twentieth yeere also in the first moneth, and in the first day of the moneth, came the worde of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar king of Babel caused his army to serue a great [k] seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had hee no wages, [l] nor his armie for Tyrus, for the seruice that he serued against it.

19 Therefore thus sayth the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and hee shall take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages of his armie.

20 I haue giuen him the land of Egypt for his labour, that hee serued ‖ against it, because they wrought ‖ for me, saith the Lord God.

21 In that day wil I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and say, Thus sayth the Lord God, Howle, and crie, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall be in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shal be broken downe.

5 [a] Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus sayeth the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of [b] Seueneh shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the mids of the countreys that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers goe foorth from mee in ships, to make the careless Moyes afraid, and feare shal come vpon them, as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar King of Babel.

11 For hee and his people with him, euen the terrible nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slaine.

12 And I wil make the riuers dry, and sell the land into the hands of the wicked, and I will make the lande waste, and all that therein is, by the hands of strangers: I the Lord haue spoken it.

13 Thus sayth the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of ‖ Noph, & there shalbe no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I wil make Pathros desolate, and will set fire in ‖ Zoan, and I wil execute iudgement in No.

15 And I wil powre my wrath vpõ ‖ Sin, which is the strength of Egypt: and I wil destroy the multitude of ‖ No.

16 And

[c] When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete, and put their trust in others.

[f] Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

† Ebr. Cush, or Ethiopia.

*Iere. 46. 26.

[g] Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians and Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

[h] Lest I should by this meanes punish their sins.

[i] Counting from the captiuity of Jeconiah.

[k] Hee tooke great paines at the siege of Tyrus, and his armie was sore handled.

[l] Signifying, that Nebuchadnezzar had more paines then profite by the taking of Tyrus.

‖ Or, in it.

‖ Or, euill against me.

[a] By Phut and Lud are meant Aphrica and Libya.

[b] Which was a strong citie of Egypt, Chap. 29. 10.

‖ Or, Memphis, or Alkaira.

‖ Or, Tanis.

‖ Or, Peleusium.

‖ Or, Alexandria

16 And I will set fire in Egypt: Sin shall haue great sorow, and No shalbe destroyed, and Noph shall haue sorowes dayly.

‖Or, Heliopolis.
‖Or, Pubastum.

17 The yong men of ‖ Auen, and of ‖ Phibeseth shall fall by the sword: and these cities shall goe into captiuitie.

c Meaning, that there shall bee great sorow and affliction.
d That is, the strength & force.

18 At Tehaphnehes the day c shal restraine his light, when I shall breake there the d bars of Egypt: and when the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall goe into captiuity.

19 Thus will I execute iudgements in Egypt, and they shal know that I am the Lord.

e Of the captiuitie of Jeconiah or of Zedekiahs reigne.

20 ¶ And in the e eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the worde of the Lord came vnto mee, saying,

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Jerem. 46. 26.

21 Sonne of man, f I haue broken the arme of Pharaoh King of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a roule to bind it, & so make it strong, to hold the sword.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh King of Egypt, and will breake g his arme, that was strong, but is broken, and I will cause the sword to fall out of his hand.

g His force, and power.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the King of Babel, and put my sword in his hand, but I will breake Pharaohs armes, & he shall cast out sighings, as the sighings of him, that is wounded before him.

25 But I will strengthen the armes of the King of Babel, and the armes of Pharaoh shall fall downe, and they shall know that I am the Lord h when I shall put my sworde into the hand of the King of Babel, and he shall stretch it out vpon the land of Egypt.

h Whereby we see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he will they must cease.

26 And I wil scatter ẏ Egyptians among the nations, & disperse them among the countreys, and they shal know, that I am the Lord.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophecieth a like destruction to them both.

a Of Zedekiahs reigne or of Jeconiahs captiuitie.

AND in the a eleuenth yeere, in the third moneth, and in the first day of the moneth the word of ẏ Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh King of Egypt, and to his multitude, Whom art thou b like in thy greatnesse?

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

3 Beholde, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and hot vp very hie, and his toppe was among the thicke boughes.

4 The waters nourished him, & the deepe exalted him on hie with her riuers running round about his plants, and sent out her c litle riuers vnto all the trees of the ‖ field.

c Many other nations were vnder their dominion.
‖Or, countrey.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughes, and vnder his branches did all the beasts of the field bring foorth their young, and vnder his shadow dwelt all mightie nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his roote was neere great waters.

8 The cedars in the garden d of God could not hide him: no firre tree was like his branches, and the chesnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

d Signifying, that there was no greater power in the world then his was.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus sayeth the Lord God, Because ‖ hee is lift vp on high, and hath shot vp his top among the thicke boughes, and his heart is lift vp in his height,

‖Or, thou wast lift vp.

11 I haue therefore deliuered him into the hands of the e mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednesse.

e That is, of Nebuchad-nezzar, who afterward was the Monarch and onely ruler of the world.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are f broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

13 Upon his ruine shal all the foules of the heauen remaine, and all the beastes of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shalbe exalted by their height, neither shall shoote vp their top among the thicke boughes, neither shall their leaues stand vp in their height which drinke so much water: for they are al deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that goe downe to the pit.

15 Thus sayeth the Lord God, In the day when hee went downe to hell, I caused them to mourne, and I g couered the deepe for him, and I did restraine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

g The deepe waters that caused him to mourne (meaning, his great abundance & pompe) shall now lament as though they were couered with sackcloth.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, & the best of Lebanon,

euen all that are nouriſhed with waters, ſhall [h] be comforted in the nether parts of the earth.

17 They alſo went down to hell with him vnto them that bee ſlaine with the ſword, and his arme, and they that dwell vnder his ſhadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory and in greatneſſe among the trees of Eden? yet thou ſhalt be caſt downe with the trees of Eden vnto the nether parts of the earth: thou ſhalt ſleepe in the mids of the [k] vncircumciſed, with them that bee ſlaine by the ſword: this is Pharaoh, & al his multitude, ſaith the Lord God.

h To cauſe this deſtruction of the King of Aſſyria to ſeeme more horrible, he letteth foorth other Kings and Princes which are dead, as though they reioyced at the fall of ſuch a tyrant.

i Meaning, that Pharaohs power was nothing ſo great as his was.

k Reade Chap. 28.10.

CHAP. XXXII.

2 *The Prophet is commanded to bewaile Pharaoh King of Egypt.* 12 *Hee propheciеth that deſtruction ſhall come vnto Egypt through the king of Babylon.*

AND in the [a] twelfth yeere in the twelfth moneth, and in the firſt day of the moneth the worde of the Lorde came vnto mee, ſaying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and ſay vnto him, Thou art like a [b] lyon of the nations, and art as a ‖ dragon in the ſea: thou caſteſt out thy riuers [c] and troubleſt the waters with thy feete, and ſtampeſt in their riuers.

3 Thus ſayeth the Lord God, * I will therefore ſpread my net ouer thee with a great multitude of people, and they ſhall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will caſt thee vpon the open fielde, and I will cauſe all the foules of the heauen to remaine vpon thee, and I will fill all the beaſts of the field with thee.

5 And I will lay thy fleſh vpon the mountaines, and fill the valleys [d] with thine height.

6 I will alſo water with thy blood the land wherein thou [e] ſwimmeſt, euen to the mountaines, and the riuers ſhalbe ful of thee.

7 And when I ſhall [f] put thee out, I will couer the heauen, and make the ſtarres thereof darke: * I will couer the ſunne with a cloude, and the moone ſhall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring [g] darkeneſſe vpon thy land, ſaith the Lord God.

9 I will alſo trouble the hearts of many people, when I ſhall bring thy deſtruction among the nations, and vpon the countreys which thou haſt not knowen.

10 Yea, I will make many people amaſed at thee, and their Kings ſhalbe aſtoniſhed with feare for thee, when I ſhall make my ſword to glitter againſt their faces, and they ſhall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus ſaith the Lord God, The ſword of the King of Babel ſhall come vpon thee.

12 By the ſwordes of the mightie will I cauſe thy multitude to fall: they all ſhall bee terrible nations, and they ſhall deſtroy the [h] pompe of Egypt, and all the multitude thereof ſhall be conſumed.

13 I will deſtroy alſo all the beaſts thereof from the great water ſides, neither ſhall the foote of man trouble them any more, nor the hookes of beaſt trouble them.

14 Then wil I make [i] their waters deepe, and cauſe their riuers to runne like oyle, ſaith the Lord God.

15 When I ſhall make the land of Egypt deſolate, and the countrey with all that is therein, ſhall be laid waſte: when I ſhal ſmite all them which dwell therein, then ſhall they know that I am the Lord.

16 This is the mourning wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for Egypt, and for all her multitude, ſayth the Lord God.

17 ¶ In the twelft yeere alſo in the fifteenth day of the moneth, came the worde of the Lord vnto me, ſaying,

18 Sonne of man, lament for the multitude of Egypt, and [k] caſt them downe, euen them and the daughters of the mightie nations vnto the nether parts of the earth, with them that goe downe into the pit.

19 Whom doeſt thou paſſe [l] in beautie? go downe and ſleepe with the vncircumciſed.

20 They ſhall fall in the middes of them that are ſlaine by the ſword: [m] ſhe is delиuered to the ſword: draw her downe, and all her multitude.

21 The moſt mightie and ſtrong ſhall ſpeake to [n] him out of the middes of hell with them that helpe her: they are gone downe and ſleepe with the vncircumciſed that bee ſlaine by the ſword.

22 Aſſhur is there and all his company: their graues are about him: all they are ſlaine and fallen by the ſword.

23 Whoſe graues are made in the ſide of the pit, and his multitude are round about his graue: all they are ſlaine and fallen by the ſword, which cauſed feare to be in the land of the liuing.

24 There is [o] Elam and all his multitude round about his graue: all they are ſlaine and fallen by the ſworde which are gone downe with the vncircumciſed into the nether parts of the earth, which cauſed themſelues to bee feared in the land of the [p] liuing, yet haue they borne their ſhame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the ſlaine with all his multitude: their graues are round about him: all theſe vncircuciſed are ſlaine

a Which was the firſt yeere of the generall captiuitie vnder Zedekiah.

b Thus the ſcriptures compare tyrants to cruell and huge beaſts which deuoure all that be weaker then they, and ſuch as they may ouercome.

‖ Or, whale.

c Thou preparedſt great armies.

* Chap. 12.13. and 17.20.

d With heapes of the carkaſes of thine armie.

e As Nilus ouerflowеth Egypt, ſo will I make the blood of thine hoſte to ouerflow it.

f The word ſignifieth to be put out as a candle is put out.

* Iſa.13.10. ioel 2.31. and 3.15. matth.24.29.

g By this maner of ſpeech is meant the great ſorow that ſhall be for the ſlaughter of the King and his people.

h This came to paſſe in leſſe then foure yeres after this propheſie.

i To wit, of the Caldeans thine enemies, which ſhall quietly enioy all thy commodities.

k That is, propheſie, that they ſhalbe caſt downe: thus the Lord giueth his Prophets power both to plant and to deſtroy by his worde, reade Jere.1.10.

l Haue not other kingdomes more beautifull then thou, periſhed?

m That is, Egypt.

n To make the matter more ſenſible, he bringeth in Pharaoh whom the dead ſhall meete and marueile at him, reade Iſa.14.9.

o Meaning, the Perſians.

p Whom in this life all the world feared.

slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layd in the mids of them that be slaine.

q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.

26 There is q Meshech, Tubal, and all their multitude, their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the land of the liuing.

r Which died not by cruell death, but by the course of nature, and are honourably buried with their coate armour & signes of honour.

27 And they shall not lie with the valiant r of the vncircumcised that are fallen, which are gone downe to the graue, with their weapons of warre, and haue laid their swords vnder their heads, but their iniquitie shalbe vpon their bones: because they were the feare of the mightie in the land of the liuing.

28 Yea, thou shalt be broken in the mids of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Edom, his Kings, and all his princes, which with their strength are layed by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

f The Kings of Babylon.

30 There be all the princes of the f North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

t As the wicked reioyce when they see others partakers of their miseries.

31 Pharaoh shall see them, and he shall be t comforted ouer all his multitude: Pharaoh, and all his armie shall be slaine by the sword, saith the Lord God.

u I will make the Egyptians afraid of me, as they caused others to feare them.

32 For I haue caused my u feare to be in the land of the liuing: and he shalbe laid in the mids of the vncircumcised with them that are slaine by the sword, euen Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 Hee strengtheneth them that despaire, and boldeneth them with the promise of mercie. 30 The word of the Lord against the mockers of the Prophet.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the lande take a man ‖ from among them, and make him their a watchman,

‖ Or, of their coasts.

a Of whereby that the people ought to haue continually gouernours and teachers, which may haue a care ouer them, & to warne them euer of the dangers which are at hand.

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shall be vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the sworde come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, hee is taken away for his b iniquitie, but his blood will I require at the watchmans hand.

b Signifying that the wicked shall not escape punishment though the watchman be negligent, but if the watchman blow the trumpet, and then he will not obey, he shall deserue double punishment.

7 * So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the worde at my c mouth, and admonish them from me.

* Chap. 3.17.

c Which teacheth that hee that receiueth not his charge at the Lords mouth, is a spie and not a true watchman.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I d require at thine hand.

d The watchman must answere for the blood of all that perish through his negligence.

9 Neuertheless, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he shall die for his iniquitie, but thou hast deliuered thy soule.

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies, and murmure.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus ye speake and say, If our transgressions and our sinnes bee vpon vs, & we are consumed because of them, e how should we then liue?

f Reade Chap. 18.23.

11 Say vnto them, As I liue, saith the Lord God, f I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from you euill wayes, for why will yee die, O yee house of Israel?

g Reade of this righteousnesse, chap. 18.22, 24.

12 Therefore thou sonne of man, say vnto the children of thy people, The g righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednes of the wicked shall cause him to fall therein, in the day that he returneth from his wickednes, neither shall the righteous liue for his righteousnesse in the day that he sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if he trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall bee no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe when I shall say vnto the wicked, Thou shalt die the death, if he turne from his sinne, and do that which is lawful & h right,

h Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselues such by their fruits, that is, in obeying Gods commandements and by godly life.

15 To wit, if the wicked restore the pledge and giue againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shall surely liue, and not die.

16 None of his sinnes that hee hath committed, shall be mentioned vnto him: because he hath done that, which is lawfull, and right, he shall surely liue.

17 Yet

17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is vnequall.

* Chap. 18.25.

18 When the righteous turneth from his righteousnesse, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednes, and do that which is lawful and right, he shall liue thereby.

20 Yet ye say, The way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of [i] our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Jerusalem, came vnto me, and said, The citie is smitten.

i When the prophet was led away captiue with Jeconiah.

22 Now the [k] hand of the Lord had bin vpon me in the euening afore he that had escaped, came, and had opened my mouth vntill he came to me in the morning: and when hee had opened my [l] mouth, I was no more dumbe.

k I was indued with the Spirit of prophesie, Chap. 8.2.

l Whereby is signified that the ministers of God cannot speake till God giue them courage, and open their mouthes, Chap. 24.27. & 29.21. Ephe. 6.19.

23 Againe the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, [m] Abraham was but one, and he possessed the land: but we are many, therefore the land shalbe giuen vs in possession.

m Thus the wicked thinke themselues more worthy to enioy Gods promises then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not bee bound to him.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eat with the [n] blood, and lift vp your eyes toward your idoles, & shed blood: should ye then possesse the land?

n Contrary to the Law, Leuit. 17.14.

26 Ye leane vpon your [o] swords: ye worke abomination, and yee defile euery one his neighbours wife: should yee then possesse the land?

o As they that are ready still to shed blood.

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: & they that be in the forts and in the caues, shal die of the pestilence

28 For I will lay the lande desolate and waste, and the * pompe of her strength shall cease: and the mountaines of Israel shalbe desolate, and none shall passe thorow.

* Chap. 7.24. and 24.21. and 30.6,7.

29 Then shall they knowe that I am the Lord, when I haue laid the lande desolate and waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that [p] talke of thee by the walles and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that commeth from the Lord.

p In derision.

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make [q] iests, and their heart goeth after their couetousnesse.

q This declareth that wee ought to heare Gods worde with such zeale and affection, that we should in all points obey it, elle we abuse the word to our owne condemnation, and make of his ministers as though they were iesters to serue mens foolish fantasies.

32 And loe, thou art vnto them, as a || iesting song of one that hath a pleasant voyce, and can sing well: for they heare thy wordes, but they doe them not.

|| Or, pleasant, and loue-song.

33 And when this commeth to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them.

CHAP. XXXIIII.

2 Against the shepherds that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 He promiseth the true shepheard Christ, and with him peace.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophecie against the shepheards of Israel, prophecie and say vnto them, Thus saith the Lord God vnto the shepheards, * Wo be vnto the [a] shepheards of Israel, that feed themselues: should not the shepheards feed the flocks?

* Iere. 23.1.

a By the shepheards he meaneth the King, the magistrates, Priests, and Prophets.

3 Ye eat the [b] fat, and ye clothe you with the wooll: ye kill them that are fedde, but yee feede not the sheepe.

b Ye seeke to enrich your selues by their commodities, and so spoile their riches and substance.

4 The [c] weake haue ye not strengthened, the sicke haue ye not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with crueltie, and with rigour haue ye ruled them.

c He describeth the office and duetie of a good Pastor, who ought to loue and succour his flocke and not to be cruell toward them.

5 And they were scattered without a shepheard: & when they were dispersed, they were [d] deuoured of all the beasts of the field.

d For lacke of good gouernement and doctrine they perished.

6 My sheepe wandered through all the mountaines, and vpon euery hie hill: yea, my flocke was scattered through all the earth, and none did seeke or search after them.

7 Therefore yee shepheards, heare the word of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fed themselues, and fed not my sheepe,

9 Therefore, heare ye the worde of the Lord, O ye shepheards.

10 Thus saith the Lord God, Beholde, I come against the shepheards, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shal the shepheards feede themselues any more: for I will deliuer my sheepe from [e] their mouthes, and they shall no more deuoure them.

e By destroying the couetous hirelings, and restoring true shepheards, whereof we haue a signe so oft as God sendeth true preachers who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepherd searcheth out his flocke, when he hath beene among his sheepe that are scattered,

scattered, so will I seeke out my sheepe and will deliuer them out of all places, where they haue bin scattered in [f] the cloudie & darke day,

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne lande, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the high mountaines of Israel shall their fold be: there shal they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the weake: but I will destroy the fat and the [g] strong, and I will feede them with [h] iudgement.

17 Also you my sheepe, Thus saith the Lord God, Behold, I iudge betweene sheepe, and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eate vp the good [i] pasture, but yee must treade downe with your feete the residue of your pasture: and to haue drunke of the deepe waters, but yee must trouble the residue with your feete?

19 And my sheepe eate that which ye haue troden with your feete, and drinke that which ye haue troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Behold, I, euen I will iudge betweene the fat sheepe and the leane sheepe.

21 Because yee haue thrust with side and with shoulder, & pusht all the weake with your hornes, till ye haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, and I wil iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feed them, euen my seruant [k] Dauid, he shall feede them, and he shall bee their shepheard.

24 And I the Lord will be their God, and my seruant Dauid shall be the prince among them. I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land: and they shall [l] dwell safely in the wildernesse, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, and there shalbe raine of blessing.

27 And the [m] tree of the fielde shall yeelde her fruite, and the earth shall giue her fruite, and they shalbe safe in their land, & shall know that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the hands of those that serued themselues of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely & none shall make them afraid.

29 And I will raise vp for them a [n] plant of renoume, and they shall bee no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOreouer the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount [a] Seir, and prophecie against it,

3 And say vnto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetuall hatred & hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their [b] iniquitie had an end,

6 Therefore as I liue, saith the Lorde God, I wil prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth,

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleis and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and yee shall know that I am the Lord.

10 Because thou hast saide, [e] These two nations, and these two countreys shall bee mine, and wee will possesse them (seeing the Lord was [f] there)

11 Therefore as I liue, saith the Lorde God, I will euen doe according to thy [g] wrath and according to thine indignation which thou

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f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift vp themselues aboue their brethren, and thinke they haue no neede to be gouerned by me.

h That is by putting difference betweene the good and the bad, and so giue to either, as they deserue.

i By good pasture and deepe waters is meant the pure word of God and the administration of iustice, which they did not distribute to the poore, till they had corrupted it.

k Meaning, Christ, of whom Dauid was a figure, Iere. 30. 9 hose. 3. 5.

l This declareth, that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in the Church where they should neuer perish.

m The fruits of Gods graces shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the roote of Iesse, Isa. 11. 1.

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquitie.

c Except thou repent thy former crueltie.

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

thou hast vsed in thine hatred against them: and I will make my selfe knowen among [h] them when I haue iudged thee.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

12 And thou shalt know, that I the Lorde haue heard al thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to bee deuoured.

13 Thus with your mouthes ye haue boasted against mee, and haue multiplied your wordes against me: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I do vnto thee: thou shalt be desolate, O mount Seir, & all Idumea wholly, and they shall know, that I am the Lord.

CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles 22 The benefits done vnto the Iewes, are to bee ascribed to the mercie of God, and not vnto their deseruings. 26 God renueth our hearts, that we may walke in his commandements.

ALso thou sonne of man, prophecie vnto the * mountaines of Israel, and say, Ye mountaines of Israel, heare the worde of the Lord.

* Chap. 6. 2.

2 Thus saith the Lord God, Because the [a] enemie hath saide against you, Aha, euen the [b] hie places of the world are ours in possession,

a That is, the Idumean.
b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

3 Therefore prophecie, and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that yee might be a possession vnto the residue of the heathen, and ye are come vnto the lippes and [c] tongues of men, and vnto the reproch of the people,

c Ye are made a matter of talke and derision to all the world.

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleys, and to the waste, and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which [d] haue taken my land for their possession, with the ioy of al their heart, and with despitefull minds to cast it out for a praye.

d They appointed with themselues to haue it, and therefore came with Nebuchad-nezzar against Ierusalem for this purpose.

6 Prophecie therefore vpon the lande of Israel, and say vnto the mountaines, & to the hilles, to the riuers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the * shame of the heathen.

e Because you haue beene a laughing stocke vnto them.

7 Therefore thus saith the Lord God, I haue [f] lifted vp mine hand, surely the heathen that are about you, shall beare their shame.

f By making a solemne othe, reade Gen. 20. 5.

8 But you, O mountaines of Israel, yee shall [g] shoot foorth your branches, and bring foorth your fruit to my people of Israel: for they are ready to come.

g God declareth his mercies and goodnes toward his Church, who still preserueth his, euen when he destroyeth his enemies.

9 For behold, I come vnto you, & I will turne vnto you, and ye shalbe tilled and sowen.

10 And I wil multiply the men vpon you, euen all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shalbe builded.

11 And I wil multiplie vpon you man and beast, and they shall increase, and bring fruite, and I will cause you to dwell after your olde estate, and I will bestow benefites vpon you more then [h] at the first, and ye shall know that I am the Lord.

h Which was accomplished vnder Christ, to whom all their temporall deliuerances did direct them.

12 Yea, I will cause men to walke vpon [i] you, euen my people Israel, and they shall possesse ‖ you, and yee shalbe their inheritance, and yee shall no more henceforth depriue them of men.

i That is, vpon the mountaines of Ierusalem.
‖ Or, thee.

13 Thus saith the Lord God, Because they say vnto you, Thou [k] land deuourest vp men, and hast bene a waster of thy people,

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 ¶ Moreouer the worde of the Lorde came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before mee as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shedde in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, & they were dispersed through the countries: for according to their wayes, and according to their deeds, I iudged them.

20 *And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

* Isa. 52. 5. rom. 2. 24.

21 But I fauoured mine holy [l] Name which the house of Israel had polluted among the heathen, whither they went.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproued me, if I had suffered my Churches perill.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine

[m] holy

holy Names ſake, which ye polluted among the heathen whither ye went.

23 And I will ſanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhalbe ſanctified in you before ‖ their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane [n] water vpon you, and ye ſhall be cleane: yea, from all your filthines, and from all your idoles will I cleanſe you.

26 *A newe heart alſo will I giue you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your bodie, and I will giue you an heart of fleſh.

27 And I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and ye ſhall keepe my iudgements and doe them.

28 And yee ſhall dwell in the land that I gaue to your fathers, and ye ſhalbe my people, and I will be your God.

29 I will alſo deliuer you from all your filthineſſe, and I will call for [o] corne, and will increaſe it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the increaſe of the field, that ye ſhall beare no more the reproch of famine among the heathen.

31 Then ſhall yee remember your owne wicked wayes, and your deedes that were not good, and ſhall iudge your ſelues worthy to haue bene [p] deſtroyed for your iniquities, and for your abominations.

32 Bee it knowen vnto you that I do not this for your ſakes, ſaith the Lord God: therfore, O ye houſe of Iſrael, be aſhamed & confounded for your owne wayes.

33 Thus ſaith the Lord God, What time as I ſhall haue cleanſed you from all your iniquities, I will cauſe you to dwell in the cities, and the deſolate places ſhalbe builded.

34 And the deſolate land ſhall bee tilled, whereas it lay waſte in the ſight of all that paſſed by.

35 For they ſaid, This waſte lande was like the garden of Eden, and theſe waſte and deſolate and ruinous cities were ſtrong, and were inhabited.

36 Then the reſidue of the heathen that are left round about you, ſhall [q] knowe that I the Lord build the ruinous places, and plant the deſolate places: I the Lord haue ſpoken it, and will doe it.

37 Thus ſaith the Lord God, I will yet for this be ſought of the houſe of Iſrael, to performe it vnto them: I wil increaſe them with men like a flocke.

38 As the holy flocke, as the flocke of Ieruſalem in their ſolemne feaſtes, ſo ſhall the deſolate cities bee filled with flockes of men, and they ſhall know that I am the Lord.

CHAP. XXXVII.

1 He propheſieth the bringing againe of the people, being in captiuitie. 16 He ſheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon mee, and caried me out in the ſpirit of the Lord, and ſet me downe in the mids of the ‖ fielde, which was full of [a] bones.

2 And hee led me round about by them, and beholde, there were very many in the open field, and loe, they were very drie.

3 And he ſaid vnto mee, Sonne of man, can theſe bones liue? And I anſwered, O Lord God thou knoweſt.

4 Againe hee ſaid vnto me, Propheſie vpon theſe bones, and ſay vnto them, O ye drie bones, heare the word of the Lord.

5 Thus ſaith the Lord God vnto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall liue.

6 And I will lay ſinewes vpon you, and make fleſh growe vpon you, and couer you with ſkinne, and put breath in you, that ye may liue, and ye ſhall know that I am the Lord.

7 So I propheſied, as I was commanded: and as I propheſied, there was a noiſe, and behold, there was a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, loe, the ſinewes, and the fleſh grewe vpon them, and aboue, the ſkinne couered them, but there was no breath in them.

9 Then ſaid he vnto me, Propheſie vnto the winde: propheſie, ſonne of man, and ſay to the winde, Thus ſaith the Lord God, Come from the foure [b] windes, O breath, & breathe vpon theſe ſlaine, that they may liue.

10 So I propheſied as he had commaunded mee: and the breath came into them, and they liued, and ſtood vp vpon their feet, an exceeding great armie.

11 Then he ſaid vnto me, Sonne of man, theſe bones are the whole houſe of Iſrael. Behold, they ſay, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore propheſie, & ſay vnto them, Thus ſaith the Lord God, Beholde, my people, I will open your graues, and cauſe you to come vp out of your ſepulchres, and bring you into the land of Iſrael,

13 And yee ſhall knowe that I am the Lord, [c] when I haue opened your graues, O my people, and brought you vp out of your ſepulchres,

14 And ſhall put my Spirit in you, and

[n] This excludeth from man all dignitie, and meane to deſerue any thing by, ſeeing that God referreth the whole to himſelfe, and that onely for the glory of his holy Name. ‖ Or, your.

[a] That is, his Spirit whereby he reformeth the heart and regenerateth his, Iſa. 44. 3. *Iere. 32. 39. chap. 11. 19.

[o] Vnder the abundance of temporall benefits he concludeth the ſpirituall graces.

[p] Be ſhall come to true repentance, and thinke your ſelues vnworthie to be of the number of Gods creatures for your ingratitude againſt him.

[q] He declareth that it ought not to be referred to the ſoyle or plentifulneſſe of the earth that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues, and curſes declare, when he maketh it barren.

‖ Or, valley.

[a] He ſheweth by a great miracle, that God hath power, and alſo will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raiſe them vp againe.

[b] Signifying, all parts whereas the Iſraelites were ſcattered: that is, the faithfull ſhall bee brought to the ſame vnitie of ſpirit and doctrine, whereſoeuer they are ſcattered thorow the world.

[c] That is, when I haue brought you out of thoſe places, & tokens where you are captiues.

ye ſhal liue, and I ſhal place you in your owne land: then ye ſhal know that I the Lord haue ſpoken it, and perfourmed it, ſaith the Lord.

15 ¶ The word of the Lord came againe vnto me, ſaying,

16 Moreouer thou ſonne of man, take thee a piece of wood, & write vpon it, Unto Judah, and to the children of Iſrael his companions: then take [d] another piece of wood, and write vpon it, Unto Joſeph the tree of Ephraim, and to all the houſe of Iſrael his companions.

17 And thou ſhalt ioyne them one to another into one tree, and they ſhall bee as one in thine hand.

18 And when the children of thy people ſhall ſpeake vnto thee, ſaying, Wilt thou not ſhew vs what thou meanеſt by theſe?

19 Thou ſhalt anſwere them, Thus ſaith the Lord God, Behold, I wil take the tree [e] of Joſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, and will put them with him, euen with the tree of Judah, and make them one tree, and they ſhall be one in mine hand.

20 And the pieces of wood, whereon thou writeſt, ſhalbe in thine hand, in their ſight.

21 And ſay vnto them, Thus ſaith the Lord God, Behold, I will take the children of Iſrael from among the heathen, whither they be gone, and will gather them on euery ſide, and bring them into their owne land.

22 And I will make them one people in the land vpon the mountaines of Iſrael, * and one king ſhalbe king to them all: and they ſhal be no more two peoples, neither be diuided any more henceforth into two kingdomes.

23 Neither ſhal they be polluted any more with their idols, nor with their abominations, nor with any of their tranſgreſſions: but I will ſaue them out of all their dwelling places, wherin they haue ſinned, and wil cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And Dauid my * ſeruant ſhall be king ouer them, and they all ſhal haue one ſhepherd: they ſhall alſo walke in my iudgements, and obſerue my ſtatutes, and doe them.

25 And they ſhall dwell in the [f] land, that I haue giuen vnto Jaakob my ſeruant, where your fathers haue dwelt, and they ſhall dwell therein, euen they, and their ſonnes, and their ſonnes ſonnes for euer, and my ſeruant Dauid ſhalbe their prince for euer.

26 Moreouer, I will make * a couenant of peace with them: it ſhall be an euerlaſting couenant with them, and I will place them, and multiply them, and will ſet my Sanctuary among them for euermore.

27 My Tabernacle alſo ſhalbe with them: yea, I will be their God, and they ſhall bee my people.

28 Thus the heathen ſhall know, that I the Lord doe ſanctifie Iſrael, when my Sanctuary ſhall be among them for euermore.

CHAP. XXXVIII.

2 He propheſieth that Gog and Magog ſhall fight with great power againſt the people of God. 21 Their deſtruction.

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt [a] Gog, and againſt the land of Magog, the chiefe prince of Meſhech and Tubal, and propheſie againſt them,

3 And ſay, Thus ſaith the Lord God, Behold, I come againſt thee, O Gog the chiefe prince of Meſhech and Tubal.

4 And I will deſtroy thee and put hookes in thy chawes, and I will bring thee forth, and all thine hoſte, both horſes, and horſemen, all clothed with all ſorts of armour, euen a great multitude with bucklers, and ſhields, all [b] handling ſwords.

5 They of [c] Paras, of Cuſh, and Phut with them, euen all they that beare ſhield and helmet.

6 [d] Gomer and all his bands, and the houſe of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy ſelfe, and * make thee ready, both thou, and all thy multitude, that are aſſembled vnto thee, & be thou their ſafegard.

8 After many dayes thou ſhalt be viſited: for in the latter yeres thou ſhalt come into the land, that hath bene deſtroyed with the ſword, and is gathered out of many people vpon the mountaines of Iſrael, which haue long lien waſte: yet ‖ they haue bene brought out of the people, and they ſhall dwell all ſafe.

9 Thou ſhalt aſcend and come vp like a tempeſt, and ſhalt be like a cloude to couer the land, both thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lord God, Euen at the ſame time ſhall many things come into thy minde, and thou ſhalt thinke [f] euill thoughts.

11 And thou ſhalt ſay, I will goe vp to the land that hath no walled townes: [g] I will goe to them that are at reſt, and dwell in ſafetie, which dwell all without walles, and haue neither barres, nor gates,

12 Thinking to ſpoile the pray, & to take a bootie, to turne thine hand vpon the deſolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods, and dwel in the mids of the land.

13 Sheba & Dedan, and the merchants of Tarſhiſh with all the lyons thereof ſhall ſay vnto thee, [h] Art thou come to ſpoile the pray? haſt thou gathered thy multitude to take

d Which ſignifieth the ioyning together of the two houſes of Iſrael and Judah.

e That is, the houſe of Iſrael.

* Iohn 10.16.

* Iſa. 40. 11. iere. 23.5. chap. 34.23 dan. 9.24.

f Meaning, that the elect by Chriſt ſhall dwell in the heauenly Jeruſalē, which is meant by the land of Canaan.

* Pſal. 109.4. and 110.4.

a Which was a people that came of Magog, the ſonne of Japheth, Gen. 10. 2. Magog alſo here ſignifieth a certaine countrey, which had the gouernment of Grecia and Italy: he meaneth the principall enemies of the Church, Reuel. 20.8.

b He ſheweth that enemies ſhould bend themſelues againſt the Church, but it ſhould be to their deſtruction.

c The Perſians, Ethiopians, and men of Africa.

d Gomer was Japhets ſonne, and Togarmah the ſonne of Gomer, and are thought to bee they that inhabited Aſia minor.

e Signifying, that all the people of the world ſhould aſſemble themſelues againſt the Church and Chriſt their head.

‖ Or, it: meaning the land of Iſrael

f That is, to moleſt and deſtroy the Church.

g Meaning, Iſrael which had now bene deſtroyed, and was not yet built againe: declaring hereby the ſimplicitie of the godly, who ſeeke not ſo much to fortifie themſelues by outward force, as to depend on the prouidence and goodneſſe of God.

h One enemie ſhall enuie an other, becauſe euery one ſhall thinke to haue the ſpoile of the Church.

take a bootie? to carie away siluer and golde, to take away cattell and goods, and to spoile a great pray?

14 Therefore, sonne of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day when my people of Israel [i] dwelleth safe, shalt thou not know it?

15 And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt be in the [k] latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I [l] shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou hee, of whom I haue spoken in old time, [m] by the hand of my seruants the Prophets of Israel which prophesied in those dayes and yeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shall bee a great shaking in the land of Israel,

20 So that the fishes of the Sea, and the foules of the heauen, and the beastes of the field, and all that mooue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shalbe ouerthrowen, & the [n] staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him [o] throughout all my mountaines, saieth the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people that are with him, a sore raine and haile stones, fire, and brimstone.

23 Thus will I be [*] magnified, and sanctified, and knowen in the eyes of many nations, and they shall know that I am the Lord.

i Shalt not thou spie thine occasions to come against my church when they suspect nothing?

k Meaning, in the last age and from the comming of Christ vnto the end of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36.23. and 37.28.

m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised afore time, to teach them to endure all things with more patience when they know that God hath so ordeined.

n All meanes whereby man should thinke to saue himselfe shal faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible.

o Against the people of Gog and Magog.

[*] Chap. 36.23. and 37.28.

CHAP. XXXIX.

1 *Hee sheweth the destruction of Gog and Magog.* 11 *The graues of Gog and his hoste.* 17 *They shall bee deuoured of birds and beasts.* 23 *Wherefore the house of Israel is captiue.* 24 *Their bringing againe from captiuitie is promised.*

THerefore thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe Prince of Meshech and Tubal.

2 And I will destroy thee, [a] and leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou [b] shalt fall vpon the mountaines of Israel, and all thy bands and the people that is with thee: for I will giue thee vnto the birdes, and to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the [c] yles, and they shall know that I am the Lord.

7 So will I make mine holy name knowen in the middes of my people Israel, and I will not suffer them to pollute mine holy name any more, and the heathen shall knowe that I am the Lord, the Holy one of Israel.

8 Behold, [d] it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall [e] goe foorth, and shall burne and set fire vpon the weapons, and on the shieldes, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forrests: for they shal burne the weapons with fire, and they shall rob those that robbed them, and spoyle those that spoyled them, saieth the Lord God.

11 And at the same time will I giue vnto Gog [f] a place there for buriall in Israel, euen the valley whereby men goe toward the East part of the sea: and it shal cause them that passe by, to stop their [g] noses, and there shal they burie Gog with all his multitude: and they shall call it the valley of ‖ Hamon-Gog.

12 [h] And seuen moneths long shal the house of Israel bee burying of them, that they may cleanse the land.

13 Yea, all the people of the land shal bury them, and they shall haue a name when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to goe continually through the [i] land with them that trauaile, to burie those that remaine vpon the ground, to cleanse it: they shall search to the end of seuen moneths.

15 And the trauailers that passe through the land, if any see a mans bone, then shall hee set vp a signe by it, till the buriers haue buried it in the valley of Hamon-Gog.

16 And also the name of the citie shall bee ‖ Hamonah: thus shall they cleanse the land.

a Or destroy thee with six plagues, as Chap. 38.22.

b Meaning, that by the destruction of Gods word the enemie shalbe destroyed wheresoeuer he assaulteth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsell and cannot be changed.

e After this destruction the Church shal haue great peace and tranquillitie, and burne all their weapons, because they shall no more feare the enemie: and this is chiefly meant of the accomplishment of Christes kingdome, when by their head Christ all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises.

‖ Or, of the multitude of Gog.

h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

‖ Or, multitude.

17 And thou sonne of man, thus sayth the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble your selues, and come: [k] gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may eate flesh, and drinke blood.

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

18 Ye shall eat the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goats, and of bullockes, euen of all fat beasts of Bashan.

19 And yee shall eate fat till you bee full, and drinke blood, till ye bee drunken of my sacrifice, which I haue sacrificed for you.

20 Thus yee shall bee filled at my table with horses and chariots, with valiant men, and with all men of warre, sayeth the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layd vpon them.

22 So the house of Israel shal know, that I am the Lord their God from that day and so foorth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for [l] their iniquitie, because they trespassed against mee: therefore hid I my face from them, and gaue them into the hand of their enemies: so fel they all by the sword.

l The heathen shall know that they ouercame not my people by their strength, neither yet by the weakenesse of mine arme, but that this was for my peoples sinnes.

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus sayeth the Lord God, Nowe will I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and will bee ielous for mine holy Name.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies landes, and am * sanctified in them in the sight of many nations,

* Chap. 36. 23.

28 Then shall they knowe, that I am the Lord their God, which caused them to bee led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, sayth the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuity, in the [a] beginning of the yere, in the tenth day of the moneth, in the foureteenth yeere after that the citie was smitten, in the selfe same day the hand of the Lord was vpon me, and brought me thither.

a The Iewes counted the beginning of the yeere after two sorts: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

2 Into the land of Israel brought he mee by ‖ a diuine vision, and set mee vpon a very high mountaine, whereupon was as the building of a citie toward the South.

‖ Or, visions of God.

3 And he brought me thither, and behold, there was a [b] man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reed to measure with: and he stood at the gate.

b Which was an Angel in forme of a man, that came to measure out this building.

4 And the man sayd vnto mee, Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent that they might bee shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And beholde, I saw a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of sixe cubites long by the cubite, and an hand breadth: so hee measured the breadth of the building with one reed, and the height with one reed.

Vers. 5. The wall that compasseth about the Temple & the courts, as appeareth in the second and in the great figure.
A B The thicknesse of the wall was sixe cubits: for so long the reed was.
A C The height of the wal, which was also sixe cubits: this wall conteined two thousand cubits, that is on the East side 500.
C H And on the North side 500.
H I As much on the South side.
C K And 500. on the West side.
I K This wall did separate the Temple from the city, Chap. 40. 20.

6 Then came hee vnto the gate, which looketh towarde the East, and went vp the staires thereof, and measured the ‖ poste of the gate, which was one reede broad, and ‖ the other poste of the gate, which was one reede broad.

‖ Or, threshold.
‖ Or, vpper poste.

Verse 6. This gate in the great figure is marked with O. vnto the which appertaine seuen steps E. Thence they goe into the porch, where are sixe chambers F. which porch was closed with a wall G.

7 And euery chamber was one reede long, and one reede broad, and betweene the chambers were fiue cubites: and the poste of the gate by the porch of the gate within was one reede.

8 He measured also the porch of the gate within with one reed.

9 Then measured hee the porch of the gate of eight cubites, and the ‖ postes thereof of two cubites, and the porch of the gate was inward.

‖ Or, pentises.

Verse 7. E F G. The length. The breadth E O G. The space of fiue cubites betweene the chambers, and so much space was on this side, and beyond the chambers G. From the threshold inward to the porch A E. B C The porch. Verse 9. C D The vpper postes. H I The breadth of the alley of the porch. B C The length of the porch, which was inward. Verse 11. L M The breadth of the gate, and the height A N. Verse 12. The space before the chambers as a little grece O.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

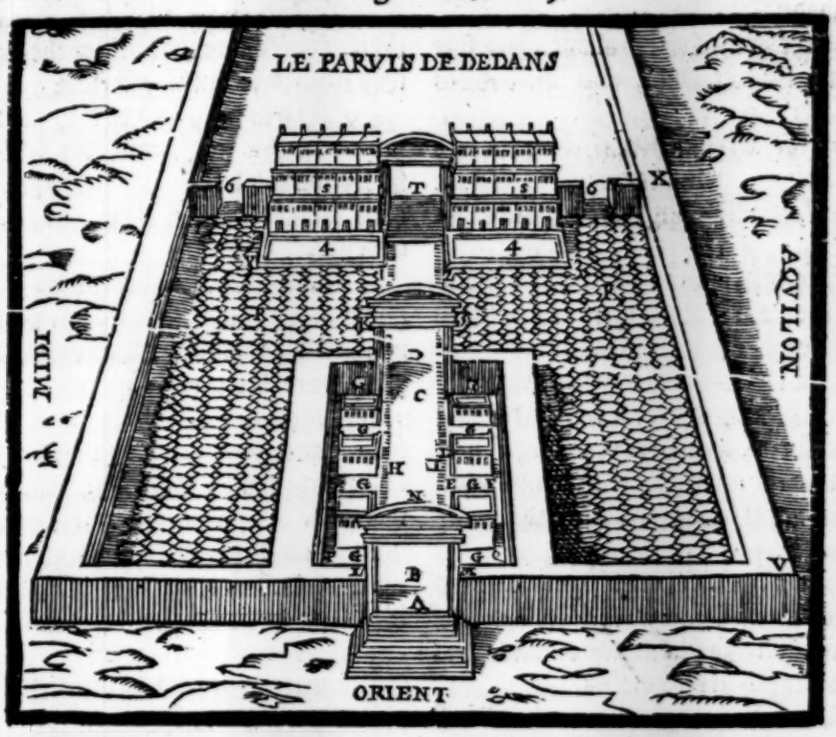
11 And he measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers, was one cubite on this side, and the space was

one

THE DESCRIPTION OF THE FIGVRE which beginneth, verse 5.

Le Paruis de dedans: or The inner court.



one cubite on that side, and the chambers were six cubits on this side, and six cubits on that side.

13 Hee measured then the gate from the roofe of a chamber to the top of the gate: the breadth was five and twentie cubites, doore against doore.

14 Hee made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went round about within: and vpon the postes were palme trees.

17 Then brought he mee into the outward court, and loe, there were chambers and a pauement made for the court round about, and thirty chambers were vpō the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the measure of the gate that looketh toward the East, and the going vp vnto it had seuen steps, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubites.

24 After that, he brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth five and twentie cubites.

26 And there were seuen steps to go vp to it, and the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the post thereof.

27 And there was a gate in the inner court toward the South, and hee measured from gate to gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, & hee measured the South gate according to these measures,

29 And the chambers thereof, & the postes thereof, and the arches thereof according to these measures, and there were windowes

Verse 13. The breadth of the whole porch from the vtmost chamber to the gate 25. cubites. P Q. In the 14. verse he speaketh of the vpper posts or pentiles, which in all were 60. cubits: for euery chamber had six, and the threshold, and lintil of the doore, either 12. K. figures.

Verse 15. A D. The fiftie cubits

Verse 17. The outward court R so called because it was the outward court in respect of the Temple, as appeareth in the great figure N but it is the inner court in respect of the porch, which hath bene described S. The thirtie chambers fifteene on a side. The two little gates 6. which are by the great gate T.

Verse 19. The lower gate A. which had seuen steps, and the gate within eight T between A T were 100. cubites, and had as much from South to North V X.

Verse 20. This must be considered in the great figure. The outward court in respect of the Temple M R. The North side. The porch S. The court without T. The length of the porch with the chambers, as in the East side V X. The breadth 25. cubites Y Z.

Verse 23. The gate of the inner court B. ouer against the gate of the outward court R. and toward the East C an hundreth cubites R. B.

Verse 24. The South gate in the great figure d. The outward court e.

Verse 27. The inner court gate f. An hundred cubits d f. which was the length of a court, and his chambers.

Verse 28. The inner court g. The eight steps are hid with the building, but they are like the of the East gate Q. for all the courts were of one measure, quantitie and fashion.

in it, and in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

30 And the arches round about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof were toward the vtter court, and palme trees were vpon the posts thereof, and the going vp to it had eight steps.

Verse 32. The inner court on the East side N. And so in all he maketh fiue courts, two on the East side, two on the North, and two on the South side. Looke in the great figure.

32 ¶ Againe hee brought mee into the inner court toward the East, and hee measured the gate according to these measures.

33 And the chambers thereof, and the posts thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and fiue and twenty cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After, he brought mee to the North gate, and measured it, according to these measures,

36 The chambers thereof, the posts thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof were toward the vtter court, and palme trees were vpon the posts thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euery chamber, and the entrie thereof was vnder the posts of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two tables, and on the other side which was at the porch of the gate, were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slew their sacrifice.

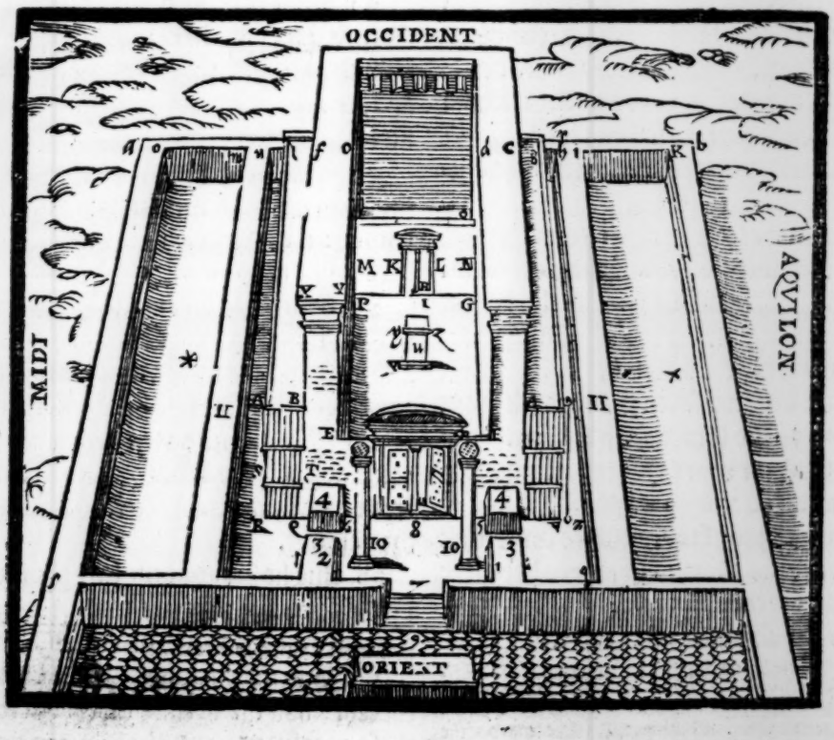
42 And the foure tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite high: whereupon also they layd the instruments wherewith they slewe the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

Verse 38. Hee speaketh of fiue chambers, which were in the porch of the inner court on the North side I. The entrie of the chambers, that is, the doores were vnder the vpper postes or pentises, which hanged ouer the chambers, as also ouer the gate. A. Looke in the great figure. Verse 39. In the porch of the inner court were foure tables K. & as many in the outward court S. A cubite and an halfe long, and as broad, and one cubite high. Verse 44. The chambers in the inner porch on the North side for the singers L. but the perspectiue hindereth the sight, therefore behold them which are in the East court, for they are all alike: likewise on the South side. The Prophet was now in the East court, where he saw the altar measured, and describeth one rowe of chambers, which was for the Priests.

THE FIGVRE OF THE TEMPLE.



45 And

45 And hee sayd vnto mee, This chamber whose prospect is toward the South, is for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lord to minister vnto him.

47 So he measured the court, an hundreth cubites long, and an hundreth cubites broad, euen foure square: likewise the altar that was before the house.

48 And he brought mee to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought mee by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

Verse 45. He speaketh of the two rowes of chambers, which were in the inner court N. whereof they on the North side were for the Priests that sacrificed O. and they on the South side for them that kept the Temple N. which chambers were East and by South, as the other O. were East and by North. These must be seene in the great figure. Verse 47. The altar P. Verse 48. He entred by the gate Q to come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned might the better be vnderstood. Verse 48. By the postes of the porch he meaneth the wall which was fiue cubites thicke on either side of the alley or porch. 1.2. The two little gates in the side of the porch 3.4. which were to goe to the Priests chambers that were by the Temple, A B. Verse 40. The length of the porch 20 cubites 5.6. And the breadth eleuen 7.8. The steps whereby the Prophet came into the porch of the Temple 9.7. the two pillars 10.

CHAP. XLI.

1 *The disposition and order of the building of the Temple, and the other things thereto belonging.*

AFterward, he brought mee to the Temple, and measured the postes, sixe cubites broad on the one side, and sixe cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and he measured the length thereof fortie cubites, and the breadth twentie cubites.

3 Then went hee in, and measured the postes of the entrie two cubites, and the entry sixe cubites, and the breadth of the entry seuen cubites.

4 So he measured the length thereof twentie cubites, and the breadth twentie cubites, before the Temple. And he said vnto me, This is the most holy place.

5 After, he measured the wall of the house, sixe cubites, and the breadth of euery chamber foure cubites round about the house, on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foot high, and they entred into the wall made for the chambers which was round about the house, that the postes might bee fastened therein, and not bee fastened in the wall of the house.

7 And it was large, and went rounde mounting vpward to the chambers: for the staire of the house was mounting vpwarde, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the middes.

8 I saw also the house high round about: the foundations of the chambers were a full reede of sixe great cubites.

9 The thicknesse of the wall which was for the chamber without, was fiue cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubites round about the house on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was fiue cubites round about.

12 Now the building that was before the separate place toward the West coner, was seuenty cubits broad, and the wall of the building was fiue cubits thicke, round about, and the length ninetie cubites.

13 So he measured the house an hundred cubites long, and the separate place and the building with the walles thereof were an hundred cubits long.

14 Also the breadth of the forefront of the house and of the separate place towarde the East, was an hundred cubits.

15 And hee measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The posts and the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by all the wall round about within, and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was be-

Verse 1. The vpper postes or pentises, meaning the tops of the chambers on the sides of the Temple A B. The second chamber G. goeth out more then the first R. and the third A. more then the second. Verse 2. The breadth of the entry or gate ten cubites. C D. Fiue cubites from the Temple wall to the gate on either side E C. D F. The length of fortie cubites, from the Temple gate to the most holy place 8.1. The breadth of the Temple 20. cubites E F. or G P. He speaketh not here of the height: therefore it is made of 30. cubites, according to Salomons. Verse 3. The Angel went into the most holy place. The poste of the entrie, that is, the threshold, or thicknesse of the wall. H I. The gate 6. cubits. K L. The breath on either side the gate 7. cubites, M K. and L N. which make in all 20. cubites. Verse 4. The length 20. cubites G O is it was square. Verse 5. The first chamber was 4. cubites. Q R. The second fiue, S T. and the third sixe. A B. There were three heights or stages of chambers. R S A. The turning staire cannot be shewed in the figure, but may easily be conceiued.

Verse 8. The foundations of sixe cubits, meaning the high chamber was so, and the nether from thence seemed so likewise by a perpendicular line or plummet, B Z. Verse 9. The chamber without was the bie chamber, & from that chamber the wall was but fiue cubits thick, B X Y: for downward it was sixe Q 6. Verse 10. The chambers on the one side were distant from them on the other side twentie cubites, which was the breath of the Temple. Verse 11. The doores of the chambers on the North side opened toward the North V. and they on the South side toward the South R. for there was an alley of fiue cubits round about the Temple V Z. and was so closed with a wall, 11.4 Verse 12. The building, or the great place compassed with a wall of fiue cubits thicke, and was farther off the Temple then the alley, or separate place, and this is more plainely set forth in the great figure. Verse 16. He declareth that whatsoeuer was of stone worke from the bottome to the top, was couered with wood on the East, South and North side.

tweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuarie.

Verse 22 The altar V. which was three cubites high Y X. and two cubits long Y Z.

22 The altar of wood was three cubites high, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood. And hee said vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side by the sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

Verse 1. Hauing described the length & breath of the Temple, he commeth to the outward court on the North side T. This appeareth in the great figure. He brought mee into the chamber: that is, the row of chambers, which were toward the separate place Westward 1.

THen brought he mee into the vtter court by the way toward the North, and hee brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.

Verse 2. He meaneth that the North was an hundreth cubits long X Y. and in breadth fifty B X.

2 Before the length of an hundred cubits, was the North doore, and it was fiftie cubites broad.

3 Ouer against the twentie cubits which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

Verse 4. This gallerie appeareth in the great figure by this number 12.

4 And before the chambers was a gallerie of ten cubites wide, and within was a way of one cubite, and their doores toward the North.

Verse 5. These chambers were contrary fashioned to them of the Temple.

5 Now the chambers aboue were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therfore there was a difference from them beneath and from the middlemost euen from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubites long.

Verse 8. So that the wall of the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundreth cubites.

Verse 9. Vnder these chambers were entries, or doores to passe from one place to another, which are noted euer by Z. in the great figure.

9 And vnder these chambers was the entrie on the East side, as one goeth into them from the outward court.

10 The chambers were in the thickenesse of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

Verse 10. 11. The chambers P of the East court M. were like to the chambers of the North court.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entreth.

Verse 13. Which chambers were in the East gate toward the North and South 3. and toward the separate place or backe building 4. which chambers are called holy, because they were by the Temple.

13 Then said hee vnto mee, The North chambers and the South chambers which are before the separate place, they bee holy chambers, wherein the Priestes that approch vnto the Lord, shall eat the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priestes enter therein, they shall not goe out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approch to those things, which are for the people.

15 Now when hee had made an end of measuring the inner house, hee brought mee foorth toward the gate whose prospect is toward the East, and measured it round about.

16 Hee measured the East side with the measuring rod, fiue hundred reedes, euen with the measuring reede round about.

17 Hee measured also the North side, fiue hundreth reedes, euen with the measuring reede round about. ‖ Or, winde.

18 And hee measured the South ‖ side fiue hundreth reedes with the measuring reede.

19 He turned about also to the West side, and measured fiue hundreth reedes with the measuring reede.

20 Hee measured it by the foure sides: it had a wall round about, fiue hundreth reedes long, and fiue hundreth broad to make a separation

paration betweene the Sanctuarie, and the prophane place.

CHAP. XLIII.

2 He seeth the glory of God going into the Temple from whence it had before departed. 7 Hee mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 Hee is commanded to call them againe to repentance.

AFterward hee brought me to the gate, euen the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voice was like a noise of great waters, and the earth was made light with his glory.

*Chap. 9 3. a When I prophesied the destruction of the citie by the Caldeans.

3 And the vision which I saw was * like the vision, euen as the vision that I saw [a] when I came to destroy the citie: and the visions were like the vision that I sawe by the riuer Chebar: and I fell vpon my face,

b Which was departed afore, Chap. 10 4. & 11.22.

4 And the [b] glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the spirit tooke me vp and brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which sayd vnto me, Sonne of man, this place is my throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for euer, and the house of Israel shall no more [c] defile mine holy Name, neither they, nor their Kings by their

c By their idolatries.

d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

fornication, nor by the carkeises of [d] their Kings in their high places.

8 Albeit they set their threshold by my thresholds, and their postes by my postes (for there was but a wall betweene me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their Kings farre from me, and I will dwel among them for euer.

10 ¶ Thou sonne of man, shewe this House to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the House, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

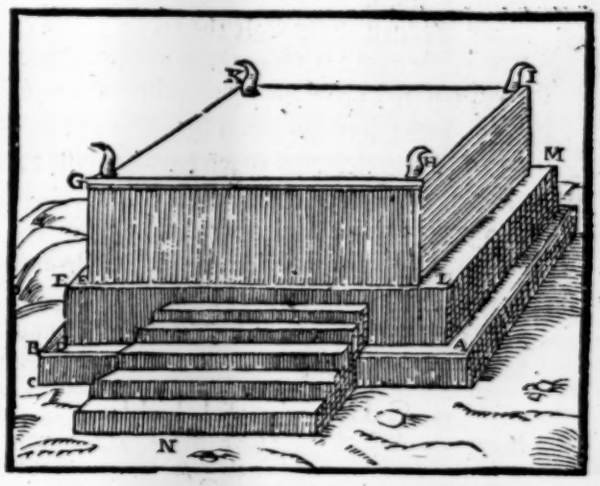
† Hebr. Law.

12 This is the † description of the house, It shall be vpon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubits, the cubit is a cubit and an hand breadth, euen the bottome shalbe a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shalbe a span: and this shall be the height of the altar.

Verse 13. The midst or bottom A. which was a cubite high B C and a cubite broad B D.

THE FIGVRE OF THE ALTAR.



14 And from the bottome which toucheth the ground to the lower piece shall be two cubits: and the breadth one cubite, and from the little piece to the great piece shall be foure cubites, and the breadth one cubite.

Verse 14. The lower piece which standeth on the bottom: C is the midst: the most piece and vnder the big est, is two cubits D B. The breadth one cubite E F. From the little piece which was the second, to the big best foure cubites F G.

15 So the altar shall be foure cubites, and from the altar vpward shall be foure hornes.

16 And the altar shall be twelue cubites long, and twelue broad, and foure square in the foure corners thereof.

Verse 15. Foure cubites, meaning the high part of the altar F G.

Ver. 16. Length breadth G H I K. Which is also the 4. borders of the altar.

17 And the frame shall be fourteene cubites long, and fourteene broad in the foure square corners thereof, and the border about it shalbe halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

Verse 17. The frame whereon the big best piece stood, is fourteene cubites: for on euery side it is longer by a cubite then the vpper most K L. L M.

18 ¶ And he said vnto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites that be of the seede of Zadok, which approch vnto me, to minister vnto me, sayth the Lord God, a yong bullock for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou clense it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuarie.

22 But

22 But the second day thou shalt offer an hee goate without blemish for a sinne offring, and they shall cleanse the Altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shal cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and † consecrate it.

br. fill his hand.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

Hee reproueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

rie 1. The ast gate D, in e first figure.

THen hee brought me toward the gate of the outward Sanctuarie, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shalbe [a] shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shalbe shut.

Meaning from common people, but not from Priests, nor prince, reade ap. 46. 8, 9.

3 It apperteineth to the Prince: the Prince himselfe shall sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shal goe out by the way of the same.

4 ¶ Then brought hee me toward the North gate before the house: and when I looked, behold, the glory of the Lorde filled the house of the Lord, and I fell vpon my face.

br. set thine art.

5 And the Lord said vnto me, Sonne of man, † marke well, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lord, and all the lawes thereof, and marke well the entring in of the house, with euery going forth of the Sanctuarie.

6 And thou shalt say to the rebellious, euen to the house of Israel, Thus sayth the Lord God, O house of Israel, ye haue enough of all your abominations,

For they had aught idola- which were ther com- s, to teach n their ro- rie, Chap. 40.

7 Seeing that yee haue brought into my Sanctuarie [b] strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, when yee offer my bread, euen fat and blood: and they haue broken my couenant, because of all your abominations.

8 For ye haue not kept the [c] ordinances of mine holy things: but you your selues haue set other to take ỳ charge of my Sanctuary.

c Ye haue not offered vnto me according to my Law.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel,

10 Neither yet the [d] Leuites that are gone backe from mee, when Israel went astray, which went astray from me after their idoles, but they shall beare their iniquitie.

d The Leuites which had committed idolatrie, were put from their dignitie and could not be receiued into the Priests office, although they had beene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2. King. 23. 9.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offring and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, and they shall beare their iniquitie,

13 And they shall not come neere vnto me to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priestes of the Leuites, the sonnes of Zadok, that [e] kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come neere to me to serue mee, and they shall stand before me to offer me the fat and the blood, sayth the Lord God.

e Which obserued the Law of God, and fell not to idolatrie.

16 They shall enter into my Sanctuarie, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments, and no wooll shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linnen bonnets vpon their heads, and shall haue linen breeches vpon their loines: they shall not gird themselues in the sweating places.

19 But when they go forth into the vtter court, euen to the vtter court to ỳ people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also [f] shaue their heads, nor suffer their locks to grow long, but round their heads.

f As did the infidels and heathen.

21 * Nei-

*Leuit.10.9.

21 *Neither shall any Priest drinke wine when they enter into the inner court.

*Leuit.21.13.

22 Neither shal they take for their *wiues a widow, or her that is diuorced: but they shall take maidens of the seede of the house of Israel, or a widow that hath beene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, & they shall sanctifie my Sabbaths.

*Leuit.21.1, 2,11.

25 *And they shall come at no dead person to defile themselues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these may they g be defiled.

g They may be at their burial, which was a defiling.

26 And when hee is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary vnto the inner court to minister in the Sanctuarie, hee shall offer his sinne offering, sayth the Lord God.

*Deut.18.1. numb.18.20.

28 *And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shall eate the meat offering, and the sinne offring, and the trespasse offring, and euery dedicate thing in Israel shalbe theirs.

*Exod.13.2. and 22.29. and 34.19, num.3.13.

30 *And all the first of all the first borne, and euery oblation, euen all of euery sort of your oblations shalbe the Priests. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

*Exod.22.31. leuit.22.8.

31 The Priests shall not eat of any thing, that is *dead, or torne, whether it be fowle or beast.

CHAP. XLV.

1 Out of the land of promise are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruits, &c.

MOreouer when ye shall diuide the land for inheritance, ye shall offer an oblation vnto the Lord an [a] holy portion of the land, fiue and twentie thousand reeds long, and ten thousand broad: this shall bee holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the prince.

2 Of this there shalbe for the Sanctuary fiue hundreth in length, with fiue hundreth in breadth, all square round about, and fiftie cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of fiue and twentie thousand, and the breadth of ten thousand: and in it shall bee the Sanctuarie, and the most holy place.

4 The holy portion of the land shalbe the Priestes, which minister in the Sanctuarie which come neere to serue the Lord: and it shall bee a place for their houses, and an holy place for the Sanctuarie.

5 And in the fiue and twentie thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Also ye shal appoint the possession of the citie, fiue thousand broad, and fiue and twenty thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shalbe for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euen before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shalbe his possession in Israel: and my Princes shall no more oppresse my people, & the rest of the land shal they giue to ỳ house of Israel, according to their tribes.

9 Thus sayth the Lord God, Let it [b] suffice you, O Princes of Israel: leaue of crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lord God.

b The Prophet sheweth that the heads must be first reformed before any good order can be established among the people.

10 Ye shall haue iust balances, and a true [c] Ephah, and a true Bath.

c Ephah and Bath were both of one quantitie, saue that Ephah contained in drie things, that which Bath did in licour, Leuit. 5.11. 1.king. 5.11.

11 The Ephah and the Bath shall bee equall: a Bath shall conteine the tenth part of an Homer: and an Ephah the tenth part of an Homer: the equalitie thereof shall bee after the Homer.

12 *And the shekel shall be twentie Gerahs, and twentie shekels, and [d] fiue & twentie shekels, & fifteene shekels shalbe your Maneh.

*Exod.30.13. leuit.27.25. numb.3.47.

d That is, three score shekels make a weight called Mina: for he teacheth these three parts to a Mina.

13 ¶ This is the oblation that ye shall offer, the sixt part of an Ephah of an Homer of wheate, and ye shall giue the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oile, ye shal offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer.)

15 And one lambe of two hundreth sheepe out of the fat pastures of Israel for a meat offering, and for a burnt offering and for peace offerings, to make a reconciliation for them, saith the Lord God.

16 All the people of the land shall giue this oblation for the Prince in Israel.

17 And

17 And it shall be the Princes part to giue burut offerings, and meat offrings, and drinke offrings in the solemne feasts, and in the new Moones, and in the Sabbaths, and in all the high feasts of the house of Israel: he shal prepare the sinne offring, & the meate offring, and the burnt offering, and the peace offrings to make reconciliation for the house of Israel.

18 ¶ Thus sayth the Lord God, In the first moneth, in the first day of [e] the moneth, thou shalt take a young bullocke without blemish, and clense the Sanctuarie.

[e] Which was Nisan, conteining part of March and part of April.

19 And the Priest shal take of the blood of the sinne offring, and put it vpon the postes of the house, and vpon the foure || corners of the frame of the Altar, and vpon the postes of the gate of the inner court.

|| Or, Court.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

[*] Exod. 12, 18. Leuit. 23. 5.

21 * In the first moneth, in the fourteenth day of the moneth, yee shall haue the Passeouer, a feast of seuen dayes, and ye shall eate vnleauened bread.

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast hee shall make a burnt offring to the Lord, euen of seuen bullockes, and seuen rammes without blemish daily for seuen dayes, and an hee goate daily for a sinne offering.

24 And hee shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an [f] Hin of oyle for an Ephah.

[f] Reade Exod. 29. 40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meat offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath, and of the new Moones. 8 Thorow which doores they must goe in, or come out of the Temple, &c.

Verse 1. The inner court gate, 2. Whereunto they went vp by eight steps, as appeareth in the great figure.

THus saith the Lord God, The gate of the inner court, that turneth toward the East, shalbe shut the sixe working dayes: but on the Sabbath it shall be opened, and in the day of the new Moone it shall be opened.

2 And the Prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offring, and his peace offerings, and hee shall worship at the threshold of the gate: after, hee shall goe forth, but the gate shall not be shut till the euening.

3 Likewise the people of the land shall worship at the entrie of this gate before the Lorde on the Sabbaths, and in the newe Moones.

4 And the burnt offering that the Prince shall offer vnto the Lord on the Sabbath day, shall be sixe lambes without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

[a] That is, as much as he will.

6 And in the day of the newe Moone it shall be a yong bullocke without blemish, and sixe lambes and a ramme: they shall be without blemish.

7 And hee shall prepare a meate offering, euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes [b] according as his hand shal bring, and an Hin of oile to an Ephah.

[b] Meaning, as he shall thinke good.

8 And when the Prince shall enter in, he shal go in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, he that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entreth by the way of the South gate, shall goe forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall goe forth ouer against it.

Verse 9. He that entreth in by the North gate R. shall goe out by the South gate D. and contrary, and in going forward they worshipped in the middes M.

10 And the Prince shall be in the mids of them: he shall goe in when they go in, & when they goe forth, they shall go forth together.

11 And in the feasts, and in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shal then open him the gate, that turneth toward the East, and hee shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offring vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meat offring for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: this meat offring shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meat offering and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus sayth the Lord God, If the prince

Prince gaue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the [c] yeere of libertie: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for them.

18 Moreouer the Prince shall not [d] take of the peoples inheritance, nor thrust them out of their possession: but hee shall cause his sonnes to inherite of his owne possession, that my people be not scattered euery man from his possession.

19 ¶ After, hee brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then said hee vnto mee, This is the place where the Priests shall seethe the trespasse offering and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter Court, [e] to sanctifie the people.

21 Then he brought me forth into the vtter court, and caused mee to goe by the foure corners of the court: and behold, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courts ioyned of fortie cubites long, and thirtie broad: these foure corners were of one measure.

23 And there went a wall about them, euen about those foure, and kitchins were made vnder the walles round about.

24 Then said he vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

c Which was at the Iubile, Leuit. 25.9.
d But be content with that portion that God hath assigned him, as Chap. 45.8.
Verse 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so commeth to the place, which was on the West side S. which verse 21. is called the vtter court, in respect of the inner court, as also where the people were, was the vtter court in respect of this inner.
e That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.
Verse 21, The little court in euery corner, was fortie cubites long 7,8. and thirtie broad 8, 9. and 7,9.
Verse 23. About the wals of these little courts, which were as kitchins, were little chambers for the cooks, 10.

CHAP. XLVII.

1 *The vision of the waters that came out of the Temple.*
13 *The coasts of the land of promise, and the diuision thereof by tribes.*

Verse 1. The doore of the Temple R. and from vnder the threshold issued out waters, which came out of the South side, and ranne toward the East. Looke in the great figure 11.
a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

AFterward he brought me vnto the doore of the house: and behold, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the Altar.

2 Then brought hee me out toward the North gate, & led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me through the waters: the waters were to the ancles.

4 Againe hee measured a thousand, and brought me through the waters: the waters were to the knees: againe he measured a thousand, and brought mee through: the waters were to the loines.

5 Afterward he measured a thousand, and it was a [b] riuer, that I could not passe ouer: for the waters were risen, and the waters did flow, as a riuer that could not be passed ouer.

6 And he said vnto me, Son of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many [c] trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out toward the East countrey, and run downe into the plaine, and shall goe into one [d] Sea: they shall run into another Sea, and the [e] waters shalbe wholesome.

9 And euery thing that liueth, which moueth, whereseeuer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shal come thither: for they shall be wholesome, and euery thing shall liue whither the riuer commeth.

10 And then the [f] fishers shall stand vpon it, and from En-gedi euen vnto [g] En-eglam, they shall spread out their nets: for their fish shall be according to their kinds, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marises thereof shall not be wholesome: they shalbe made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall grow all || fruitfull trees, whose leafe shall not fade, neither shall the fruite thereof faile: it shal bring forth new fruit according to his moneths, because their waters runne out of the Sanctuarie: and the fruit thereof shalbe meate, and the leafe thereof shalbe for || medicine.

13 ¶ Thus sayth the Lord God, This shalbe the border, whereby ye shall inherit the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

14 And ye shall inherite it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, & this land shall fall vnto you for inheritance.

15 And this shalbe the border [k] of the land toward the North side, from the maine Sea toward Hethlon as men goe to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, & Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shalbe the North part.

b Signifying that the graces of God should neuer decrease but euer abound in his Church.
c Meaning, the multitude of them that should be refreshed by the spirituall waters.
d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Genezareth, and the Sea called Mediterraneum, Zech. 14.8.
e The waters which of nature are salt and vnwholsome, shalbe made sweete and comfortable.
f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.
g Which were cities at the corners of the salt or dead sea.
h They shall be here of all sorts; and in as great abundance as in the great Ocean where they are bred.
i That is, the wicked and reprobate.
|| Or, tree for meate.
|| Or, for bruises and sores.
* Gene. 48. 22.
* Gen. 12.7. and 13.15. and 15. 18. and 26.4. deut. 34.4.
k By the lawe of promise he signified the spirituall land whereof this was a figure.

18 But

18 But the East side shal ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jorden, and from the border vnto the East sea: and so shall be the East part.

19 And the South side shall be toward Teman from Tamar to the waters of ‖ Meriboth in Kadesh, and the riuer to the maine sea: so shall be the South part toward Teman.

‖ Or, strife.

20 The West part also shalbe the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shalbe vnto you, as borne in the countrey among the children of Israel, [1] they shall part inheritance with you in the mids of the tribes of Israel.

1 Meaning, that in this spirituall kingdome there should be no difference betweene Iew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

23 And in what tribe the stranger dwelleth, there shall yee giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.

NOw these are the names of the [a] tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

a The tribes after that they entred into the land vnder Ioshua, diuided the lands somewhat otherwise then is here set foorth by this vision.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part [b] shalbe the offering which they shall offer of fiue and twentie thousand reeds broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuarie shall be in the mids of it.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shalbe diuided into three parts: for the Priests, for the Prince, and for the citie.

9 The oblation that yee shall offer vnto the Lord, shalbe of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shall be this holy oblation, toward the North fiue and twentie thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broad, and toward the South fiue & twenty thousand long, and the Sanctuarie of the Lord shalbe in the mids thereof.

11 It shalbe for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray when the children of Israel went astray as the Leuites went astray. * Chap. 44. 15

12 Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites shall haue fiue and twentie thousand long, and ten thousand broad: all the length shall be fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the city shall be in the middes thereof.

16 And these shalbe the measures thereof, the North part fiue hundreth and foure thousand, and the South part [c] fiue hundreth and foure thousand, & the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

c Meaning, that it should be square.

17 And the suburbs of the citie shall be toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and toward the East two hundreth and fiftie, and toward the West two hundreth and fiftie.

18 And the residue in length ouer against the oblatiõ of the holy portion shalbe ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20 All the oblation shall be fiue and twentie thousand with [d] fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

d Euery way shall be fiue and twentie thousand.

21 And the residue shall be for the Prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twenty thousand of the oblation toward the East border, and West-

Westward ouer against the fiue and twentie thousand toward the West border, ouer against shalbe for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuary shalbe in the middes thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shall be the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shall be the princes.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Beniamin shall be a portion.

24 And by the border of Beniamin from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Isshachar a portion.

26 And by the border of Isshachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward [f] Tamah, the border shall be euen from [g] Tamar, vnto the waters of Meribath in Kadesh, and to the [h] riuer that runneth into the maine sea.

29 This is the land, which ye shall distribute vnto the tribes of Israel for inheritance, & these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the North side fiue hundreth, & foure thousand measures.

31 And the gates of the citie shal bee after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, & three gates, and one gate of Ioseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, and three ports, one gate of Simeon, one gate of Isshachar, and one gate of Zebulun.

34 At the West side, fiue hundreth and foure thousande, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day shalbe, † The Lord is there.

e So that Iudah was on the North side of the Princes and Leuites portions, and Beniamin on the South side.

f Which is here taken for Iamnea.

g Which was Iericho the citie of palme trees.

h Meaning, Nilus that runneth into the Sea, called Mediterraneum.

† Ebr. Iehouah shammah.

Daniel.

The Argument.

The great prouidence of God, and his singular mercy toward his Church are most liuely here set foorth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the worlde, and to the generall resurrection, as of the foure Monarchies and Empires of all the worlde, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so hee teacheth heere, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah. 4 The king chuseth certain yong men of the Iewes to learne his law. 5 They haue the Kings ordinarie appointed, 8 But abstaine from it.

[a] IN the third yeere of the reigne of Iehoiakim king of Iudah, came Nebuchadnezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah, into his hand, with part of the vessels of the house of God, which hee carried into the land [b] of Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

3 And the King spake vnto [c] Ashpenaz the master of his [d] Eunuches, that he should bring certaine of the children of Israel, of the [e] kings seede, and of the princes:

4 Children in whom was no blemish, but well [f] fauoured, and instruct in all wisedome, and well seene in knowledge, and able to vtter knowledge, and such as were able to stande in the kings palace, and whom they might teach

a Reade 2. Kin. 24. 1. & ier. 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great god, & is here taken for Babylon.

c Who was the master of the warres.

d He calleth the Eunuches who the King nourished and brought vp to be rulers of other countries afterward.

e His purpose was to keepe them as hostages, and that he might shewe himselfe victorious, and also by their good instruction and learning of his religion, they might fauour rather him then the Iewes, and so bee able to serue him as gouernours in their lande: moreouer by this meanes the Iewes might bee better kept in subiection, fearing otherwise to procure hurt to these noble men.

f The King required three things, that they should bee of noble birth, that they should bee wittie and learned, and that they should bee of a strong and comely nature, that they might doe him better seruice: this hee did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this hee is worthy praise, that hee esteemed learning, and knewe that it was a necessarie meane to gouerne by.

the [g] learning, and the tongue of the Caldeans.

5 And the King appointed them [h] prouision on euery day of a portion of the Kings meate, and of the wine which hee drank: so nourishing them [i] three yeere, that at the ende thereof: they might stand [k] before the King.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

7 Unto whome the chiefe of the Eunuches [l] gaue other names: for hee called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not [m] defile himselfe with the portion of the Kings meate, nor with the wine which he dranke: therefore hee required the chiefe of the Eunuches that hee might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches saide vnto Daniel, [n] I feare my lord the King, who hath appointed your meate and your drinke: therefore if he see your faces worse liking then the other children, which are of your sort, then shall yee make mee loose mine head vnto the king.

11 Then said Daniel to Melzar, whome the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

12 Proue thy seruants, I beseech thee, [o] ten dayes, and let them giue vs [p] pulse to eat, and water to drinke.

13 Then let our countenances bee looked vpon before thee, and the countenance of the children that eate of the portion of the Kings meate: [q] as thou seest, deale with thy seruants.

14 So hee consented to them in this matter, and proued them ten dayes.

15 And at the ende of tenne dayes, their [q] countenances appeared fayrer and in [t] better liking then all the children, which did eate the portion of the Kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning [r] and wisdome: also hee gaue Daniel vnderstanding of all [s] visions and dreames.

18 Now when the time was [t] expired, that the King had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them al was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the King.

20 And in al matters of wisedome, and vnderstanding that the king enquired of them, he found them tenne times better then all the inchanters and Astrologians, that were in all his realme.

21 And Daniel was vnto [u] the first peere of king Cyrus.

HAP. II.

1 *The dreame of Nebuchad-nezzar.* 13 *The king commandeth all the wise men of Babylon to be slain because they could not interprete his dreame.* 16 *Daniel requireth time to solute the question.* 24 *Daniel is brought vnto the king & sheweth him his dream & the interpretation therof.* 44 *Of the euerlasting kingdom of Christ.*

AND in the [a] second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his spirite was [c] troubled, and his [d] sleepe was vpon him.

2 Then the King commanded to call the inchanters, and the astrologians and the sorcerers and the [e] Caldeans for to shew the King his dreames: so they came and stoode before the King.

3 And the king said vnto them, I haue dreamed a dreame, and my spirite was troubled to know the dreame.

4 Then spake the Caldeans to the King in the [f] Aramites language, O king, liue for euer: shew thy seruants thy dreame, and wee shall shew the interpretation.

5 And the King answered and said to the Caldeans, The thing is gone from me. If ye will not make me vnderstand the dreame with the interpretation thereof, ye [g] shall be drawen in pieces, and your houses shall bee made a iakes.

6 And if yee declare the dreame & the interpretation thereof, yee shall receiue of mee giftes and rewardes, and great honour: therefore shew me the dreame and the interpretation of it.

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g That they might forget their owne religion and countrey facions, to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, insomuch that he would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

h That by their good entertainment they might learne to forget the mediocritie of their owne people.

i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.

k Aswell to serue at the table, as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great tentation, and a signe of seruitude which they were not able to resist.

m Not that he thought any religion to be in the meate or drinke (for afterward he did eat) but because the king should not entise him by this sweete poyson to forget his religion and accustomed sobrietie, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning allured him with his Spirit, & at length called him to be a Prophet.

n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he reprehendeth them, which are of no religion: for neither he would condemne theirs nor maintaine his owne.

o Meaning, that within this space hee might haue the triall, and that no man should be able to discerne it: and thus he spake, beeing moued by the Spirit of God.

p Not that it was a thing abominable to eate beintie meates, and to drinke wine, as both before and after they did, but if they should haue hereby beene worne to the King and haue refused their owne religion, that meat and drinke had beene accursed.

q This hare keeping and that also of Moses when hee flenge from the court of Egypt, declareth that wee must liue in such sobriete as God doth call vs vnto, seeing hee will make it more profitable vnto vs, then all deintes: for his blessing onely sufficeth.

† Ebr. fatter in flesh.

r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18. 11.

s So that he only was a Prophet and none of the other: for by dreames & visions God appeared to his Prophets, Num. 12, 6.

t Of the three yeres aboue mentioned verse 5.

u That is, he was esteemed in Babylon as a Prophet so long as that common wealth stood.

a The father and the sonne were both called by this name: for that this is meant of the sonne, when he reigned alone: for he reigned also after a sort with his father.

b Not for he had many dreames, but because many matters were contained in this dreame.

c Because it was so rare and strange a dreame, that he had not had the like.

d He was so heauie with sleepe, that he began to sleepe againe. Some read, and his sleepe was broken from him.

e For all their Astrologers and sorcerers called themselues by this name of honour as though all the wisedome and knowledge of the country depended vpon them, and that all other countreis were voyde of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to bee more eloquent, and therefore the learned vse to speake it: as the Iewish writers doe to this day.

g This is a iust reward of their arrogancie (which vaunted of themselues that they had the knowledge of all things) that they should bee proued fooles, and that to their perpetuall shame and confusion.

7 They answered againe, and saide, Let the King shewe [h] his seruants the dreame, and we will declare the interpretation thereof.

8 Then the King answered, and sayd, I knowe certainely that yee † would gaine the time, because ye see þ thing is gone from me.

9 But if yee will not declare mee the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to speake before mee till the time bee changed: therefore tell me the dreame, that I may know if yee can declare mee the interpretation thereof.

10 Then the Caldeans answered before the King, and saide, There is no man vpon earth that can declare the Kings matter: yea, there is neither King nor prince nor Lord that asked such things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the King requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great furie, and commanded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they [i] sought Daniel and his fellows to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the Kings ‖ chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, hee answered and sayde vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leasure, and that hee would shewe the King the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secrete, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, *The Name of God be praised for euer and euer: for wisedome and strength are his.

21 And hee changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisedome vnto the wise, and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secrete things: he knoweth what is in the darkenesse, and the [k] light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my [l] fathers, that thou hast giuen mee wisedome and [m] strength, and hast shewed me now the thing that wee desired of thee: for thou hast declared vnto vs the Kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordeined to destroy the wise men of Babel: he went and said thus vnto him, Destroy not [n] the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue founde a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and said vnto Daniel, whose name was Belteshazzar, Art thou able to shew mee the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the Astrologians, the Inchanters, nor the Soothsayers declare vnto the king.

28 But there is a God in [o] heauen that reueileth secretes, and sheweth the king Nebuchad-nezzar what shall be in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that reueileth secrets, telleth thee, what shall come.

30 As [p] for me, this secret is not shewed mee for any wisedome that I haue, more then any other liuing, but onely to shewe the king the interpretation, & that thou mightest know the thoughts of thine heart.

31 O king, thou sawest, and behold there was a great image: this great image whose glory was so excellent, stoode before thee, and the forme thereof was terrible.

32 This images head was of fine [q] golde, his brest and his armes of siluer, his belly and his thighs of brasse,

33 His legges of yron, and his feete were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer, and the golde broken all together,

h Herein appeares their ignorance, that notwithstanding their braggs, yet were they not able to tell the dreame except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people, they were worthy to die.

† Ebr. redeeme the time.

i Which declareth that God would not haue his seruants ioyned in the companie of these sorcerers, and Astrologers, whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale.

‖ Or, the captaine of the garde.

*Psal. 113. 2. and 115. 18.

k He sheweth that man hath neither wisedome nor knowledge, but very darke blindnes, & ignorance of himselfe: for it commeth only of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpret it.

n Whereby appeareth that many were slaine, as verse 13. and the rest at Daniels offer, were preserued on condition: not that Daniel fauoureth their wicked profession, but that he had respect to equitie, because the King proceeded according to his wicked affection, and not considering if their science were lawfull or no.

o He affirmeth that man by reason and arte is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the king with a certaine feare and reuerence of God, that he might be the more apt to receiue the hie mysteries, that should be reuealed.

p Because he had said that God onely must reueale the signification of this dreame, the king might haue asked, why Daniel did enterprise to interpret it, and therefore he sheweth, that he was but Gods minister, and had no giftes, but such as God had giuen him to set forth his glory.

q By golde, siluer, brasse, and yron, are meant the Caldean, Persian, Macedonian, and Romane kingdome, which should successiuely rule al the worlde til Christ (which is here called the stone) came himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions should not ende with the empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should bee at the end of this fourth monarchie.

and became like the chaffe of ỳ ſomer floures, and the wind caried them away, that no place was found foꝛ them: and the ſtone that ſmote the image, became a great mountaine, and filled the whole earth.

36 This is the dꝛeame, and wee will declare befoꝛe the King the interpꝛetation thereof.

37 ¶ O King, thou art a king of Kings: foꝛ the God of heauen hath giuen thee a kingdome, power, and ſtrength, and glozy.

38 And in all places where the childꝛen of men dwell, the beaſtes of the fielde, and the foules of the heauen hath hee giuen into thine hande, and hath made thee ruler ouer them all thou art [r] this head of golde.

39 And after thee ſhall riſe another kingdome, [ſ] inferiour to thee, of ſiluer, and another [t] third kingdome ſhalbe of bꝛaſſe, which ſhall beare rule ouer all the earth.

40 And the fourth kingdome ſhalbe ſtrong as yꝛon: foꝛ as yꝛon bꝛeaketh in pieces, and ſubdueth all things, and as yꝛon bꝛuiſeth all theſe things, ſo ſhall it bꝛeake in [u] pieces, and bꝛuiſe all.

41 Whereas thou ſaweſt the feete & toes, part of potters clay: and part of yꝛon: the kingdome ſhalbe [x] diuided, but there ſhal be in it of the ſtrength of ỳ yꝛon, as thou ſaweſt the yꝛon mixt with the clay, and earth.

42 And as the toes of the feete were part of yꝛon, and part of clay, ſo ſhall the kingdom be partly ſtrong, and partly bꝛoken.

43 And where as thou ſaweſt yꝛon mixt with clay, and earth, they ſhall mingle themſelues with [y] the ſeede of men: but they ſhall not ioyne one with another, as yꝛon cannot bee mixed with clay.

44 And in the dayes of theſe Kings, ſhall the God of heauen ſet vp a kingdome, which [z] ſhall neuer be deſtroyed: and this kingdome ſhall not be giuen to another people, but it ſhall bꝛeake and deſtroy all theſe kingdomes, and it ſhall ſtand foꝛ euer.

45 Where as thou ſaweſt, that the [a] ſtone was cut of the mountaine without handes, and that it bꝛake in pieces the yꝛon, the bꝛaſſe, the clay, the ſiluer, and the gold: ſo the great God hath ſhewed the King, what ſhall come to paſſe hereafter, and the dꝛeame is true, and the interpꝛetation thereof is ſure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, & [b] bowed himſelfe vnto Daniel, and commanded that they ſhoulde offer meate offrings, and ſweete odours vnto him.

47 Alſo the king anſwered vnto Daniel, and ſaid, I know of a trueth that your [c] God is a God of gods, and the Lord of kings, and the reueiler of ſecrets, ſeeing thou couldeſt open this ſecret.

48 So the king made Daniel a great man, and gaue him many and great [d] giftes. Hee made him gouernour ouer the whole pꝛouince of Babel, and chiefe of the rulers, and aboue all the wiſe men of Babel.

49 Then Daniel * made requeſt to the King, & he ſet Shadꝛach, Meſach, & Abednego ouer the charge of the pꝛouince of Babel: but Daniel ſate in the [f] gate of the King.

r Daniel leaueth out the kingdome of the Aſſyrians, which was befoꝛe the Babylonian, both becauſe it was not a monarchie and generall empire, and alſo becauſe he would declare the things, that were to come to the comming of Chꝛiſt, foꝛ the comfoꝛt of the elect among theſe wonderfull alterations: and he calleth the Babylonian kingdome the golden head, becauſe in reſpect of the other thꝛee, it was the beſt, and yet was of it ſelfe wicked and cruell.

ſ Meaning, the Perſians which were not inferiour in dignitie, power, and riches, but were woꝛſe touching ambition, cruelty, and all kinde of vice: ſhewing, that the woꝛld ſhould gꝛow woꝛſe and woꝛſe, till it was reſtoꝛed by Chꝛiſt.

t That is, of the Macedonians ſhalbe of bꝛaſſe, not alluding to the hardneſſe thereof, but to the vtleneſſe in reſpect of ſiluer.

u That is, the Romane empire ſhall ſubdue all theſe other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.

x They ſhall haue ciuill warres and continuall diſcordes among themſelues.

y They ſhall by marriages and affinities thinke to make themſelues ſtrong: yet ſhal they neuer be ioyned in hearts.

z His purpoſe is to ſhew, that all the kingdomes of the woꝛld are tranſitoꝛie, and that the kingdome of Chꝛiſt ſhall onely remaine foꝛ euer.

a Meaning Chꝛiſt who was ſent of God, and not ſet vp by man, whoſe kingdome at the beginning ſhould be ſmall and without beautie to mans iudgement, but ſhould at length gꝛow & fill the whole earth, which he calleth a great mountaine as verſe 35. And this kingdome, which is not onely referred to the perſon of Chꝛiſt, but alſo to the whole body of his Church, and to euery member thereof, ſhalbe eternall: foꝛ the Spirit that is in them, is life eternall. Rom. 8. 10.

b Though this humbling of the King ſeeme to deſerue commendation, yet becauſe he ioyned Gods honour with the Pꝛophets, it is to be repꝛoued, and Daniel herein erred, if he ſuffered it: but it is credible that Daniel admoniſhed him of his fault, and did not ſuffer it.

c This confeſſion was but a ſudden motion, as it was alſo in Pharaoh, Exod. 9. 27. 28. but his heart was not touched, as appeared ſoone afterward.

d Not that the Pꝛophet was deſirous of giftes oꝛ honour, but becauſe by this meanes he might relieue his pooꝛe bꝛethren which were grieuouſly oppreſſed in this their captiuitie, and alſo he receiued them, leſt he ſhould offend this cruell king, which willingly gaue them.

e He did not this foꝛ their priuate pꝛofit, but that the whole Church which was then there in affliction, might haue ſome releaſe and eaſe by this benefite.

f Meaning, that either hee was a iudge, oꝛ that he had the whole authoꝛitie, ſo that none could bee admitted to the kings pꝛeſence, but by him.

CHAP. III.

1 *The King ſetteth vp a golden image.* 8 *Certaine are accuſed becauſe they deſpiſed the kings commandement, & are put into a burning ouen.* 25 *By beliefe in God they are deliuered from the fire.* 36 *Nebuchad-nezzar confeſſeth the power of God after the ſight of the miracle.*

NEbuchad-nezzar the King made [a] an image of golde, whoſe height was thꝛeeſcoꝛe cubites, and the bꝛeadth thereof ſixe cubites: he ſet it vp in the plaine of Dura, in the pꝛouince of Babel.

2 Then Nebuchad-nezzar the King ſent foꝛth to gather together the nobles the pꝛinces and the dukes, the iudges, the receiuers, the counſellers, the officers, and al the gouernoꝛs of the pꝛouinces, foꝛ that they ſhould come to the [b] dedication of the image, which Nebuchad-nezzar the [c] King had ſet vp.

3 So the nobles, pꝛinces and dukes, the iudges, the receiuers, the counſellers, the officers, and all the gouernours of the pꝛouinces were aſſembled vnto the dedicating of the image, that Nebuchad-nezzar the King had ſet vp: and they ſtood befoꝛe the image, which Nebuchad-nezzar had ſet vp.

4 Then an herald cried aloude, Vee it knowen to you, O people, [d] nations, and languages,

a Vnder pꝛetence of religion, and holineſſe in making an image to his idole Bel, he ſought his owne ambition and vaine glozy: and this declareth, that he was not touched with the true feare of God befoꝛe, but that he confeſſed him on a ſudden motion, as the wicked when they are ouercome with the greatneſſe of his woꝛkes. The Greeke interpꝛeters write, that this was done eighteene yeeres after the dꝛeame, and as may appeare, the King feared leſt the Iewes by their religion ſhould haue altered the ſtate of his common wealth, and therefoꝛe bee went to bꝛing all to one kinde of religion, and ſo rather, ſought his owne quietneſſe, then Gods glozy.

b Shewing, that the idole is not knowen foꝛ an idole ſo long as hee is with the woꝛkeman: but when the ceremonies and cuſtomes are recited and vſed, and the conſent of the people is there, then of a blocke they thinke they haue made a god.

c This was ſufficient with the wicked at all times to appꝛoue their religion, if the Kings authoꝛitie were alleaged foꝛ the eſtabliſhment theꝛof, not conſidering in the meane ſeaſon what Gods woꝛd did permit.

d Theſe are the two dangerous weapons wherewith Satan vſeth to fight againſt the children of God, the conſent of the multitude and the cruelty of the puniſhment: foꝛ though ſome feared God, yet the multitude which conſented to the wickedneſſe, aſtonied them: and here the King required not an inward conſent, but an outward geſture, that the Iewes might by little and little learne to foꝛget their true religion.

5 That when ye heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, and all instruments of musicke, yee fall downe & worship the golden image, that Nebuchad-nezzar the King hath set vp.

6 And whosoeuer falleth not downe and worshippeth, shall the same houre bee cast into the middes of an hote firie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the King had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 For they spake and said to the King Nebuchad-nezzar, O King, liue for euer.

10 Thou, O King, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe and worshippe the golden image,

11 And whosoeuer falleth not downe, and worshippeth, that he should bee cast into the mids of an hote fiery fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, [e] Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commaundement, neither will they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commaunded that they should bring Shadrach Meshach, and Abednego: so these men were brought before the King.

14 And Nebuchad-nezzar spake, and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worshippe the golden image, that I haue set vp?

15 [f] Now therefore are yee readie when yee heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, and worship the image, which I haue made? for if ye worshippe it not, yee shall bee cast immediatly into the middes of an hote fierie fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchadnezzar, wee [g] are not carefull to answere thee in this matter.

17 Beholde, our God whom wee serue, is [h] able to deliuer vs from the hote fierie fornace, and he will deliuer vs out of thine hand, O king.

18 But if not, bee it knowen to thee, O king, that we will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commanded that they should heate the fornace at once seuen [i] times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, & Abednego, and to cast them into the hote fierie fornace.

21 So these men were bounde in their coates, their hosen and their cloakes, with their other garments, and cast into the middes of the hote fiery fornace.

22 Therefore, because the kings commandement was straite, that the fornace should bee exceeding hote, the flame of the fire slewe those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach and Abednego fell downe bound into the mids of the hote fierie fornace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haste, and spake, and said vnto his counsellers, Did not we cast three men bound into the middes of the fire? Who answered and said vnto the king, It is true, O king.

25 And he answered and saide, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, & the forme of the fourth is like the [k] sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fierie fornace, and spake and saide, Shadrach, Meshach and Abednego, the seruants of the high God, go forth and come hither: so Shadrach, Meshach and Abednego [l] came forth of the mids of the fire.

27 Then the Nobles, Princes & Dukes, and the Kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and saide, [m] Blessed be the God of Shadrach, Meshach and Abednngo, who hath sent his Angell, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake any [n] blas-

e It seemeth, that they named not Daniel because he was greatly in the Kings fauour, thinking if these three had bin destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

h They ground on two points, first on the power, and prouidence of God ouer them, and secondly on their cause, which was Gods glory, & the testifying of the true religion with their blood, and so make open confession, that they will not so much as outwardly consent to Idolatry.

i This declareth that the more that tyrants rage, and the more wittie they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancie to abide the crueltie of their punishment: for either he deliuereth them from death or els for this life giueth them a better.

k For the Angels were called the sonnes of God, because of their excellencie: therefore the king called this Angell, whom God sent to comfort his in these great torments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time was appointed, as Noah remained in the Arke till the Lord called him forth.

m He was moued by the greatnes of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be auoyned without this which there can be no faith.

n blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawne in pieces, and their houses shall be made a iakes, because there is no God that can deliuer after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the o world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward me.

33 How great are his signes, and how mightie are his wonders! p his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

n If this heathen King moued by Gods Spirit would not see blasphemie vnpunished, but make a lawe and set a punishment to such transgressours, much more ought all they that professe religion, take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning so farre as his dominion extended.

p Read Chap. 2.44.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud King he should become as a beast. 31 After, he confesseth the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Sawe a b dreame, which made mee afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto mee the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans, & the soothsayers, to whom I tolde the dreame, but c they could not shewe me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name was d Beltesshashar, according to the name of my God, which hath the spirite of the holy gods in him) and before him I tolde the dreame, saying,

6 O Beltesshazzar, e chiefe of the inchanters, because I knowe, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed, And beholde, I sawe a f tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, & the sight thereof to the ends of all the earth.

9 The boughes thereof were faire and the fruit thereof much, & in it was meat for all: it made a shadow vnder it for the beasts of the field, and the foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

a There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which he saw of the foure empires: for Daniel both declared what ỹ dreame was and what it meant: and here he onely expounded the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.

e Which also was a great griefe to the Prophet to be numbred among the sorcerers and men whose practises were wicked and contrary to Gods word. f By the tree, is signified the dignitie of a King, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankinde.

10 I saw in the visions of mine head vpon my bed, and beholde, g a watchman and an holy one came downe from heauen,

11 And cried aloude, and said thus, Hewe downe the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a bande of yron and brasse binde it among the grasse of the field, and let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the field.

13 h Let his heart be changed from mans nature, and let a beastes heart bee giuen vnto him, and let seuen times be passed ouer him.

14 i The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomesoeuer hee will, and appointeth ouer it the most abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, O Beltesshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shew mee the interpretation: but thou art able, for the spirit of the holie gods is in thee.

16 ¶ Then Daniel (whose name was Beltesshazzar) held his k peace by the space of one houre, and his thoughts troubled him, and the king spake and saide, Beltesshazzar, let neither the dreame, nor ỹ interpretation thereof trouble thee. Beltesshar answered and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof thorough all the world,

18 Whose leaues were faire and the fruit thereof much, and in it was meat for all, vnder the which the beastes of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mightie: for thy greatnes is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Where as the king sawe a watchman, and an holy one, that came down from heauen, and said, Hewe downe the tree and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grasse of the fielde, and let

g Meaning, the Angel of God, which neither sleepeth nor sleepeth, but is euer ready to doe Gods will, and is not infect with mans corruption, but is euer holie: and in that that he commandeth to cut downe to this end, he knewe that it should not be cut downe by man, but by God.

h Hereby he meaneth that Nebuchad-nezzar, should not onely for a time lose his kingdome, but be like a beast.

i God hath decreed his iudgement and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

k He was troubled for the great iudgement of God which he saw ordeined against the king: and to the Prophets bind on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.

let it be wet with the deaw of heauen, and let his portion be with the beasts of the field, [l] till seuen times passe ouer him,

21 This is the interpretation, O king, and it is the decree of the most Hie, which is come vpon my lord the king,

22 That they shall driue thee from men, and thy dwelling shalbe with the beasts of the field: they shall make thee to eat grasse as the [m] oxen, and they shal wet thee with the dew of heauen: and seuen times shall passe ouer thee, til thou know, that [n] the most Hie beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he will.

23 Whereas they sayde, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, O king, let my counsell be acceptable vnto thee, and [o] breake off thy sins by righteousnes, and thine iniquities by mercy toward the poore: loe, let there be an [p] healing of thine errour.

25 All these things shall come vpon the King Nebuchad-nezzar.

26 ¶ At the end of twelue [q] moneths, hee walked in the royall palace of Babel.

27 And the King spake and sayde, Is not this great Babel, that I haue built for y house of the kingdome by the might of my power, and for the honour of my maiesty?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, saying, O King Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall driue thee from men, and thy dwelling shall bee with the beasts of the field: they shall make thee to eat grasse, as the oxen, and seuen times shal passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and hee was driuen from men, & did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his hayres were growen as Eagles feathers, and his nayles like birds clawes.

31 And at the ende of these [r] daies I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto mee, and I gaue thankes vnto the most High, and I praysed and honoured him, that liueth for euer, *whose power is an euerlasting power, and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his [s] will he worketh in the army of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto mee, and I returned to the honour of my kingdome: my glory and my beauty was restored vnto me, and my counsellours [t] and my princes sought vnto me, and I was established in my kingdom, and my glory was augmented toward me.

34 Now therefore I Nebuchad-nezzar [u] praise, and extoll and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

l Whereby he meaneth a long space, as seuen yeres. Some interpret seuen moneths, and others seuen weeks: but it seemeth he meant of yeres.

m Not that his shape or forme was changed into a beast, but y he was either stricken mad, and so auoided mans company, or was cast out for his tyranny, and so wandred among the beasts & ate herbs and grasse.

n Daniel sheweth the cause why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shewe by thine vpright life that thou hast true faith and repentance.

p Suffer the errors of thy former life to bee redressed.

q After that Daniel had declared this vision: and this his yrke declareth that it is not in man to conuert to God except his spirit moue him, seeing that these terrible threatnings could not moue him to repent.

r When the terme of these seuen yeres was accomplished.

* Chap. 7. 14. mich. 4. 17. luke 1. 33.

s He confesseth Gods will to be the rule of all iustice, and a most perfit law whereby he gouerneth both man and Angels and deuils, so that none ought to murmure, or aske a reason of his doings, but only to stand content therewith, & giue him the glory.

t By whom it seemeth that he had bene put from his kingdome before.

u He doeth not onely praise God for his deliuerance, but also confesseth his fault that God may onely haue the glory and man the shame, and that he may be exalted and man cast downe.

CHAP. V.

5 Belshazzar king of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the king, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The king is slaine. 31 Darius enioyeth the kingdome.

KIng [a] Belshazzar made a great feast to a thousand of his princes, and dranke wine [b] before the thousand.

a Daniel reciteth this history of king Belshazzar Euilmerodachs sonne, to shew Gods iudgements against the wicked for the deliuerance of his Church, and how the prophesie of Jeremiah was true, that they should be deliuered after seuenty yeres.

b The kings of the East parts then vsed to sit alone commonly, and disdained that any should sit in their company: and note to shew his power, and how little he set by his enemy which then besieged Babylon, he made a solemne banquet, and vsed excesse in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent, when their destruction is at hand.

2 And Belshazzar ‖ whiles hee tasted the wine, commaunded to bring him the golden and siluer vessels, which his [c] father Nebuchad-nezzar had brought from the Temple in Jerusalem, that the king and his princes, his wiues, and his concubines might drinke therein.

‖ Or, ouercome with wine.

c Meaning, the grandfather.

3 Then were brought the golden vessels, that were taken out of the Temple of y Lords house at Jerusalem, and the king and his princes, his wiues and his concubines dranke in them.

4 They drunke wine & praysed the [d] gods of gold, and of siluer, of brasse, of yron, of wood and of stone.

d In contempt of the true God.

5 At the same houre appeared fingers of a mans hand, which wrote ouer [e] against the candlestick vpon the plaister of the wall of the Kings palace, and the King saw the palme of the hand that wrote.

e Meaning, directly.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loines were loosed, & his [f] knees smote one against the other.

f He that before contemned God, was moued by this sight to tremble for feare of Gods iudgements. g Thus the wicked in their troubles seeke many meanes who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.

7 Wherefore the King cryed lowde, that they should bring [g] the Astrologians, the Caldeans and the Soothsayers. And the King spake, and sayde to the wise men of Babel,

they prayed their idoles, not that they thought that the golde or siluer were god but that there was a certaine vertue, and power in them to doe them good, which is also the opinion of all idolaters. e That it might the better be seene.

Whosoeuer can reade this writing, and declare me the interpretation thereof, shalbe clothed with purple, and shall haue a chaine of gold about his neck, and shalbe the third ruler in the kingdome.

8 Then came all the kings wise men, but they could neither read the writing, nor shew the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Now the [h] Queene by reason of the talk of the king and his princes, came into the banket house, and the Queene spake, & said O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding, and wisedom like the wisedom of ỹ gods was found in him: whome the King Nebuchadnezzar thy father the King, I say, thy father, made chiefe of the [i] inchanters, astrologians, Caldeans and soothsayers,

12 Because a more excellent spirit & knowledge, and vnderstanding (for hee did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, euen in Daniel, whome the King named Beltesshazzar: now let Daniel be called, and he will declare the interpretation.

13 Then was Daniel brought before the King, and the King spake and sayd vnto Daniel, Art thou that Daniel, which art of the children of the captiuity of Iudah, whom my father the King brought out of Iewry?

14 Now I haue heard of thee, that [k] the spirit of the holy gods is in thee, and that light and vnderstanding and excellent wisedome is found in thee.

15 Now therefore, wise men and astrologians haue bene brought before me, that they should reade this writing, and shew me the interpretation therof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldst shew interpretations, and dissolue doubts: now if thou canst reade the writing, and shew mee the interpretation therof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and sayd before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O king, heare thou, The most Hie God gaue vnto [l] Nebuchad-nezzar thy father a kingdome, and maiesty, & honour, and glory.

19 And for the maiestie that he gaue him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whome he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dewe of the heauen, till hee knew, that the most high God bare rule ouer the kingdome of men, and that hee appoynteth ouer it, whomsoeuer hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift thy selfe vp against the Lorde of heauen, and they haue brought the vessels of his house before thee, and thou and thy Princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praysed the gods of siluer and gold, of brasse, yron, wood, and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

24 [m] Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that hee hath written, [n] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found ‖ too light.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, and put a chaine of gold about his necke, and made a proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius [o] of the Medes tooke the kingdome, being threescore and two yeere olde.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

i Reade Chap. 4.6 and this declareth that both this name was odious vnto him, and also that he did not vse these vile practises, because he was not among them when all were called.

k For the idolaters thought that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophecie and vnderstanding came of them.

l Before he read the writing, he declared to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderfull work toward his grandfather, and so sheweth that he doeth not it of ignorance, but of malice.

m After that God had so long time deferred his anger, and patiently waited for thine amendment.

n This word is twise written for the certainty of the thing: shewing that God hath most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselues against him.

‖ Or, wanting.

o Cyrus his son in law gaue him this title of honor although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An acte against Daniel. 16 Hee is put into a denne of Lyons by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the Lyons. 25 Darius by a decree magnifieth the God of Daniel.

It

a Reade after Chap.1.1.

IT pleased Darius to set ouer the kingdome [a] an hundred and twenty gouernors, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whome Daniel was one) that the gouernours might giue accounts vnto them, and the king should haue no domage.

‖Or, not bee troubled.

3 Now this Daniel [b] was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

b This heathen king preferred Daniel a stranger to all his nobles & familiars, because the graces of God were more excellent in him then in others.

4 ¶ Wherefore the rulers and the gouernours [c] sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for hee was so faithfull that there was no blame nor fault found in him.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedy then to walke vprightly in the feare of God, and to haue a good conscience.

5 Then sayde these men, We shall not finde an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these gouernors went together to the king, and saide thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernors, the counsellers & dukes haue consulted together to make a decree for the king, and to establish a statute, that whosoeuer shal aske a petition of any god or man for thirty dayes, saue of thee, O king, hee shall be cast into the den of lyons.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed according to the Law of the Medes and Persians, which altereth not.

d Herein is condemned the wickednes of ỳ king, who would be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

9 Wherefore King Darius [d] sealed the writing and the decree.

e Because he would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Jerusalem when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people, when they should pray toward that Temple, and also that others might see, that he would neither consent in heart nor deed for these few dayes to any thing that was contrary to Gods glory.

10 ¶ Now when Daniel vnderstood that hee had sealed the writing, hee went into his house, & his [e] window being open in his chamber toward Jerusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did afore time.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king concerning ỳ kings decree, Hast thou not sealed the decree that euery man that shall make request to any God or man within thirty daies saue to thee, O king, shalbe cast into the denne of lyons? The king answered, and said, The thing is true, according to the law of ỳ Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captiuitie of Judah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, hee was sore displeased with himselfe, and set his heart on Daniel to deliuer him: and he laboured till the sunne went downe, to deliuer him.

f Thus the wicked maintaine euill lawes by constancy & authority, which is oft times either lightnesse or stubburnesse, when as the innocents thereby perish: and therefore gouernors neither ought to feare, nor be ashamed to breake such.

15 Then these men assembled vnto the King, and spyd vnto the King, Understand, O king, that the law of the Medes & Persians is that no decree nor statute which the king confirmeth, may be [f] altered.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lyons: now the king spake and said vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layd vpon the mouth of the den, and the King sealed it with his own signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

h My iust cause and vprightnes in this thing, wherein I was charged, is approued of God.

18 Then the King went vnto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

i For he did disobey the Kings wicked commandement to obey God, and so did no iniury to the king, who ought to command nothing whereby God should be dishonored.

19 ¶ Then the King arose early in the morning, and went in all haste vnto the denne of lyons.

k Because he committed himselfe wholly vnto God whose cause he did defend, he was assured that nothing but good could come vnto him, wherein we see the power of faith, as Ebr. 11.33.

20 And when he came to the denne, he cried with a lamentable voice vnto Daniel: and the King spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God, (whom thou alway seruest) [g] able to deliuer thee from the lyons?

l This is a terrible example against all the wicked, which no against their conscience make cruell lawes to destroy the children of God, & also admonisheth princes how to punish such, when their wickednesse is come to light: though not in euery poynt or with like circumstances, yet to execute true iustice vpon them.

21 Then sayd Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouthes, that they haue not hurt mee: for [h] my iustice was found out before him: and vnto thee, O King, I haue done [i] no hurt.

m This proueth not that Darius did worship God aright, or els was couerted: for then he would haue destroyed all superstition & idolatry, and not only giuen God the chiefe place, but also haue set him vp, and caused

23 Then was the King exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the den, and no maner of hurt was found vpon him, because he [k] beleeued in his God.

24 And by the commandement of the king these men which had accused Daniel, were brought, and were [l] cast into the den of lyons, euen they, their children, and their wiues: and the lions had the mastry of them, and brake all their bones a pieces, or euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Vnto al people, nations & languages, that dwel in all the world: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare [m] before the God of Daniel: for hee is the [n] liuing

him to bee honoured according to his word: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderful miracle. n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

God

God, and remaineth for euer: and his kingdome shal not perish, and his dominion shalbe euerlasting.

27 Hee rescueth and deliuereth, and hee worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel prospered in the reigne of Darius, & in the reigne of Cyrus of Persia.

CHAP. VII.

3 *A vision of foure beasts is shewed vnto Daniel.* 8 *The ten hornes of the fourth beast.* 27 *Of the euerlasting kingdome of Christ.*

IN the first yere of Belshazzar King of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bed: [a] then hee wrote the dreame, and declared the summe of the matter.

2 Daniel spake and said, I saw in my vision by night, and behold, the foure winds of the heauen stroue vpon [b] the great sea.

3 And foure great beastes came vp from the sea one diuers from another.

4 The first was as a [c] lion, and had egles wings: I beheld, till the wings therof were pluckt off, and it was lifted vp from the earth, and set vpon his feete as a man, and a mans heart was giuen him.

5 And behold, another beast which was the second, was like a [d] beare & stood vpon the [e] one side: and he had three ribs in his [f] mouth betweene his teeth, & they sayd thus vnto him, Arise, and deuoure much flesh.

6 After this I beheld, and loe, there was an other like a [h] leopard, which had vpon his backe [i] foure wings of a foule: the beast had also foure heades, and [k] dominion was giuen him.

7 After this I saw in the visions by night, and behold, the [l] fourth beast was fearefull and terrible, and very strong. It had [m] great yron teeth: it deuoured & brake in pieces and stamped [n] the residue vnder his feet: and it was vnlike to the beasts that were before it: for it had [o] ten hornes.

8 As I considered the hornes, beholde, there came vp among them another litle [p] horn, before whome there were [q] three of the first hornes pluckt away: and behold, in this horne were [r] eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the [s] thrones were set vp, and the [t] Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fiery flame, and his wheeles as burning fire.

10 A fiery streame issued, and came foorth from before him: thousand thousands ministred vnto him, and ten thousand [u] thousands stood before him: the iudgement was set, and the [x] bookes opned.

11 Then I beheld, [y] because of the voyce of the presumptuous wordes, which the horne spake: I beheld euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As [z] concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I behelde in visions by night, behold, [a] one like the sonne of man came in the cloudes of heauen, and [b] approched vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him [c] dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion is an euerlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was [d] troubled in my spirit in the mids of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto [e] one of them

a Whereas the people of Israel looked for a continuall quietnes after these seuentie yeeres, as Jeremiah had declared, he sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore incouraged them to looke for a continuall affliction till the Messiah be vttered & reuealed, by whom they should haue a spirituall deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world and at sundry times.

c Meaning, the Assyrian and Caldean empire, which was most strong and fierce in power, and most soone come to their authority, although they had had wings to flie: yet their wings were pulled by the Persians and they went on their feete, and were made like other men, which is here meant by mans heart. d Meaning, the Persians, which were barbarous and cruell. e They were small in the beginning, and were shut vp in their mountaines, and had no bruite. f That is, destroyed many kingdomes, and was insatiable. g To wit, the Angels by Gods commaundement, who by this meanes punished the ingratitude of the worlde. h Meaning, Alexander the King of Macedony. i That is, his foure chiefe Captaines, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Callander, and after him Antipater was King of Macedony, and Ptolemeus had Egypt. k It was not of himselfe nor of his owne power that he gate all these countries: for his army contained but thirty thousand men, and he ouercame in one battell Darius, which had ten hundred thousand, when he was so heauy with sleepe that his eyes were scarce open, as the Storie report: therefore this power was giuen him of God. l That is, the Romane empire, which was as a monster, and could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyranny and greedinesse of the Romanes. n That which the Romanes could not quietly enioy in other countries, they would giue it to other Kings and rulers, that at all times when they would, they might take it againe: which liberality is here called the stamping of the rest vnder the feet. o That is, sundry and diuers prouinces which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a King.

p Which is meant of Julius Cesar, Augustus, Cyberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment: therefore this cannot be applied vnto them, and also in this prophesie the Prophets purpose is chiefly to comfort the Jewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the liberty of chusing the deputies to send into the prouinces, and tooke the gouernment of certaine countries to himselfe.

r These Romane Emperours at the first vsed a certaine humanitie and gentlenesse, and were content that others, as the Consuls and Senate, should beare the name of dignitie, so that they might haue the profite, and therefore in Elections and Counsels would behaue themselues according as did other Senatours: yet against their enemies and those that would resist them, they were fierce and cruell, which is heere meant by the proud mouth.

s Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgement should begin at the first comming of Christ. t That is God, which was before all times, and is heere described as mans nature is able to comprehend some portion of his glory. u That is, an infinite number of Angels, which were ready to execute his commaundement. x This is meant of the first comming of Christ, when as the will of God was plainely reuealed by his Gospel. y Meaning, that he was astonied, when hee sawe these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations. z As the three former Monarchies had an ende at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the Sonne of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his Diuinitie. b To wit, when he ascended into the heauens, and his diuine Maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediatour. c This is meant of the beginning of Christes kingdome when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne here his Church in earth continually, till the time that hee brought them to eternall life. d Through the strangenesse of the vision. e Meaning, of the Angels, as verse 10.

that

that stoode by, and asked him the trueth of all this: so he told me, and shewed me the interpretation of these things.

17 These great beasts which are foure, are foure kings, which shall arise out of the earth,

18 And they shal take the [f] kingdom of the Saints of the most High, which shal possesse the kingdome for euer, euen for euer and euer.

19 After this, I would know the truth of the fourth beast, which was so [h] vnlike to all the others, very fearefull, whose teeth were of yron, and his nayles of brasse: which deuoured, brake in pieces, and stamped the [i] residue vnder his feet.

20 Also to know of the tenne hornes that were in his head, and of the other which came vp, before whom three fel, and of the horne that had eyes, & of the mouth that spake presumptuous things, whose [k] looke was more stoute then his fellowes.

21 I beheld, and the same [l] horne made battell against the Saints, yea, and preuailed against them,

22 Until [m] the Ancient of daies came, and iudgment was giuen to the Saints of ỹ most hie: and the time approched, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shal be the fourth kingdome in the earth, which shalbe vnlike to all the kingdomes, and shall deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdom are ten kings that shall rise: and another shall rise after them, and he shalbe vnlike to the first and he shall subdue [n] three kings,

25 And shall speake wordes against [o] the most High, and shall consume the Saints of the most High, and think that he may [p] change times and lawes, and they shall bee giuen into his hand, vntil a [q] time, and times, and the diuiding of time.

26 But the [r] iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the [s] kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose kingdome is an euerlasting kingdome, and all [t] powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many [u] cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

f Because Abraham was appointed heyre of al the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beasts of tyrants shoulu inuade and vsurp vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.

g That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three monarchies were gouerned by a King, and the Romane empire by Consuls: the Romanes changed their gouernors yerely, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues.

i Reade verse 7.

k This is meant of the fourth beast, which was more terrible then the other.

l Meaning, the Romane Emperours, who were most cruell against the Church of God both of the Iewes and of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the Gospell gaue vnto him some rest, and so obtained a famous name in the world, and were called the Church of God, & the kingdome of God.

n Reade the exposition hereof ver. 8.

o That is, shall make wicked decrees and proclamations against Gods worde, and send throughout all their dominion, to destroy all that did professe it.

p These Emperors shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tyberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, but at length he will asswage these troubles and shorten the times for his elects sake, Mat. 24. 22. which is here meant by the diuiding of time.

r God by his power shal restore things that were out of order, and so destroy this little horne, that it shall neuer rise vp againe.

s Be cheerful therefore the beast should be destroied, to wit, that his Church might haue rest and quietnes, which though they doe not fully enioy here, yet they haue it in hope and by the preaching of the Gospel enioy the beginning thereof, which is meant by these words, Vnder the heauen: & therefore he here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head.

t That is, foure of euery sort that beare rule.

u Though he had many motions in his heart which moued him to and fro to seeke out this matter curiously; yet he was content with that which God reuealed, & kept it in his mind, and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goat. 20 *The vnderstanding of the vision.*

IN the third yere of the reigne of king Belshazzar, a vision appeared vnto me, euen vnto me Daniel, [a] after that which appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince [b] of Elam, and in a vision mee thought I was by the riuer of Ulai.

3 Then I looked vp and saw, and behold, there stood before the riuer a [c] ramme, which had two hornes: and these two hornes were high: but one was [d] higher then another, and the highest came vp last.

4 And I saw the ramme pushing against the West, and against the North, and against the South: so that no [e] beasts might stand before him, nor could deliuer out of his hand, but he did what he liked, and became great.

5 And as I considered, behold, [f] a goate came from the West ouer the whole earth, and touched not the ground: & this goat had an [g] horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being moued against him, he [h] smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great [i] horne was broken: and for it came vp foure that [k] appeared toward the foure winds of the heauen.

9 And out of one of them came forth [l] a little horne, which waxed very great toward the [m] South, and toward the [n] East, and

a After the generall vision he commeth to certaine particular visions: as touching the destruction of the Monarchy of the Persians and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdome of the Persians and Medes which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.

e That is, no Kings or nations.

f Meaning Alexander that came from Grecia with great speed and expedition.

g Though he came in the name of all Grecia, yet he bare the title and dignity of the generall captaine, so that the strength was attributed to him, which is meant by this horne.

h Alexander ouercame Darius in two sundry battels, & so had the two kingdoms of the Medes and Persians.

i Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, & so died by the way.

k That is, which were famous: for almost in the space of fifteene yere there were fifteen diuers successors before this monarchy was diuided to these foure, whereof Cassander had Macedonia, Seleucus, Syria, Antigonus Asia the lesse, & Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was a seruile and flattering nature, & also there were other betweene him and the kingdom, and therefore is here called the little horne, because neither princely condition nor any other thing was in him, why he should obteine this kingdome.

m That is, toward Egypt.

n Whereby he meaneth Ptolemais.

toward

toward the [o] pleaſant land.

10 Yea, it grew vp vnto the [p] hoſte of heauen, and it caſt downe ſome of the hoſte, and of the ſtarres to the ground, and trode vpon them.

11 And extolled himſelfe againſt the [q] prince of the hoſte from whome the [r] daily ſacrifice was taken away, and the place of his Sanctuary was caſt downe.

12 And [s] a time ſhalbe giuen him ouer the daily ſacrifice for the iniquity: and it ſhal [t] caſt downe the trueth to the ground, and thus ſhall it doe, and proſper.

13 Then I heard one of the [u] Saints ſpeaking, and one of the Saints ſpake vnto a certaine one, ſaying. How long ſhall endure the viſion of the daily ſacrifice, and the iniquity of the [x] deſolation to tread both the Sanctuary and the [y] army vnder foot?

14 And [z] he anſwered me, Vnto the [a] euening and the morning, two thouſand and three hundred: then ſhal the Sanctuary be cleanſed.

15 ¶ Now when I Daniel had ſeene the viſion, and ſought for the meaning, beholde, there ſtood before me [b] like the ſimilitude of a man.

16 And I heard a mans voyce betweene the bankes of Vlai, which called and ſayde, Gabriel, [c] make this man to vnderſtand the viſion.

17 So he came where I ſtood: and when he came, I was afrayd, and fell vpon my face: but he ſayd vnto me, Vnderſtand, O ſonne of man: for [d] in the laſt time ſhall be the viſion.

18 Now as he was ſpeaking vnto mee, I being aſleepe fell on my face to the ground: but he touched me, and ſet me vp in my place.

19 And he ſayd, Behold, I will ſhew thee what ſhall be in the laſt [e] wrath: for in the end of the time appointed it ſhall come.

20 The ramme which thou ſaweſt hauing two hornes, are the Kings of the Medes and Perſians.

21 And the goate is the King of Grecia, and the great horne that is betweene his eyes, is the firſt King.

22 And that that is broken, and foure ſtoode vp for it, are foure kingdomes, which ſhall ſtande vp [f] of that nation, but not [g] in his ſtrength.

23 And in the end of their kingdome, when the rebellious ſhall bee conſumed, a King of [h] fierce countenance, and vnderſtanding darke ſentences, ſhall ſtand vp.

24 And his power ſhall be mighty, but not [i] in his ſtrength: and he ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the [k] mighty, and the holy people.

25 And through his [l] policie alſo, hee ſhall cauſe craft to proſper in his hand, and hee ſhall extoll himſelfe in his heart, and by [m] peace ſhal deſtroy many: he ſhal alſo ſtand vp againſt the [n] prince of princes, but he ſhalbe broken downe [o] without hand.

26 And the viſion of the [p] euening and the morning, which is declared, is true: therefore ſeale thou vp the viſion, for it ſhalbe after many dayes.

27 And I Daniel was ſtricken and ſicke [q] certaine daies: but when I roſe vp, I did the kings buſines, and I was aſtonied at the viſion, but none vnderſtood it.

o That is, Iudea.
p Antiochus raged againſt the elect of God, and trode his precious ſtarres vnder feete, which are ſo called, becauſe they are ſeparated from the worlde.
q That is, God, who gouerneth and maintaineth his Church.
r He laboured to aboliſh all religion, and therefore caſt Gods ſeruice out of his Temple, which God had choſen as a little corner from all the reſt of the world to haue his Name there truely called vpon.
s He ſheweth that their ſinnes are the cauſe of their horrible afflictions: and yet comforteth them in that he appointeth this tyrant a time, whom he would not ſuffer vtterly to aboliſh his religion.
t This horne ſhall aboliſh for a time the true doctrine, and ſo corrupt Gods ſeruice.
u Meaning, that he heard one of the Angels aſking this queſtion of Chriſt, whom he calleth a certaine one, or a ſecret one, or a marueilous one.
x That is, the Iewes ſinnes, which were cauſe of this deſtruction.
y That is, which ſuppreſſeth Gods religion, and his people.
z Chriſt anſwered me for the comfort of the Church.
a That is, vntill ſo many naturall dayes be paſt, which make ſixe yeres three moneths and an halfe: for ſo long vnder Antiochus was the Temple prophaned.
b Which was Chriſt, who in this manner declared himſelfe to the olde fathers how he would be God manifeſted in flesh. c This power to commaund the Angel, ſhewed that he was God.
d The effect of this viſion ſhall not yet appeare, but a long time after. e Meaning that great rage which Antiochus ſhould ſhew againſt the Church. f That is, out of Grecia. g They ſhall not haue like power as had Alexander.
h Noting that this Antiochus was impudent and cruell, and alſo craftie that he could not be deceiued.
i That is, not like Alexanders ſtrength.
k Both the Gentiles that dwell about him, and alſo the Iewes.
l Whatſoeuer he goeth about by his craft, he ſhall bring it to paſſe.
m That is, vnder pretence of peace, or as it were in ſhow.
n Meaning, againſt God.
o For God would deſtroy him with a notable plague, and ſo comfort his Church, 2. Mac. 9. 9.
p Reade ver. 14.
q For feare and aſtoniſhment.

CHAP. IX.

3 Daniel deſireth to haue that performed of God, which hee had promiſed concerning the returne of the people from their baniſhment in Babylon. 5 A true confeſſion. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the viſion of the ſeuentie weekes. 24 The anoynting of Chriſt. 25 The building againe of Ieruſalem. 26 The death of Chriſt.

IN the firſt yere of Darius the ſonne of [a] Aſhueroſh, of the ſeed of the Medes, which was made King ouer the [b] realme of the Caldeans,

2 Euen in the firſt yeere of his reigne, I Daniel vnderſtood by [c] bookes the number of the yeres, whereof the Lord had ſpoken vnto Ieremiah the Prophet, that he would accompliſh ſeuenty yeeres in the deſolation of Ieruſalem.

3 And I turned my face vnto the Lorde God, and [d] ſought by prayer and ſupplications with faſting and ſackcloth and aſhes.

4 And I prayed vnto the Lord my God, and made my confeſſion, ſaying, Oh Lorde God, which art [e] great and fearefull, and keepeſt couenant and mercie toward them which loue † thee, and toward them that keepe thy commandements,

5 Wee haue ſinned, and haue committed iniquity, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy ſeruants the Prophets, which ſpake in thy Name to our Kings, to our Princes, and to our fathers, and to all the people of the land.

7 O Lord, [f] righteouſnes belongeth vnto thee, and vnto vs † open ſhame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ieruſalem, yea, vnto all Iſrael, both neere and farre off, through all the countries, whither thou haſt driuen them, becauſe of

a Who was alſo called Aſtyages.
b For Cyrus led with ambition, went about warres in other countries, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.
c For though he was an excellent Prophet, yet he daily increaſed in knowledge by reading of the Scriptures.
d He ſpeaketh not of that ordinary prayer, which he vſed in his houſe thrice a day, but of a rare and vehement prayer, leſt their ſinnes ſhould cauſe God to delay the time of their deliuerance prophecied by Ieremiah.
e That is, hath all power in the ſelfe to execute thy terrible iudgements againſt obſtinat ſinners, as thou art rich in mercy to comfort them which obey thy word, and loue thee.
† Ebr. him.
f He ſheweth that whenſoeuer God puniſheth, he doeth it for iuſt cauſe: and but acknowledging thus the godly neuer accuſe him of rigour as the wicked doe, that in themſelues there is iuſt cauſe why he ſhould ſo intreat them. † Ebr. confuſion of face.

their

their offences, that they haue committed against thee.

8 O Lord, vnto vs appertaineth open shame, to our [g] kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiuenesse is in the Lord our God, albeit wee haue rebelled against him.

10 For wee haue not obeyed the [h] voice of the Lord our God, to walke in his Lawes, which hee had layd before vs by the ministerie of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the [i] curse is powred vpon vs, and the othe that is written in the Law of Moses the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his wordes, which hee spake against vs, and against our Judges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not beene the like, as hath beene brought vpon Jerusalem.

13 All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made wee not our prayer before the Lord our God, that wee might turne from our iniquities and vnderstand thy trueth.

14 Therefore hath the Lord † made ready the plague, & brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we would not heare his voyce.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renowme, as appeareth this day, wee haue sinned, we haue done wickedly.

16 O Lord, according to all thy [k] righteousnesse, I beseech thee, let thine anger and thy wrath bee turned away from thy citie Jerusalem thine holy Mountaine: for because of our sinnes, and for the iniquities of our fathers, Jerusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to [l] shine vpon thy Sanctuarie that lieth waste, for the [m] Lords sake.

18 O my God, encline thine eare & heare: open thine eyes, and behold our desolations, and the citie whereupon thy Name is called: for we doe not present our supplication before thee for our owne [n] righteousnesse, but for thy great tender mercies.

19 O Lord, heare, O Lord, forgiue, O Lord, [o] consider, and doe it: : deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the euening oblation.

22 And he enformed mee, and talked with me, and said, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision.

24 Seuenty [p] weeks are determined vpon [q] thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp the [r] sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnesse, and to seale vp the vision and prophecie, and to annoint the most Holy.

25 Knowe therefore and vnderstand, that from [s] the going forth of the commaundement to bring againe the people, and to build Jerusalem, vnto Messiah the Prince, shall be seuen [t] weekes, and [u] threescore & two weekes, and the streete shall be built againe, and the wall euen in a † troublous time.

26 And after threescore and two * weekes, shall Messiah bee slaine, and shall [y] haue nothing, and the people of [z] the Prince that shall come, shall destroy the citie and the Sanctuarie, and the ende thereof shall be with a flood: and vnto the ende of the battell it shall bee destroyed by desolations.

27 And hee [a] shall confirme the couenant with many for one weeke: and in the middes of the weeke he shall cause the sacrifice and the oblation to [b] cease, [c] and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

g He doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebell against God, which serue him not according to his commandement and worde.
i As Deut. 27. 15. of the curse confirmed by an othe.
‖ Or, gouerned vs.
† Ebr. watched vpon the euill.
* Exod. 14. 28. baruch 2. 11.
k That is, according to all thy mercifull promises and the performance therof.
l Shew thy selfe fauourable.
m That is, for thy Christs sake, in whome thou wilt accept all our prayers.
n Declaring, that the godly flee onely vnto Gods mercies, and renounce their own workes, when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any debonnecie of wordes: for he was so led with a feruent zeale, considering Gods promise made to the citie in respect of his Church, and for the aduancement of Gods glory.
* Chap 8. 16.
p He answereth to Jeremiahs prophecie, who prophesied that their captiuitie should be seuenty yeeres: but now Gods mercy shall lessen his iudgement, which should be foure hundred & ninetie yeeres, euen to the comming of Christ, and so then it should continue for euer.
q Meaning, Daniels nation, ouer whom he was carefull.
r To shew mercie and to put sinne out of remembrance.
s That is, from the time that Cyrus gaue them leaue to depart.
t These weekes make fourty nine yeere, whereof 46. are referred to the time of the building of the Temple, and three to the laying of the foundation.
u Counting from the first yeere of Darius, who gaue the second commandement for the building of the Temple, are 62. weekes, which make 434. yeere, which compasse hend the time from the building of the Temple vnto the Baptisme of Christ.
† Ebr. in streights of time.
x In this last weeke of the seuentie shall Christ come and preach, and suffer death.
y He shall seeme to haue no beautie, nor to be of any estimation, as Isa. 53. 2.
z Meaning, Titus Vespasianus sonne, who should come and destroy both the Temple and the people, without all hope of recouerie.
a By the preaching of the Gospel he confirmed his promise, first to the Iewes, and after to the Gentiles.
b Christ accomplished this by his death and resurrection.
c Meaning, that Jerusalem and the Sanctuarie should bee vtterly destroyed for their rebellion against God, and their idolatry: or as some reade, that the plagues shall be so great, that they shall all be astonied at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 Which sheweth him wherefore he is sent.

IN the [a] third yeere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the word was true, but the time appointed was [b] long,

a He noteth this third yeere, because at this time the building of the Temple began to be hindred by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.
b Which is to declare, that the godly should not hasten too much, but patiently to abide the issue of Gods promise.

and hee vnderstood the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the [c] first moneth, as I [d] was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and beholde, there was a man [e] clothed in linnen, whose loynes were girded with fine gold of * Uphaz.

6 His bodie also was like the Chrysolite, and his face (to looke vpon) like the lightening, and his eyes as lampes of fire, and his armes and his feet were like in colour to polished brasse, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, & saw this great vision, and there remained no strength in me: for [f] my strength was turned in me into corruption, and I reteined no power.

9 Yet heard I the voyce of his wordes: and when I heard the voice of his wordes, I slept on my face: and my face was towarde the ground.

10 And beholde, an hand [g] touched mee, which set mee vp vpon my knees and vpon the palmes of mine hands.

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the wordes that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not Daniel: for from the first day that thou didst set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the [h] prince of the kingdome of Persia withstood mee one and twentie dayes: but loe, [i] Michael one of the chiefe princes, came to helpe mee, and I remained there by the kings of Persia.

14 Now I am come to shewe thee what shall come to thy people in the latter dayes: for yet the [k] vision is for many dayes.

15 And when hee spake these wordes vnto me, I set my face toward the ground, and held my tongue.

16 And behold, [l] one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto him that stood before me, O my Lord, [m] by the vision my sorowes are returned vpon me, and I haue reteined no strength.

17 For how can the seruaunt of this my Lord talke with my Lord being such one? for as for mee, straightway there remained no strength in mee, neither is there breath left in me.

18 Then there came againe, and touched me one like the appearance of a man, and hee strengthened me,

19 And said, O man greatly beloued, feare not: [n] peace be vnto thee: be strong & of good courage. And when hee had spoken vnto me, I [o] was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the [p] Prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with mee in these things, but Michael your Prince.

CHAP. XI.

A prophecie of the Kingdoms which should bee enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

ALso I, in the first yeere of Darius of the Medes, euen I stood [a] to encourage and to strengthen him.

2 And now will I shew thee the trueth. Behold, there shall stand vp yet [b] three Kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches he shall stirre vp [c] all against the realme of Grecia.

3 But a [d] mightie King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when hee shall stand vp, [e] his kingdome shall be broken, [f] and shall be diuided toward the [g] foure Windes of heauen: and not to his [h] posteritie, nor according to [i] his dominion which hee ruled: for his kingdome shall bee pluckt vp, euen to bee for others besides [k] those.

5 And the [l] King of the South shall bee mightie, and one of [m] his Princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

c Called Abib, which conteineth part of March & part of April.
d Being caried by the Spirit of prophecie to haue the sight of this riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophecie that followeth.
* Iere. 10.9.
f The word also signifieth comelinesse, or beautie, so that for feare he was like a dead man for weaknesse.
g Which declareth that when we are stricken downe with the maiesty of God, we cannot rise except he also lift vs vp with his hand, which is his power.
h Meaning Cambyses, who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue further raged if God had not sent me to resist him, & therefore haue I staied for the profit of the Church.
i Though God could by one Angel destroy all the world, yet to assure his children of his loue, he sendeth forth double power, euen Michael, that is, Christ Iesus the head of Angels.
k For though the prophet Daniel should end a season, yet his doctrine should continue til the comming of Christ, for the comfort of his Church.
l This was the same Angel that spake with him before in the similitude of a man.
m I was ouercome with feare and sorow, when I saw the vision.
n He declareth hereby that God would be mercifull vnto the people of Israel.
o Which declareth, that when God limiteth vnto his children, he doth not immediatly lift them vp at once (for now the Angel had touched him twise) but by little and little.
p Meaning, that he would not only himselfe withstand the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia.
q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.
a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing hee appointed him to aide Darius, when hee ouercame the Caldeans.
b Whereof Cambyses that had reigned, was the first, the second Smerdes, the third Darius the sonne of Hystaspes, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.
c For he raised vp all the East countreys to fight against the Grecians: and albeit he had in his armie nine hundred thousand men, yet in foure battels hee was discomfited and fled away with shame.
d That is, Alexander the great.
e For when his estate was most flourishing, hee ouercame himselfe with drinke, and so fell into a disease, or as some write, was poysoned by Callander.
f For his twelue chiefe princes first diuided his kingdome among themselues.
g After this his Monarchie was diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Callander the kingdom of Macedonia, and Ptolomeus Egypt.
h That God reuenged Alexanders ambition and crueltie in causing his posteritie to bee murthered, partly of the Fathers chiefe friends, and partly one of another
i None of these foure shall be able to be compared to the power of Alexander.
k That is, his posteritie hauing no part thereof.
l To wit, Ptolomeus King of Egypt.
m That is, Antiochus the sonne of Seleucus, and one of Alexanders Princes shall be more mightie: for he should haue both Asia and Egypt.

6 And in the end of yeeres they shall bee ioyned together: for the Kings [n] daughter of the South shall come to the king of the North to make an agreement, but shee shall not receiue the power of the [o] arme, neither shall [p] he continue, nor his [q] arme: but she shall bee deliuered to death, and they that brought her, and he [r] that begate her, and he that comforted her in these times.

7 But out of the bud of her [s] rootes shall one stand vp in his stead, [t] which shal come with an armie, and shall enter into the fortresse of the King of the North, and doe with them as he list, and shall preuaile.

8 And shall also carie captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of gold, and he shall continue [u] mo yeeres then the King of the North.

9 So the King of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his [x] sonnes shall be stirred vp, and shall assemble a mightie great armie: and one [y] shall come, and ouerflow, and passe thorow, then shall he [z] returne, and bee stirred vp at his fortresse.

11 And the King of the South shall be angrie, and shall come forth, and fight with him, euen with the King of the North: for he shall set forth a great [a] multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall bee proud, and their heart shall be lifted vp: for hee shall cast downe thousands: but hee shall not still preuaile.

13 For the King of the North [b] shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mightie armie, and great riches.

14 And at the same time there shall [c] many stand vp against the King of the South: also the rebellious children of thy [d] people shall exalt themselues to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall [e] not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But hee that shall come, shall doe vnto him as hee list, and none shall stand against him: and he shall stand in the [f] pleasant land, which by his hand shall be consumed.

17 Againe hee shall [g] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he doe, and hee shall giue him the [h] daughter of women, to destroy [i] her: but [k] shee shall not stand on his side, neither be for him.

18 After this shall hee turne his face vnto the [l] Iles, and shall take many, but a prince [m] shall cause his shame to light vpon him, beside that hee shall cause his owne shame to turne vpon [n] himselfe.

19 For hee shall turne his face toward the forts of [o] his owne land: but hee shall be ouerthrowen and fall, and be no more [p] found.

20 [q] Then shall stand vp in his place in the glory of the kingdome, one that shall raise taxes: but after few dayes hee shall be destroyed, neither in [r] wrath, nor in battell.

21 And in his place shall stand vp a [s] vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obtaine the kingdome by flatteries.

22 And the [t] armes shall be ouerthrowen with a flood before him, and shall bee broken: and also the Prince of the [u] couenant.

23 And after [x] the league made with him, hee shall worke deceitfully: for hee shall come vp, and ouercome with a [y] small people.

24 Hee shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers [z] haue not done, nor his fathers fathers: hee shall diuide among them the praye and the spoile, and the substance, yea, and hee shall forecast his deuises against the strong holds, euen for a [a] time.

25 Also he shall stirre vp his power and his courage against the king of the South with a great armie, and the king of the South shalbe stirred vp to battell with a very great and mighty armie: but he shal not [b] stand: for they shall forecast and practise against him.

26 Yea, they that feed of the portion of [c] his meat, shall destroy him: and his armie [d] shall ouerflow: and many shall fall, and be slaine.

n That is, Berenice y daughter of Ptolemeus Philadelphus shall be giuen in marriage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continuall peace together.

o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Callinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolemeus nor Antiochus.

q Some reade, seed, meaning the childe begotten of Berenice.

r Some reade, he that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this marriage, were destroyed.

s Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus, should succeed in the kingdome, being of the same stocke that Berenice was.

t To reuenge his sisters death against Antiochus Callinicus king of Syria.

u For this Ptolemeus reigned fiue and fourtie yeeres.

x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus shall make war against Ptolemeus Philopater, the sonne of Philadelphus.

y For his elder brother Seleucus died, or was slaine whiles the warres were preparing.

z That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt.

a For Antiochus had fiue thousand horsemen, and threescore thousand footmen.

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

c For not onely Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them.

d For vnder Onias which falsely alleaged that place of Esaiah 19. 19. certaine of the Jewes retired with him into Egypt to fulfill this prophecie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsel of God.

e The Egyptians were not able to resist Scopas Antiochus captaine.

f He sheweth that he shall not onely afflict the Egyptians, but also the Jewes, and shall enter into their country, wherein he admonisheth the before, that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautifull woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter in respect of the kingdome of Egypt.

k She shall not agree to his wicked counsell, but shal loue her husband as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those ples which are in the Sea, called Mediterraneum: for the Jewes called all countries ples, which were diuided from them by Sea.

m For whereas Antiochus was woont to contemne the Romanes, and put their Ambassadors to shame in all places, Acilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life, and obeying of foolish counsell.

o For feare of the Romanes he shall flee to his holdes.

p For when as vnder the pretence of pouertie hee would haue robbed the Temple of Jupiter Dodoneus, the countreymen slew him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by forreine enemies, or battel, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell, and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

t Per sheweth that great forreine powers shall come to helpe the young sonne of Seleucus against his vncle Antiochus, and yet shall be ouerthrowen.

u Meaning Ptolemeus Philometor, Philopaters sonne, who was this childs cousin germane, and is here called the Prince of the couenant, because he was the chiefe, and all other followed his conduct.

x For after the battell, Philometor and his vncle Antiochus made a league.

y For he came vpon him at vnwares, and when he suspected his vncle Antiochus nothing.

z Meaning, in Egypt.

a Hee will content himself with the small holdes for a time, but euer labour by craft to attaine to the chiefe.

b Hee shall bee ouercome with treason.

c Signifying his Princes, and the chiefe about him.

d Declaring that his souldiers shall brast out and hazard their life to slay and to be slaine for the safegard of their Prince.

27 And both these Kings hearts shall bee to doe [c] mischiefe, and they shall talke of deceit at one table: but it shall not auaile: for [f] yet the end shall be at the time appointed.

28 Then shall hee returne into his land with great substance: for his heart shall be against the holy Couenant: so shall hee doe and returne to his owne land.

29 At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

30 For the ships [b] of Chittim shall come against him: therefore he shall be sorie and returne, and fret against the holy Couenant: so shall he doe, hee shall euen returne [i] and haue intelligence with them that forsake the holy Couenant.

31 And armes [k] shall stand on his part, and they shall pollute the Sanctuarie [l] of strength, and shall take away the daily sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly [m] breake the couenant, shall he cause to sinne by flatterie: but the people that doe know their God, shall preuaile and prosper.

33 And they that vnderstand among [n] the people, shall instruct many: [o] yet they shall fall by sword, and by flame, by captiuitie and by spoile many dayes.

34 Now when they shall fall, they shall be holpen with a [p] little helpe: but many shall cleaue vnto them [q] fainedly.

35 And some of them [r] of vnderstanding shall fall to trie them, and to purge, & to make them white, till the time be out: for there is a time appointed.

36 And the [s] King shall do what him lust: he shall exalt himselfe, and magnifie himselfe against all, that is God, and shall speake marueilous things against the God of gods, and shall prosper, till the wrath [t] bee accomplished: for the determination is made.

37 Neither shall hee regard the [u] God of his fathers, nor the desires [x] of women, nor care for any God: for hee shall magnifie himselfe aboue all.

38 But in his place shall hee honour the [y] god Mauzzim, and the god whome his fathers knew not, shall hee honour with [z] gold and with siluer, and with precious stones, and pleasant things.

39 Thus shall hee doe in [a] the holdes of Mauzzim with a strange god whom hee shall acknowledge: he shall increase his glory, and shall cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the ende of time shall the King of the [b] South push at him, and the King of the North shall come against him like a whirlewind with charets, and with horsemen, and with many ships, and hee shall enter into the countries, and shal ouerflow & passe thorow.

41 Hee shall enter also into the [c] pleasant land, & many countreys shalbe ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 Hee shall stretch foorth his handes also vpon the countries, and the land of Egypt shal not escape.

43 But he shall haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Moores where hee shall passe.

44 But the tidings out of the East and the North shall [d] trouble him: therefore he shal go foorth [e] with great wrath to destroy and roote out many.

45 And hee shall plant the tabernacles [f] of his palace betweene the seas in the glorious and holy mountaine, yet hee shall come to his end, and none shall helpe him.

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o The vncle and the nephew shall take truce, and banket together, yet in their hearts they shall imagine mischief one against another.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God, who ruleth the Kings by a secret bridle, that they cannot doe what they lust themselues.

g Which hee shall take of the Iewes in spoiling Ierusalem and the Temple, and this is told them before, to moue them to patience, knowing that all things are done by Gods prouidence.

b That is, the Romane power shal come against him: for P. Popilius the Ambassaduor appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to reuenge his rage, he came against the people of God the second time.

i With the Iewes which shall forsake the couenant of the Lord: for first he was called against the Iewes by Iason the high Priest, and this second time by Menelaus.

k A great faction of the wicked Iewes shall hold with Antiochus.

x Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26.

y That is, hym of power and riches: they shall esteeme their owne power aboue all their gods, and worship it.

z Under pretence of worshipping the gods, they shal enrich their citie with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profite euer came to the Romanes.

b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be ouercome.

c The Angel forewarneth the Iewes, that when they should see the Romanes inuade them, and that the wicked should escape their handes, that they should not diuide but that all this was done by Gods prouidence, forasmuch as he warned them of it so long afore, and therefore he would still preserue them.

d Hearing that Crassus was slaine, and Antonius discomfited.

e For Augustus ouercame the Parthians, and recouered that which Antonius had lost.

f The Romanes after this reigned quietly through all countreys and from sea to sea, and in Iudea: but at length for their cruelnie God shall destroy them.

l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so beganne to corrupt the pure seruice of God.

m Meaning such as bare the name of Iewes: but in deede were nothing lesse: for they sold their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people, shall teach others by their example, and edifie many in the true Religion.

o Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet will hee not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as hee did in the time of the Maccabees whereof he here prophesieth.

q That is, there shall bee euen of this small number many hypocrites.

r To wit, of them that feare God, and will lose their life for the defence of true Religion, signifying also that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time, therefore wee must obey.

s Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, hee now speaketh of the Monarchie of the Romanes which hee noteth by the name of a King, who were without all religion, and contemned the true God.

t So long the tyrants shall preuaile as God hath appointed to punish his people: but hee heareth that it is but for a time.

u The Romanes shall obserue no certaine forme of Religion as other nations, but shall change their gods at their pleasures, yea, contemne them and preferre themselues to their gods.

CHAP. XII.

1 *Of the deliuerance of the Church by Christ.*

AND at that [a] time shal Michael stand vp, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall bee deliuered, euery one that shall be found written in the booke.

2 And many [b] of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt.

a The Angel here noteth two things: first that the Church shall be in great affliction and trouble at Christes comming, and next that God wil send his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because the faithful should haue euer their respect to that: for in the earth there shall be no sure comfort.

e Who haue kept the true feare of God and his religion.
d Dee chiefly meaneth the ministers of Gods word, and next, all the faithfull which instruct the ignorant, & bring them to the true knowledge of God.
e Though the most part despise this prophecie, yet keepe thou it sure, and esteeme it as a treasure.
f Til the time that God hath appointed for the full reuelation of these things: and then many shall runne to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

3 And they that bee [c] wise, shall shine as the brightnes of the firmament: and they that [d] turne many to righteousnesse, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, [e] shut vp the words, and seale the booke [f] till the end of the time: many shall runne to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the [g] riuer, and the other on that side of the brinke of the riuer.

6 And one sayd vnto the man clothed in linnen, which was vpon the waters of the riuer, When shall bee the ende of these wonders?

7 And I heard the man clothed in linnen, which was vpon the waters of the riuer, when hee held vp his [h] right hand, and his left hand vnto heauen, and sware by him that liueth for euer, that it shal tary for a [i] time, two times and an halfe: and when hee shall haue accomplished [k] to scatter the power of the holy people, all these things shall be finished.

8 Then I heard it, but I vnderstood it not: then said I, O my Lord, what shalbe the end of these things?

9 And he said, Goe thy way, Daniel: for the words are closed vp, and sealed, till the end of the time.

10 Many shalbe purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the [l] daily sacrifice shalbe taken away, and the abominable desolation set vp, there [m] shall be a thousand, two hundred and nintie dayes.

12 Blessed is he that waiteth [n] commeth to the thousand, three hundred and [n] fiue and thirtie dayes.

13 But goe [o] thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power.
l From the time that Christ by his sacrifice shal take away the sacrifices and ceremonies of the Law.
m Signifying, that the time shall be long of Christs second comming.
n yet the children of God ought not to be discouraged, though it be deferred.
n In this number he adderh a moneth & an halfe to the former number, signifying that it is not in man to appoint the time of Christes comming, but they are blessed that patiently abide his appearing.

g Which was Tygris. h Which was as it were a double ethe, and did the more confirme the thing. i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should haue an end.
o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying, that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

Hosea.

The Argument.

After that the ten tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commanded by his word, worshipped him according to their own fantasies and traditions of men, giuing themselues to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe euer worse and worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adultery: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetnesse of Gods promises, hee setteth before them the two principall partes of the Lawe, which are the promise of saluation, and the doctrine of life: for the first part hee directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to bee godly, else by threatnings of his iudgements to feare them from vice: and albeit that the whole Law conteine these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 *The time wherein Hosea prophesied.* 2 *The idolatry of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

a Called also Azariah, who being a leper, was deposed from his kingdome.
b So that it may be gathered by the reigne of these foure kings, that he preached about threescore yeere.

THe word of the Lord that came vnto Hosea the sonne of Beeri, in the daies [a] of Vzziah, Iotham, Ahaz, and Hezekiah [b] kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and

c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or els was commanded by God to set foorth vnder this parable or figure the idolatry of the Synagogue, and of the people her children.

children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So hee went, and tooke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord sayd vnto him, Call his name [e] Izreel: for yet a little, and I will visite the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.

d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.
e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel was promised to God
but that they were as bastards, and therefore should be called Izreelites, that is scattered people, allusing to Izreel, which was the chiefe citie of the ten tribes vnder Ahab, where Iehu shed so much blood, 2. Kin. 10. 8, 11.
f I will be auenged vpon Iehu for the blood that hee shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet hee did them for his owne ambition, and not for the glory of God, as the end declared: for hee built vp that idolatry, which had destroyed.

5 And at that s day will I alſo breake the bowe of Iſrael in the valley of Izreel.

6 Shee conceiued yet againe, and bare a daughter. And God ſayd vnto him, Call her name h Lo-ruhamah: for I wil no more haue pitie vpon the houſe of Iſrael; but I will vterly i take them away.

7 Yet I will haue mercy vpon the houſe of Iudah, and will k ſaue them by the Lord their God, and will not ſaue them by bow, nor by ſword, nor by battel, by horſes, nor by horſemen.

8 Now when ſhee had wained Lo-ruhamah, ſhe conceiued and bare a ſonne.

9 Then ſaid God, Call his name l Lo-ammi: for ye are not my people: therefore wil I not be yours.

10 Yet the number of the m children of Iſrael ſhall be as the ſand of the ſea, which cannot bee meaſured nor tolde: and in the place where it was ſayd vnto them, Ye are not my people, it ſhall be ſaid vnto them, Yee are the ſonnes of the liuing God.

11 Then ſhall the children of Iudah, and the children of Iſrael bee n gathered together, and appoint themſelues one head, and they ſhall come vp out of the land: for great is the o day of Izreel.

7 Though ſhe follow after her louers, yet ſhall ſhee not come at them: though ſhee ſeeke them, yet ſhall ſhe not finde them: then ſhall ſhee ſay, i I will goe and returne to my firſt huſband: for at that time was I better then now.

8 Now ſhee did not knowe that I k gaue her corne, and wine, and oyle, and multiplied her ſiluer and gold, which they beſtowed vpon Baal.

9 Therefore wil I returne, and take away l my corne in the time thereof, and my wine in the ſeaſon thereof, and will recouer my wooll and my flaxe lent, to couer her ſhame.

10 And nowe will I diſcouer her m lewdneſſe in the ſight of her louers, and no man ſhal deliuer her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt daies, her new moones, and her Sabbaths, and all her ſolemne feaſts.

12 And I will deſtroy her vines and her fig trees, whereof ſhe hath ſaid, Theſe are my rewards that my louers haue giuen mee: and I will make them as a foreſt, and the wilde beaſts ſhall eate them.

13 And I will viſit vpon her the dayes of n Baalim, wherein ſhe burnt incenſe to them: and ſhee decked her ſelfe with her o earerings and her iewels, and ſhee followed her louers, and forgat me, ſaith the Lord.

14 Therefore beholde, I will p allure her, and bring her into the wilderneſſe, and ſpeake friendly vnto her.

15 And I wil giue her her vineyards from thence, and the valley q of Achor for the doore of hope, and ſhe ſhal r ſing there as in the daies of her youth, and as in the day when ſhee came vp out of the land of Egypt.

16 And at that day, ſayeth the Lord, thou ſhalt call me r Ishi, and ſhalt call me no more s Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall be no more remembred by their t names.

18 And in that day wil I make a couenant for them, with the x wilde beaſts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the ſword and the battell out of the earth, and I will make them to ſleepe ſafely.

19 And I will marrie thee vnto mee for euer: yea, I wil marrie thee vnto me in righteouſneſſe, and in iudgement, and in mercie, and in compaſſion.

20 And I will marrie thee vnto mee in y faithfulneſſe, and thou ſhalt know the Lord.

21 And in that I will heare, ſayeth the Lord, I will euen heare z the heauens, and

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g When the meaſure of their iniquities is full, and I ſhal take vengeance and deſtroy all their politie and force.

h That is, not obtaining mercie: whereby he ſignifieth, that Gods fauour was departed from them.

i For the Iſraelites neuer returned, after that they were taken captiues by the Aſſyrians.

k For after their captiuitie he reſtored them miraculouſly by the meanes of Cyrus, Ezra 1.1.

l That is, not my people.

m Becauſe they thought that God could not haue bene true in his promiſe except he had preſerued them, he declareth that though they were deſtroyed, yet the true Iſraelites, which are the ſonnes of the promiſe, ſhould be without number, which ſtand both of the Iewes and the Gentiles, Rom 9.26.

n To wit, after the captiuitie of Babylon when the Iewes were reſtored: but chiefly this is referred to the time of Chriſt, who ſhould bee the Head both of the Iewes and Gentiles.

o The calamitie and deſtruction of Izreel ſhall be ſo great, that to reſtore them ſhall be as a miracle.

CHAP. II.

1 The people is called to repentance. 5 He ſheweth their idolatrie, and threteneth them except they repent.

a Seeing that I haue promiſed you deliuerance, it remaineth that you encourage one another to embrace b ſame, conſidering that ye are my people on whom I will haue mercy.

b God ſheweth that the fault was not in him but in their Synagogue, and their idolatries, that he forſooke them, Iſa. 50.1.

c Meaning, that their idolatrie was ſo great, that they were not aſhamed, but boaſted of it, Ezek. 16.25.

d For though his people were an harlot for their idolatries, yet he had left them with their apparel and dowry, and certaine ſignes of his fauour, but if they continued ſtill, hee would vtterly deſtroy them.

e When I brought her out of Egypt, Ezek. 16.4, 29.

f That baſtards and begotten in adultery.

g Meaning, the idoles which they ſerued, and by whom they thought they had wealth and abundance.

h I will punish thee, that then thou mayeſt try whether thine idoles can helpe thee, and bring thee to ſuch ſtreightneſſe, that thou ſhalt haue no luſt to play the whoore.

i This he ſpeaketh of the faithfull, which are truely conuerted, and alſo ſheweth the vſe and profite of Gods rods.

k This declareth that idolaters defraud God of his honor, when they attribute his benefits to their idols.

l Signifying, that God will take away his benefits when man by his ingratitude doth abuſe them.

m That is, all her ſeruice, ceremonies and inuentions whereby ſhe worſhipped her idoles.

n I wil punish her for her idolatrie.

o By ſhewing how harlots trim themſelues to pleaſe others, he declareth how the ſuperſtitious idolaters ſet a great part of their religion in decking themſelues on their holy dayes.

p By my benefits in offering her grace & mercie, euen in that place where ſhe ſhall thinke her ſelfe deſtitute of all helpe and comfort.

q Which was a plentiful valley, & wherein they had great comfort when they came out of the wildernesse, as Ioſh. 7.26. is called the doore of hope, becauſe it was a departing from death, and an entrie into life.

r She ſhall then praiſe God as ſhe did whē ſhe was deliuered out of Egypt.

s That is, mine huſband, knowing that I am ioyned to thee by an inuiolable couenant.

t That is, my maſter: which name was applied to their idoles.

u No idolatrie ſhall once come into their mouth, but they ſhall ſerue me purely according to my word.

x Meaning, that hee will ſo diſpoſe them, that all creatures ſhall fauour them.

y With a couenant that neuer ſhall be broken.

z Then ſhall the heauen neede rayne for the earth, which ſhall bring forth for the vſe of man.

they

they ſhall heare the earth,

22 And the earth ſhall heare the corne, and the wine, and the oyle, and they ſhall heare Jzreel.

23 And I will ſowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I will ſay to them which were not my people, *Thou art my people. And they ſhall ſay, Thou art my God.

*Rom.9.25. 1.pet.2.10.

CHAP. III.

1 The Iewes ſhall be caſt off for their idolatrie. 5 Afterward they ſhall returne to the Lord.

THen ſaid the Lord to me, [a] Goe yet, and loue a woman (beloued of her huſband, and was an harlot) according to the loue of the Lord toward the children of Iſrael: yet they looked to other gods, and [b] loued the wine bottels.

a Herein the Prophet repreſenteth the perſon of God, which loued his Church before he called her, and did not withdraw the ſame when ſhe gaue her ſelfe vnto idoles.
b That is, gaue themſelues wholly to pleaſures, and could not take vp, as they that are giuen to drunkenneſſe.

2 So [c] I bought her to me for fifteene pieces of ſiluer, and for an Homer of barley and an halfe Homer of barley.

3 And I ſaid vnto her, Thou ſhalt abide with [d] me many dayes: thou ſhalt not play the harlot, and thou ſhalt be to none other man, and I will be ſo vnto thee.

4 For the children of Iſrael ſhall [e] remaine many dayes without a King, and without a [f] Prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward ſhall the children of Iſrael conuert, and ſeeke the Lord their God, and [g] Dauid their King, and ſhall feare the Lord, and his goodneſſe in the latter dayes.

c Bet I loued her, and payed a ſmall portion for her, leſt thee perceiuing her greatneſſe of my loue, ſhould haue abuſed me, and not beene vnder vnetie: for fifteene pieces of ſiluer were but halfe the price of a ſlaue, Exod. 21.32.
d I will trie thee a long time as in thy widowhood, whether thou wilt be mine or no. e Meaning, not onely all the time of their captiuitie, but alſo vnto Chriſt. f That is, they ſhould neither haue policie nor religion, and their idoles alſo wherein they put their confidence, ſhould be deſtroyed. g This is meant of Chriſts kingdome, which was promiſed vnto Dauid to be eternall, Pſal.72.17.

CHAP. IIII.

A complaint againſt the people, and the Prieſts of Iſrael.

HEare the word of the Lord, yee children of Iſrael: for the Lord [a] hath a controuerſie with the inhabitants of the land, becauſe there is no trueth nor mercie, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore ſhall the land mourne, and euery one that dwelleth therein, ſhalbe cut off, with the beaſts of the field, and with the foules of the heauen, and alſo the fiſhes of the Sea ſhall be taken away.

4 Yet [c] let none rebuke, nor reproue another: for thy people are as they that rebuke the Prieſt.

5 Therefore ſhalt thou fall in the [d] day, and the Prophet ſhall fall with thee in the night, and I will deſtroy thy [e] mother.

a Becauſe the people would not obey the admonitions of the Prophet, he citeth them before the iudgement-ſeate of God, againſt whome they chiefly offended, Iſai.7.13. Zech.12.10. mich.6.1,2.
b In euery place appeareth a libertie to moſt heinous vices, ſo that one followeth in the necke of another.
c As though he would ſay that it were in vaine to rebuke them: for no man can abide it: yea, they will ſpeake againſt the Prophets and Prieſts, whoſe office it is chiefly to rebuke them. d The ſhall periſh all together: the one, becauſe he would not obey, and the other, becauſe he would not admonith.

6 My people are deſtroyed for lacke of knowledge: becauſe [f] thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt be no Prieſt to me: and ſeeing [g] thou haſt forgotten the Law of thy God, I will alſo forget thy children.

7 As they were [h] increaſed, ſo they ſinned againſt mee: therefore will I change their glory into ſhame.

8 [i] They eate vp the ſinnes of my people, and lift vp their mindes in their iniquitie.

9 And there ſhall bee like people, like [k] Prieſt: for I will viſite their wayes vpon them, and reward them their deedes.

10 For they ſhall eate, and not haue ynough: they ſhall [l] commit adultery, and ſhall not increaſe, becauſe they haue left off to take heede to the Lord.

11 [m] Whoredome, and wine, and new wine take away their heart.

12 My [n] people aſke counſell at their ſtockes, and their ſtaffe teacheth them: for the [o] ſpirit of fornications hath cauſed them to erre, and they haue gone a whoring from vnder their God.

13 They ſacrifice vpon the toppes of the mountaines, and burne incenſe vpon the hilles vnder the okes, and the poplar tree, and elme, becauſe the ſhadow thereof is good: therefore your daughters ſhall be [p] harlots, and your ſpouſes ſhalbe whores.

14 I will not [q] viſit your daughters when they are harlots, nor your ſpouſes, when they are whores: for they themſelues are ſeparated with harlots, and ſacrifice with whores: therefore the people that doth not vnderſtand, ſhall fall.

15 Though thou, Iſrael, play the harlot, yet [r] let not Iudah ſinne: come not yee vnto [s] Gilgal, neither goe ye vp to [t] Beth-auen, nor ſweare, The Lord liueth.

16 For Iſrael is rebellious as an vnruly heifer. Now the Lord will feede them as a [u] lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennes ſtinketh: they haue committed whoredome: their rulers loue to ſay with ſhame, [x] Bring ye.

19 The winde hath [y] bound them vp in her wings, and they ſhall be aſhamed of their ſacrifices.

e That is, the Synagogue wherein thou boaſteſt.
f That is, the Prieſts ſhall be caſt off, becauſe that for lacke of knowledge, they are not able to execute their charge, and inſtruct others, Deut.33.3. malac.2.7.
g Meaning, the whole body of the people, which were weary with hearing the word of God.
h The more I was beneficiall vnto them.
i To wit, the Prieſts ſeeke to eate the peoples offerings, and flatter them in their ſinnes.
k Signifying, that as they haue ſinned together, ſo ſhall they be puniſhed together.
l Shewing, that their wickedneſſe ſhalbe puniſhed on all ſorts: for though they thinke by the multitude of wiues to haue many children, yet they ſhall be deceiued of their hope.
m In giuing themſelues to pleaſures, they become like brute beaſts.
n Thus he ſpeaketh by deriſion in calling them his people, which now for their ſinnes they were not: for they fought helpe of ſtockes and ſtickes.
o They are carried away with a rage.
p Becauſe they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their luſtes, that they ſhall diſhonour their owne bodies, Rom.1.24.
q I will not correct your ſhame to bring you to amendment, but let you runne headlong to your owne damnation.
r God complaineth that Iudah is infected, and willeth them to learne by the example to returne in time. s For albeit the Lord had honoured this place a time paſt with his preſence, yet becauſe it was abuſed by their idolatrie, he would not that his people ſhould reſort thither. t He calleth Beth-el, that is, the houſe of God, Beth-auen, that is, the houſe of iniquitie, becauſe of their abomination ſet vp there, ſignifying, that no place is holy where God is not purely worſhipped.
u God will ſo diſperſe them, that they ſhall not remaine in any certaine place.
x They are ſo impudent in receiuing bribes, that they will commaund men to bring them vnto them. y To carry them ſuddenly away.

CHAP. V.

1 *Against the Priests and rulers of Israel.* 13 *The helpe of man is in vaine.*

HEare ye this, O Priests, and hearken ye, O house of Israel, and giue yee eare, O house of the King: for iudgement is toward you, because ye haue beene a [a] snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound, to decline to [b] slaughter, though I haue bene a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the middes of them, and they haue not knowen the Lord.

5 And the [e] pride of Israel doeth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lorde: but they shall not finde him: for hee hath withdrawen himselfe from them.

7 They haue transgressed against the Lorde: for they haue begotten [f] strange children: now shall [g] a moneth deuoure them with their portions.

8 Blow yee the trumpet in Gibeah, and the shaume in Rama: cry out at Beth-auen, after thee, O [h] Beniamin.

9 Ephraim shalbe desolate in the day of rebuke: among the tribes of Israel haue I caused to [i] know the trueth.

10 The Princes of Iudah were like them that [k] remoue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in iudgement, because he willingly walked after the [l] commandement.

12 Therefore will I bee vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim sawe his sickenesse, and Iudah his wound, then went Ephraim vnto [m] Asshur, and sent vnto king [n] Iareb: yet could hee not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a Lyon, and as a Lyons whelpe to the house of Iudah: I, euen I will spoile, and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

CHAP. VI.

1 *Affliction causeth a man to turne to God.* 9 *The wickednesse of the Priests.*

COme, and let vs [a] returne to the Lord: for hee hath spoiled, and he will heale vs: hee hath wounded vs, and he will binde vs vp.

2 After two dayes will [b] hee reuiue vs, and in the third day hee will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and indeuour our selues to know the Lord: his going foorth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee? for [c] your goodnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the wordes of my mouth, and thy [e] iudgements were as the light that goeth foorth.

6 For I desired [f] mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they [g] like men haue transgressed the couenant: there haue they trespassed against me.

8 [h] Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeues waite for a man, so the companie of Priests murther in the way by consent: for they worke mischiefe.

10 I haue seene villanie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

CHAP. VII.

1 *Of the vices and wantonnesse of the people.* 12 *Of their punishment.*

WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsly: and [a] the theefe commeth in, and the robber spoileth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] King glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a very [c] ouen heated by the baker, which ceaseth from raising vp, and from kneading the dough vntill it be leauened.

5 This is the [d] day of our King: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.

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a The Priests and princes catched the poore people in their snares as the fowlers did the birds, in these two high mountaines.

b Notwithstanding they seemed to be giuen altogether to holines and to sacrifices, which here he calleth slaughter in contempt.

c Though I haue admonished them continually by my Prophets.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.

e Meaning, their contemning of all admonitions.

f That is, their children are degenerate, so that there is no hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part signifying that the Lords plagues should pursue them from place to place, till they were destroyed.

i By the successe they shall know that I haue iustely determined this.

k They haue turned vpside downe all politike order, and all maner of religion.

l To wit, after king Ieroboams commandement, and did not rather follow God.

m In steade of seeking for redresse at Gods hand.

n Of the which was king of the Assyrians.

a Hee sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.

b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

c You seeme to haue a certaine boldnesse and repentance, but it is vpon the suddein, and as a morning cloud.

d I haue still laboured by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not meete to feede them, but a sworde to slay them.

e My doctrine which I taught thee, was most euident.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.

g That is, like light and weake persons.

h Which was the place where the priests dwelt, and which should haue beene best instructed in my word.

i That is, doth imitate thine idolatry, and hath taken grafts of thy trees.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.

b They esteeme their wicked king Ieroboam aboue God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning ouen which the baker draweth still till his dough be leauened and raised.

d They died all

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rice and excesse in their feasts and solemnities, wherby their King with sinket, and brought into diseases, and vsed in flatteries.

6 For they haue made ready their heart like an ouen whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their Iudges: all their Kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, [g] gray haires are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lorde their God, nor seeke him for all this.

11 Ephraim also is like a Doue deceiued, without [h] heart: they call to Egypt: they goe to Asshur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the foules of the heauen: I will chastise them as their [i] Congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shall be vnto them, because they haue transgressed against mee: though I haue [k] redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto mee with their hearts, [l] when they howled vpon their beds: [m] they assemble themselues for corne, and wine, and they rebell against me.

15 Though I haue bound and strengthened their arme, yet do they imagine mischiefe against me.

16 They returne, but not to the most Hie: they are like a deceitfull bow: their Princes shall fall by the sword, for the rage [n] of their tongues: this shalbe their derision in the land of Egypt.

e By their occasion God hath deprined them of all good rulers.
f That is, he counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neither through hote nor through colde, but partly a Iewe, and partly a Gentile.
g Which are a token of his manifold afflictions.
h That is, without all iudgement, as they that cannot tell whether it is better to cleaue only to God, or to seek the helpe of man.
i According to my curses made to the whole congregation of Israel.
k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction and cried out for paine, they sought not vnto me for helpe.
m They onely seeke their owne commoditie and wealth, and passe not for me their God.
n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73. 9.

CHAP. VIII.

1 *The destruction of Iudah and Israel, because of their idolatrie.*

[a] Set the trumpet to thy mouth: he shall come as an Eagle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Law.

2 Israel shall [b] crie vnto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemie shall pursue him.

4 They haue set vp a [c] King, but not by me: they haue made Princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without [d] innocencie!

a God encourageth the prophet, to signifie the speedy comming of the enemie against Israel, which was once the people of God.
b They shall crie like hypocrites, but not from the heart, as their deedes declare.
c That is, Ieroboam, by whom they sought their owne libertie, and not to obey my will.
d That is, vpright iudgement and godly life.

6 [e] For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue [f] sowne the wind, & they shall reape the whirlewinde: it hath no stalke: the bud shall bring foorth no meale: if so bee it bring foorth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell, wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a [g] wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorow a little, for the [h] burden of the king and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.

12 I haue written to them the great things of my Lawe: but they were counted as a [i] strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but the [k] Lord accepteth them not: now will hee remember their iniquity, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernesse.
f Shewing that their religion hath but a shew, and in it selfe is but vanitie.
g They neuer cease, but runne to and fro to seeke helpe.
h That is, for the tribute which the King and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the word of God as strange in respect of their owne inuentions.
k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

CHAP. IX.

Of the hunger and captiuitie of Israel.

[a] Reioyce not, O Israel for ioy, as other people: for thou hast gone a whoring from thy God: thou hast loued [b] a reward vpon euery corne floore.

2 [c] The floore, & the winepresse shall not feed them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They shal not offer [d] wine to the Lord, neither shall their sacrifices bee pleasant vnto him: but they shalbe vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread [e] for their soules shal not come into the house of the Lord.

5 What will ye doe [f] then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from [g] destruction: but Egypt shall gather them vp, and Memphis shall bury them: the nettle shall possesse the pleasant places of their siluer, and the thorne shalbe in their tabernacles.

a For though all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatrie in hope of reward, & to haue thy barnes filled, Iere. 44. 17. as an harlot that had rather lie by playing the whore, then to be entertained of her owne husband.
c These outward things that thou seekest, shalbe taken from thee.
d All their doings both touching policie and religion, shalbe reiected as things polluted.
e The meate offring which they offered for themselues.
f When the Lord shall take away all the occasions

of serning him, which shalbe the most grieuous point of your captiuitie, when ye shall see your selues cut off from God. g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall knowe it: [h] the Prophet is a foole: the spirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim [i] should be with my God: but the Prophet is the snare of a fowler in all his wayes, and hatred in the House of his God.

9 They [k] are deepely set: they are corrupt as in the dayes of Gibeah: therefore hee will remember their iniquitie, he will visite their sinnes.

10 I found Israel like [l] grapes in the wildernesse: I sawe your fathers as the first ripe in the figge tree at her first time: but they went to Baal-Peor, and separated themselues vnto that shame, and their abominations were according to [m] their louers.

11 Ephraim their glory shall flee away like a bird: from the birth [n] and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, is as a tree [o] in Tyrus planted in a cottage: but Ephraim shall bring foorth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them? giue them a [p] barren wombe and drie breasts.

15 All their wickednesse is in [q] Gilgal: for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their root is dryed vp: they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

[h] Then they shall know that they were deluded by them who challenged to themselues to be their Prophets and spirituall men.
[i] The Prophets duety is to bring men to God, and not to be a snare to pull them from God.
[k] This people is so rooted in their wickednesse, that Gibeah, which was like to Sodome, was neuer more corrupt, Iudg. 19.22.
[l] Meaning, that he so esteemed them, and delited in them.
[m] They were as abominable vnto me, as their louers the idoles.
[n] Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and little.
[o] As they kept tender plants in their houses in Cyprus, to preserue them from the cold ayre of the Sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.
[p] The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.
[q] The chiefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 *Against Israel and his idoles.* 14 *His destruction for the same.*

ISrael is an [a] emptie vine, yet hath it brought forth fruite vnto it selfe, and according to the multitude of the fruite thereof hee hath increased the altars: according to the [b] goodnesse of their land they haue made faire images.

2 Their heart is [c] diuided: now shall they be found faultie: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, Wee haue no [d] King, because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken words, swearing falsely in making [e] a couenant: thus [f] iudgement groweth as worme wood in the furrowes of the field.

5 The inhabitants of Samaria shall [g] feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

6 It shalbe also brought to Asshur, for a present vnto King Iareb: Ephraim shall receiue shame, and Israel shalbe ashamed of his owne counsell.

7 Of Samaria, the King thereof is destroyed, as the some vpon the water.

8 The high places also of [i] Auen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall growe vpon their altars, and they shall say to the mountaines, *Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast [k] sinned from the dayes of Gibeah: there they [l] stood: the battell in Gibeah against the children of iniquitie did not [m] touch them.

10 It is my desire [n] that I should chastise them, and the people shall be gathered against them, when they shall gather themselues in their two [o] furrowes.

11 And Ephraim is as an heifer vsed to delight [p] in threshing: but I will passe by her [q] faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iaakob shall breake his clods.

12 Sowe to your selues in righteousnes: reape after the measure of mercie: [r] breake vp your fallow ground: for it is time to seeke the Lord, till he come and raine righteousnesse vpon you.

13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten the fruit of lies: because thou diddest trust in thine owne wayes, and in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as [f] Shalman destroyed Beth-arbel in the day of battell: the mother with the children was dashed in pieces.

15 So shal Beth-el doe vnto you, because of your malicious wickednesse: in a morning shall the king of Israel be destroyed.

[a] Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but deter their stubbornesse.
[b] As they were rich and had abundance, they gaue themselues to idolatrie.
[c] To wit, from God.
[d] The day shall come that God shall take away their King, and then they shall feele the fruite of their sinnes, and how they trusted in him in vaine, 2. King. 17. 6, 7.
[e] In promising to be faithfull toward God.
[f] Thus their integritie and fidelitie which they pretended, was nothing but bitternesse and griefe.
[g] When the calfe shalbe caried away.
[h] Chemarims were certaine idolatrous priests which did weare blacke apparell in their sacrifices, and cryed with a loud voice which superstition Eliah derided, 1. King. 18.27. reade 2. king. 23.5.
[i] This he speaketh in contempt of Beth-el, reade Chap. 4.15.
* Isa. 2.19. luke 23.30. reuel. 6.16 & 9.6.
[k] In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.
[l] To wit, to fight, or the Israelites remained in that stubbornesse from that time.
[m] The Israelites were not moued by their examples to turne from their sins.
[n] Because they are so desperate, I will delight to destroy them.
[o] That is, when they haue gathered all their strength together.
[p] Wherein is pleasure, as in plowing is labour and paine.
[q] I will lay my yoke vpon her fat necke.
[r] Reade Ier. 4.4.
[f] That is, Shalmanassar in the destructiō of that citie, spared neither kind nor age.

CHAP. XI.

1 *The benefites of the Lord toward Israel.* 5 *Their ingratitude against him.*

WHen Israel [a] was a childe, then I loued him, and called my sonne out of Egypt.

[a] Whiles the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude.

2 They

2 They called them, but they [b] went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I ledde Ephraim also, as one should beare them in his armes: but they knew not that I healed them.

4 I led them with cords [c] of a man, euen with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layde the meate vnto them.

5 He shall no more returne into the land of Egypt: but Asshur shall be his [d] king, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against mee: though [e] they called them to the most High: yet none at all would exalt him.

8 [f] How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as [g] Admah? how shall I set thee, as Zeboim? mine heart is turned within me: [h] my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, and I will not [i] enter into the citie.

10 They shall walke after the Lord: hee shall roare like a Lyon: when hee shall roare, then the children of the West shall feare.

11 [k] They shall feare as a Sparrow out of Egypt, and as a Doue out of the land of Asshur, and I will place them in their houses, sayth the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet ruleth with [l] God, and is faithfull with the Saints.

b They rebelled and went a contrary way when the Prophets called them to repentance.

c That is, friendly: and not as beasts or slaues.

d Seeing they contemne all this kindnesse, they shall be led captiue into Assyria.

e To wit, the Prophets.

f God constreineth with himselfe, and that with a certaine griefe how to punish them.

g Which were two of the cities that were destroyed with Sodom Deu. 29. 23

h Meaning, that his loue wherewith he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercy towards his shall ouercome his iudgement. He declareth the reason.

i To consume thee, but will raise thee to peece, and so receiue thee to mercie: and this is meant of the small number who shall walke after the Lord. k The Egyptians and Assyrians shall be afraid when the Lorde maintaineth his people. l Gouerneth their state according to Gods word, and doeth not degenerate.

f God found Iakob as he lay sleeping in Beth-el, Gen. 28. 12. and so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.

g As for Ephraim her is more like the wicked Canaanites then godly Abraham or Iaakob.

h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reproue their doings.

i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne.

k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayth, that all their religion was but vanitie.

l If you boast of your riches & nobilitie, yee seeme to reproch your Maker, whereby

CHAP. XII.

He admonisheth by Iaakobs example to trust in God, and not in man.

a That is, flatereth himselfe with vaine confidence.

b Meaning, practises to get friendship.

c Which in these points was like to Ephraim, but not in idolatries.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.

e Reade Gen. 32. 24.

EPhraim is fedde [a] with the winde, and followeth after the East winde: hee increaseth daily lyes and destruction, and they doe make a couenant with Asshur, and [b] oyle is caried into Egypt.

2 The Lord hath also a controuersie with [c] Iudah, and will visite Iaakob, according to his wayes: according to his workes, will he recompence him.

3 He tooke his brother by the heele in the wombe, and by his strength hee had [d] power with God.

4 And had [e] power ouer the Angel, and preuailed: hee wept, and prayed vnto him: [f] hee found him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 He is [g] Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstanding I am rich, I haue found me out riches in all my labours: they shall finde none iniquitie in me, [h] that were wickednesse.

9 Though I am the Lord thy God, from the lande of Egypt, yet will I make thee to dwell in the Tabernacles, as in [i] the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplyed visions, and vsed similitudes by the ministerie of the Prophets.

11 Is there [k] iniquitie in Gilead? surely they are vanitie: they sacrifice bullockes in Gilgal, and their altars are as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a [m] Prophet the Lord brought Israel out of Egypt, and by a Prophet was he preserued.

14 But Ephraim prouoked him with high places: therefore shall his blood bee powred vpon him, and his reproch shall his Lorde reward him.

CHAP. XIII.

1 The abomination of Israel, 9 And the cause of their destruction.

WHen Ephraim spake, there was [a] trembling: he [b] exalted himselfe in Israel, but he hath sinned in Baal, [c] & is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they say one to another whiles they sacrifice a [d] man, Let them kisse the calues.

3 Therefore they shall be as the morning cloude, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou shalt know no God but me: for there is no Sauiour beside me.

5 I did know thee in the wildernesse, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: there-

father who was a poore fugitiue and seruant. m Meaning appeareth, that whatsoeuer they haue, it commeth of Gods free

Moles, whereby goodnesse.

a Sheweth the excellencie, and authoritie that this tribe had aboue all the rest.

b Her made a king of his tribe.

c The Ephraimites are not far from destruction, and haue lost their authority.

d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and hee sheweth how they would eyther one another to the same, or to kille and worship their owne children which were their idoles.

e Preuenting them in repentance, and in mercie from destruction.

therefore haue they forgotten me.

7 And I will be vnto them as a very lyon, and as a leopard in the way of Asshur.

8 I will meete them, as a beare that is robbed of her whelpes, and I will breake the kall of their heart, & there wil I deuoure them like a lion: the wilde beast shall teare them.

9 O Israel, one [f] hath destroyed thee, but in me is thine helpe.

10 [g] I am: where is thy King, that should helpe thee in all thy cities? and thy Iudges, of whom thou saydest, Giue me a King, and princes?

11 I gaue thee a King in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is [h] bound vp: his sinne is hid.

13 The sorrowes of a trauailing woman shall come vpon him: hee is an vnwise sonne, else would hee not stand still at the time, euen at the [i] breaking foorth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death: O [k] death, I will be thy death: O graue, I will be thy destruction: [l] repentance is hidde from mine eyes.

15 Though hee growe vp among his brethren, an East wind shall come, euen the wind of the Lord shall come vp from the wildernes, and drie vp his veine, and his fountaine shalbe dried vp: he shal spoile the treasure of all pleasant vessels.

f Thy destruction is certaine, and my benefites toward thee declare that it commeth not of me: therefore thine owne malice, idolatrie and vaine confidence in men must needs be the cause thereof.

g I am all one, Iames 1.17.

h It is surely layde vp to be punished, as Ierem. 17.1.

i But would come out of the wombe, that is, out of this danger wherein he is, and not tary to be stifled.

k Meaning, that no power shall resist God when he will deliuer his, but euen in death will be mete them life.

l Because they will not turne to me, I will not change my purpose.

CHAP. XIIII.

1 *The destruction of Samaria.* 2 *Hee exhorteth Israel to turne to God, who requireth praise and thankes.*

SAmaria shall be desolate: for shee hath rebelled against her God: they shall fall by the sworde: their infants shall bee dashed in pieces, and their women with childe shall be ript.

2 O Israel, [a] returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you words, and turne to the Lord, and say vnto him, [b] Take away all iniquitie, and receiue vs graciously: so will wee render the calues of our [c] lips.

4 Asshur shall [d] not saue vs, neither will we ride vpon horses, neither will wee say any more to the worke of our hands, Ye are our gods: for in thee the fatherlesse findeth mercie.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the dew vnto Israel: hee shall growe as the lillie, and fasten his rootes, as the trees of Lebanon.

7 His branches shal spread, and his beautie shall be as the Oliue tree, and his smell as Lebanon.

8 They that dwell vnder his [f] shadow, shall returne: they shall reuiue as the corne, and flourish as the vine: the sent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idols? [g] I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.

10 Who is [h] wise, and he shall vnderstand these things? and prudent, and he shall know them? for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

a He exhorteth them to repentance, to auoid all these plagues, willing them to declare by words their obedience and repentance.

b He sheweth them how they ought to confesse their sinnes.

c Declaring that this is the true sacrifice, that the faithfull can offer, euen thankes & praise, Heb. 13.15.

d Wee will leaue off all vaine confidence and pride.

e He declareth how ready God is to receiue them that doe repent.

f Wholsoeuer ioyne themselues to this people, shalbe blessed.

g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe as a protection, and safegard vnto them as a most sufficient fruite and profite.

h Signifying that the true wisedome and knowledge consisteth in this, euen to rest vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly hee threatneth greater plagues, because they grew dayly to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly hee exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will send his Christ who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 *A prophecy against the Iewes.* 2 *He exhorteth the people to prayer & fasting, for the misery that was at hand.*

THe worde of the Lord that came to Ioel the sonne of Pethuel.

2 Heare ye this, O [a] Elders, and hearken yee, all inhabitants of the land, whether [b] such a thing hath beene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children shew to their children, and their children to another generation.

4 That which is left of the Palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker-worme eaten, and the residue of the canker-worme hath the caterpiller eaten.

5 Awake ye [c] drunkards, and weepe, and howle all yee drinkers of wine, because of the new wine: for it shall bee pulled from your mouth.

a Signifying the Princes, the Priests, and the Gouernours.

b He calleth the Iewes to the consideration of Gods iudgements, who had often plagued the sinnes of the fathers for the sinne of their sonnes, which sinned after their fathers, to call them to repentance.

c Meaning, that the occasion of their excesse and drunkennesse was taken away.

6 Yea, [d] a nation commeth vpon my land, mightie, and without number, whose teeth are like the teeth of a lyon, and he hath the iawes of a great lion.

7 He maketh my vine waste, and pilleth off the barke of my fig tree, hee maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgin girded with sackcloth for the [e] husband of her youth.

9 The meat offring, and the drinke offring is [f] cut off from the House of the Lord: the Priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: [g] the new wine is dried vp, and the oyle is decayed.

11 Be ye ashamed, O husbandmen: howle, O ye vinedressers for the wheat, & for the barley, because the harvest of the field is perished.

12 The vine is dried vp, and the figge tree is decayed: the pomegranate tree & the palme tree, and the apple tree, euen all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

13 [h] Gird your selues and lament, yee Priests: howle ye ministers of the altar: come and lie all night in sackcloth, yee ministers of my God: for the meate offring, and the drinke offring is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the house of the Lord your God, and cry vnto the Lord,

15 Alas: for the day, for the [i] day of the Lord is at hand, & it commeth as a destruction from the Almightie.

16 Is not the meat cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The seede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the herds of cattell pine away, because they haue no pasture, and the flockes of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the field.

20 The beastes of the field crie also vnto thee: for the riuers of waters are dried vp, and the [k] fire hath deuoured the pastures of the wildernesse.

CHAP. II.

He propheciеth of the comming & crueltie of their enemies. 13 *An exhortation to moue them to conuert.* 18 *The loue of God toward his people.*

BLow [a] the trumpet in Zion, and shoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A [b] day of darkenesse, and of blacknesse, a day of clouds, and obscuritie, as the morning spread vpon the mountains, so is there a [c] great people, and a mightie: there was none like it from the beginning, neither shall be any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behind him a flame burneth vp: the land is as the garden of [d] Eden before him, and behind him a desolate wildernesse, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noyse of charets in the tops of the mountaines shall they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mightie people prepared to the battell.

6 Before his face shall the people tremble: all faces [e] shall gather blacknesse.

7 They shall run like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his waies, and they shall not stay in their pathes.

8 Neither shall one [f] thrust another, but euery one shall walke in his path: and when they fal vpon the sword, they shal not be wounded.

9 They shall runne to and fro in the citie: they shall runne vpon the wall: they shal clime vp vpon the houses, and enter in at the windowes like the theefe.

10 The earth shal tremble before him, the heauens shall shake, the [g] sunne and the moone shall be darke, and the starres shall withdraw their shining.

11 And the Lord shall [h] vtter his voyce before his hoste: for his hoste is very great: for he is strong that doth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now ỹ Lord saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning,

13 And [i] rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, & mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.

14 Who knoweth, if he will [k] returne and repent and leaue a blessing behind him, euen a meate offering, and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solemne assemblie.

16 Gather the people: sanctifie the congregation, gather the Elders: assemble the

d This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.

e Mourne grieuously as a woman, which hath lost her husband, to whom she hath bene married in her youth.

f The tokens of Gods wrath did appeare in his Temple inasmuch as Gods seruice was left off.

g All comfort & substance for nourishment is taken away.

h He sheweth that the onely meanes to auoid Gods wrath, and to haue all things restored, is vnfeined repentance.

i We see by these great plagues that more destruction is at hand.

k That is, drought.

a He sheweth the great iudgements of God which are at hand, except they repent.

b Of affliction and trouble.

c Meaning the Assyrians.

d The enimie destroyeth our plentifull countrey wheresoeuer he commeth.

e They shall be pale and blacke for feare, as Nahum. 2. 10.

f For none shall be able to resist them.

g Read before Isa. 13. 10. Ezek. 32. 7. chap. 3. 15. mat. 24. 29.

h The Lord shall stirre vp the Assyrians to execute his iudgements.

* Iere. 30. 7. amos. 5. 18. zeph. 1. 15.

i Mortifie your affections & serue God with puritie of heart and not with ceremonies.

k He speaketh this to stirre vp their slouthfulnes, and not that he doubteth of Gods mercies, if they repent. For God repenteth not, as Ierem. 18. 8.

[1] childzen, and those that sucke the breastes: let the bridegroome goe forth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes, the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch that the heathen should rule ouer them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lord bee [m] ielous ouer his land, and spare his people.

19 Yea, the Lord wil answere and say vnto his people, Behold, I will send you corne, and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen,

20 But I wil remoue farre off from you the [n] Northren armie, and I will drive him into a land, barren and desolate with his face toward the [o] East sea, and his end to the vtmost sea, and his stinke shal come vp, and his corruption shall ascend, because hee hath exalted himselfe to doe this.

21 Feare not, O land, but bee glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, yee beastes of the field: for the pastures of the wildernesse are greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God: for he hath giuen you the raine of [p] righteousnesse, and hee will cause to come downe for you the raine euen the first raine, and the latter raine in the first moneth,

24 And the barnes shall bee full of wheate, and the presses shal abound with wine & oyle.

25 And I wil render you the yeres that the grashopper hath eaten, the canker worme and the caterpiller & the palmer worme, my great hoste which I sent among you.

26 So you shall eate and bee satisfied and praise the Name of the Lord your God, that hath dealt marueilously with you: and [q] my people shall neuer be ashamed.

27 Yee shal also know, that I am in the mids of Israel, and that I am the Lord your God, and none other, and my people shall neuer be ashamed.

28 And afterward wil I powre [q] out my Spirit vpon all flesh: and your sonnes & your daughters shal prophecie, your olde men shall dreame [r] dreames, and your yong men shall see visions.

29 And also vpon the seruants, & vpon the maides in those daies will I powre my spirit.

30 And I will shew [s] wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The [t] sunne shall be turned into darkenes, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoeuer shal call [u] on the Name of the Lord, shall be saued: for in mount Zion, and in Ierusalem shall be deliuerance, as the Lord hath said, and in the [x] remnant, whom the Lord shall call.

moone the godly to call vpon the Name of God, who will giue them saluation.
x Meaning hereby the Gentiles, Rom. 10 13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr behold, in [a] those daies and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, and wil bring them downe into [b] the valley of Iehoshaphat, and will plead with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land.

3 And they haue cast lots for my people, and haue giuen the children [c] for the harlot, and sold the girle for wine, that they might drinke.

4 Yea, and [d] what haue you to doe with me, O Tyrus and Zidon, and all the coastes of Palestina? will ye render me [e] a recompence? and if ye recompence me, swiftly and speedily will I render your recompence vpon your head:

5 For ye haue taken my siluer & my gold, and haue caried into your temples my goodly and pleasant things.

6 The children also of Iudah & the children of Ierusalem haue you solde vnto the Grecians, that yee might send them farre from their border.

7 Behold, I wil raise them out of the place where ye haue sold them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah: and they [f] shall sel them to the Sabeans, to a people farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre draw neere and come vp.

10 Breake your plowshares into swords, and your sithes into speares: let the weake say, I am strong.

11 Assemble your selues, and come all yee heathen & gather your selues together round about: there shal the Lord cast downe the mightie men.

12 Let the heathen be wakened & come vp to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

13 Put in your [h] sithes, for the haruest is ripe:

tipe to destroy one another, which he calleth the valley of Gods iudgement.

[1] That as all haue sinned, so all may shew forth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more liuely touched with the consideration of their own sinnes.
* Psal. 79. 10.
m If they repent he sheweth that God will preserue and defend them with a most ardent affection.

n That is, the Assyrians your enemies.
o Called the salt sea, or Persian sea: meaning, that though his armie were so great, that it filled all from this sea to the sea called Mediterraneum, yet hee would scatter them.

p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them.
* Leuit. 26. 4. deut. 11. 14.
q That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa. 44 3. act. 2. 17. Iob. 7. 38, 39.
r As they had visions and dreames in olde time, so shall they now haue clearer reuelations.
s He warneth the faithfull what terrible things should come, to the intent they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them.

t The order of nature shal seeme to be changed by the horrible afflictions that shalbe in the world, Isa. 13. 10. Ezek. 32. 7 chap. 3. 15. matt. 24. 29.
u Gods iudgements are for the destruction of the infidels, and to

a When I shall deliuer my Church which standeth of the Iewes, and of the Gentiles.
b It appeareth that he alludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chro. 20 26. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.
c That which the enemy gate for the sale of my people, he bestowed vpon harlots and drinke.
d He taketh the cause of his Church in hand against the enemie, as though the iniuries were done to himselfe.
e Hauing done you wrong, that ye will render me the like?

f For afterward God sold them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bin theirs.
g When I shall execute my iudgements against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another, for my Churches sake.
h Thus he shal incourage his enemies when their wickednes is full

ripe: come, get you downe, for the winepresse is ful: yea, the winepresses runne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne and moone shall be darkned, and the starres shall withdrawe their light.

16 The Lord also shall roare out of Zion, and vtter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope [i] of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then shall Ierusalem be holy, and there shall no strangers go [k] thorow her any more.

18 And in that day shall the mountaines [l] drop downe new wine, and the hilles shall flowe with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come forth of the House of the Lord, and shall water the valley of Shittim.

19 [m] Egypt shall be waste, and Edom shall be a desolate wildernesse, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I wil [n] clense their blood, that I haue not clensed, and the Lord will dwell in Zion.

i God assureth his against all troubles, that when he destroyeth his enemies, his children shall be deliuered.

k The strangers shall no more destroy his Church: which if they doe, it is the people, which by their sinnes make the breach for the enemie.

l He promiseth to his Church abundance of graces, reade Ezek. 47. 1. which shall water and comfort the most barren places, Amos 9. 13.

m The malicious enemies shall haue no part of this grace.

n He had suffered his Church hitherto to lie in their filthinesse, but now he promiseth to clense them and make them pure vnto him.

Amos.

The Argvment.

Among many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednesse and idolatrie, hee stirred vp Amos, who was an heardman or shepheard of a poore towne, and gaue him both knowledge and constancie to reproue all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfained repentance. And finally, he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfite deliuerance and saluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The word of the Lord against Damascus, 6 The Philistims, Tyrus, Idumea and Ammon.

THE words of Amos, who was among the heardmen at [a] Tecoa, which hee sawe vpon Israel, in the daies of Vzziah king of Iudah, and in the dayes of [b] Ieroboam the sonne of Ioash king of Israel, two yeeres before the [c] earthquake.

2 And hee saide, The Lord shall roare from Zion, and vtter his voyce from Ierusalem, and the dwelling places of the shepheards shall perish, and the toppe of [d] Carmel shall wither.

3 Thus saith the Lord, For [e] three transgressions of Damascus, and for foure, I will not turne to it, because they haue [f] threshed Gilead with threshing instruments of yron.

4 Therefore will I sende a fire into the house of Hazael, and it shall deuoure the [g] palaces of Ben-hadad.

5 I wil breake also the barres of Damascus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captiuitie vnto [h] Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they [i] caried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shal perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and did [l] cast off all pitie, and his anger spoiled him euermore, and his wrath watched him [m] alway.

12 Therefore wil I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they

a Which was a towne fiue miles from Ierusalem in Iudea, but he prophecied in Israel.

b In his dayes the kingdome of Israel did most flourish.

c Which as Iosephus writeth, was when Vzziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.

d Whatsoeuer is fruitfull and pleasant in Israel shall shortly perish.

e He sheweth first that all the people round about should be destroied for their manifold sinnes: which are meant by three & foure which make seuen, because the Israelites should the more deeply consider Gods iudgements toward them.

f If the Syrians shall not bee spared for committing this cruelty against one citie, it is not possible that Israel should escape punishment which hath committed so many and grieuous sinnes against God and man.

g The antiquitie of their buildings shall not moyne my iudgements, reade Ierem. 49. 27.

h Tiglath Pilneser led the Syrians captiue, and brought them to Cyrene: which he called here Kir.

i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred.

l Ebr. corrupt his compassions.

m He was a continuall enemie vnto him.

[m] haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewind.

15 And their King shall goe into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the [a] bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kirioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, [b] I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commaundements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, & it shal deuoure the palaces of Ierusalem.

6 ¶ Thus sayeth the Lord, For three transgressions of [c] Israel, and for foure, I will not turne to it, because they sold the righteous for siluer, and the poore for [d] shooes.

7 They gape ouer the head of the poore, in the [e] dust of the earth, and peruert the waies of the meeke: and a man and his father will goe in to a mayde to dishonour myne holy Name.

8 And they lie downe vpon clothes layde to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the [h] Ammorite before them, whose height was like the height of the cedars, and hee was strong as the okes: notwithstanding I destroyed his fruite from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thorowe the wildernesse, to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and [i] of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophecie not.

13 Behold, I am [k] pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the [l] swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

15 Nor he that handleth the bowe, shall stand, and he that is swift of foote, shall not escape, neither shall he that rideth the horse saue his life.

16 And he that is of a mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

He reproueth the house of Israel of ingratitude. 11 For the which God will punish them.

HEare this word that the Lord pronounceth against you, O children of Israel, euen against the whole familie which I brought vp from the land of Egypt, saying,

2 You [a] onely haue I knowen of all the families of the earth: therefore I will visit you for all your iniquities.

3 [A]Can two walke together except they be [b]agreed?

4 Will a [c] lion roare in the forest, when he hath no pray? or will a lyons whelpe cry out of his den, if he haue taken nothing?

5 [d] Can a birde fall in a snare vpon the earth, where no fowler is? or will hee take vp the [e] snare from the earth, and haue taken nothing at all?

6 Or [f] shal a trumpet be blowen in the citie, and the people be not afraid? or shall there [g] bee euill in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he [h] reuealeth his secret vnto his seruants the Prophets.

8 The lyon hath roared: who will not be afraide? the Lord God hath spoken: who can but [i] prophecie?

9 Proclaime in the palaces at [k] Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robberie [l] in their palaces.

11 Therefore thus saith the Lord God, An aduersarie shall come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus saieth the Lord, As the shep-

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[m] He noteth the [f]at crueltie of the Ammonites that spared not the women, but most tyrannouslie tormented them, and yet the Ammonites came of [g]ot who was of the houshold of Abraham.

[a] For the Moabites were so cruel against the King of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.

[b] Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

[c] If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

[d] They esteemed most vile things more then mens liues.

[e] When they haue spoyled him and throwen him to the ground, they gape for his life.

[f] Thinking by these ceremonies, that is, by sacrificing, and being nerre mine altar, they may excuse all their other wickednesse.

[g] They spoyle others and offer therof vnto God, thinking that hee will dispence with them, when he is made partaker of their iniquitie.

[h] The destruction of their enemies & his mercy toward them should haue caused their hearts to melt for loue toward him.

[i] Ye contemned my benefits, and abused my graces, and craftily went about to stop the mouthes of my Prophets.

[k] You haue wearied me with your sinnes, Isa. 1.14.

[l] None shalbe deliuered by any meanes.

[a] I haue onely chosen you to be mine among all other people: and yet you haue forsaken me.

[b] Hereby the Prophet signifieth that he speaketh not of himselfe: but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.

[c] Will God threaten by his Prophets, except there be some great occasion?

[d] Can any thing come without Gods prouidence?

[e] Shall his threatnings be in vaine?

[f] Shall the prophets threaten Gods iudgements and the people not be afraid?

[g] Doth any aduersitie come without Gods appointment? Isa. 45.7.

[h] God dealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.

[i] Because the people euer murmured against the Prophets, he sheweth that Gods Spirite moued them so to speake as they did.

[k] He calleth the strangers, as the Philistims and Egyptians, to be witnesses of Gods iudgements against the Israelites for their crueltie and oppression.

[l] The fruite of their cruelnie and theft appeareth by their great riches, which they haue in their houses.

heard

heard taketh [m] out of the mouth of the Lion two legges, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in [n] Damascus as in a couche.

13 Heare, and testifie in the house of Iaakob, saith the Lord God, the God of hostes.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shall bee broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of yuorie shal perish, and the great houses shall be consumed saith the Lord.

m When the Lion hath satisfied his hunger, the shepheard findeth a legge or a tippe of an eare to shew that the sheepe haue bene wasted.

n Where they thought to haue had a sure hold, and to haue bene in safetie.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this word, ye [a] kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, and destroy the needie, and they say to their masters, [b] Bring, and let vs drinke.

2 The Lord God hath sworne by his holinesse, that loe, the dayes shall come vpon you, that he will take you away with [c] thornes, and your posteritie, with fish hookes.

3 And ye shal goe out at the breaches euerie kowe forward: & yee shall cast your selues out of the palace, saith the Lord.

4 Come to [d] Beth-el, and transgresse: to Gilgal, and multiplie transgression, & bring your sacrifices in the morning, and your tithes after three [e] yeeres.

5 And offer a thankesgiuing [f] of leauen, publish and proclaime the free offrings: for this [g] liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you [h] cleannes of teeth in al your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three [i] moneths to the haruest, & I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandred vnto one citie to drinke water, but they were [k] not satisfied: yet haue yee not returned vnto mee saith the Lord.

9 I haue smitten you with blasting, and mildewe: your great gardens and your vineyards, and your figtrees, and your oliue trees did the palmer worme deuoure: yet haue yee not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of [l] Egypt: your yong men haue I slaine with the sword, and haue taken away your horses, & I haue made the stinke of your tents to come vp euen in your nostrils: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrew Sodom & Gomorah: and yee were as a [m] firebrand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus will I do vnto thee, O Israel: and because I will doe this vnto thee, prepare to [n] meete thy God, O Israel.

13 For lo, he that formeth the mountaines, and createth the wind, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

a Thus he calleth the princes and gouernours which being ouerwhelmed with the great abundance of Gods benefits, forgate God, and therefore he calleth them by the name of beasts and not of men.

b They incourage such as haue authoritie ouer the people, to powle them, so that they may haue profit by it.

c He alludeth to fishers which catch fish by hookes & thornes.

d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue holpe God vnto them.

e Read Deut. 14.28.

f As Leuit. 7.13

g You only delight in these outward ceremonies and haue none other respect.

h That is, lacke of bread & meat.

i I stayed the raine till the fruits of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.

k They could not finde water enough where they had heard say it had rained

l As I plagued the Egyptians, Exod. 9.10.

m You were almost al consumed and a few of you wonderfully preserued. 2. kings 14.26.

n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare yee this word, which I take vp vpon you, euen a lamentation of the house of Israel.

2 The [a] virgine Israel is fallen, and shall no more rise: shee is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lord God, The city which went out by a thousand, shall leaue an [b] hundreth: & that which went forth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into [c] Gilgal, and go not to Beer-sheba: for Gilgal shall go into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shal liue, least he breake out like fire in the house of Ioseph and deuoure it, and there bee none to quench it in Beth-el.

7 They turne [d] iudgement to wormwood, and leaue off righteousnesse in the earth.

8 He [e] maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and hee maketh the day darke as night: he calleth the waters of the Sea, and powreth them out vpon the open earth: the Lord is his Name.

9 Hee strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

10 They haue hated him [f] that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and [g] ye take from him burdens of wheate, ye haue built houses of hewen stone, but ye shall not dwel in them: yee haue planted pleasant vineyardes, but yee shall not drinke wine of them.

12 For I know your manifold transgressions, & your mightie sins, they afflict the iust,

a He so calleth them because they so boasted of themselues, or because they were giuen to wantonnes and daintinesse.

b Meaning, that the tenth part should scarcely be saued.

c In these places they worshipped new idoles, which aforetime serued for the true honour of God: therefore he saith that these shall not saue them.

d In stead of iudgement & equitie they exercute cruelty and oppression.

e He describeth the power of God, Iob 9.9.

f They hate the Prophets, which reprooue them in the open assemblies.

g He take both his money and also his goode where with he should liue.

they take rewards, and they oppresse the poore in the gate.

13 Therefore [b] the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill; that ye may liue: and the Lord God of hostes shal be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes will bee mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shal be in all streets: and they shall say in all the hie waies, Alas, alas: and they shall cal the [i] husbandman to lamentation, and such as can mourne, to mourning.

17 And in al the vines shalbe lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you, that [k] desire the day of the Lord: what haue you to doe with it? the day of the Lord is darknesse and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, & a serpent bit him.

20 Shall not the day of the Lord be darknesse, and not light? euen darkenesse and no light in it?

21 I hate and abhorre your feast dayes, & I will not smel in your solemne assemblies.

22 Though yee offer mee burnt offrings and meate offrings, [l] I will not accept them: neither will I regard the peace offrings of your fat beasts.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy violes.)

24 And let iudgement runne downe as [m] waters, and righteousnes as a mightie riuer.

25 Haue ye offered vnto me sacrifices and offrings in the wildernesse fourtie yeeres, O house of Israel?

26 But you haue borne [n] Siccuth your King and Chiun your images, and the starre of your gods, which ye made to your selues,

27 Therefore will I cause you to goe into captiuitie beyond Damascus, saith the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israel liuing in pleasure.

WOe to [a] them that are at ease in Zion and trust in the mountaine of Samaria, [b] which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence go you to Hamath the great: then goe downe to Gath of the Philistims: bee [c] they better then these kingdoms? or the border of their land greater then your border,

3 Ye that put far away the [d] euil day, and approch to the seate of iniquitie?

4 They lie vpon beds of yuorie, and stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.

5 They sing to the sound of the viole: they inuent to themselues instruments of musicke like [e] Dauid.

6 They drinke wine in bowles, & anoynt themselues with the chiefe ointments, but no man is [f] sory for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and [g] the sorow of them that stretched themselues is at hand.

8 [h] The Lord God hath sworne by himselfe, saith the Lord God of hostes, I abhorre [i] the excellencie of Iaakob, & hate his palaces: therefore wil I deliuer vp the citie with al that is therein.

9 And if there remaine tenne men in one house, they shall die.

10 And his vncle [k] shall take him vp & burn him to carry out the bones out of the house, and shall say vnto him, that is by the [l] sides of the house, Is there yet any with thee? And hee shall say, None. Then shall he say, [m] Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and hee will smite the great house with breaches, and the litle house with clefts.

12 Shall horses [n] run vpon the rocke? or wil one plow there with oxen? for ye haue turned iudgement into gall, and the fruit of righteousnesse into [o] worme wood.

13 Ye reioyce in a thing of nought: ye say, Haue not we gotten vs [p] hornes by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, saith the Lord God of hostes: and they shall afflict you, from the entring in of [q] Hamath vnto the riuer of the wildernesse.

a The Prophet threatneth the wealthie, which regarded not Gods plagues nor menaces by his Prophets.
b These two cities were famous by their first inhabitants the Canaanites: who seing before time they did nothing anaile them that were there borne, why should you looke that should saue you which were brought in to dwell in other mens possessions?
c If God haue destroyed these excellent cities in these diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnes, then yours yet are, thinke you to be better or to escape?
d Ye that continue still in your wickednesse and think that Gods plagues are not at hand, but giue your selues to all idelnesse wantonnes and riot.
e As he caused diuers kinds of instruments to be made to serue Gods glory, so these did contriue to inuent as many to serue their wanton affections and lusts.
f They pitied not their brethren, whereof now many were slaine and caried away captiue.
g Some reade, the ioy of them that stretch themselues, shall depart.
h Reade Ier. 51. 14.
i That is, the riches & pompe.
k The destruction shalbe so great, that none shall almost be left to burie the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease.
l That is, to some neighbour, that dwelleth round about.
m They shalbe so astonished at this destruction, that they shall boast no more of the name of God and that they are his people: but they shalbe dumme when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.
n He compareth them to barren rockes whereupon it is in vaine to bestow labour: shewing that Gods benefites can haue no place among them.
o Read Chap. 5. 7.
p That is, power and glory.
q From one corner of the country to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His craftie counsell.

THus hath the Lord God shewed vnto me, and behold, he formed [a] grashoppers in the beginning of the shooting vp of the latter grouth; and loe, it was in the latter grouth [b] after the kings mowing.

a To deuoure the land: and be almoste to the inuading of the enemies.
b After the publike commandement for mowing was giuen: or as some reade, when the Kings sheepe were shorne.

2 And when they had made an ende of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

c That is, staied this plague at my prayer.

3 So the Lord c repented for this. It shall not be, saith the Lord.

4 ¶ Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire, d and it deuoured the great deepe, and did eat vp a part.

d Meaning, that Gods indignation was inflamed against the stubburnesse of this people.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iaakob? for hee is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

7 ¶ Thus againe he shewed me, and behold, the Lord stood vpon a wall made by line, e with a line in his hand.

e Signifying, that this should be the last measuring of the people, and that he would defere his iudgement no longer.

8 And the Lord said vnto me, Amos, what seest thou? And I sayd, A line. Then said the Lord, Behold, I will set a line in f mids of my people Israel, and will passe by them no more.

f That is, when Amos had propheried that the King should be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue toward the king, thought this accusation sufficient to condemne him, whereas none other could take place.

9 And the hie places of Izhak shalbe desolate, & the temples of Israel shalbe destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ f Then Amaziah the Priest of Bethel sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his words.

g When this instrument of Satan was not able to compasse his purpose by the king, he assayed by another practise: that was, to feare the Prophet, that hee might depart, & not reproue their idolatry there openly, and so hinder his profit.

11 For thus Amos sayth, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also g Amaziah said vnto Amos, O thou Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophecie there.

13 But prophesie no more at Beth-el: for it is the kings chapel, & it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no h Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wild figs.

h Thus he sheweth by his extraordinary vocation, that God had giuen him a charge, which he must needes execute.

15 And the Lord tooke mee as I followed the flock, and the Lord said vnto me, Goe, prophesie vnto my people Israel.

i Thus God vsed to approue the authority of his Prophets by his plagues & iudgements against them, which were malicious enemies, Ier. 28. 12. and 29. 21, 25. as this day he doeth against them that persecute the ministers of his Gospel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophesie not against Israel, and speake nothing against the house of Izhak.

17 Therefore thus sayth the Lord, i Thy wife shalbe an harlot in the citie, & thy sonnes and thy daughters shall fall by the sword, and thy land shalbe diuided by line: and thou shalt die in a polluted land, and Israel shal surely go into captiuity forth of his land.

CHAP. VIII.

1 *Against the rulers of Israel.* 7 *The Lord sweareth.* 11 *The famine of the word of God.*

THus hath the Lord God shewed vnto me, and behold, a basket of summer fruit.

2 And he said, Amos, what seest thou? And I sayd, A basket of summer a fruit. Then said the Lord vnto me, The ende is come vpon my people of Israel, I will passe by them no more.

a Which signified the ripenesse of their sins, and the readinesse of Gods iudgments.

3 And the songs of the temple shalbe howlings in that day, sayeth the Lord God: many dead bodies shall be in euery place: they shall cast them forth with b silence.

b There shalbe none left to mourne for them.

4 Heare this, O ye that c swallow vp the poore, that yee may make the needy of the land to faile,

c By staying the sale of food and necessary things which you haue gotten into your owne hands, and so cause the poore to spend quickly that little that they haue, and at length for necessitie to become your slaues.

5 Saying, When will the d new moneth be gone, that we may sell corne? and the Sabbath that we may set forth wheat, & make e the Ephah small, and the shekel great, and falsifie the weights by deceit?

d When the dearth was once come, they were so greedy of gain, that they thought the holy day to be an hinderance vnto them.

e That is, the measure small, and the price great.

6 That we may buy the poore for siluer, and the needy for shooes: yea, and sel the refuse of the wheat.

7 The Lord hath sworne by the excellency of Iaakob, Surely I wil neuer forget any of their works.

8 Shall not the lande tremble for this, and euery one mourne, that dwelleth therein? and it shal rise vp wholly as a flood, and it shal be cast out, and f drowned as by the flood of Egypt.

f That is, the inhabitants of the land shalbe drowned, as Nilus drowneth many when it ouerfloweth.

9 And in that day, sayth the Lord God, I wil euen cause the sunne to go down at noone: and I will darken the earth in the cleare day.

g In the mids of their prosperity I wil send great affliction.

10 And I wil turne your feasts into mourning: and all your songs into lamentation: and I wil bring sackcloth vpon all loynes, & baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Behold, the dayes come, sayth the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word, which is the food thereof.

12 And they shal wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the h word of the Lord, and shall not find it.

i For the idolaters did vse to sweare by their idols, which here he calleth their sinne, as the papists yet doe by theirs.

13 In that day shall the faire virgines and the yong men perish for thirst.

14 They that sware by the sinne i of Samaria, and that say, Thy God, O Dan, liueth, and k the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

k That is, the common manner of worshipping and the seruice or religion there vsed.

CHAP. IX.

1 *Threatnings against the temple,* 2 *And against Israel.* 11 *The restoring of the Church.*

I Saw the Lorde standing vpon the a altar, and hee said, Smite the lintel of the doore, that the postes may shake: and cut them in pieces, euen the b heades of them all, and I will

a Which was at Ieruisalem: for he appeared not in the idolatrous places of Israel.

b Both the chiefe of them, and also the common people.

will ſlay the laſt of them with the ſword: hee that fleeth of them, ſhall not flee away: and he that eſcapeth of them, ſhal not be deliuered.

2 Though they digge into the hell, thence ſhall mine hand take them: though they clime vp to heauen, thence wil I bring them downe.

3 And though they hide themſelues in the toppe of Carmel, I will ſearch and take them out thence: and though they be hid from my ſight in the bottome of the ſea, thence will I commaund the [c] ſerpent, and hee ſhall bite them.

4 And though they goe into captiuity before their enemies, thence will I commaund the ſword, and it ſhall ſlay them: and I will ſet mine eyes vpon them for euill, and not for good.

5 And the Lord God of hoſtes ſhall touch the land, and it ſhall melt away, and all that dwell therein ſhall mourne, and it ſhall riſe vp wholly like a flood, and ſhall be drowned as by the flood of Egypt.

6 He buildeth his [d] ſpheres in the heauen, and hath layde the foundation of his globe of elements in the earth: he calleth the waters of the ſea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Iſrael, ſaith the Lord? haue not I brought vp Iſrael out of the land of Egypt? and the Philiſtims from [f] Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the ſinfull kingdome, and I will deſtroy it cleane out of the earth. Neuertheleſſe I wil not vtterly [g] deſtroy the houſe of Iaakob, ſaith the Lord.

9 For lo, I will command and I will ſift the houſe of Iſrael among all nations, like as corne is ſifted in a ſiue: yet ſhal not the [h] leaſt ſtone fall vpon the earth.

10 But all the ſinners of my people ſhal die by the ſword, which ſay, The euill ſhall not come, nor haſten for vs.

11 In that day will I raiſe vp the [i] tabernacle of Dauid, that is fallen downe, and cloſe vp the breaches thereof, and I will raiſe vp his ruines, and I will build it, as in the dayes of olde,

12 That they may poſſeſſe the remnant of [k] Edom, and of all the heathen, becauſe my Name is called vpon them, ſaith the Lord that doth this.

13 Behold, the daies come, ſaith the Lord, that the Plowman ſhal [l] touch the mower, and the treader of grapes him that ſoweth ſeede: and the mountaines ſhall [m] drop ſweete wine, and all the hils ſhall melt.

14 [n] And I will bring againe the captiuity of my people of Iſrael: and they ſhal build the waſte cities, and inhabite them, and they ſhall plant vineyards, and drinke the wine thereof: they ſhal alſo make gardens, and eat the fruits of them.

15 And I will plant them vpon their land, and they ſhal no more be pulled vp againe out of their land, which I haue giuen them, ſayeth the Lord thy God.

c He ſheweth that God wil declare himſelf enemie vnto them in all places, & that his elements and all creatures ſhal be enemies to deſtroy them.

d He declareth by the wonderful power of God, by the making of the heauens and the elements, that it is not poſſible for man to eſcape his iudgments when he punitheth.

e Am I more bound to you then to the Ethiopians or Blackmores? yet haue I beſtowed vpon you greater benefits.

f Reade Jere. 47.4.

g Though he deſtroy the rebellious multitude, yet he will euer reſerue the remnant his church to call vpon his Name.

h Meaning, that none of his ſhould periſh in his wrath.

i I will ſend the Meſſiah promiſed, and reſtore by him the ſpirituall Iſrael, Acts 15.16.

k Meaning, that the very enemies, as were the Edomites & others, ſhould be ioyned with the Iewes in one ſociety and body, whereof Chriſt ſhould be the head.

l Signifying that there ſhalbe great plenty of all things, ſo that when one kind of fruit is ripe, another ſhould ſucceed and euery one in courſe, Leuit. 26,5.

m Reade Joel 3.18.

n The accompliſhment hereof is vnder Chriſt, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

Obadiah.

The Argvment.

THe Idumeans which came of Eſau, were mortall enemies alway to the Iſraelites, which came of Iaakob, and therefore did not onely vexe them continually with ſundry kinds of cruelty but alſo ſtirred vp others to fight againſt them. Therefore when they were now in their greateſt proſperity, and did moſt triumph againſt Iſrael, which was in great affliction and miſery, God raiſed vp his Prophet to comfort the Iſraelites, foraſmuch as God had now determined to deſtroy their aduerſaries, which did ſo ſore vexe them, and to ſend them ſuch as ſhould deliuer them, and ſet vp the kingdome of Meſſiah, which he had promiſed.

THe viſion of Obadiah. Thus ſaith the Lord God againſt Edom, [a] Wee haue heard a rumour from the Lorde, and an Ambaſſadour is ſent among the heathen: a-riſe, and [b] let vs riſe vp againſt her to battell.

2 Behold, I haue made thee ſmall among the heathen: thou art vtterly deſpiſed.

3 The [c] pride of thine heart hath deceiued thee: thou that dwelleſt in the cleftes of the rockes, whoſe habitation is high, that ſaith in his heart, Who ſhall bring me downe to the ground?

4 Though thou exalt thy ſelfe as the eagle and make thy neſt among the ſtarres, thence will I bring thee downe, ſaith the Lord.

5 [d] Came theeues to thee or robbers by night? howe waſt thou brought to ſilence? would they not haue ſtollen, till they had ynough? if the grape gatherers came to thee, would they not leaue ſome grapes?

6 How are the things of Eſau ſought vp, and his treaſures ſearched?

7 All the men of thy confederacy [e] haue driuen

a God hath certainely reuealed to his Prophets that he will raiſe vp the heathen to deſtroy the Edomites, whereof the rumour is now publiſhed, Jer. 49.14.

b Thus the heathen encourage themſelues to riſe againſt Edom.

c Which deſpiſeſt all others in reſpect of thy ſelfe, and yet art but an handfull in compariſon of others, and art ſhut vp among the hils as ſeparate from the reſt of the world.

d God wil ſo deſtroy them that he will leaue none though theeues when they come, take but till they haue inough, and they that gather grapes euer leaue ſome behinde them, Jer. 49.9

e They in whom thou didſt truſt for to haue helpe and friendſhip of them, ſhalbe thine enemies, and deſtroy thee.

driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuayled against thee: they that eate thy bread, haue laid a wound vnder thee: there is none vnderstanding in him.

f That is, thy familiar friends and ghestes haue by secret practises destroied thee.

8 Shall not I in that day, sayth the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shalbe afraide, because euery one of the mount of Esau shalbe cut off by slaughter.

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom now he cõforteth by punishing their enemies.

10 For thy cruelty against thy g brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him, & hadst part of the spoile, and so didst reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldst haue pitied and holpen thy brother.

11 When thou stoodest h on the other side, in the day that the strangers carried away his substance, & strangers entered into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that hee was made i a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudely in the day of affliction.

i When the Lord depriued them of their former dignity, and gaue them to be caried into captiuity.

13 Thou shouldest not haue entred into the gate of my people, in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layd handes on their substance in the day of their destruction.

14 Neither shouldest thou haue stande in the crosse wayes to cut off them that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day k of the Lord is neere, vpon all the heathen: as thou hast done, it shall bee done to thee: thy reward shall returne vpon thine head.

k When he will summon all the heathen, and leuy them to destroy thee.

16 For as yee haue l drunke vpon mine holy Mountaine, so shal all the heathen drinke continually: yea, they shal drinke and swallow vp, and they shall bee m as though they had not bene.

l That is, reioyced and triumphed.

m The Edomites shalbe vtterly destroyed, and yet in despite of all the enemies, I will reserue my Church and restore it.

17 But vpon mount Zion shall bee deliuerance, and it shalbe holy, and the house of Iaakob shall possesse their possessions,

n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to him selfe, as Isa. 10. 17. deut. 4. 24. heb. 12. 29.

18 And the house of Iaakob shall bee n a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kindle in them and deuoure them: and there shall bee no remnant of the house of Esau: for the Lord hath spoken it.

o He describeth how the Church shalbe enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when as the faithfull are made heyres and lords of all things by him which is their head.

19 And they shal possesse the South side of the o mount of Esau, & the plaine of the Philistims: and they shall possesse the fieldes of Ephraim, and the fields of Samaria, and Beniamin shall haue Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the p Canaanites, shall possesse vnto Zarephath, and the captiuity of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

p By the Canaanites the Iewes meane the Dutchmen: and by Zarephath, Frances and by Sepharad, Spaine.

21 And they q that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shalbe the Lords.

q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whome the Prophet calleth here the Lord and head of this kingdome.

Ionah.

The Argument.

When Ionah had long prophesied in Israel, and had litle profited, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because hee had appoynted, that they which were of the heathen, should conuert by the mighty power of his word, and that within three dayes preaching, that Israel might see howe horribly they had prouoked Gods wrath, which for the space of so many yeeres had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophesied vnder Ioash, and Ieroboam, as 2. Kings 14. 25.

CHAP. I.

3 Ionah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

THe word of the Lord came a also vnto Ionah the sonne of Amittai, saying,

a After that he had preached a long time in Israel: and so Ezekiel after that for a time he had prophesied in Iuda, he had visions in Babylon, Eze. 1. 1.

2 Arise, and go to b Nineueh, that c great city, and cry against it: for their wickednes is come vp before me.

3 But Ionah rose vp to d flee into Tarshish from the presence of the Lord, & went downe to e Japho: and he found a ship going to Tarshish: so he paid the fare thereof, & went downe into it, that he might go with them vnto Tarshish, from the f presence of the Lord.

d Whereby he declareth his weakenes, & wouldnot promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that he should nothing at all profite there, seeing he had none so small good among his owne people, Chap. 4. 2.

4 But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried euery man vnto his god, and cast the wares that were in the shippe, into the sea to

b For seeing the great obstinacy of the Israelites, hee sent his Prophets to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe city of the Assyrians.

c For as authours write, it conteines in circuite about eight and forty mile, and had a thousand and fiue hundred towres, and at this time there were an hundred and twenty thousand children therein, Chap. 4. 11.

e Which was the hauen and porte to the shipping thither, called also Ioppe.

f From that vocation wherevnto God had called him, and wherein he would haue vsed him.

lighten

lighten it of the: but Ionah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy [b] God, if so be that God will thinke vpon vs that we perish not.

7 And they saide euery one to his fellow, Come, & let vs cast [i] lots, that wee may know, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then sayde they vnto him, Tell vs for whose cause this euil is vpon vs: what is thine occupation? and whence commest thou? which is thy countrey? and of what people art thou?

9 And hee answered them, I am an Ebrewe, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and sayd vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lorde, because hee had tolde them)

11 Then sayd they vnto him, What shall wee doe vnto thee, that the sea may bee calme vnto vs? (for the sea wrought and was troublous)

12 And he sayd vnto them, Take mee, and cast mee into the sea: so shall the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cryed vnto the Lorde, and sayd, [k] We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, & cast him into the sea, and the sea ceased from her raging.

16 Then the men [l] feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Nowe the Lorde had prepared a great fish to swallow vp Ionah: and Ionah was in the [m] belly of the fish three dayes, and three nights.

g As one that would haue cast off this care and solicitude, by seeking rest and quietnesse.
h As they had called on their idoles, which declareth that idolaters haue no stay nor certainty, but in their troubles seeke, they cannot tell to whom.
i Which declareth that the matter was in great extremity and doubt, which thing was Gods motion in them for the triall of the cause: and this may not be done but in matters of great importance.
k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest signe of wickednes.
l They were touched with a certaine repentance of their life past, and began to worship the true God, by whō they saw themselues so wonderfully deliuered: but this was done for feare, and not of a pure heart & affection, neither according to Gods word.
m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

CHAP. II.

1 *Ionah is in the fishes belly.* 2 *His prayer.* 10 *Hee is deliuered.*

Then Ionah prayed vnto the Lorde his God [a] out of the fishes belly,

2 And said, I cried in mine affliction vnto the Lord, and he heard me: out of the belly [b] of hell cryed I, and thou heardest my voice.

3 For thou haddest cast mee into the bottom in the mids of the sea, and the floods compassed mee about: all thy surges, and all thy waues passed ouer me.

4 Then I sayd, I am [c] cast away out of thy sight: yet wil I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed mee round about, and the weedes were wrapt about my head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my [d] life from the pit, O Lord my God.

7 When my soule fainted within me, I remembred the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying [e] vanities, forsake their owne [f] mercy.

9 But I will sacrifice vnto thee with the voice of thankesgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

a Being now swallowed vp of death, and seeing no remedy to escape, his faith brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him. b For hee was now in the fishes belly as in a graue or place of darkenesse.
c This declareth what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation and Gods iudgements for the same: but yet in the end faith gate the victory.
d Thou hast deliuered me from the belly of the fish and all these dangers, as it were raising me from death to life.
e They that depend vpon any thing saue on God alone.
f They refuse their owne felicity, and that goodnes which they should els receiue of God.

CHAP. III.

1 *Ionah is sent againe to Nineueh.* 5 *The repentance of the King of Nineueh.*

And the word of the Lorde came vnto [a] Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a [b] great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a dayes [c] iourney, and hee cryed, and sayd, Yet fourty dayes, and Nineueh shall be ouerthrowen.

5 So the people of Nineueh [d] beleeued God, and proclaimed a fast, and put on sackecloth from the greatest of them euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and he layed his robe from him, & couered him with sackecloth, and sate in ashes.

7 And hee proclaimed and saide through Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor [e] beast, bullocke nor sheepe taste any thing, neither feed, nor drinke water.

8 But let man and beast put on sackcloth, and [f] crie mightily vnto God: yea, let euery man turne from his euill way, and from the wickednes that is in their hands.

9 [g] Who can tell if God will turne, and

a This is a great declaration of Gods mercy, that he receiueth him againe and sendeth him forth as his Prophet, which had before shewed so great inconstancy.
b Reade Chap. 1. 2.
c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.
d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.
e Not that the dumbe beasts had sinned or could repent, but that by their example man might bee astonished, considering that for his sinne the anger of God hanged ouer all creatures.
f He willed that the men should earnestly call vnto God for mercy.
g For partly by the threatning of the Prophet, and partly by the motion of his owne conscience hee doubted whether God would shew them mercy.

repent

repent and turne away from his fierce wrath, that we perish not?

10 And God saw their [h] workes, that they turned from their euill wayes: and [i] God repented of the euil that he had said that he would doe vnto them, and he did it not.

h That is, the fruits of their repentance, which diuerseeue of faith which God had planned by the ministerie of his Prophet.
i Read Ier. 18.8

CHAP. IIII.

The great goodnes of God toward his creatures.

THerefore it displeased [a] Jonah exceedingly, and he was angry.

2 And he praied vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto [b] Tarshish: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lord, take I beseech thee, my life [c] from me: for it is better for mee to die then to liue.

4 Then said the Lord, Doest thou well to be [d] angry?

5 So Jonah went out of the city and sate on the East side of the citie, & there made him a boothe, and sate vnder it in the shadowe [e] till he might see what should be done in the citie.

6 And the Lord God prepared a [f] gourd, and made it to come vp ouer Jonah, that it might bee a shadow ouer his head, and deliuer him from his griefe. So Jonah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day, and it smote the gourd, that it withered.

8 And when the sunne did arise, God prepared also a feruent East wind: and the sunne beat vpon the head of Jonah, that he fainted, and wished in his heart to die, and sayd, It is better for me to die, then to liue.

9 And God said vnto Jonah, Doest thou well to be angry for the gourd? And he sayd, I doe well to be [g] angry vnto the death.

10 Then sayde the Lorde, Thou hast had pitie on the gourde for the which thou hast not laboured, neither madest it growe, which came vp in a night, and perished in a night.

11 And should [h] not I spare Nineueh that great city, wherein are sixescore thousand persons, that [i] can not discerne betweene their right hand, and their left hand, and also much cattell?

a Because hereby he should be take as a false prophet and so the Name of God which he preached, should be blasphemed.
b Read chap. 1.3
c Thus he praied of griefe, fearing lest Gods Name by this forgiuenes might be blasphemed as though he sent his Prophets for to denounce his iudgements in vaine.
d Wilt thou be iudge when I do things for my glory, and when I doe not?
e For he doubted as yet whether God would shew them mercy or no: and therefore after fourty dayes he departed out of the citie, looking what issue God would send.
f Which was a further meanes, to couer him from the heate of the sunne, as he remained in his boothe.
g This declareth the great inconueniences wherein Gods seruants do fall when they giue place to their owne affections, and do not in all things willingly submit themselues to God.
h Thus God mercifully reproueth him, which would pity himselfe, and this gourd, and yet would restraine God to shew his compassion to so many thousand people.
i Meaning, that they were children & infants.

Micah.

The Argument.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord concerning Iudah and Israel at the least thirty yeres: at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifold wickednes, but chiefly for their idolatry. And to this end he noteth the wickednes of the people, the cruelty of the princes and gouernours, and the permission of the false prophets, & the delighting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab and all his false prophets, as 1. Kings 22.8. but another of the same name.

CHAP. I.

1 *The destruction of Iudah and Israel because of their idolatry.*

THe word of the Lord, that came vnto Micah the [a] Morashite in the dayes of Jotham, Ahaz, and Hezekiah Kings of Judah, which he sawe concerning Samaria, and Jerusalem.

2 Heare, [b] all ye people: hearken thou, O earth, and all that therein is, and let the Lorde God be witnesse against you, euen the Lord from his holy Temple.

3 For behold, the Lord commeth out of his place, and will come [c] downe, and tread vpon the high places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleys cleaue) as wax before the fire, and as the waters that are powred downeward.

5 For the wickednes of Jaakob is all this, and for the sinnes of the house of Israel: what is the wickednes of Jaakob? Is not [d] Samaria? and which are the [e] hie places of Judah? Is not Jerusalem?

6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I wil discouer the foundations thereof.

7 And all the grauen images therof shalbe broken, and all the [f] gifts thereof shalbe burnt with the fire, and all the idoles thereof will I destroy: for thee gathered it of the hire of an harlot, and they shall returne to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the Dragons, and mourning

a Borne in Morshah a city of Iudah.
b Because of the malice and obstinacy of the people whom he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures & God himselfe to witnesse that the preaching of his Prophets, which they haue abused, shalbe reuenged.
c Meaning hereby, that God will come to iudgement against the strong cities and holds.
d Samaria which should haue bene an example to all Israel of true religion and iustice, was the pattern & shewes of all idolatry and corruption.
e boasted themselues of their father Jaakob.
e That is, the idolatry and infection.
f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.
g The gaine that came by their idoles, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they wisely and speedily spent.

mourning as the Ostriches.

9 For her plagues are grieuous: for it is come into Iudah: the enemy is come vnto the gate of my people, vnto Ierusalem.

10 Declare yee it not at [h] Gath, neither weepe ye: for the house of [i] Aphrah roule thy selfe in the dust.

11 Thou that dwellest at [k] Shaphir, goe together naked with shame: she that dwelleth at Zaanan shal not come forth in the mourning of Beth-ezel: the enemy shall [l] receiue of you for his standing.

12 For the inhabitant of Maroth wayted for good, but euill came from the Lord vnto the [m] gate of Ierusalem.

13 O thou inhabitant of Lachish, bind the charet to the beastes [n] of price: she [o] is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth [p] Gath: the houses of Achzib shall be as a lie to the Kings of Israel.

15 Yet will I bring an [q] heire vnto thee, O inhabitant of Mareshah, he shall come vnto Adullam, [r] the glory of Israel.

16 Make thee balde: and shaue thee for thy delicate children: enlarge thy baldnesse as the Eagle, for they are gone into captiuitie from thee.

h Lest the Philistims our enemies reioyce at our destrucion.
i Which was a city neere to Ierusalem, Iosh. 18 23. there called Ophrah, and signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust for their dusky city.
k These were cities whereby the enemy should passe as he came to Iudah.
l Hee shall not depart before he hath ouercome you, and so you shall pay for his tarying.
m For Rabshaketh had shut vp Ierusalem, that they could not send to succour them.
n To flee away: for Sanherib laid siege first to that city, and remained therein when he sent his captaines and army against Ierusalem.
o Thou first receiuedst the idolatrie of Ieroboam, and so diddest infect Ierusalem.
p Thou shalt bribe the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem.
q He prophesieth against his owne citie, and because it signified an heritage, hee sayeth that God would send an heire to possesse it.
r For so they thought themselues for the strength of their citie.

CHAP. II.

1 Threatnings against the wanton and dainty people. 6 They would teach the Prophets to preach.

WO vnto them that imagine iniquity, and worke wickednesse vpon their beds: [a] when the morning is light they practise it because their hand † hath power.

2 And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage.

3 Therefore thus saith the Lord, Behold, against this family haue I deuised a plague, whereout yee shall not plucke your neckes, and ye shall not goe so proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, [b] We be vtterly wasted: hee hath changed the portion of my people: how hath he taken it away to restore it vnto me? he hath diuided our fields.

5 Therefore thou shalt haue none that shall cast a coard by lot in [c] the congregation of the Lord.

a Alloone as they rise, they execute their wicked deuises of the night, and according to their power hurt others.
† Ebr is in power

b Thus the Iewes lament & say that there is no hope of restitution, seeing their possessions are diuided among the enemies.
c Ye shall haue no more lands to diuide, as you haue in times past, and as you vsed to measure them in the Iubile.

6 [d] They that prophesied, Prophesie yee not. [e] They shall not prophesie to them, neither shall they take shame.

7 O thou that art named the house of Iaakob, is the Spirit of the Lord shortened? [f] are these his workes? are not my words good vnto him that walketh vprightly?

8 But he that was [h] yesterday my people, is risen vp on the other side, as against an enemy: they spoile the [i] beautiful garment from them that passe by peacably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away [k] my glory continually.

10 Arise and depart, for this is not your [l] rest: because it is polluted, it shal destroy you euen with a sore destruction.

11 If a man [m] walke in the Spirit, and would lie falsly, saying, [n] I will prophesie vnto thee of wine, and of strong drinke, he shall euen be the prophet of this people.

12 I will surely gather [o] thee wholly, O Iaakob: I will surely gather the remnant of Israel: I wil put them together as the sheep of Bozrah, euen as the flocke in the middes of their folde: the cities shalbe ful of brute of the men.

13 The [p] breaker vp shall come vp before them: they shall breake out, and passe by the gate, and go out by it, and their king shall goe before them, and the Lord shalbe [q] vpon their heads.

d Thus the people warne the Prophets that they speake to them no more: for they cannot abide their threatnings.
e God saith that they shal not prophesie nor receiue no more of their rebukes or taunts.
f Are these your workes according to his law?
g Do not the godly finde my words comfortable?
h That is, alate time.
i The poore can haue no commodity by them, but they spoile them, as though they were enemies.
k That is, their substance and liuing, which is Gods blessing, and as it were, part of his glory.
l Ierusalem shal not be your safegard, but the cause of your destruction.
m That is, he that himselfe to be a Prophet.
n He sheweth what Prophets they delight in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.
o To destroy thee.
p The enemy shall breake their gates and walles, and leade them into Exiles.
q To driue them forward, and to helpe their enemies.

CHAP. III.

1 Against the tyranny of princes and false prophets.

AND I sayd, Heare, I pray you, O heads of Iaakob, and ye princes of the house of Israel: should not ye know [a] iudgement?

2 But they hate the good, and loue the euill: they plucke off their skinnes from them, and their flesh from their bones.

3 And they eate also the [b] flesh of my people, and flay off their skinne from them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then [c] shal they crie vnto the Lord, but he wil not heare them: he wil euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus sayth the Lord, Concerning the prophets that deceiue my people, and [d] bite them with their teeth, and crie peace, but if a man put not into their mouthes, they prepare warre against him,

a That thing which is iust and lawfull, both to gouerne my people aright, and also to discharge your owne conscience?
b The Prophet condemneth the wicked gouernors not only of couetousnesse, theft and murther, but compareth them to wolues, lions, and most cruel beasts.
c That is, when I shal visit their wickednes: for though I heare the godly before they cry, Isa. 65. 24. yet I will not heare these though they cry, Isa. 1. 15. and Eze. 8. 18. Iam. 2. 13. 1. pet. 3. 11, 12.
d They deuoure all their substance, and then flatter them, promising that all shall goe well: but if one restraine from their bellies, then they inuent all wayes to mischiefe.

6 There-

e As you haue loued to walke in darkenes, and to prophesie lies, so God shall reward you with grosse blindnes, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night.

6 Therefore [e] night shall be vnto you for a vision, and darkenes shal be vnto you for a diuination, and the Sunne shall goe downe ouer the Prophets, and the day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the Soothsayers confounded: yea, they shall all couer [f] their lippes, for they haue none answere of God.

f When God shall discouer them to the world, they shall be afraide to speake: for all shall know that they were but false prophets, and did belie the word of God.

8 Yet notwithstanding I am full [g] of power by the spirit of the Lord, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

g The Prophet being assured of his vocation by the spirit of God, setteth himselfe alone against all the wicked, shewing howe God both gaue him gifres, habilitie and knowledge, to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them.

9 Heare this, I pray you, ye heades of the house of Iaakob, and Princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with [h] blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priestes thereof teach for hire, and the Prophets thereof prophesie for money: yet will they [i] leane vpon the Lorde, and say, Is not the Lorde among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee [k] plowed as a fielde, and Ierusalem shall be an heape, and the mountaine of the house, as the high places of the forest.

h They builde [h]em houses by briberie, which bee called blood and iniquitie.
i They will say, that they are the people of God, and abuse his Name as a pretence to cloke their hypocrisie. k Reade Ierem. 26.18.

CHAP. IIII.

1 *Of the kingdome of Christ, and felicitie of his Church.*

a When Christ shall come, and the Temple shall be destroyed.
b Reade Isa. 2.2.
c Yee sheweth that there is no true Church but whereas the people are taught by Gods pure word.
d By his corrections and threatnings he will bring the people into subiection, which are in the vtmost corners of the world.
e They shall abstaine from all euill doing, and exercise themselues in godlines and in well doing to others.
f Reade Isa. 2.4.
g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselues to their superstition & idolatrie.

BUt in the [a] last dayes it shall come to passe, that the mountaine of ỹ house of the Lord shalbe prepared in the top of the mountaines, and it shalbe exalted aboue the [b] hils, and people shall flow vnto it.

2 Yea, many nations shall come and say, Come, and let vs goe vp to the mountaine of the Lorde, and to the house of the God of Iaakob, and he will [c] teach vs his wayes, and we will walke in his pathes: for the Lawe shall goe foorth of Zion, and the word of the Lorde from Ierusalem.

3 And he shall iudge among many people, and [d] rebuke mightie nations a farre off, and they shal breake their swordes into mattocks, and their speares into [e] sithes: nation shal not lift vp a sworde against nation, neither shall they [f] learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shall make them afraide: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke [g] euery one in the name of his God, and we will walke in the Name of the Lorde our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, [h] a remnant, and her that was cast far off, a mightie nation: and the Lord shall reigne ouer them in mount Zion, from henceforth euen for euer.

h I will cause that Israel, which is now as one lame and halting, and is almost destroyed, shall liue againe and grow into a great people.

8 And thou, O [i] tower of the flocke, the strong holde of the daughter Zion, vnto thee shall it come, euen [k] the first dominion; and kingdome shall come to the daughter Ierusalem.

i Meaning, Ierusalem, where the Lordes flocke was gathered.
k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.

9 Now why doest thou crie out with lamentation? is [l] there no King in thee? is thy counseller perished? for sorrowe hath taken thee, as a woman in trauaile.

l In the meane season he sheweth that they should endure great troubles and temptations, when they saw themselues neither to haue king nor counsell.

10 Sorrow and mourne, O daughter Zion, like a woman in trauaile: for nowe shalt thou goe foorth of the citie, and dwell in the fielde, and shalt goe into Babel, but there shalt thou be deliuered: there the Lord shal redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall looke vpon Zion.

12 But they [m] knowe not the thoughts of the Lord: they vnderstand not his counsell, for hee shall gather them as the sheaues in the barne.

m He sheweth that the faithful ought not to measure Gods iudgements by the rages and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

13 Arise, and thresh, [n] O daughter Zion: for I will make thine horne yron, and I will make thine hooues brasse, & thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

n God giueth his Church this victorie so oft as hee ouercommeth their enemies: but the accomplishment hereof shall be at the last comming of Christ.

CHAP. V.

1 *The destruction of Ierusalem.* 2 *The excellencie of Beth-leem.*

NOw assemble thy garisons, O daughter [a] of garisons: he hath layd siege against vs: they shall smite the iudge of Israel with a rod vpon the cheeke.

a He forewarneth them of the dangers that shall come before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to besiege her, and that her Rulers should be smitten on the face most contemptuously.

2 And thou Beth-leem Ephrathah art [b] little to bee among the thousands of Iudah, yet out of thee shal he come forth vnto me, that shall bee the Ruler in Israel: whose [c] goings forth haue bene from the beginning and from euerlasting.

b For so the Iewes diuided their countrey, that for euery thousand there was a chiefe captaine: and because Beth-lehem was not able to make a thousand, he calleth it little, but yet God will raise vp his captaine and gouernour therein: and thus it is not the least by reason of this benefit, as Matth. 2.6. c He sheweth that the comming of Christ and all his payes were appointed of God from all eternity.

3 Therefore will hee giue them vp, vntill the time that [d] shee which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

d He compareth the Iewes to women with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Iohn 16.21.

4 And hee shall [c] stand, and feede in the strength of the Lord, and in the Maiestie of the Name of the Lord his God, & they shall dwell still: for now shall hee bee magnified vnto the ends of the world.

5 And he [f] shall be our peace when Asshur shall come into our land: when hee shall tread in our palaces, then shall we raise against him seuen shepheards, and eight principall men.

6 And they shal destroy [g] Asshur with the sword, and the lande of Nimrod with their swords: thus shall hee [h] deliuer vs from Asshur, when hee commeth into our land, and when he shall tread within our borders.

7 And the [i] remnant of Iaakob shall be among many people, as a dewe from the Lord, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shall be among the Gentiles in the mids of many people, as the Lyon among the beastes of the forest, and as the Lyons whelpe among the flocks of sheepe, who when hee goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall bee lift vp vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I wil cut off thine [k] horses out of the middes of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthow all thy strong holds.

12 And I will cut off thine inchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, [l] which they haue not heard.

CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement against Israel being vnkind, 6 What maner of sacrifices doe please God.

HEarken ye now what the Lord saith, Arise thou, and contend before the [a] mountaines, and let the hils heare thy voice.

2 Heare yee, O mountaines, the Lords quarell, and yee mightie foundations of the earth: for the Lord hath a quarell against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

4 Surely I [b] brought thee vp out of the land of Egypt, and redemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from [c] Shittim vnto Gilgal, that yee may know the [d] righteousnes of the Lord.

6 Wherewith [e] shall I come before the Lord, and bow my selfe before the high God? Shall I come before him with burnt offerings, and with calues of a yeere old?

7 Will the Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shal I giue my [f] first borne for my transgression, euen the fruite of my body, for the sinne of my soule?

8 Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lords voice crieth vnto the [h] citie, and the man of wisedome shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men [i] thereof are full of crueltie, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke, in smiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not bee satisfied, and [k] thy casting downe shalbe in the middes of thee, and thou [l] shalt take hold, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the oliues, but thou shalt not anoint thee with oyle, and make sweet wine, but shalt not drinke wine.

16 For the [m] statutes of Omri are kept, and all the manner of the house of Ahab, and yee walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shal beare the reproch of my people.

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[b] That is, Christs kingdome shalbe stable and euerlasting, and his people, as well the Gentiles as the Iewes shal dwel in safetie.

[f] This Messiah shalbe a sufficient safegard for vs, and though the enemie inuade vs for a time, yet shall God stirre vp many which shall be able to deliuer vs.

[g] These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time.

[h] By these gouernours will God deliuer vs when the enemie commeth into our land.

[i] This remnant or Church which God shal deliuer, shall onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man.

[k] I will destroy all things wherein thou puttest thy confidence, as thy pains confidence and idolatrie, and so will helpe thee.

[l] It shall be so terrible that the like hath not bene heard of.

[a] He taketh the high mountaines and hard rocks to witnesse against the obstinacie of his people.

[b] I haue not hurt thee, but bestowed infinite benefits vpon thee.

[c] That is, remember my benefits from the beginning, how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

[d] That is, the trueth of his promise, and his manifold benefits toward you.

[e] Thus the people by hypocrisie alke howe to please God, and are content to offer sacrifices, but will not change their liues.

[f] There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoid his anger: but they will neuer be brought to mortifie their owne affections, and to giue themselues willingly to serue God as he commandeth.

[g] The Prophet in few wordes calleth them to the obseruation of the seconde table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.

[h] Meaning that when God speaketh to any citie or nation, the godly will acknowledge his Maiesty, and consider not the mortal man that bringeth the threatning, but God that sendeth it.

[i] That is, of Ierusalem.

[k] Thou shalt be consumed with inward griefe & euils.

[l] Meaning, that the citie should go about to saue her men, as they that lay hold on that which they would preserue.

[m] You haue receiued all the corruption and idolatrie, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alleage the kings authoritie by his statutes, and also wisedome and policie in so doing, but you shall not escape punishment, but I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke 12.47.

CHAP. VII.

A complaint for the small number of the righteous. 4 The wickednes of those times. 14 The prosperitie of the Church.

WOe is me, for I am as [a] the summer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among men: [b] they all lie in waite for blood: euery man hunteth his brother with a net.

3 To make good for the euil of their hands, the Prince asked, and the Iudge iudgeth for a reward: therefore the [c] great man he speaketh out the corruption of his soule: so [d] they wrap it vp.

4 The best of them is as [e] a brier, and the most righteous of them is sharper then a thorne hedge: the day of [f] thy watchmen and thy visitation commeth: then shalbe their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in lawe against her mother in lawe, and a mans enemies are the men of his owne house.

7 Therefore [g] I will looke vnto the Lord: I will waite for God my Sauiour: my God will heare me.

8 Reioyce not against me, [h] O mine enemie: though I fall, I shal arise: when I shall sit in darkenesse, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: then will he bring me foorth to the light, and I shall see his righteousnesse.

10 Then shee that is mine enemie, shall looke vpon it, and shame shall couer her, which sayde vnto mee, Where is the Lorde thy GOD? Mine eyes shall beholde her: now shall shee be troden downe as the myre of the streetes.

11 This is [i] the day that thy wals shall bee built: this day shall driue farre away [k] the decree.

12 In this day also they shall come vnto thee from [l] Asshur, and from the strong cities, and from the strong holdes euen vnto the riuer, and from Sea to Sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of [m] their inuentions.

14 [n] Feede thy people with thy rodde, the flocke of thine heritage (which dwel solitarie in the wood) as in the middes of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 [o] According to the daies of thy comming out of the land of Egypt, will I shew vnto him marueilous things.

16 The nations shall see and be confounded for all their power: they shall [p] lay their hand vpon their mouth: [q] their eares shall bee deafe.

17 They shal [r] licke the dust like a serpent: they shal moue out of their holes like wormes: they shall bee afrayd of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and [s] passeth by the transgression of the remnant of his heritage! He reteineth not his wrath for euer, because mercie pleaseth him.

19 Hee will turne againe, and haue compassion vpon vs: hee will subdue our iniquities, and cast all [t] their sinnes into the bottome of the sea.

20 Thou wilt performe thy [u] trueth to Iaakob, and mercie to Abraham, as thou hast sworne vnto our fathers in old time.

a The Prophet taketh vpon him the person of the earth, which complaineth that all hee fruites are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to craftie and deceit, so that none spareth his owne brother.

b He sheweth that the Prince, the Iudge and the rich man are linked together, all to doe euill, and to cloke the doings one of another.

c That is, the rich man that is able to giue money, abstaineth from no wickednes nor iniurie.

d These men agree among themselues, and conspire with one consent to doe euill.

e They that are of most estimation, and are counted most honest among them, are but thornes and briers to pricke.

f Meaning, of the Prophets and gouernours.

g The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

h This is spoken in the person of the Church, which calleth the malignant church her enemie.

i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holdes, riuers, seas nor mountaines shall be able to let them.

m After this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth is selfe, which can not sinne, shalbe made waste, because of their wickednesse.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, and to be beneficiall vnto them as in time past.

o God promiseth to be fauourable to his people and to be her bene afore time.

p They shalbe as dumbe men, and dare brag no more.

q They shall be astonished and afraid to heare men speake, lest they should heare of their destruction.

r They shall fall flat on the ground for feare.

s As though he would not see it, but winke at it.

t Meaning, of his elect.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which hee had made of old to Abraham, and to all that should apprehend the promise by faith.

Nahum.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and ready to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time, rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomit, & prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan king of Babylon (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THe [a] burden of Nineueh. [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God is [d] ielous, and the Lord reuengeth: the Lord reuengeth: euen the Lord [e] of anger, the Lord will take vengeance on his aduersaries, and hee reserueth wrath for his enemies.

3 The [f] Lord is slow to anger, but he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlewinde, and in the storme, and the cloudes are the dust of his feet.

4 He rebuketh the sea, and drieth it, and he drieth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwel therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rocks are broken by him.

7 The Lord is good [h] and as a strong holde in the day of trouble, and hee knoweth them that trust in him.

8 But passing ouer as with a flood, hee wil vtterly destroy the [i] place therof, and darknesse shall pursue his enemies.

9 What doe yee [k] imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For hee shall come as vnto [l] thornes folden one in another, and as vnto drunkards in their drunkennesse: they shall bee deuoured as stubble fully dried.

11 There [m] commeth one out of thee that imagineth euill against the Lord, euen a wicked counseller.

12 Thus saith the Lord, Though they be [n] quiet, and also many, yet thus shall they bee cut off when he shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement cõcerning thee, that no more of thy name be [o] sowen: out of the house of thy gods wil I cut off the grauen & the molten image: I will make it thy graue for thee, for thou art vile.

15 *Behold vpon the mountaines the feet of him that declareth and publisheth [p] peace: O Iudah, keepe thy solemne feasts, performe thy vowes: for the wicked shall no more passe thorow thee: he is vtterly cut off.

* Isa. 52.7. rom. 10.15.

p Which peace the Iewes should enioy by the death of Sanherib.

CHAP. II.

He describeth the victories of the Caldeans against the Assyrians.

THe [a] destroyer is come before thy face: keepe the munition: looke to thy way: make thy loines strong: increase thy strength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mightie men is made red: [d] the valiant men are in scarlet: the charets shall be as in the fire, and flames in the day of his preparation, and [e] the firre trees shall tremble.

4 The charets shall rage in the strectes: they shall runne to and fro in the high wayes: they shall seeme like lampes: they shall shoote like the lightning.

5 [f] Hee shall remember his strong men: they shall stumble as they goe: they shall make haste to the wals thereof, and the defence shall be prepared.

6 The gates of the riuer shall be opened, and the palace shall melt.

7 And Huzzab the Queene shall bee led away captiue, and her maides shall leade her as with the voyce of doues, smiting vpon their breasts.

8 But Nineueh is [g] of olde like a poole of water: yet they shall flee away. Stand, stand, shall they crie: but none shall looke backe.

9 [h] Spoile ye the siluer, spoile the gold: for there is none end of the store, and glory of all the pleasant vessels.

10 [i] Shee is emptie and voyd and waste, and the heart melteth, and the knees smite together, and sorrow is in all loynes, and the faces [k] of them all gather blacknesse.

11 Where is the [l] dwelling of the Lyons and the pasture of the Lyons whelpes? where the Lyon, and the Lyoneſſe walked, and the Lyons whelpe, and none made them afraid.

12 The Lyon did teare in pieces enough for his whelpes, and wozied for his Lyoneſſe, and filled his holes with praye, and his dennes with spoile.

13 Behold, I come vnto thee, sayeth the Lord of hosts, & I wil burne her charets in the

a Reade Isa. 13.1.

b The vision or reuelation, which God commanded Nahum to write concerning the Ninenites.

c That is, borne in a poore village in the tribe of Simeon.

d Meaning, of his glory.

e With his he is but angry for a time, but his anger neuer aslwageth toward the reprobate, though for a time he deferre it.

f Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice.

g If all creatures be at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe, & thinke by any meanes to escape when he prouoketh his God to anger?

h Lest the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them, and that he hath care ouer them.

i Signifying, that God will suddenly destroy Nineueh, and the Assyrians in such sort, as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.

k He sheweth that the enterprises of the Assyrians against Iudah and the Church were against God, and therefore hee would so destroy them at once, that he should not need to returne the second time.

l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall bee nothing able to resist him.

m Which may be vnderstood either of Sanherib or of the whole body of the people of Nineueh.

n Though they thinke themselues in most safetie, and greatest strength, yet when God shall passe by, he wil destroy them: notwithstanding he comforteth his Church, and promiseth to make an end of punishing them the Assyrians.

o Meaning Sanherib, who should haue no more children, but be slaine in the house of his gods, 2. King. 19.36,37.

The Caldeans victories.

a That is, Nebuchad-nezzar is in a readines to destroy the Assyrians: and the Prophet describeth the enterprises of the Assyrians, which prepared to resist him.

b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies, by whom he scourged them, reade Isa. 10.12.

c Signifying that the Israelites were vtterly destroyed.

d Both to feare the enemie, and also that they themselues should not so soone espie blood one of another to discourage them.

e Meaning, their speares should shake and crash together.

f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.

g The Assyrians will flatter themselues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch, but they shall be scattered, and shall not looke backe, though men would call them.

h God commandeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures.

i That is, Nineueh, and the men thereof shal be after this sort.

k Reade Joel 2.6.

l Meaning Nineueh, whose inhabitants were cruell like the Lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children.

m That is, assoone as my wrath beginneth to kindle.
n Signifying the Heralds, which were accustomed to proclaime warre. Some reade of thy gumme teeth wherewith Nineueh was wont to bruise the bones of the poore.

m smoke, and the sword shall deuoure thy yong Lyons, and I will cut off thy spoile from the earth, and the voyce of thy n messengers shall no more be heard.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can escape the hand of God.

a It neuer ceaseth to spoile and robbe.
b He sheweth how the Caldeans shall haste, and how courageous their horses shall be in beating the ground, when they come against the Assyrians.

O Bloodie citie, it is full of lies, and robberie: a the prey departeth not:
2 The noise of a whip, b and the noise of the mouing of the wheeles, and the beating of the horses, and the leaping of the charets.
3 The horseman lifteth vp both the bright sword, and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is none ende of their corpses: they stumble vpon their corpses,

c He compareth Nineueh to an harlot, which by her beautie and subtiltie entiseth yong men, and bringeth them to destruction.

4 Because of the multitude of the fornications of the c harlot that is beautifull, and is a mistresse of witchcraft, and selleth the people through her whoredom, & the nations through her witchcrafts.
5 Beholde, I come vpon thee, saieth the Lord of hostes, and will discouer thy skirtes vpon thy face, and will shewe the nations thy filthinesse, and the kingdomes thy shame.
6 And I wil cast a filth vpon thee, & make thee vile, and will set thee as a gazing stocke.
7 And it shall come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineueh is destroyed, who will haue pitie vpon her? where shall I seeke comforters for theee?

d Meaning, Alexandria, which was in league with so many nations, and yet was nowe destroyed.

8 Art thou better then d No, which was full of people? that lay in the riuers, and had the waters round about it? whose ditch was the Sea, and her wall was from the Sea?
9 Ethiopia and Egypt were her strength, and there was none ende: Put and Lubim ‖ were her helpers.

‖ Or, thine.

10 Yet was she caried away, and went into captiuity: her yong children also were dashed in pieces at the head of all the streetes: and they cast lots for her noble men, and all her mightie men were bound in chaines.
11 Also thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke helpe, because of the enemie.
12 All thy strong cities shall be like figge trees with the first ripe figges: for if they be shaken, they fall into the mouth of the eater.
13 Beholde, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, and the fire shall deuoure thy barres.
14 Draw thee waters for the siege: fortifie thy strong holdes: goe into the clay, and temper the morter: make strong bricke.
15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eat thee vp like the e locusts, though thou be multiplied like the locusts, and be multiplied like the grashopper.

e Signifying that Gods iudgements shall suppresse both the Assyrians, these resembling are with rains or change of weather.

16 Thou hast multiplied thy merchants aboue the starres of heauen: the locust spoileth and flieth away.
17 Thy Princes are as the grashoppers, and thy captaines as the great grashoppers which remaine in the hedges in the cold day: but when the sunne ariseth, they flee away, and their place is not knowen where they are.
18 Thy f shepheards doe sleepe, O King of Assur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

f Thy Prince and counsellors.

19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruit of thee, shall clappe the hands ouer thee: for vpon g whome hath not thy malice passed continually?

g Meaning, that there was no people to whom the Assyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kind of affliction and cruelty, and yet can see none end. Therefore hee had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubburnesse and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, he comforteth them by this, that God will punish the Caldeans their enemies, when their pride and cruelte shall bee at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer wherewith they should comfort themselues.

CHAP. I.

2 A complaint against the wicked that persecute the iust.

THe burden, which Habakkuk the Prophet did see.
2 O Lord, how long shal I cry and thou wilt not heare! euen cry out vnto thee a for violence, and thou wilt not helpe!

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none vprightnesse but in many places prevarication of the law, violation of religion &c.

3 Why doest thou shewe mee iniquitie and cause mee to behold sorrow? for spoiling, and violence are before me: and there are that raise vp strife and contention.
4 Therefore the Law is dissolued, and

iudgement doth neuer go forth: for the wicked doeth [b] compasse about the righteous: therefore [c] wrong iudgement proceedeth.

5 Beholde among the heathen, and regard, and wonder, and maruell: for I will worke a worke in your dayes: [d] yee will not beleeue it, though it be told you.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall go vpon the breadth of the land to possesse the dwelling places, that are not theirs.

7 They are terrible and fearefull: [e] their iudgement and their dignitie shall proceede of themselues.

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the *euening: and their horsemen are many: and their horsemen shall come from farre: they shall flee as the eagle hasting to meat.

9 They come all to spoyle: before their faces shall be an [f] Eastwinde, and they shall gather the captiuitie, [g] as the sand.

10 And they shall mocke the Kings, and the princes shall bee a scorne vnto them: they shall deride euery strong hold: for they shal gather [h] dust, and take it.

11 Then shall they [i] take a courage, and transgresse and doe wickedly, imputing this their power vnto their god.

12 Art thou not of olde, O Lord my God, mine Holy one? we shall [k] not die: O Lord, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euill: thou canst not beholde wickednesse: wherefore doest thou looke vpon the transgressours, and holdest thy tongue when the wicked deuoureth the man that is more righteous then he?

14 And makest men as the [l] fishes of the sea, and as the creeping things, that haue no ruler ouer them?

15 They take vp all with the angle: they catch it in their net, & gather it in their parne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their [m] net, and burne incense vnto their parne, because by them their portion is fat, and their meat plenteous.

17 Shall they therefore stretch out their net, and not spare continually to slay [n] the nations?

CHAP. II.

2 *A vision,* 5 *Against pride, couetousnesse, drunkennes, and idolatrie.*

I Will stand vpon my [a] watch, and set me vpon the tower, and will looke and see what hee will say vnto mee, and what I shall answere to him that rebuketh me.

2 And the Lord answered mee, and said Write the vision, and make it plaine vpon tables, that he may run [b] that readeth it.

3 For the vision is yet for an appointed time, but at the [c] last it shall speake, and not lie: though it tarie, waite: for it shall surely come, and shall not stay.

4 Behold, [d] hee that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith,

5 Yea, in deed the proud man is as [e] hee that transgresseth by wine: therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot bee satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a tanting prouerb against him, and say, Ho, he that increaseth that which is not his: [f] how long? and he that ladeth himselfe with thicke clay?

7 Shall [g] they not rise vp suddenly, that shal bite thee? and awake, that shal stirre thee? and thou shalt be their praye?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoile thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwel therein.

6 Ho, hee that coueteth an euill couetousnesse to his house, that he may set his nest on high, to escape from the power of euill.

10 Thou [h] hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the [i] stone shall cry out of the wall and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the [k] Lord of hostes that the people shall labour in the very fire? the people shall euen wearie themselues for very vanitie.

14 For the earth shall [l] bee filled with the knowledge of the glory of the Lord, as the waters couer the Sea.

15 Woe vnto him that giueth his neighbour [m] drinke: thou iopnest thine heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame [n] for glory:

a To suppresse him, if any should shew himselfe zealous of Gods iustice.
b Because the iudges which should redresse his excesse, are as euill as the rest.
c As in times past you would not beleeue Gods word, so shall ye not now beleeue the strange plagues which are at hand.
d They themselues shall be your iudges in this cause, and none shall haue authoritie ouer them to controule them.
e Zeph. 3. 3.
f For the Iewes most feared this blast, because it destroyed their fruits.
g They shalbe so many in number.
h They shal cast vp mounts against it.
i The Prophet comforteth the faithfull, that God will also destroy the Babylonians, because they shall spoile this victorie, and become proud and insolent, attributing the praise hereof to their idoles.
k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, and all that their sinnes require such a sharpe rod.
l So that the great deuoureth the small, and the Caldeans destroy all the world.

m Meaning, that the enemies scatter themselues, and glory in their owne force, power, and wit.
n Meaning, that they should not.

a I will renounce mine own iudgement, and onely depend on God to be guided, and to be armed against all temptations.

b Write it in great letters, that he that runneth may read it.
c Which concerned the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hastie affections, yet the issue of both is certaine at his time appointed.
d To trust in himselfe, or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1. 17. gal. 3. 11. heb. 10. 38.
e He compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will punish, and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.
f Signifying, that all the world shall with the destruction of tyrants, and that by their oppression and couetousnes, they heape but vpon themselues more heauie burdens: for the more they get, the more are they troubled.
g That is, the Medes and Persians, that should destroy the Babylonians.
h Signifying, that the couetous man is the ruine of his owne house, when as he thinketh to enrich it by cruelties and oppression.
i The stones of the house shall cry and say, that they are built of blood, and the wood shall answere and say the same of it selfe.
k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.
l In the destruction of the Babylonians his glory shall appeare through all the world.
m He reproacheth thus the King of Babylon, who as he was drunken with couetousnesse and cruelties, so hee prouoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.
n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

drinke thou also, and be made naked: the cup of the Lordes right hand shall be turned vnto thee, and shamefull spewing shall be for thy glory.

17 For the o crueltie of Lebanon shall couer thee: so shall the spoile of the beasts, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the p image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dumbe idoles.

19 Woe vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: q beholde, it is layde ouer with golde and siluer: and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like crueltie shalbe exercised against them.

p He sheweth that the Babylonians gods could nothing auaile them: for they were but blocks or stones, read Jer. 10.8.

q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

CHAP. III.

2 A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the a ignorances.

2 b O Lord, I haue heard thy voice, and was afraid: O Lord, reuiue thy c worke in the middes of the people, in the middes of the yeeres make it knowen: in wrath remember mercie.

3 God commeth from d Teman, and the holy one from mount Paran, Selah. His glory couereth the heauens, and the earth is full of his praise.

4 And his brightnesse was as the light: e hee had hornes comming out of his handes, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 Hee stood and measured the earth: hee beheld and dissolued the nations, and the euerlasting mountaines were broken, and the ancient hilles did bow: his f wayes are euerlasting.

7 g For his iniquitie I sawe the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the h riuers? or was thine anger against the floods? or was thy wrath against the Sea, that thou diddest ride i vpon thine horses? thy charets brought saluation.

9 Thy k bowe was manifestly reuealed, and the l othes of the tribes were a sure word, Selah. thou m diddest cleaue the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water n passed by: the deepe made a noise, and lift vp his hand on high.

11 The o sunne and moone stood still in their habitation: p at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the lande in anger, and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine q Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the r necke, Selah.

14 Thou diddest s strike thorow with his owne staues the heads of his villages: they came out as a whirlewinde to scatter mee: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the Sea with thine horses vpon the heape of great waters.

16 When I t heard, my belly trembled: my lippes shooke at the voice: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in u the day of trouble: for when he commeth vp x vnto the people, he shall destroy them.

17 For the figge tree shall not flourish, neither shall fruit be in the vines: the labour of the Oliue shall faile, and the fields shall yeeld no meate: the sheepe shall bee cut off from the folde, and there shall bee no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy y in the God of my saluation.

19 The Lord God is my strength: he will make my feete like Hindes feete, and he will make mee to walke vpon mine high places. z To the chiefe singer on Neginothai.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were afraid when they heard Gods threatnings, & prayed.

c That is, the state of thy Church which is now ready to perish before it come to halfe a perfect age, which should be vnder Christ.

d Teman and Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now, as it was then.

e Whereby is meant a power, that was ioyned with his brightnesse, which was hid to the rest of the world, but was reuealed in mount Sinai to his people, Psal. 31.16.

f Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church.

g The iniquitie of this king of Syria in vexing thy people was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 1.10. and also of the Midianites, which destroyed themselues, Iudg. 7.22.

h Meaning, that God was not angry with the waters, but that by this meanes he would destroy his enemies and deliuer his Church.

i And so vsed all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For he had not onely made a couenant with Abraham, but renewed it with his posteritie. Reade Numb. 20.12.

m He alludeth to the red Sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands.

n As appeareth, Iosh. 10.12.

o According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

p Signifying that there is no saluation, but by Christ.

q From the top to the toe thou hast destroyed the enemies.

r God destroyeth his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

s He remembreth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.

t He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

u That is, the enemie that shall spoile shall be quiet, knowing that all things shall turne to good vnto them.

x That is, the enemie that shall spoile shall be

y Her declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musicke haue occasion to praise God for this great deliuerance of his Church.

Zephaniah.

The Argument.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgement of God, which was at hand, shewing that their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he propheciedh of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians, and others, to assure them that

God

God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

4 *Threatnings against Iudah and Ierusalem, because of their idolatrie.*

THe word of the Lord, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of * Amon king of Iudah.

2 I will surely destroy all things from off the land, sayth the Lord.

3 I will destroy man and beast: I will destroy the [a] foules of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, sayth the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the [b] Themarims with the Priests,

5 And them that worship the host of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by [c] Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be stil at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shall be in the day of the Lordes sacrifice, that I will visite the princes and the kings children, and al such as are clothed with [d] strange apparell.

9 In the same day also will I visite all those that [e] dance vpon the threshold so proudly, which fill their maisters houses by crueltie and deceit.

10 And in that day, sayth the Lord, there shalbe a noise, and cry from the [f] fishgate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle yee inhabitants of [g] the lowe place: for the companie of the merchants is destroyed: all they that beare siluer are cut off.

12 And at that time will I search Ierusalem with [h] lights, and visite the men that are frosen [i] in their dregs, and say in their hearts, The Lord will neither doe good nor do euill.

13 Therefore their goods shall be spoiled, and their houses waste: * they shall also build houses, but not inhabite them, and they shall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere, and hasteth greatly, euen the voice of the day of the Lord: the [k] strong man shall cry there bitterly.

15 * That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of cloudes and blackenesse,

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distresse vpon men, that they shall walke like blinde men, because they haue sinned against the Lord, and their blood shall bee powred out as dust, and their flesh as the doung.

18 * Neither their siluer nor their golde shall be able to deliuer them in the day of the Lords wrath, but the * whole land shall be deuoured by the fire of his iealousie: for hee shall make euen a speedie riddance of all them that dwell in the land.

CHAP. II.

1 *He moueth to returne to God,* 5 *Prophecying destruction against the Philistims, Moabites and others.*

GAther [a] your selues, euen gather you, O nation not worthy to be loued,

2 Before the decree come foorth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lordes anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which [b] haue wrought his iudgement: seeke righteousnesse, seeke lowlinesse, if so be that ye may be hid in the day of the Lords wrath.

4 For [c] Azzah shall bee forsaken, and Ashkelon desolate: they shall drive out Ashdod at the noone day, and Ekron shall be rooted vp.

5 Woe vnto the inhabitants of the Sea [d] coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings and cottages for shepheards and sheepfolds.

7 And that coast shall bee for the [e] remnant of the house of Iudah to feed thereupon: in the houses of Ashkelon shall they lodge

* 2. King. 22. 1.
* 2. King. 21. 19.
a Not that God was angry with these dumbe creatures, but because man was so wicked for whose cause they were created, God taketh them to take part of the punishment with him.
b Which were an order of superstitious Priests appointed to minister in the seruice of Baal, and were as his peculiar chaplens, 2. Kings 23. 5 hose. 10. 5.
c He alludeth to their idole Moloch, which was Nephiboseth. 2. Sam. 21. 8. yet they called him their king and made him as a god: therefore he here threateth them that will both say they worship God, and yet will sweare by idoles and serue them: which halting is here condemned, as Ezek. 20. 39. 1. king. 18. 21. 2. kin. 17. 33.
d Meaning the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, 2. Esdr. Ezek. 23. 14.
e He meaneth the seruants of the rulers which make other mens houses, and reioyce and triumph for ioy when they can get any pray to inlarge their maister withall.
f Signifying that all the corners of the citie of Ierusalem should be full of trouble.
g This is meant of the streete of the merchants which was lower then the rest of the place about it.
h So that nothing shall escape me.
i By their prosperitie they are hardened in their wickednesse.
k They that trusted in their owne strength and contemned the Prophets of God.
* Ierem. 30. 7. ioel 2. 11. amos 5. 18.
* Ezek. 7. 19.
* Chap. 3. 8.
a He exhorteth them to repentance, and willeth them to descend into themselues and gather themselues together, lest they be scattered like chaffe.
b That is, which haue liued vprightly and godly according as he prescribeth by his word.
c He comforteth the faithfull in that, that God would change his punishments from them vnto the Philistims their enemies and other nations.
d That is, Galilea: by these nations he meaneth the people that dwelt neere to the Iewes, and in stead of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be slaine.
a Deut. 28. 30. amos 5. 11.
e Hee sheweth why God should destroy their enemies, because their country might be a resting place for his Church.

toward night: for the Lorde their GOD shall visite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and [f] magnified themselues against their borders.

f These nations presumed to take from the Iewes that country which the Lord had giuen them.

9 Therefore, as I liue, sayeth the Lord of hostes, the God of Israel, Surely Moab shall be as Sodome, and the children of Ammon as Gomorah, euen the breeding of nettles and saltpittes, and a perpetuall desolation: the residue of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproched, and magnified themselues against the Lord of hostes people.

11 The Lord will be terrible vnto them: g for he will consume all the gods of the earth, and euery man shall worship him from his place, euen all the yles of the heathen.

g When he shall deliuer his people and destroy their enemies and idoles, his glory shall shine throughout all the world.

12 Ye Morians also shall be slaine by my sword with them.

13 And hee will stretch out his hand against the North, and destroy Ashur, and will make Nineueh desolate, and waste like a wildernesse.

14 And flockes shall lie in the middes of her, and all the beastes of the nations, and the [h] pelicane, and the || owle shall abide in the vpper postes of it: the voice of birdes shall sing in the windowes, and desolations shall be vpon the postes: for the cedars are vncouered.

h Reade Isa. 34.11.
|| Or, hedgehog.

15 This is the [i] reioycing citie that dwelt carelesse, that sayd in her heart, I am, and there is none besides me: how is shee made waste, and the lodging of the beastes! euery one that passeth by her, shall hisse and wagge his hand.

i Meaning, Nineueh, which reioycing so much of her strength and prosperitie, should be thus made waste and Gods people deliuered.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WOe to her that is filthie and polluted, to the robbing [a] citie.

a That is, Ierusalem. * Ezec. 22.25, 27. micah. 3.11. *Habak. 1.8.

2 She heard not the voice: shee receiued not correction: she trusted not in the Lord: she drew not neere to her God.

b They are so greedy that they eate vp bones and all.

3 Her princes within her are as roaring * Lions: her Iudges are as * wolues in the euening, which [b] leaue not the bones till the morrow.

c The wicked thus boasted that God was euer among them, but the Prophet answereth that that cannot excuse their wickednesse: for God will not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

4 Her prophets are light and wicked persons: her priests haue polluted the Sanctuarie: they haue wrested the Law.

5 The [c] iust Lord is in the mids thereof: hee will doe none iniquitie: euery morning doeth he bring his iudgement to light, hee faileth not: but the wicked will not learne to be ashamed.

6 I haue [d] cut off the nations: their towers are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man and without inhabitant.

d By the destruction of other nations he sheweth that the Iewes should haue learned to feare God.

7 I said, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not bee destroyed howsoeuer I visited them, but [e] they rose earely and corrupted all their workes.

e They were most earnest and readie to doe wickedly.

8 Therefore [f] wait yee vpon me, saith the Lord, vntill the day that I rise vp to the pray: for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shall bee deuoured with the fire of my ielousie.

f Seeing ye will not repent, you shall looke for my vengeance as well as other nations.

9 Surely [g] then will I turne to the people a pure language, that they may all call vpon the Name of the Lord, to serue him † with one consent.

g Lest any should thinke then that Gods glory should haue perished when Iudah was destroyed, he sheweth that he will publish his grace throughout all the world.
† Eb. with one shoulder, as Hose. 6 9.

10 From beyond the riuers of Ethiopia, the [h] daughter of my dispersed, praying vnto me, shall bring me an offering.

h That is, the Iewes that were as well as the Gentiles: which is to be vnderstood vnder the time of the Gospell.

11 In that day shalt thou not bee ashamed, for [i] all thy workes, wherein thou hast transgressed against me: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou shalt no more be proude of mine holy mountaine.

i For they shall haue full remission of their sinnes and the hypocrites which boasted of the Temple, which was also thy pride in times past, shalbe taken from thee.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shall be fed, and lie downe, and none shall make them afraide.

14 Reioyce, O daughter Zion: be ye ioyfull, O Israel: bee glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lorde hath taken away thy [k] iudgements: hee hath cast out thine [l] enemie: the King of Israel, euen the Lord is in the middes of [m] thee: thou shalt see no more euill.

k That is, the punishment for thy sinne.
l As the Assyrians, Caldeans, Egyptians, and other nations.
m To deliuer thee as by thy sittes thou hast put him away and left thy selfe naked, as Deu. 32.25.

16 In that day it shall be sayde to Ierusalem, Feare thou not, O Zion: let not thine handes be faint.

17 The Lorde thy God in the middes of thee is mightie: he will saue, hee will reioyce ouer thee with ioy: hee will quiet himselfe in [n] his loue: hee will reioyce ouer thee with ioy.

n Signifying, that God delighteth to shew his loue and great affection towards his Church.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare

bare the reproch for [o] it.

19 Beholde, at that time I will bruise all that afflict thee, and I will [p] saue her that halteth, and gather her that was cast out, and I will get them praise and fame in all the [q] landes of their shame.

20 At that time I will bring you againe, and then will I gather you: for I will giue you a name and praise among all people of the earth, when I turne backe your captiuitie before your eyes, sayth the Lord.

o That is, them that were had in hatred and reuiled for the Church and because of their religion.

p I will deliuer the Church which now is afflicted, as Micah 4.6.

q As among the Assyrians and Caldeans which did mocke them, and put them to shame.

Haggai.

The Argument.

When the time of the seuentie yeeres captiuitie prophecied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachie to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellency stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God then sent among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that hee hath begun, and send Christ whom he had promised, and by whom they should attaine to perfite ioy and glory.

CHAP. I.

1 *The time of the prophecie of Haggai.* 8 *An exhortation to build the Temple againe.*

IN the second yeere of King [a] Darius, in the sixt moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) vnto [b] Zerubbabel the sonne of Shealtiel, a prince of Judah, and to Iehoshua the sonne of Iehozadak the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, [c] that the Lordes house should be builded.

3 Then came the word of the Lorde by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your [d] sieled houses, and this House lye waste?

5 Now therefore thus sayth the Lord of hostes, Consider your owne wayes in your hearts.

6 [e] Yee haue sowen much, and bring in little: yee eate, but yee haue not enough: yee drinke, but yee are not filled: yee clothe you, but yee bee not warme: and hee that earneth wages, putteth the wages into a broken bagge.

7 Thus sayth the Lord of hostes, Consider your owne wayes in your hearts.

8 Goe [f] vp to the mountaine and bring wood, and build this House, and [g] I will be fauourable in it, and I will [h] be glorified, saith the Lord.

9 Ye looked for much, and loe, it came to little: and when ye brought it home, I did blowe [i] vpon it. And why, sayth the Lorde of hostes? Because of mine House that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dewe, and the earth stayed her fruite.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth foorth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest with all the remnant of the people, heard the [k] voice of the Lord their God, and the wordes of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, sayth the Lord.

14 And the Lord stirred vp [l] the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hosts their God,

a Who was the sonne of Hystaspis, and the third King of the Persians, as some thinke.

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had needed to be stirred vp and admonished of their duties, what shall we thinke of other gouernours, whose doings are either against God, or very colde in his cause?

c Not that they condemned the building thereof, but they preferred policie and priuate profite to religion, being content with small beginnings.

d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.

e Consider the plagues of God vpon you for preferring your policies to his religion, and because ye seeke not him first of all.

f Meaning, that they should leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the setting forth of his religion. g That is, I will heare your prayers according to my promise, 1. Kin. 8. 31, 29. h That is, my glory shall be set forth by you.

i And so bring it to nothing.

k This declared that God was the author of the doctrine, and that he was but the minister, as Exod. 14. 31. iung. 7. 20 acts 15. 28.

l Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts and giue them new spirits, John 6. 44.

CHAP. II.

Hee sheweth that the glory of the second Temple shall exceed the first.

IN the foure and twentieth day of the sixt moneth, in the second yeere of King Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake

3 Speake now to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehoshua the ſonne of Iehozadak the hie Priest, and to the reſidue of the people, ſaying,

4 Who is left among you, that ſaw this [a] House in her firſt glory, and how doe you ſee it now? is it not in your eyes, in compariſon of it as nothing?

5 Yet now be of good courage, O Zerubbabel, ſayth the Lord, and bee of good comfort, O Iehoshua, ſonne of Iehozadak the hie Priest: and be ſtrong, all ye people of the land, ſayth the Lord, and [b] doe it: for I am with you, ſaith the Lord of hoſtes.

6 According to the worde that I couenanted with you, when ye came out of Egypt: ſo my Spirit ſhall remaine among you, feare ye not.

7 For thus ſaith the Lord of hoſts, [c] Yet a little while, and I will ſhake the heauens and the earth, and the ſea, and the drie land:

8 And I will mooue all nations, and [d] the deſire of all nations ſhall come, and I will fill this House with glory, ſayth the Lord of hoſtes.

9 The [e] ſiluer is mine, and the golde is mine, ſaith the Lord of hoſtes.

10 The glory of this laſt House ſhall bee greater then the firſt, ſaith the Lord of hoſtes: and in this place will I giue [f] peace, ſayth the Lord of hoſtes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the ſecond yeere of Darius, came the worde of the Lord vnto the Prophet Haggai, ſaying,

12 Thus ſayth the Lord of hoſtes, Aſke now the Prieſts concerning the Lawe, and ſay,

13 If one beare [g] holy fleſh in the ſkirt of his garment, and with his ſkirt doe touch the bread, or the pottage, or the wine, or oile, or any meate, ſhall it be holy? And the Prieſtes anſwered, and ſaid, No.

14 Then ſaid Haggai, If a polluted perſon touch any of theſe, ſhall it bee vncleane? And the Prieſts anſwered, and ſayd, It ſhall be vncleane.

15 Then anſwered Haggai, and ſayd, So is this people, and ſo is this nation before me, ſaith the Lord: and ſo are all the workes of their hands, and that which they offer here, is vncleane.

16 And now, I pray you, conſider in your mindes: from this [h] day, and afore, euen afore a ſtone was laide vpon a ſtone in the Temple of the Lord:

17 [i] Before theſe things were, when one came to an heape of twentie meaſures, there were but tenne: when one came to the wine-preſſe for to drawe out fiftie veſſels out of the preſſe, there were but twentie.

18 I ſmote you with blaſting, and with mildewe, and with haile, in all the labours of your handes: yet you turned not to me, ſaith the Lord.

19 Conſider, I pray you, in your mindes, from [k] this day, and afore, from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lordes Temple was layde: conſider it in your mindes.

20 Is the [l] ſeede yet in the barne? as yet the vine, and the figge tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I bleſſe you.

21 And againe the worde of the Lorde came vnto Haggai in the foure and twentieth day of the moneth, ſaying,

22 Speake vnto Zerubbabel the prince of Iudah, and ſay, I [m] will ſhake the heauens and the earth.

23 And I will ouerthrowe the throne of Kingdomes, and I will deſtroy the ſtrength of the [n] Kingdomes of the heathen, and I will ouerthrow the charets, and thoſe that ride in them, and the horſe and the riders ſhall come downe, euery one by the ſworde of his brother.

24 In that day, ſayth the Lord of hoſtes, will I take thee, O Zerubbabel my ſeruant, the ſonne of Shealtiel, ſayth the Lorde, and will make thee as a [o] signet: for I haue choſen thee, ſaith the Lord of hoſts.

a For the people according as Iſa 32. 11. and Ezek. 41. 1. had prophecied, thought this Temple ſhould haue beene more excellent then Salomons Temple, which was deſtroyed by the Babylonians, but the Prophets meane the ſpirituall Temple, the Church of Chriſt.

b That is, goe forward in building the Temple.

c He exhorteth them to patience though they ſee not as yet this Temple ſo glorious as the Prophets had declared: for this ſhould be accompliſhed in Chriſt, by whom all things ſhould be renewed.

d Meaning, Chriſt, whom all ought to looke for and deſire: or by deſire, hee may ſignifie all precious things, as riches, and ſuch like.

e Therefore when his time commeth, he can make all the treaſures of the world to ſerue his purpoſe: but the glory of this ſecond Temple doeth not ſtand in materiall things, neither can be built.

f Meaning, all ſpirituall bleſſings and felicitie purchaſed by Chriſt, Phil. 4. 7.

g That is, the fleſh of the ſacrifices: whereby he ſignifieth that that thing which of it ſelfe is good, cannot make another thing ſo, and therefore they ought not to iuſtifie themſelues by their ſacrifices and ceremonies: but contrary hee that is vncleane and not pure of heart, doeth corrupt thoſe things and make them deteſtable vnto God, which elſe are good and godly.

h Conſider how God did plague you with famine afore you began to build the Temple.

i That is, before the building was begun.

k From the time they began to build the Temple, he promiſeth that God would bleſſe them: and albeit as yet the fruite was not come foorth, yet in the gathering they ſhould haue plentie.

l He exhorteth them to patience and to abide till the harueſt came, and then they ſhould ſee Gods bleſſings.

m I will make a change and renue all things in Chriſt, of whom Zerubbabel here is a figure.

n Hereby he ſheweth that there ſhall be no let or hinderance when God will make this wonderfull reſtitution of his Church.

o Signifying that his dignitie ſhould be moſt excellent, which thing was accompliſhed in Chriſt.

Zechariah.

The Argvment.

TWo moneths after that Haggai had begun to propheſie, Zechariah was alſo ſent of the Lord to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuſe this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull ſhould haue from death and ſin by Chriſt. But becauſe they ſtill remained in their wickedneſſe, and coldneſſe to ſet forth Gods glory, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharply: yet for the comfort of the repentant, he euer mixeth the promiſe of grace, that they might by this meanes be prepared to receiue Chriſt, in whom all ſhould be ſanctified to the Lord.

CHAP.

CHAP. I.

2 Hee exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the second yeere of [a] Darius, came the word of the Lord vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

2 The Lord hath beene [c] sore displeased with your fathers.

3 Therefore say thou vnto them, Thus saith the Lord of hostes, [d] Turne ye vnto me, saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.

4 Be ye not as your fathers, vnto whom the former * Prophets haue cryed, saying, Thus saith the Lord of hosts, Turne you now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where [e] are they? and doe the Prophets liue for euer?

6 But did not my words and my statutes, which I commanded by my seruants the Prophets, take holde of [f] your fathers? and [g] they returned, and said, As the Lord of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath he dealt with vs.

7 Upon the foure and twentieth day of the eleuenth moneth, which is the moneth [h] Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I [i] sawe by night, and behold, [k] a man riding vpon a red horse, and hee stood among the myrrhe trees, that were in a bottome, and behinde him were there [l] red horses speckled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with mee, said vnto me, I will shew thee what these be.

10 And the man that stoode among the myrrhe trees, answered and sayd, These are they whom the Lord hath sent to goe thorow the world.

11 And they answered the Angel of the Lord, that stood among the myrrhe trees, and said, Wee haue gone thorow the world: and beholde, all the world sitteth still, and is at rest.

12 Then the [m] Angel of the Lord answered, and said, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast beene displeased now these threescore and ten yeres?

13 And the Lord answered the Angel that talked with me, with good words and comfortable wordes.

14 So the Angel that communed with me, said vnto mee, Cry thou, and speake, Thus saith the Lord of hostes, I am [n] ielous ouer Ierusalem, and Zion with a great zeale,

15 And am greatly angry against the careless heathen: for I was angry but [o] a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercy: mine house shalbe builded in it, saith the Lord of hostes, and a line [p] shall bee stretched vpon Ierusalem.

17 Crie yet and speake, Thus sayth the Lord of hostes, My cities shall yet [q] be broken with plentie: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and saw, and behold, [r] foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure [s] Carpenters.

21 Then said I, What come these to doe? And hee answered, and saide, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Judah, to scatter it.

a Who was the sonne of Hystaspis.
b This was not that Zechariah, whereof is mention, 2 Chro. 24. 20. but had the same name, & is called the sonne of Berechiah, as he was, because he came of those progenitors as of Iosada or Berechiah and Iddo.
c He speaketh this to feare them with Gods iudgements that they should not prouoke him as their fathers had done, whom hee so grieuously punished.
d Let your fruits declare that you are Gods people, and that he hath wrought in you by his spirit and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ier. 31.18. Iam. 5.21. Esa 21.8. and 31.6. and 45.21.
* Ierem. 3.12. ezek. 18.30. hosh. 14.2. ioel 2.12.
e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer. 2. Pet. 1.15.
f Seeing ye saw the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings conteined in the same, and declared by my Prophets?
g As men astonished with my iudgements, and not that they were touched with true repentance.
h Which conteineth part of Januarie and part of Februarie.
i This vision signifieth the restauration of the Church, but as yet it should not appeare to mans eyes which is here meant by the night, by the bottome, and by the myrrhe trees which are blacke, and giue a darke shadow: yet he compareth God to a King, who hath his posts and messengers abroad, by whom he still worketh his purpose, and bringeth his matters to passe.
k Who was the chiefe among the rest of the horsemen.
l These signified the diuers offices of Gods Angels, by whom God sometime punisheth, and sometime comforteth, and bringeth forth his workes in diuers sorts.
m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled when all the countreys about them were at rest.
n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loueth them still most dearely, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.
o In destroying the reprobate I shewed my selfe but a little angry towards my Church, but the enemie would haue destroyed them all, and considered not the end of my chastisements.
p To measure out the buildings.
q The abundance shall be so great that the places of store shall not be able to containe these blessings that God will send, but shall euen breake for fulnesse.
r Which signified all the enemies of the Church, East, West, North, South.
s These Carpenters or Smiths are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and behold, a [a] man with a measuring line in his hand,

2 Then sayde I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth: and another Angel went out to meete him,

4 And said vnto him, Runne, speake to this [b] yong man, and say, [c] Ierusalem shall be inhabited without walles, for the multitude of men and cattell therein,

a That is, the Angel who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternall essence, is God, and so called.
b Meaning himselfe Zechariah.
c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world, and should need no materiall walles, nor trust in any worldly strength, but should be safely preserued, and dwell in peace among all their enemies.

5 For I, saith the Lord, will be vnto her a wall of [d] fire round about, and will [c] bee the glory in the middes of her.

6 Ho, Ho, come [f] forth, and flee from the land of the North, saith the Lord: for I haue scattered you into the foures winds of the heauen, saith the Lord.

7 [h] Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this [i] glory hath hee sent me vnto the nations, which spoyled you: for hee that toucheth you, toucheth the [k] apple of his eye.

9 For beholde, I will lift vp mine hand [l] vpon them: and [m] they shalbe a spoyle to those that serued them, and yee shall know, that the Lord of hosts hath [n] sent me.

10 Reioyce, and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord.

11 And many nations shall bee ioyned to the Lord in that day, and shall be my people: and I will dwell in the middes of thee, and thou shalt knowe that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherite Judah his portion in the holy land, and shall chuse Jerusalem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

d To defend my Church, to feare the enemies, and to destroy them, if they approch neere.
e In me they shall haue their full felicity, and glory.
f He calleth to them which partly for feare, and partly for their owne ease, remained still in captiuity, and so preferred their owne priuate commodities to the benefites of Gods promises in his Church.
g As it was I that scattered you, so haue I power to restore you.
h By flying from Babylon, and comming to the Church.
i Seeing that God hath begun to shew his grace among you by deliuering you, he continueth the same still toward you, and therefore sendeth me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.
k We are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal.17.8.
l Vpon the heathen your enemies.
m They shall be your seruants as you haue beene theirs.
n This must necessarily bee vnderstood of Christ, who being God equall with his Father, was sent as he was Mediatour to dwell in his Church, and to gouerne them.

CHAP. III.

A prophesie of Christ and of his kingdome.

And he shewed me Jehoshua [a] the high Priest, [a] standing before the Angel of the Lord, and [b] Satan stood at his right hand to resist him.

2 And the [c] Lord said vnto Satan, The Lord rebuke thee, O Satan: euen the Lord that hath chosen Jerusalem, rebuke thee. Is not this a [d] brand taken out of the fire?

3 Now Jehoshua was clothed with filthie garments, and stood before the Angel.

4 And hee answered and spake vnto those that stood before him, saying, Take away the [e] filthie garments from him. And vnto him he said, Beholde I haue [f] caused thine iniquitie to depart from thee, and I will clothe thee with change of raiment.

5 And I saide, Let them set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Jehoshua, saying,

7 Thus saith the Lord of hosts, If thou wilt walke in my wayes, and keepe my watch, thou shalt also [h] iudge mine House, and shalt also keepe my [i] courtes, and I will giue thee place among [k] these that stand by.

8 Heare now, O Jehoshua the high Priest, thou and thy fellowes that sit before thee: for they [l] are monstrous persons: but beholde, I will bring forth the [m] Branch my seruant.

9 For loe, the [n] stone that I haue laide before Jehoshua: vpon one stone shalbe seuen eies: behold, I wil [o] cut out the grauing thereof, saith the Lord of hosts, and I will take [p] away the iniquitie of this land in one day.

10 In that day, saieth the Lord of hostes, shal ye call euery man his neighbour vnder the [q] vine, and vnder the figge tree.

a He prayed to Christ the Mediatour for the state of the Church.
b Which declareth that the faithfull haue not only warre with flesh and blood, but with Satan himselfe and spirituall wickednesse, Ephes.6.12.
c That is, Christ speaketh to God as Mediator of his Church, that he would rebuke Satan: so here he sheweth himselfe to be the continuall preseruer of his Church.
d Meaning, that Jehoshua was wonderfully preserued in the captiuitie, and now Satan sought to afflict and trouble him when he was doing his office.
e In respect of the glorious garments and precious stones that the Priests did weare before the captiuity: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church.
f He sheweth of what apparell hee speaketh, which is, when our filthy sinnes are taken away, and we are clad with Gods mercies, which is meant of the spirituall restitution.
g The Prophet prayeth that besides the raiment, the Priest might also haue tire for his head accordingly, that is, that the dignity of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, and obteineth it.
h That is, haue rule and gouernment in my Church, as thy predecessors haue had.
i Whereby he meaneth to haue the whole charge and ministerie of the Church.
k That is, the Angels who represented the whole number of the faithfull: signifying that all the godly should willingly receiue him.
l Because they follow my word, they are contemned in the world, and esteemed as monsters, Isai.8.18.
m That is, Christ, who did so humble himselfe, that not only he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa.11.1.ierem.23.5.& 33.14.15.
n He sheweth that the ministers can not build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap.4.10.
o That is, I will make it perfect in all points as a thing wrought by the hand of God.
p Though I haue punished this land for a time, yet I will euen now be pacified, and visit their sins no more.
q He shall then liue in peace and quietnesse, that is, in the kingdome of Christ, Isa.2.2.micah 4.4.hag.2.10.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

And the Angel that talked with me, came againe and waked me, as a man that is raised out of his sleepe,

2 And said vnto me, What seest thou? And I saide, I haue looked, and beholde, a [a] candlestick all of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen [b] pipes to the lampes, which were vpon the top thereof.

3 And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and said vnto mee, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto mee, saying, This is the word of the Lord vnto [c] Zerubbabel, saying, Neither by [d] an armie nor strength, but by my Spirit, saith the Lord of hostes.

7 Who art thou, O [e] great mountaine,

a Which was euer in the mids of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.
b Which conueied the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.
c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members.
d He sheweth that Gods power only is sufficient to preserue his Church, though hee vse not mans helpe thereunto.
e He compareth the power of the aduersaries to a great mountaine, who though be the Iewes nothing in respect of them, and would haue hindred Zerubbabel, who represented Christ, whom the enemies daily labour to let, in the building of his spirituall Temple, but all in vaine.

before Zerubbabel: thou shalt be a plaine, and [f] hee shall bring forth the head stone thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, saying,

9 The handes of Zerubbabel haue layd the foundation of this house: his handes shall also finish it, and [g] thou shalt knowe that the Lord of hosts hath sent me vnto you.

10 For who hath despised the day of the [h] small things? but they shall reioyce, and shall see the stone of [i] tinne in the hand of Zerubbabel: [k] these seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two oliue branches, which thorow the two golden pipes emptie themselues into the golde?

13 And he answered me, and said, Knowest thou not what these bee? And I sayd, No, my Lord.

14 Then said he, These are the two [l] oliue branches, that stand with the ruler of the whole earth.

[f] Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, & bring it to perfection, so that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple.

[g] Meaning the Prophet, that I am Christ sent of my Father for the building, and preseruation of my spirituall Temple.

[h] Signifying that all were discouraged at the small and poore beginnings of the Temple.

[i] Whereby he signified the plummet and line, that is, that Zerubbabel which represented Christ, should goe forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. [k] That is, God hath seuen eyes: meaning, a continuall prouidence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his work. Zha. 3. 9.

[l] Which were euer greene and full of oyle, so that still they powred foorth oyle into the lampes: signifying that God will continually maintaine and preserue his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of thieues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

[a] Because the Iewes had prouoked Gods plagues by contemning his word, & casting off all iudgement and equitie, he sheweth that Gods curses written in this booke had fully light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

[b] That is, vseth any iniurie toward his neighbour.

[c] Meaning, whersoeuer he be in the world.

[d] He that transgresseth the first Table, and sweareth not God aright, but abuseth Gods Name.

THen I turned me, & lifted vp mine eyes and looked, and behold, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying [a] booke: the length thereof is twentie cubites, & the breadth thereof ten cubites.

3 Then sayd hee vnto mee, This is the curse that goeth foorth ouer the whole earth: for euery one that [b] stealeth, shall be cut off aswell on this [c] side, as on that: and euery one that [d] sweareth, shall be cut off aswell on this side, as on that.

4 I will bring it foorth, saith the Lord of hosts, and it shall enter into the house of the thiefe, and into the house of him, that falsely sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with mee, went foorth, and saide vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he sayde, This is an [e] Epah that goeth forth. He saide moreouer, This is the [f] sight of them through all the earth.

7 And behold, there was lift vp a [g] talent of lead: and this is a [h] woman that sitteth in the mids of the Ephah.

8 And hee saide, This is [i] wickednesse, and he cast it into the middes of the Ephah, and he cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two [k] women, and the winde was in their winges (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then saide I to the Angel that talked with me, Whither do these beare the Ephah?

11 And hee saide vnto mee, [l] To build it an house in the lande of Shinar, and it shall bee established and set there vpon her owne place.

[e] Which was a measure, in the things conteyning about ten pottels.

[f] That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it or open it at his pleasure.

[g] To couer the measure.

[h] Which representeth iniquity, as in the next vers.

[i] Signifying, that Satan should not haue such power against the Iewes to tempt them, as hee had in time past, but that God would shut vp iniquitie in a measure as in a prison.

[k] Which declared that God would execute his iudgements by the meanes of weake and infirme meanes. 1 To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

AGaine I turned and lift vp mine eyes, and looked: and beholde, there came foure [a] charets out from betweene [b] two mountaines, and the mountaines were mountaines of brasse.

2 In the first charet were [c] red horses, and in the second charet [d] blacke horses.

3 And in the third charet [e] white horses, and in the fourth charet, horses of [f] diuers colours, and reddish.

4 Then I answered, and sayde vnto the Angel that talked with mee, What are these, my Lord?

5 And the Angel answered, and said vnto mee, These are the [g] foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went foorth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the [h] South countrey.

7 And the [i] reddish went out, and required to go, and passe through the world, and he said, Goe passe through the world. So they went throughout the world.

8 Then cryed he vpon me, and spake vnto me, saying, Behold, these that goe toward the North countrey, haue pacified my [k] spirit in the North countrey.

[a] By charets here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.

[b] By the brasen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

[c] Which signified the great cruelty and persecutions that the Church hath endured vnder diuers enemies.

[d] Signifying that they had endured great afflictions vnder the Babylonians.

[e] These represented their state vnder the Persians which restored them to libertie.

[f] Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh & Babylon, and other their enemies. [g] Meaning, all the motions, and motions of Gods spirit, which according to his vnchangeable counsell he causeth to appeare through all the world. [h] That is, toward Egypt, & other countreys thereabout. [i] That is, they of diuers colours, which alike seeme, to signifie that Satan hath no power to hurt or afflict till God giue it him. Iob 1. 12.

[k] By punishing the Caldeans, mine anger ceased, and you were deliuered.

9 And the word of the Lord came vnto mee, saying,

10 Take of them of the captiuitie, euen of Heldai and of Tobiah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house [l] of Iosiah, the sonne of Zephaniah,

11 Take euen siluer, and golde, and make crownes, and set them vpon the [m] heade of Iehoshua, the sonne of Iehozadak the high Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Behold the man whose name is the [n] Branch, and hee shall grow [o] vp, out of his place, and hee shall [p] build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and he shall beare the [q] glory, and shall sit and rule vpon his throne, and hee shall bee a Priest vpon his throne, and the counsell of peace shall be betweene [r] them both.

14 And the crownes shall bee to [s] Helem, and to Tobiah, and to Iedaiah, and to [t] Hen the sonne of Zephaniah, for a [u] memoriall in the Temple of the Lord.

15 And they that are [x] farre off, shall come and build in the Temple of the Lord, and yee shall know, that the Lord of hostes hath sent mee vnto you. And this shall come to passe, if yee will [y] obey the voyce of the Lord your God.

l To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, & wonders of the restitution of the kingdome and of the Priesthood, and hurt others by their example.

m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.

n Meaning Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus.

o That is, of himselfe without the helpe of man.

p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Hag. 2.10.

q Whereof Iehoshua had but a shadow. r The two offices of the kingdome and Priesthood shall be so ioyned together, that they shall be no more diuerers. s Who was also called Heldai. t He was also called Iosiah.

u That they may acknowledge their infirmitie, which looked that all things should haue beene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens. Act. 1.6. x That is, the Gentiles by the preaching of the Gospel shall helpe toward the building of this Spirituall Temple.

y If ye will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

AND in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in [a] Chisleu.

2 For [b] they had sent vnto the House of God Sharezer, and Regem-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lord of hostes, and to the Prophets, saying, Should I [c] weepe in the fift moneth, and [d] separate my selfe as I haue done these so many [e] yeeres?

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the [f] Priests, and say, When yee fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? euen vnto me?

6 And when ye did eate, and when ye did drinke, did yee not eate [h] for your selues, and drinke for your selues?

7 Should ye not heare the words, which the Lord [i] hath cryed by the ministery of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South & the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, [k] Execute true iudgement, and shew mercie and compassion euery man to his brother.

10 And oppresse not the widow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and [l] pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, lest they should heare the Law and the words which the Lord of hostes sent in his [m] Spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cryed, and I would not heare, saith the Lord of hostes.

14 But I scattered them among al [p] nations, whom they knew not: thus the land was desolate [n] after them, that no man passed thorow nor returned: for they layd the pleasant lande [o] waste.

a Which contained part of November, and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these fastes were constituted vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Ier. 41.2.

c By weeping and mourning, appeare what exercises they vsed in their fasting. d That is, prepare my selfe with all deuotion to this fast. e Which was now since the Temple was destroyed. f For there were both of the people and of the Priestes, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and enclosures of it, as one of the chiefe points of their religion.

g For they thought they had deserued toward God because of this fast which they inuented of themselues: and thought fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued.

h Did ye not eate, and drinke for your owne commoditie and necessitie? and so likewise ye did obserue according to your owne fantasies, and not after the preceipt of my Law.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commanded.

k He sheweth that they did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Matth. 23.23.

l And would not carry the Lords burden, which was sweete and easie, but would beare their owne, which was beastly and grieuous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrinke at the yoke. Nehem. 9.29. m Which declareth that they rebelled not onely against the Prophets, but against the spirit of God that spake in them. n That is, after they were caried captiue. o By their sinnes, whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hosts, I was [a] ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the mids of Ierusalem: and Ierusalem shalbe called a [b] citie of trueth, and the mountaine of the Lord of hostes, the holy Mountaine.

a I loued Sion entirely with a singular loue, so that I could not abide that any should doe her any iniury.

b Because the holde faithfull and loyall vnto me for her selfe.

4 Thus saith the Lord of hostes, There shall yet old [c] men and olde women dwell in the streetes of Jerusalem, and euery man with his staffe in his hand for very age.

5 And the streetes of the citie shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hosts, Though it bee [d] impossible in the eyes of the remnant of this people in these dayes, should it therefore bee vnpossible in my sight, sayth the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall [e] dwell in the mids of Jerusalem, and they shal be my people, & I will be their God in trueth, and in righteousnesse.

9 Thus saith the Lord of hostes, Let your [f] hands be strong, yee that heare in these dayes these wordes by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hosts was laid, that the Temple might be builded.

10 For before these dayes there was no hire for [g] man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not intreat the residue of this people as afore time, saith the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, O house of Judah, and house of Israel, so will I deliuer you, and ye shalbe a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish [h] you, when your fathers prouoked mee vnto wrath, sayth the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes [i] to doe well vnto Jerusalem, and to the house of Judah: feare ye not.

16 These are the things that ye shall doe. Speake yee euery man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hosts, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the [k] tenth, shall be to the house of Judah ioy and gladnes, and prosperous high feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come [l] people, and the inhabitants of great cities.

21 And they that dwell in one citie, shal go to another, saying, * Up, let vs go and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people & mightie nations shal come to seeke the Lord of hostes in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall ten men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Jewe, and say, Wee will goe with you: for we haue heard, that God is with you.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

THe burden of the word of the Lorde in the land of [a] Hadrach: and Damascus shall be his [b] rest: when the [c] eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shal border [d] thereby: Tyrus also and Zidon, though they be [e] very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and gold as the myre of the streetes.

4 Behold, the Lord will spoyle her, and he will smite her [f] power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shal see it, and feare, and Azzah also shalbe very sorowfull, and Ekron: for her countenance shall bee ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the [g] stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, & his abominations from betweene his [h] teeth: but he that remaineth, euen he shal be for our God, and he shalbe as a prince in Judah, but [i] Ekron shalbe as a Jebusite.

8 And I will campe about [k] mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now [l] haue I seene with mine eyes.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and increase their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which hee hath promised, though it seeme neuer so impossible to man. Rom. 4.20. Gen. 18.14

e So that their returne shall not be in vaine: for God will accomplish his promise, & their prosperitie shall be sure and stable.

f Let neither respect of your priuate commodities, neither counsel of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant, and obey the Prophets which incourage you thereunto.

g For God curseth your worke, so that neither man nor beast haue profite of their labours.

h Leuit. 26.18.

i Which declareth, that man cannot turne to God till hee change mans heart by his Spirit, and so begin to doe well, which is to pardon his sinnes and to giue him his graces.

k Which fast was appointed when the citie was besieged, as was the first fast of these foure: and here the prophet sheweth, that if the Jewes will repent, and turne wholly to God, they shal haue no more occasion to fast, or to shew tokens of heauines: for God will send them ioy and gladnes.

l He declareth the great zeale that God should giue to Gentiles to come to his Church, and to ioyne with the Jewes in his true religion, which should be in the kingdome of Christ.

* Isa. 2.3. micah. 4.1.

a Whereby he meaneth Syria.

b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.

c When the Jewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus, meaning that Hamath or Antiochia should bee vnder the same rod & plague.

e Hee secretly sheweth the cause of their destruction, because they deceiued all other by their craft & subtiltie, which they cloked with this name of wisdom.

f Though they of Tyrus thinke themselues inuincible, by reason of the sea, that compasseth them rounde about, yet they shal not escape Gods iudgements.

g Meaning, that all should be destroyed saue a very fewe, that should remaine as strangers.

h He promiseth to deliuer the Jewes when he shall take vengeance on their enemies for their cruelnes, and wrongs done to them.

i As the Jebusites had bene destroyed, so should Ekron and all the Philistims.

k He sheweth that Gods power onely shalbe sufficient to defend his Church against all aduersaries, bee they neuer so cruell, or assemble their power neuer so often.

l That is, God hath now seene the great iniuries and afflictions wherewith they haue been afflicted by their enemies.

9 Reioyce greatly, O daughter Zion: shoute for ioy, O daughter Ierusalem: behold, thy King commeth vnto thee: [m] he is iust and saued himselfe, poore & riding vpon an [n] asse, and vpon a colt the foale of an asse.

10 And I will cut off the [o] charets from Ephraim, and the horse from Ierusalem: the bow of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shalbe from [p] sea vnto sea, and from the [q] Riuer to the end of the land.

11 [r] Thou also shalt be saued through the blood of thy couenant. I haue loosed thy [s] prisoners out of the pit wherein is no water.

12 Turne you to the [t] strong hold, ye [u] prisoners of hope: euen to day doe I declare, that I will render the [x] double vnto thee.

13 For Iudah haue I [y] bent as a bow for mee: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shall be seene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirle windes of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, [z] and subdue them with sling stones, and they shall drinke and make a noyse as through wine, and they shalbe filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shalbe as the [a] stones of the crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! corne shall make the yong men cheerefull, and newe wine the maides.

m That is, he hath righteousnesse, and saluation in himselfe for the vse and commoditie of his Church.
n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 21.5.
o No power of man or creature shalbe able to let this kingdome of Christ, & he shall peaceably gouerne them by his word.
p That is from the red sea, to the sea called Syriacum: and by these places which the Iewes knew, he meant an infinite space and compasse ouer the whole world.
q That is, from Euphrates.
r Meaning, Ierusalem or the Church, which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them.
s God sheweth that hee will deliuer his Church out of all dangers, seeme they neuer so great.
t That is, vnto the holy land where the citie and the Temple are, where God will defend you.
u Meaning, the faithfull which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.
x That is, double benefits, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie.
y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee here meaneth by the Grecians.
z Hee promiseth that the Iewes shall destroy their enemies and haue abundance, and excesse of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to moue them to intemperance, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.
a The faithfull shall be preserued, and reuerenced of all, that the very enemies shal be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great when he met Iaddi the high Priest.

CHAP. X.

2 The vanitie of idolatrie. 3 The Lord promiseth to visite and comfort the house of Israel.

a The Prophet reproueth the Iewes because by their owne wilfulnesse they put backe Gods graces promised, and so famine came by Gods iudgement: therefore to auoide this plague hee willeth them to turne to God, and to pray in faith to him, and so hee will giue them abundance.

ASke you of the [a] Lord, raine in the time of the latter raine: so shal the Lord make white cloudes, and giue you showres of raine, and to euery one grasse in the field.

2 Surely [b] the idoles haue spoken vanitie, and the southsayers haue seene a lye, and the dreamers haue told a vaine thing: they comfort in vaine: therefore [c] they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visite the [d] goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as [e] his beautifull horse in the battell.

4 Out [f] of him shal the corner come forth: out of him the naile, out of him the bowe of battell, and out of him euery [g] appointer of tribute also.

5 And they shalbe as the mighty men, which treade downe their enemies in the mire of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Iudah, and I will preserue the house [h] of Ioseph, and I wil bring them againe, for I pitie them: and they shall bee as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shalbe as a gyant, and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

8 I will [i] hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I will [k] sow them among the people, and they shall remember me in farre countries: and [l] they shall liue with their children and turne againe.

10 I wil bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And he [m] shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall dry vp: and the pride of Asshur shal be cast downe, and the scepter of Egypt shall depart away.

12 And I wil strengthen them in the Lord, and they shall walke in his Name, saieth the Lord.

b He calleth it remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and sorcerers, who euer deceiued them.
c That is, the Iewes went into captiuitie.
d Meaning, the cruel gouernors, which did oppresse the poore sheepe, Ezek. 34.16,17.
e He will be mercifull to his Church, and chasten them as a King or Prince doeth his best horse which shal be for his auaunce in the warre.
f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vphold the building, and as a naile to fasten it together.
g Ouer their enemies.
h That is, the ten tribes, which shal be gathered vnder Christ to the rest of the Church.
i Whereby he declareth the power of God, who needeth no great preparation, but he will deliuer his: for with a becke or blast, he can call them from all places suddenly.
k Though they shall be scattered and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel among whom it was first preached.
l Not that they should returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospel.
m He alludeth to the deliuerance of the people out of Egypt, where as the Angel smote the floods and riuers.

CHAP. XI.

1 The destruction of the temple. 4 The care of the faithfull is committed to Christ. 7 A grieuous vision against Ierusalem and Iudah.

a Because the Iewes thought them selues so strong by reason of this mountaine, that no enemie could come to hurt them, the Prophet telleth that when God sendeth the enemies, it shall shew it selfe ready to receiue them.

OPen thy doores, O [a] Lebanon, and the fire shall deuoure thy cedars.

2 Howle, [b] firre trees: for the cedar is fallen, because all the mightie are destroyed: houle ye, O okes of Bashan, for the [c] defenced forrest is cut downe.

3 There is the voyce of the houling of the shepheards: for their [d] glory is destroyed: the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the [e] slaughter.

5 They that possesse them, slay them [f] and sinne not: and they that sell them, say [g] Blessed be the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely I wil no more spare those that dwell in the land, saith the Lorde: but loe, [h] I will deliuer the men euery one into his neighbours hand, & into the hand of his [i] King: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the [k] poore of the flocke, and I tooke vnto mee [l] two staues: the one I called Beautie, and the other I called Bandes, and I fed the sheepe.

8 [m] Three shepheards also I cut off in one moneth, and my soule lothed [n] them, and their soule abhorred me.

9 Then said I, I will not feed you: that that dyeth, let it die: and that that perisheth, let it perish: and let the remnant eat, euery one the flesh of his neighbour.

10 And I tooke my staffe, euen Beautie, and brake it, that I might disanull my couenant which I had made with all people.

11 And it was broken in that day: and so the [o] poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And it said vnto them, If yee thinke it good, giue me my [p] wages: and if no, leaue off: so they weighed for my wages thirty pieces of siluer.

13 And the Lord said vnto me, Cast it vnto the [q] potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, euen the bands, that I might dissolue the brotherhood betweene Iudah and Israel.

15 And the Lord said vnto mee, Take to thee yet [r] the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shal not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feed that that [s] standeth vp: but he shall eate the flesh of the fat, & teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke: the sword shall be vpon his [t] arme, and vpon his right eye. His arme shall bee cleane dried vp, and his right eye shalbe vtterly darkned.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the word of the Lord vpon [a] Israel, saith the Lord, which spred the heauens, and layde the foundation of the earth, and formed the spirite of man within him.

2 Behold, I will make Ierusalem a [b] cup of poyson vnto all the people round about: and also with Iudah will be, in the siege against Ierusalem.

3 And in that day wil I make Ierusalem an heauie stone for all people: all that lift it vp, shal be torne, though all the people of the earth be gathered together against it.

4 In that day saith the Lord, I will smite euery horse with astonishment, and his rider with madnes, and I wil open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The [c] inhabitants of Ierusalem shalbe my strength in the Lord of hostes their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall bee inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shall preserue the [d] tents of Iudah, as afore time: therefore the glory of the house of Dauid shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and hee that is feeble among them, in that day shalbe as Dauid: and the house of Dauid shall bee as Gods house, and as the Angell of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of [e] grace and of compassion, and they shall looke vpon me, whom they haue [f] pearced, and they shal lament for [g] him, as one mourneth for his onely sonne, and be sory for him

b Shewing that if the strong men were destroyed, the weaker were not able to resist.
c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to holde out.
d That is, the renowme of Iudah and Israel should perish.
e Which being now destinate to be slaine, were deliuered as out of the lions mouth.
f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.
g He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they deny God, attributing their gaine to Gods blessing, which commeth of the spoyle of their brethren.
h I will cause one to destroy another.
i Their gouernours shall exercise cruelties ouer them.
k That is, the small remnant, whom hee thought worthy to shew mercie vnto.
l God sheweth his great benefites toward his people to conuince them of greater ingratitude, which wold neither be ruled by his most beautifull order of gouernment, neither continue in the bandes of brotherly vnitie, and therefore he breaketh both the one and the other. Some read, for Bands, Destroyers, but in the 14 verse the first reading is confirmed.
m Whereby he sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great fauour.
n Meaning the people, because they would not acknowledge these great benefites of God.
o He sheweth that the least part euer profite by Gods ingements.
p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefits, but esteemed them as things of nought.
q Shewing that it was too little to pay his wages, which could scarce suffice to make a few tiles for to couer the Temple.
r Signifying, that they should haue a certaine kinde of regiment, and outward shewe of gouernment: but in effect it should bee nothing: for they should bee wolues, and deuouring beasts in stead of shepheards.
s And is in health & sound.
t By the arme he signifieth strength, as he doeth wisedome and iudgement by the eye: that is, the plague of God shall take away both the strength and iudgement.

a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren and had rather remain in captiuity, then to returne home, when God called them.
b Ierusalem shal be defended against all her enemies: so shall God defend all Iudah also, and shall destroy the enemies.
c Euery captain that had many vnder him afore, shall now thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies, because the Lord is among them.
d The people which are now as it were dispersed by the fields, & lie open to their enemies, shalbe no lesse preserued by my power, then if they were vnder their Kings, (which is meant by the house of Dauid) or in their defensed cities.
e They shal haue the feeling of my grace by faith, & know that I haue compassion on them.
f That is, whom they haue continually vexed with their obstinacy, & grieued my spirit, Iob. 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God.
g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.

him as one is sory for his first borne.

11 In that day shal there be a great mourning in Jerusalem, as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] land shall bewayle every family [l] apart, the family of the [m] house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the family of [n] Shemei apart, and their wiues apart.

14 All the families that [o] remaine, every family apart, and their wiues apart.

h They shall lament and repent exceedingly for their offences against God.

i Which was the name of a towne or place neere to Megiddo where Iosiah was slain, 2. Chro. 35. 22.

k That is, in all places where the Iewes shall remaine.

l Signifying, that this mourning or repentance should not be a vaine ceremony: but every one touched with his owne griefe shall lament.

m Vnder these certaine families he conteineth all the tribes, and sheweth that both the Kings and the Priestes had by their sinnes pierced Christ.

n Called also Simeon.

o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 *Of the fountaine of grace.* 2 *Of the cleane riddance of idolatry.* 3 *The Zeale of the godly against false prophets.*

IN that day there [a] shall be a fountaine opened to the house of Dauid, and to the inhabitants of Jerusalem, for sin and for vncleanesse.

2 And in that day, saith the Lord of hosts, I will cut off the [b] names of the idoles out of the land: and they shal no more be remembred: and I will cause the [c] prophets, & the vncleane spirit to depart out of the land.

3 And when any shall yet [d] prophesie, his father and his mother that begat him, shal say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, [e] shall thrust him through, when he prophesieth.

4 And in that day shal the prophets be [f] ashamed every one of his vision, when he hath prophesied: neither shall they weare a rough garment to deceiue.

5 But he shall say, I am no [g] Prophet: I am an husbandman: for man taught me to be an heardman from my youth vp.

6 And one shall say vnto him, What are these [h] wounds in thine hands? Then shall he answere, Thus was I wounded in the house of my friends.

7 Arise, O sword, vpon my [i] shepheard, and vpon the man, that is, my fellow, saith the Lord of hostes: smite the shepheard, and the sheepe shalbe scattered: and I wil turne mine hand vpon the little ones.

8 And in all the land, sayeth the Lord [k] two parts therein shalbe cut off, and die: but the third shalbe left therein.

9 And I wil bring that third part through the fire, and wil fine them as the siluer is fined, and will try them as golde is tried: they shall cal on my Name, and I wil heare them: I wil say, It is my people, and they shall say, The Lord is my God.

a He sheweth what shalbe the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shalbe a continuall running fountaine, and purge them from all vncleanesse.

b He promiseth that God wil also purge them from all superstition, and that their religion shalbe pure.

c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.

d That is, when they shall prophesie lies, and make God who is the author of truth, a cloke thereunto.

e He sheweth what zeale the godly shall haue vnder the kingdome of Christ. Deut. 13. 6, 9.

f God shall make them ashamed of their errours and lies, and bring them to repentance: and they shall no more weare Prophets apparell to make their doctrine seeme more holy.

g They shall confesse their former ignorance, and be content to labour for their liuing.

h Hereby he sheweth that though their parents and friends beit more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the marks and signes should remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort should come vpon Christ there should be an horrible vastation among the people: for their gouernours and Pastores should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Matth. 26. 31.

k The greatest part shal haue no portion of the blessings, and they that shal escape them, shall be tried with great afflictions, so that it shal be known that only God's power and his mercies doe preserue them.

CHAP. XIIII.

8 *Of the doctrine that shall proceede out of the Church, and of the restauration thereof.*

BEhold, the day of the Lord commeth, and thy spoyle shall be [a] diuided in the mids of thee.

2 For I will gather all nations against Jerusalem to battel, and the city shalbe taken, and the houses spoiled, and the women defiled, and halfe of the city shall go into captiuity, and the residue of the people shall not bee cut off from the city.

3 Then shall the Lord go forth, and fight against those nations, as when [b] hee fought in the day of battell.

4 And his feet shall stand in that day vpon the [c] mount of oliues, which is before Jerusalem on the East side, and the mount of oliues shall cleaue in the midst thereof: toward the East and toward the West there shall bee a very great [d] valley, and halfe of the mountaine shall remoone toward the North, and halfe of the mountaine toward the South.

5 And ye shall flee vnto the [e] valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shall flee like as ye fled from the [f] earthquake in the dayes of Vzziah King of Iudah: and the Lord [g] my God shall come, and all the Saints with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shal be a day (it is knowen to the Lord) [h] neither day nor night, but about the euening time it shalbe light.

8 And in that day shall there [i] waters of life goe out from Jerusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, and shall be, both in summer and winter.

9 And the Lord shall be King ouer all the earth: in that day shall there be one [k] Lord, and his name shalbe one.

10 All the land shalbe turned [l] as a plaine from Geba to Rimmon, toward the South of Jerusalem, and it shall bee lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner

a He armeth the godly against the great temptation that should come before they inioyed this prosperous estate promised vnder Christ, that when these dangers should come, they might know, that they were warned of them afore.

b As your fathers, and you haue had experience both at the red Sea & at all other times.

c By this maner of speach the Prophet sheweth Gods power and care ouer his Church, and how he will as well saue it.

d So that out of all the parts of the world, they shall see Jerusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Jerusalem the Church.

e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines.

f Reade Amos 1.1.

g Because they did not credit the prophets words, he turneth to God, and comforteth himselfe, in that that he knew that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing.

h Signifying, that there should bee great troubles in the Church, and that the time thereof is in the Lordes handes, yet at length (which is heere meant by the euening) God would send comfort.

i That is, the spirituall graces of God, which should continue in most abundance.

k All idolatry and superstition shall bee abolished, and there shall bee one God, one faith, and one religion.

l This noble Jerusalem shall be seene through all the world, and shall excell the first in excellency, wealth and greatnesse.

gate, and from the towre of Hananiel, vnto the kings wine presses.

11 And men shal dwell in it, and there shall be no more destruction, but Ierusalem shalbe safely inhabited.

12 And this shalbe the plague, wherewith the Lord wil smite all people that haue fought against Ierusalem: their flesh shal consume away, though they stand vpon their feete, and their eies shal consume in their holes, and their tongue shall consume in their mouth.

13 But in that day [m] a great tumult of the Lorde shall bee among them, and euery one shall take [n] the hand of his neighbour, and his hand shal rise vp against the hand of his neighbour.

14 And Iudah shal fight also against Ierusalem, and the arme of all the heathen shall bee gathered round about, with [o] golde and siluer, and great abundance of apparell.

15 Yet this shalbe the plague of the horse, of the mule, of the camell, and of the asse, and of all the beastes that bee in these tents as this [p] plague.

16 But if it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yere to worship the King the Lord of hosts, and to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Ierusalem, to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the family of [q] Egypt go not vp, and come not, it shal not raine vpon them. This shalbe the plague wherewith the Lord will smite all the heathen that come not vp to keep the feast of Tabernacles.

19 This shall bee the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shal there be written vpon the [r] bridles of the horses, The holinesse vnto the Lord, and the [s] pots in the Lords house shal be like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah shalbe holy vnto the Lord of hostes, and all they that sacrifice, shal come and take of them, and seethe therein: and in that day there shal be no more the [t] Canaanite in the house of the Lord of hostes.

m God will not only raise vp war without, but sedition at home to vex them.

n To vexe and oppresse him.

o The enemies were rich, & therefore shal not come for a pray, but to destroy and shed blood.

p As the men should be destroyed, verse 12.

q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour or to serue in warre) they were now holy, because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified.

t But all shal be pure and cleane, and there shall neither be hypocrite, or any that shall corrupt the true seruice of God.

Malachi.

The Argvment.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires look for the comming of Messiah. He confirmeth the same doctrine, that the two former doe, but chiefly he reproueth the Priests for their couetousnes, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marying of idolatrous and many wiues, murmurings against God, impatiencie, and such like. Notwithstanding, for the comfort of the godly, hee declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

a Reade Isa. 13.1.

THe [a] burden of the worde of the Lorde to Israel by the ministery of Malachi.

2 I haue loued you, saith the Lord: yet ye say, [b] Wherein hast thou loued vs? Was not Esau Iaakobs brother, saith the Lord? yet I loued Iaakob,

b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and neert chose Iaakob the ponger brother of whom they came, and left Esau the elder.

3 And I [c] hated Esau, and made his mountaines waste, and his heritage a wildernes for dragons.

c For beside that the signes of mine hatred appeared euen when hee was made seruant vnto his ponger brother, being yet in his mothers belly, and also afterward in that hee was put from his birthright, yet euen nowe before your eyes the signes hereof are euident, in that that his country lyeth waste, and he shall neuer returne to inhabite it, whereas ye my people, whom the enemy hated more then them, are by my grace and loue toward you restored, reade Rom. 9.13.

4 Though Edom say, Wee are impouerished, but we will returne and build the desolate places, yet saith the Lord of hostes, They shall builde, but I will destroy it, and they shal call them, The border of wickednesse, and the people, with whome the Lord is angry for euer.

5 And your eyes shall see it, and yee shall say, The Lord will bee magnified vpon the border of Israel.

6 A sonne honoureth his father, and a seruant his master. If then I be a father, where is mine honor? and if I be a master, where is my feare, saieth the Lord of hostes vnto you, [d] O Priests, that despise my Name? and yee say, [e] Wherein haue we despised thy Name?

7 Ye offer [f] vncleane bread vpon mine altar, and you say, Wherein haue wee polluted thee? In that ye say the table of the Lord is not [g] to be regarded.

8 And if ye offer the blinde for sacrifice, whether they be according to my Law or no.

d Besides the rest of the people he condemneth the Priests chiefly, because they should haue reproued others for their hypocrisie, and obstinacy against God, and not haue barbened them by their example to greater euils.

e He noteth their grosse hypocrisie, which would not see their faults, but most impudently couered them, and so were blind guides.

f Yee receiue all maner offrings for your owne greedinesse, and doe not examine

g Not that they said thus, but by their doings they declared no lesse.

it is [h] not euill: and if yee offer the lame and ſick, it is not euil: offer it now vnto thy prince: will he be content with thee, or accept thy perſon, ſaith the Lord of hoſts?

9 And now, I pray you, [i] pray before God, that he may haue mercy vpon vs: this hath bin by your meanes: will hee regard [k] your perſons, ſaith the Lord of hoſts?

10 Who is there euen among you, [l] that would ſhut the doores, and kindle not fire on mine altar in vaine? I haue no pleaſure in you, ſaith the Lord of hoſtes, neither will I accept an offering at your hand.

11 For from the riſing of the Sunne vnto the going downe of the ſame, my Name is [m] great among the Gentiles, & in euery place incenſe ſhall bee offered vnto my Name, and a pure offering: for my Name is great among the heathen, ſaith the Lord of hoſts.

12 But ye haue polluted it, in that ye ſay, The Table of the Lord is [n] polluted, and the fruite thereof, euen his meate is not to bee regarded.

13 Ye ſayd alſo, Beholde, it is a [o] wearineſſe, and ye haue ſnuffed at it, ſayth the Lord of hoſtes, and ye offered that which was torne, and the lame and the ſicke: thus ye offered an offering: ſhould I accept this of your hand, ſaith the Lord?

14 But curſed be the deceiuer, which hath in his flocke [p] a male, and voweth, and ſacrificeth vnto the Lord a corrupt thing: for I am a great King, ſayeth the Lord of hoſtes, and my Name is terrible among the heathen.

of your ſolemne feaſts, and you ſhalbe like vnto it.

4 And ye ſhal know, that I haue [f] ſent this commandement vnto you, that my couenant, which I made with Leui, might ſtand, ſaith the Lord of hoſts.

5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and he feared me and was afraid before [i] my Name.

6 The law of [k] trueth was in his mouth, and there was no iniquitie found in his lips: he walked with mee in peace and equity, and did turne many away from iniquity.

7 For the Prieſtes [l] lips ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth: for hee is the [m] meſſenger of the Lord of hoſts.

8 But yee are gone out of the way: yee haue cauſed many to fall by the Law: ye haue broken the couenant of Leui, ſayth the Lord of hoſtes.

9 Therefore haue I alſo made you to be deſpiſed, and vile before all the people, becauſe ye kept not my wayes, but haue bene partiall in the Law.

10 Haue we not all one [n] father? hath not one God made vs? why doe wee tranſgreſſe euery one againſt his brother, and breake the couenant of [o] our fathers?

11 Judah hath tranſgreſſed, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath defiled the holineſſe of the Lord, which he loued, and hath married the [p] daughter of a ſtrange god.

12 The Lorde will cut off the man that doeth this: both the maſter and the ſeruant out of the Tabernacle of Jaakob, and him that [q] offereth an offering vnto the Lorde of hoſtes.

13 And this haue ye done againe, and [r] couered the altar of the Lord with teares, with weeping and with mourning: becauſe the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee ſay, [s] Wherein? Becauſe the Lord hath bene witnes betweene thee and the wife of thy youth, againſt whome thou haſt tranſgreſſed: yet is ſhe thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] he make one? yet had he [y] abundance of ſpirit: and wherefore one? becauſe hee ſought a godly [z] ſeede: therefore

h You make it no fault: whereby he condemneth them, that thinke it ſufficient to ſerue God partly as he hath commanded, and partly after mans fantaſie, & ſo come not to that pureneſſe of religion, which he requireth, and therefore in reſpect he ſheweth them that a mortall man would not be content to be ſo ſerued.

i He deſireth the Prieſts who bare the people in hand, that they prayed for them, and ſheweth that they were the occaſion that theſe euils came vpon the people.

k Will God conſider your office and ſtate, ſeeing you are ſo couetous & wicked?

l Becauſe the Leuites, who kept the doores, did not try whether the ſacrifices that came in, were according to the law, God wiſheth that they would rather ſhut the doores, then to receiue ſuch as were not perfit.

m God ſheweth what their ingratitude, and neglect of his true ſeruice ſhall bee the cauſe of the calling of the Gentiles: and heere the Prophet that was vnder the Lawe framed his wordes to the capacitie of the people, and by the altar and ſacrifice hee meaneth the ſpirituall ſeruice of God, which ſhould be vnder the Goſpell, when an end ſhould bee made to all theſe legall Ceremonies by Chriſtes onely ſacrifice.

n Both the Prieſts and the people were infected with this errour, that they paſſed not what was offered: for they thought that God was as well content with the leane as with the fat: but in the meane ſeaſon they ſhewed not that obedience to God, which hee requires, and ſo committed both impietie, and alſo ſhewed their contempt of God, and couetouſneſſe.

o The Prieſtes and people were both weary with ſeruing God, and paſſed not what manner of ſacrifice and ſeruice they gaue to God, for that which was leaſt profitable, was thought good enough for the Lord.

p That is, hath ability to ſerue the Lord according to his word, and yet will ſerue him according to his couetous minde.

CHAP. II.

Threatnings againſt the Prieſtes, being ſeducers of the people.

a He ſpeaketh vnto them chiefly, but vnder them he conteineth the people alſo.

b To ſerue me according to my word.

c That is, the abundance of Gods benefites.

d Your ſeed ſowen ſhall come to no profite.

e You boaſt of your holineſſe, ſacrifices and feaſtes, but they ſhall turne to your ſhame, and be as vile as dung.

AND now, O ye [a] Prieſts, this commaundement is for you.

2 If yee will not heare it, nor conſider it in your heart, to giue glory [b] vnto my Name, ſaith the Lord of hoſts, I wil euen ſend a curſe vpon you, and will curſe your [c] bleſſings: yea, I haue curſed them already, becauſe ye do not conſider it in your heart.

3 Behold, I will corrupt [d] your ſeed, & caſt doung vpon your faces, euen the [e] doung

f The Prieſts obiected againſt the Prophet that he could not reproue them, but he muſt ſpeake againſt the Prieſthood, and the office eſtabliſhed of God by promiſe, but he ſheweth, that the office is nothing ſlandered when theſe villaines and dung are called by their owne names.

g He ſheweth what were the two conditions of the couenant made with the tribe of Leui, on Gods part, that he would giue them long life and felicitie, and on their part, that they ſhould faithfully ſerue him according to his word.

h He ſtriueth Leui a certaine Law to ſerue me.

i He ſerued me and ſet forth my glory with all humilitie and ſubmiſſion.

k He ſheweth that the Prieſt ought to haue knowledge to inſtruct other in the word of the Lord.

l He is as the treaſure houſe of Gods word, and ought to giue to euery one according to their neceſſity, and not to reſerue it for himſelfe.

m Shewing, that whoſoeuer doth not declare Gods will, is not his meſſenger and Prieſt.

n The Prophet accuſeth the ingratitude of the Jewes toward God and man, for ſeeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

o Whereby they had bound themſelues to God to be an holy people.

p They haue ioyned themſelues in marriage with them that are of another religion.

q That is, the Prieſts.

r cauſe the people to lament, becauſe that God doeth not regard their ſacrifices, that they ſeeme to ſacrifice in vaine.

s This is another cauſe, wherewith he accuſeth them, that is, that they breake the lawes of mariage.

t As the one halfe of thy ſelfe.

u She that was ioyned to thee by a ſolemne couenant, and by the inuocation of Gods Name.

x Did not God make man and woman as one fleſh and not many?

y By his power and vertue he could haue made many women of one man.

z Such as ſhould bee borne in lawfull and moderate mariage, wherein is no exceſſe of luſts.

a Conteine your selues within your bounds, and be sober in minde, and bridle your affections.
b Not that he doeth allow divorcement, but of the two faults he sheweth which is the lesse.
c He thinketh it sufficient to keepe his wife still, albeit he take others, and so as it were covereth his fault.
d Ye murmured against God, because he heard not you alloone as ye called. e In thinking that God favoured the wicked, and hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

keepe your selues in your [a] spirit, and let none trespasse against the wife of his youth.

16 If thou hatest her, [b] put her away, saith the Lord God of Israel, yet he covereth [c] the iniury vnder his garment, sayeth the Lord of hosts: therefore keepe your selues in your spirit, and transgresse not.

17 Ye haue [d] wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When yee say, Euery one that [e] doeth euill, is good in the sight of the Lord, and hee delighteth in them. Or where is the God of [f] iudgement?

CHAP. III.

1 *Of the messenger of the Lord Iohn Baptist, & of Christs office.*

a This is meant of Iohn Baptist, as Christ expounded it, Luke 7.27.
b Meaning, Messiah, as Psal.40.1,7. dan.9.17,25.
c That is, Christ, by whom the couenant was made and ratified, who is called the Angel or messenger of the couenant because he reconciled vs to his Father: and is Lord or King, because he hath the gouernement of his Church.
d Hee sheweth that the hypocrites which wish so much for the Lords comming, will not abide when her praiseth neere: for he will consume them, and purge his and make them cleane.
e He beginneth at the Priests that they might be lights and shine vnto others.
f They murmured against God because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that hee doeth still defend them: and so his mercy to-ward them neuer changeth. g Reade Zech.1.3. h There are none of the heathen so barbarous, that will defraud their gods of their honour, or deale deceitfully with them. i Whereby the seruice of God should haue bene maintained, and the Priests and the poore relieued.

BEholde, I will send my [a] messenger, and he shall prepare the way before me: and [b] the Lord whom ye seeke, shall speedily come to his Temple: euen the [c] messenger of the couenant whom ye desire: behold, he shal come, saith the Lord of hosts.

2 But who [d] may abide the day of his comming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

3 And hee shall sit downe to trie and fine the siluer: he shal euen fine the sons of [e] Leui, and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousnesse.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time and in the yeeres afore.

5 And I will come neere to you to iudgement, and I will be a swift witnes against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vexe the widow, and the fatherlesse, and oppresse the stranger, and feare not mee, saieth the Lord of hosts.

6 For I am the Lord: I change not, and ye sonnes of Iaakob [f] are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: [g] returne vnto me, and I will returne vnto you, saith the Lord of hosts: but ye said, Wherein shall we returne?

8 Will a [h] man spoile his goods? yet haue ye spoiled me: but ye say, Wherein haue wee spoiled thee? In [i] tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

10 Bring yee all the tithes into the storehouse, that there may be meate in mine House, and proue mee now herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing [k] without measure.

11 And I will rebuke the [l] deuourer for your sakes, and hee shall not destroy the fruite of your ground, neither shall your vine bee barren in the fielde, sayeth the Lorde of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Your words haue bene stout [m] against me, saith the Lord: yet ye say, What haue we spoken against thee?

14 Ye haue said, It is in vaine to serue God: and what profite is it that wee haue kept his commandement, and that we walked humbly before the Lord of hostes?

15 Therefore wee count the proud blessed: euen they that worke wickednesse are set vp, and they that tempt God, yea, they are [n] deliuered.

16 [o] Then spake they that feared the Lord, euery one to his neighbour, and the Lorde hearkened and heard it, and a [p] booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall bee to me, saith the Lord of hosts, in that day [q] that I shall doe this, for a flocke, and I will [r] spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked, between him that serueth God, and him that serueth him not.

k Not hauing respect how much ye need, but I will giue you in all abundance: so that ye shall lacke place to put my blessings in.
l Meaning, the caterpiller, and whatsoeuer deuoureth corne and fruits.
m The Prophet condemneth them of double blasphemy against God: first in that they say that God had no respect to them that serued him, and next, that the wicked were more in his fauour then the godly.
n They are not onely preserued to honour, but also deliuered from dangers.
o After their admonitions of the Prophet some were lively touched, and incouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners.
q When I shall restore my Church according to my promise, mine owne proper goods. r That is, forgiue their sinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lorde, before the which Eliiah should come.

FOr beholde, the day commeth that shall [a] burne as an ouen, and all the proude, yea, and all that doe wickedly, shall bee stubble, and the day that commeth, shall burne them vp, sayeth the Lorde of hostes, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shall the [b] Sunne of righteousnesse arise, and

a He prophesieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.
b Meaning, Christ, who with his wings, or beames of his grace should lighten and comfort his Church, Eph.5.14. and he is called the Sonne of righteousnes, because in himselfe hee hath all perfection, and also the iustice of the Father dwelleth in him, whereby he regenerateth vs into righteousnes, cleanseth vs from the filth of this world, and reformeth vs to the image of God.

health

health ſhall be vnder his wings, and ye ſhall [c] goe foorth, and grow vp as fat calues.

3 And ye ſhall tread downe the wicked: for they ſhall bee duſt vnder the ſoles of your feete in the day that I ſhall doe this, ſaith the Lord of hoſts.

4 [d] Remember the Lawe of Moſes my ſeruant, which I commanded vnto him in Horeb for all Iſrael, with the ſtatutes and iudgements.

5 Behold, I will ſend you [e] Eliiah the Prophet before the comming of the great and [f] fearefull day of the Lord.

6 And hee ſhall [g] turne the heart of the fathers to the children, and the heart of the children to the fathers, leſt I come [h] and ſmite the earth with curſing.

c Ye ſhall bee ſet at libertie and increaſe in the ioy of the Spirit, 2. Cor. 3. 17.

d Becauſe the time was come that the Iewes ſhould be deſtitute of Prophets vntill the time of Chriſt, becauſe they ſhould with more feruent mindes deſire his comming, the Prophet exhorteth them to exerciſe themſelues diligently in ſtudying the Law of Moſes in the meane ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all tentations.

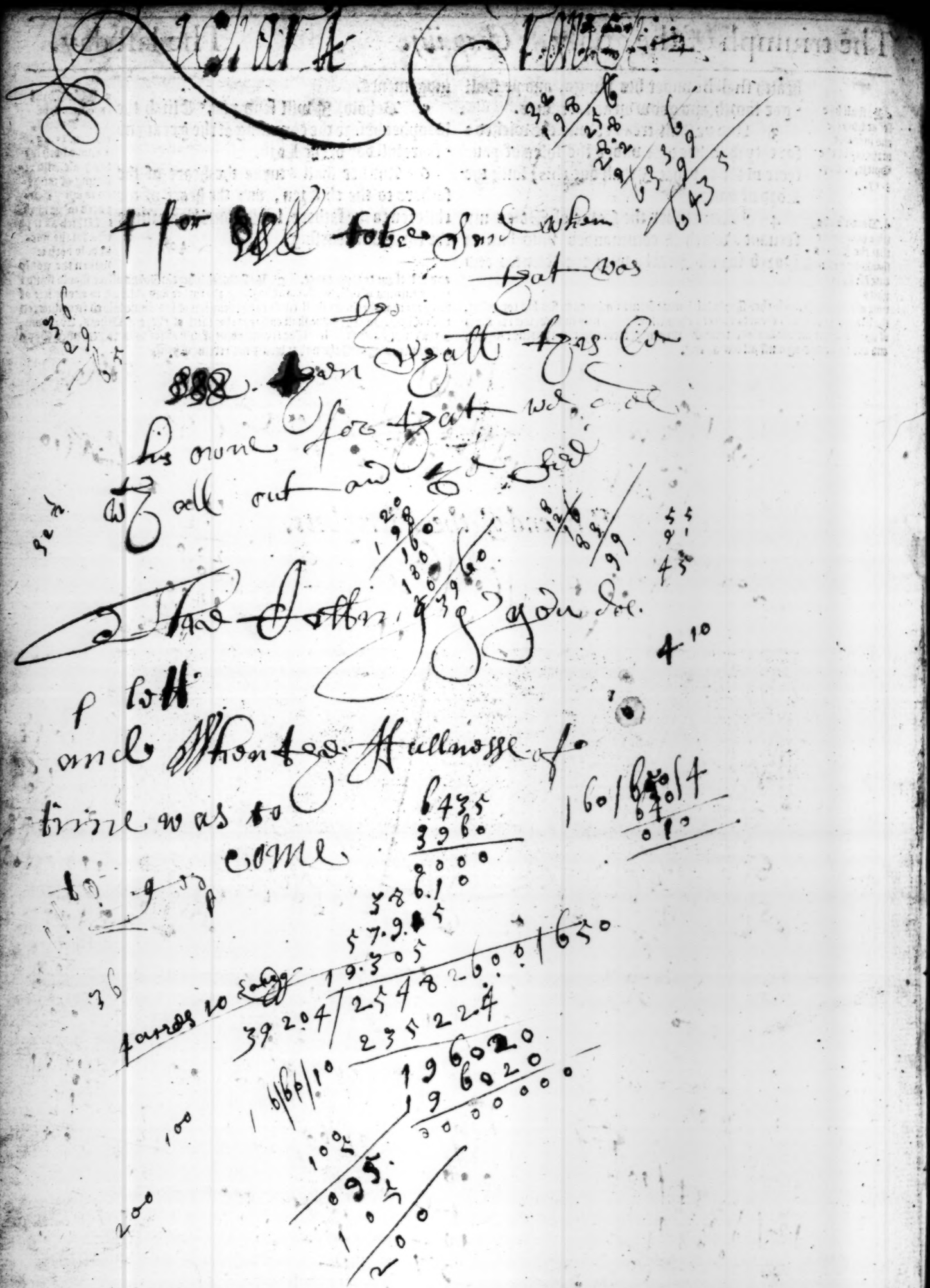
e This Chriſt expoundeth of Iohn Baptiſt, Matth. 11. 13. 14. who both for his zeale, and reſtoring of religion is aptly compared to Eliah.

f Which as it is true for the wicked, ſo doth it awaken the godly and call them to repentance.

g He ſheweth wherein Iohns office ſhould ſtand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: ſo that the father ſhall turne to the religion of his ſonne which is conuerted vnto Chriſt, and the ſonne ſhall embrace the faith of the true fathers, Abraham, Iſaak and Iaakob.

h The ſecond point of his office was to denounce Gods iudgements againſt them that would not receiue Chriſt.

The end of the Prophets.



APOCRYPHA.

THE ARGVMENT.

THose bookes that follow in order after the Prophets vnto the Newe Testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to be read & expounded publikely in the Church, neither yet serued to proue any point of Christian religion, saue in as much as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the historie, and for the instruction of godly manners. Which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

1. Esdras.

CHAPTER I.

1 *Iosias appointeth Priests, and keepeth the Passouer.* 7 *Offrings for the Priests and the people.* 11 *The order of the Leuites.* 23 *The vpright life of Iosias.* 25 *His death, and the occasion thereof, and the lamentation for him.* 34 *Ioachaz appointed King.* 53 *The destruction of Ierusalem.*

* 2. King. 23. 21, 2. chron. 35. 1.

AND Iosias kept the * Passouer to his Lorde in Ierusalem, and offered the Passouer in the fourteenth day of the first moneth,

2 And appointed the Priestes according to their dayly courses, beeing clothed with long garments in the Temple of the Lord.

3 And hee spake to the Leuites the holy Ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lord in the house, which Salomon the sonne of king Dauid had built,

4 And sayd, Yee shall no more beare the Arke vpon your shoulders: nowe therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passouer, and make readie the sacrifices for your brethren, and kepe the Passouer after the Lords commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kiddes with three thousand calues.

8 These were giuen of the Kings possessions, according to the promise, to the people, and to the Priestes, and to the Leuites. Then gaue Helkias and Zacharias and ‖ Syelus the gouernours of the Temple, to the Priests for the Passouer two thousand fiue hundreth sheepe, and three hundreth calues. ‖ Or, Iehiel.

9 Furthermore, Iechonias, & Samaias, and Nathanael his brethren, and ‖ Sabias and ‖ Ebelus, and ‖ Ioram captaines gaue to the Leuites for the Passouer fiue thousand sheep, and seuen hundreth calues. ‖ Or, Hasabias. ‖ Or, Iehiel. ‖ Or, Chorabas.

10 And when these things were done, the Priests and the Leuites stood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they rosted the Passouer with fire as * appertained, and they sod their offerings with perfumes in caldrons and pots, * Exod. 12. 8.

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the euening, and the Leuites did make readie for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and ‖ Ewdus, which was of the Kings appointment. ‖ Or, Iedithun.

16 And the porters were at euery gate, so that it was not lawfull, that any should passe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that pay those things which appertained to the sacrifice of the Lord, were accomplished that they might offer ỳ Passeouer,
18 And offer sacrifices vpon the Altar of the Lord, according to the commandement of King Iosias.
19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen dayes.
20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.
21 And all the kings of Israel did not offer such a Passeouer, as did Iosias, & the Priests, and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.
22 In the eighteenth yeere of the reigne of Iosias was this Passeouer kept.
23 The works of Iosias were vpright before his Lord with a heart full of godlinesse.
24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, aboue euery nation and kingdome, and grieued him with ‖ sensible things, so that the words of the Lord stood vp against Israel.

‖ Or, by worshipping sensible creatures.

* 2. Chro. 35. 20. 25 ¶ * Now after all these acts of Iosias, it came to passe that when Pharao king of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.
26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O King of Iudea?
27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth me forward: depart from me, and be not against the Lord.
28 But Iosias would not turne backe his chariot frõ him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.
29 But hee set himselfe in battell aray against him in the fielde of Megeddo, and the Princes came downe to King Iosias.
30 And the King sayde to his seruaunts, Conuey mee out of the battell, for I am very weake. And by and by his seruaunts brought him out of the battell.
31 So he gat vp on his second chariot, and being come againe to Ierusalem, hee changed his life, and was buried in his fathers graue.
32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, & the gouernors & their wiues did lament him vnto this day: and this was ordeined in all the kinred of Israel, to be done continually.
33 But these things are written in ỳ booke of the stories of the kings of Iudea, and euery one of the actes that Iosias did, and his glory, and his knowledge in the Lawe of the Lord, and the things which hee did before, and the things nowe rehearsed are registred in the booke of the Kings of Israel and Iuda.

* 2. King. 23. 30. 2. chro. 36. 1. 34 Then they of the nation tooke * Joachaz the sonne of Iosias, and made him King in stead of his father Iosias, when hee was three and twentie yeere old.
35 And he reigned in Iudea and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.
36 He taxed also the people at an hundreth talents of siluer, and one talent of gold.
37 And the king of Egypt made Joacim his brother king of Iudea and Ierusalem.
38 And hee bound Joachaz and his gouernours: but when hee had taken Zarates his brother, he led him away into Egypt.
39 Twentie and fiue yeere olde was Joacim, when hee reigned in Iudea and Ierusalem, and he did euill in the sight of the Lord.
40 Therefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.
41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his temple at Babylon.
42 But all his acts, and his prophanation, and his reproch are written in the booke of the Chronicles of the Kings.
43 And Joacim his sonne reigned for him: and when hee was made King, hee was eighteene yeere old.
44 And he reigned three moneths and ten dayes in Ierusalem, and hee did euill in the sight of the Lord.
45 ¶ So a yeere after, Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord,
46 And he made Sedecias king of Iudea and Ierusalem, when he was one and twenty yeere old, and he reigned eleuen yeeres.
47 And he did euil in the sight of the Lord, neither did he feare the wordes spoken * by Ieremias ỳ Prophet frõ the mouth of the Lord.

* Iere. 38. 21.

48 For after that he was sworne to King Nabuchodonosor, he forswore himselfe by the Name of the Lord and fell away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.
49 Also the gouernors of the people, and the Priestes committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.
50 Neuertheless the God of their fathers sent his messenger to call them backe, because he spared them and his owne Tabernacle.

51 But

51 But they derided his messengers, and in the day that the Lord spake vnto them, they mocked his Prophets,

52 So that hee, being mooued to anger against his people for their great wickednesse, commanded the kings of the Caldeans to inuade them.

53 These killed their young men with the sword round about their holy Temple, neither did they spare yong man, nor maiden, neither old man, nor child among them.

54 But hee deliuered them all into their hands, and all the holy vessels of the Lord, both great and small, with the vessels of the Arke of God: and they tooke and caried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Jerusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof, and brought them to nought, and those that were left by the sword he caried away into Babylon.

57 And they were seruants to him, & to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of *Jeremias,

*Iere. 25. 11. and 29. 10.

58 And that the lande might enioy her Sabbaths, all the time that it was desolate, till seuentie yeeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the Kings letters for the same.

*2. Chro. 36. 22. Esra 1. 1.

IN * the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Jeremias,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and he made proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus sayeth Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made mee king ouer the whole world,

4 And he hath commanded mee to build him an house in Jerusalem, which is in Judea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord bee with him, and let him goe vp to Jerusalem, which is in Judea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Jerusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold and siluer,

7 With gifts, with horses and cattel, and other things, which shalbe brought according to the vowes into the Temple of the Lord, which is in Jerusalem.

4 Then arose the chiefe of the families of Judea, and of the Tribe of Beniamin, and the Priestes and Leuites, and all whose minde the Lord had mooued to goe vp, and build an house to the Lord in Hierusalem.

9 And those that were about them, helped them in all things with siluer and golde, horses, and cattell, and with diuers vowes of many whose mindes were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Hierusalem, and had consecrated them in the temple of his idoles.

11 Now when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to ‖Abassar the gouernour of Judea,

‖Or, Shashbazar or Sanabassar.

13 Whereof this was the number: a thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices nine & twentie viols of gold, thirtie, and of siluer two thousand, foure hundreth and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caried away, were fiue thousand, foure hundreth threescore and nine.

15 They were brought by Sanaballar with them of the captiuitie of Babylon to Jerusalem.

16 But * in the time of Artaxerxes king of the Persians, ‖Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and ‖Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them, that dwelt in Judea and Jerusalem, TO THE KING ARTAXERXES OVR LORD,

*Esra 4. 9.

‖Or, Bishlam.

‖Or, Shimshai.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsel, and the iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our lord the king, that the Iewes which came vp from you, are come to vs into Jerusalem, that rebellious and wicked city, and build the market places, and make vp the wals thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles bee finished, they will not onely not endure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple, goe forward, wee thought it not meete to passe ouer such a thing,

21 But to declare it to our lord the king, that if it be thy pleasure, it may be sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and

shalt knowe that this citie did alwayes rebell, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Nowe therefore, O lord the king, wee declare it, that if this city be built and the wals thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, & to Semellius the secretarie, & to the rest of those that were ioyned with them, & to the dwellers of Samaria, Syria and Phenice, these things that follow.

26 I haue read the Epistle, which you sent to me: therefore I commanded, that it should be sought out, and it was found, that this citie hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria & Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, and that it be taken heed that no more be done,

29 And that those wicked things, which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the secretary and the rest, which were ioyned with them, had read the things, which king Artaxerxes had written, they mooued their tents with speed to Ierusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius king of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOw when Darius reigned, hee made a great feast to all his subiects and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernors and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twenty prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, and King Darius went into his chamber, and slept, till he wakened againe.

4 ¶ In the meane time three yong men of the guard, keepers of the Kings bodie, sayd one to another,

5 Let euery one of vs speake a sentence, and he that shal ouercome, and whose sentence shall appeare wiser then the others, Darius the King shall giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in gold, and to sleepe in gold, and a chariot with bridles of gold, an head tyre of fine linnen, and a chaine about his necke.

7 And hee shall sit next to Darius for his wisedome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,

9 And sayd, when the King rose, they would giue him the writing, and whose sentence the King and the three Princes of Persia should iudge to be wisest, to him should the victory be giuen as it was appointed.

10 One wrote, The wine is strongest,

11 The other wrote, The king is strōgest.

12 The other wrote, Women are strongest, but trueth ouercometh all things.

13 ¶ And when the King rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the consuls,

15 And sate him downe in the councel, and the writing was read before them.

16 Then he sayd, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And sayd on this manner, O yee men, how strong is wine! it deceiueth all men that drinke it.

19 It maketh the mind of the King and of the fatherles both one, of the bond man & of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorrow, nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by ‖ talents. ‖ Or, pounds.

22 When men haue drunke, they haue no minde to loue either friends or brethren, and a little after they draw out swords.

23 But when they are from the wine, they doe not remember, what they haue done.

24 O ye men, is not wine strongest, which compelleth to doe such things? and hee held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of trueth, which sentence is approoued, 47 And his petition graunted.

THen the second which had spoken of the strength of the King, began to say,

2 O ye men, are not men strongest, which beare rule by land and by Sea, and ouer all things

things which are in them?

3 But the King is yet greater: for he ruleth all things, and is lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they do it: if he send them out against the enemies, they go and breake downe mountaines and walles and towers.

5 They kill and are killed, and doe not passe the commandement of the King: if they ouercome, they bring all to the King, as well the spoiles as all other things,

6 And those also which goe not to warre and battell, but till the earth: for when they haue sowen it againe, they reape it, and bring it to the King, and compell one another to pay tribute to the King.

7 Yet he is but one man: if hee bid, Kill, they kill: if he say Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If hee bid, Cut off, they cut off: if hee bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while hee sitteth downe, he eateth, and drinketh and sleepeth.

11 For these keepe him round about: neither can any one go and doe his owne busines, neither are they disobedient vnto him.

12 O ye men, how should not the King bee strongest, seeing hee is thus obeyed! So hee held his tongue.

13 ¶ Then the third which had spoken of women and of the trueth (this was Zorobabel) began to speake,

14 O yee men, neither the mightie King, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the King and all the people which beare rule by sea & by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments and make men honorable, nether can men be without women.

18 And if they haue gathered together golde and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Doe they not leaue all those things and giue themselues wholly vnto her, & gape and gaze vpon her, and al men desire her more then gold, or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman hee teppardeth his life, and neither remembreth father nor mother nor country.

22 Therefore by this ye may know that the women beare rule ouer you: doe ye not labour and trauel, and giue & bring all to the women?

23 Yea, a man taketh his sword and goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a Lyon and goeth in darknesse, and when hee hath stollen, rauished and spoiled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue run mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore do you not beleeue me? is not the king great in his power? doe not all regions feare to touch him?

29 Yet I saw him and Apame the Kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King.

30 And she tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 Yet in the meane season the king gaped and gazed on her: and if she laughed at him, he laughed: & if she were angry with him, he did flatter her that he might be reconciled to her.

32 How then, O yee men, are not women more strong, seeing they doe thus?

33 ¶ Then the King, and the Princes looked one vpon another, and hee beganne to speake of the trueth.

34 O yee men, are not women stronger? great is the earth, & the heauen is high, and the Sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen blesseth it: & all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doth abide, and is strong for euer, and liueth & reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and abstaineth from vniust and wicked things, and all men fauour her works.

40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.

41 So hee ceased to speake, and then all the people cried and said, Trueth is great and strongest.

42 Then the King sayde vnto him, Aske what thou wilt besides that which is appointed, and wee will giue it thee, because thou art found the wisest, and thou shalt haue liberty to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the King, Remember the vowe that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdome,

44 And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when he made a vowe to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to build the temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.

46 And now, O lord the King, this is that which I desire & require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewards and lieutenants, and captaines, and gouernours, that they should bring on the way both him, and all that were with him, which went vp to build Ierusalem.

48 And hee wrote letters to all the lieutenants in Coelosyria and Phenice, and to them that were in Libanus, that they should bring Cedar wood from Libanus to Ierusalem, and build the citie with him.

49 And he wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no Prince, nor lieutenant, nor gouernour, nor steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let go the villages of the Iewes which they held,

51 And that euery yeere there should bee giuen for the building of the Temple, twentie talents vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuenteene) other ten talents euery yeere,

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priests that went away.

54 Hee wrote also touching the charges and the Priests garment, wherein they should minister.

55 And he wrote that they should giue the Leuites their charges vntill the house were finished, and Ierusalem built.

56 Also hee wrote that they should giue pensions & wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, & whatsoeuer Cyrus had commanded to doe, he also commanded to do it, and to send to Ierusalem.

58 And when the ‖young man was gone forth, he lift vp his face to heauen towards Ierusalem, & gaue thanks to the King of heauen, ‖Or, Zorobabel.

59 Saying, Of thee is the victorie, and of thee is wisedome, and of thee is glory, and I am thy seruant.

60 Blessed bee thou which hast giuen mee wisedome: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So hee tooke the letters & went out and came to Babylon, & told all his brethren.

62 And they blessed the God of their fathers, because hee had giuen them freedome and libertie

63 To goe vp and to builde Ierusalem, and the Temple, where his Name is renowmed, and they reioyced with instruments of musicke and ioy, seuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42 Their vowes and sacrifices. 54 The Temple is begun to be built. 66 Their enemies would craftily ioyne with them.

AFter *these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, and their daughters, and their seruants, and their mayds, and their cattell, *Ezra 2, 1.

2 And Darius sent with them a thousand horsemen, til they were restored to Ierusalem in safetie, and with musicall instruments with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne of Aaron, Iesus sonne of Iosedec, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Iuda.

6 ‖Who spake these words to Darius the king of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth. ‖Or, Zorobabel.

7 ¶ And these are they of Iudea, which came out of the captiuitie where they dwelt, whom Nabuchodonosor king of Babylon had caried away into Babylon,

8 And returned vnto Ierusalem & to the rest of Iudea, euery one into his owne citie: which

which came with Zorobabel, and Jesus, Nehemias, ‖Zacharias, Reelaias, Enenius, Mardocheus, Beellarus, Aspharasus, Reelius, Roimus and Baana their guides.

‖Or, Saraia.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousand an hundreth seuentie and two, the sonnes of Shaphat, foure hundreth seuentie and two.

10 The sonnes of ‖ Ares seuen hundreth, fiftie and sixe.

‖Or, Areh.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie and foure: the sonnes of Zathui nine hundreth fourtie and fiue: the sonnes of Corbe seuen hundreth and fiue: the sonnes of Bani, sixe hundreth fourtie and eight.

13 The sonnes of ‖ Bibe, sixe hundreth, twenty and three: the sonnes of ‖ Sadas three thousand, two hundreth, twentie and two.

‖Or, Bibai.

‖Or, Azgad.

14 The sonnes of Adonikan, sixe hundreth sixtie and seuen: the sonnes of Bagoi, two thousand sixtie and sixe: the sonnes of Adinu, foure hundreth, fiftie and foure.

15 The sonnes of ‖ Aterilias, ninetie and two: the sonnes of Cetlan and Azotus, sixtie and seuen: the sonnes of Azucan foure hundreth, thirtie and two.

‖Or, Aetherzecia.

16 ‖ The sonnes of Ananias, an hundreth and one: the sonnes of Arom, and the sonnes of Bassa, three hundreth twenty and three: the sonnes of Arsiphurith, an hundreth and two.

‖Or, the sonnes of Anania an hundreth, the sonnes of Arom one, the sonnes of Besai three hundreth, twentie and three.

17 The sonnes of Peterus, three thousand and fiue: the sonnes of ‖ Bethlomon, an hundreth, twentie and three.

‖Or, Bethlehem.

18 They of ‖ Netophas, fiftie and fiue: they of ‖ Anaboth, an hundreth fiftie and eight: they of Bethsamos, fourtie and two.

‖Or, Netophah.

‖Or, Anathoth.

19 They of ‖ Cariathiarius, twentie and fiue: they of Caphiras and Beroth, seuen hundreth, fourtie and three: they of ‖ Piras, seuen hundreth.

‖Or, Kiriathiarim.

‖Or, Pirah.

20 They of Chadias and Ammidioi, fiue hundreth, twentie and two: they of ‖ Cirama and Chabdes, sixe hundreth twentie and one.

‖Or, Aramah.

21 They of ‖ Macalon, an hundreth twentie and two: they of ‖ Betolius, fiftie and two: the sonnes of ‖ Nephis, an hundreth fiftie and sixe.

‖Or, Macamos.

‖Or, Bethel.

‖Or, Nebus.

22 The sonnes of Calamolalus and Onus, seuen hundreth, twentie & fiue: the sonnes of Jerechus, three hundreth fourtie and fiue.

23 The sonnes of ‖ Annaas, three thousand, three hundreth and thirtie.

‖Or, Sanaah.

24 The Priests, the sonnes of Jeddu, the sonne of Jesus, which are counted among the sonnes of Sanassib, nine hundreth, seuentie and two: the sonnes of Neruth, a thousand fiftie and two.

25 The sonnes of ‖ Phassaron, a thousand fourtie and seuen: the sonnes of ‖ Carme, a thousand and seuenteene.

‖Or, Phashur.

‖Or, Charim.

26 ¶ The Leuites. The sonnes of Jessue, Cadmiel, Banu and Suiu, seuentie & foure.

27 ¶ The sonnes which were holy singers. The sonnes of Asaph, an hundreth, fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of ‖ Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundreth thirtie and nine.

‖Or, Talmon.

29 The ministers of the Temple. The sonnes of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of ‖ Ceras, the sonnes of ‖ Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of ‖ Agraba,

‖Or, Ceros.

‖Or, Suia.

‖Or, Hagaba.

30 The sonnes of ‖ Acrua, the sonnes of ‖ Duta, the sonnes of Cetab, the sonnes of ‖ Agaba, the sonnes of ‖ Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of ‖ Geddur,

‖Or, Acub.

‖Or, Vta.

‖Or, Agab.

‖Or, Sibe.

‖Or, Cedur.

31 The sonnes of ‖ Airus, the sonnes of Daisan, the sonnes of ‖ Noeba, the sonnes of Chaseba, the sonnes of ‖ Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of ‖ Batthai, the sonnes of Asana, the sonnes of ‖ Meani, the sons of ‖ Naphisi, the sonnes of ‖ Acub, the sonnes of ‖ Acipha, the sonnes of ‖ Asur, the sonnes of Pharacim, the sonnes of ‖ Basaloth.

‖Or, Raia.

‖Or, Nerodz.

‖Or, Gazema.

‖Or, Baste.

‖Or, Meunim.

‖Or, Naphisoth.

‖Or, Bacubub.

‖Or, Acupha.

‖Or, Assur.

‖Or, Baraloth.

32 The sonnes of ‖ Meeda, the sonnes of Coutha, the sonnes of ‖ Cozea, the sonnes of ‖ Charcus, the sonnes of Alerar, the sonnes of ‖ Thomoi, the sonnes of ‖ Nasith, the sonnes of Acipha.

‖Or, Mehida.

‖Or, Charescha.

‖Or, Barcus.

‖Or, Thomoth.

‖Or, Nasib.

33 The sonnes of the seruants of Salomon. The sonnes of ‖ Asaphion, the sonnes of ‖ Pharira, the sonnes of ‖ Jeeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of ‖ Sapheth.

‖Or, Hazophioreth.

‖Or, Pharuda.

‖Or, Ieelah.

‖Or, Staphelia.

34 The sonnes of Agia, the sonnes of ‖ Phachthreth, the sonnes of ‖ Sabie, the sons of ‖ Sarothie, the sonnes of Salias, the sonnes of Gar, the sonnes of ‖ Addus, the sonnes of ‖ Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

‖Or, Phacareth.

‖Or. Sabin.

‖Or, Spartia.

‖Or, Addu.

‖Or, Subah.

35 All the ministers of the Temple, and sonnes of the seruants of Salomon, were three hundreth, seuentie and two.

36 These came vp ‖ from Thermeleth and Thelersas: Caraathalat and Aalar leading them.

‖Or, Thelmelah and Thelharsa, Carathalar and Alar.

37 Neither coulde they shewe their families nor their stocke how they were of Israel, the sonnes of ‖ Ladan the sonne of ‖ Ban, the sonnes of ‖ Necodan, sixe hundreth fiftie and two.

‖Or, Dalaias.

‖Or, Tubia.

‖Or, Necoda.

38 And

38 And of the Priests those which exercised the office of Priests, & were not found, the sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sonnes of Addus, * which had taken for wife Augia, one of the daughters of ‖ Berzelaius,

‖ Or, Hobia.
‖ Or, Hacoz.
* Ezra 2.61.
‖ Or, Barzeleus.

39 And was called after his name: and when the description of the kinred of these men had bene sought in the register, and could not bee found, they were set apart from the office of Priests.

‖ Or, Nehemias, and Atharias.

40 For ‖ Neemias and Attharias said to them, that they should not be partakers of the holy things, till there arose an high Priest clothed with doctrine and trueth.

41 So al they of Israel frō them of twelue yeere old and little children, were ‖ foure thousand, besides men seruants and women seruants, two thousand, three hundreth and sixtie.

‖ Or, fourtie and two thousand, three hundreth and sixtie.

42 Their seruants and handmaides were seuen thousand, three hundreth, fourtie and seuen: the singing men and women, two hundreth, fourtie and fiue:

43 Camels, foure hundreth, thirty and fiue: and horses, seuen hundreth, thirtie and sixe: mules, two hundreth, fourtie and fiue: ‖ beasts that bare the yoke, fiue thousand, fiue hundreth twentie and fiue.

‖ Or, asses.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the workes, ‖ a thousand pound in golde, and fiue thousand pound in siluer, and an hundreth Priestly garments.

‖ Or, of gold 12. thousand pound, and of siluer 5. thousand pound, &c.

46 And the Priestes and the Leuites and the people dwelt in Jerusalem & in the countrey, and the holy singers and the porters and all Israel in their ‖ villages.

‖ Or, quarters. Ezra 3.1.

47 ¶ But * when the seuenth moneth was neere, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Jesus the sonne of Josedec and his brethren the Priests, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the Altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Wither also there were gathered against them of all nations of the land: but they dressed the Altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of Tabernacles, as it is * ordeined in the Law, and offred sacrifices euery day, as was requisite,

* Leuit. 23. 34.

52 And afterward, the continuall oblations and offerings of the Sabbaths and of the new moneths, and of all holy feasts.

53 ¶ And all * they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the Temple of God was not yet built.

* Ezra 3.6.

54 They gaue also money to the Masons and to the workemen, and meate and drinke with gladnesse,

55 And charets to the Sidonians and to those of Tyrus to bring Cedar wood out of Libanus, which should be brought by flotes to the hauen of Joppe according to the commandement giuen vnto them by Cyrus King of Persia.

56 And in the second yere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec, and their brethren, and the Priests and Leuites, and all they that came out of captiuitie into Jerusalem,

57 And * laid the foundation of the house of God in the first day of the second moneth of the second yeere after their returne into Judea and Jerusalem.

* Eccluſ. 49. 12.

58 And they appointed the Leuites from twentie yere old ouer the workes of the Lord, and Jesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Joda, the sonne of Heliadun, with their sonnes, & brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priestes stoode clothed with their long garments with musicall instruments and Trumpets, and the Leuites the sonnes of Asaph with cymbales,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with lowd voice songs to the praise of the Lord, because his mercie and glory is for euer in all Israel.

62 Then all the people blewe trumpets, and cried with a lowd voice, praising the Lord for the raising vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, to wit, the Ancients which had seene the former house,

64 Came to see the building of this with weeping and great crying, and many with trumpets, and ioy cryed with lowd voice.

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Where-

66 ¶ Wherefore when the enemies of the tribes of Juda and Beniamin heard it, they came to know what noise of trumpets it was,

67 And they knew that they of the captiuity built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For wee obey your Lord, as you doe, and sacrifice vnto him since the dayes of || Asbasareth king of the Assyrians, which brought vs hither. || Or, Ascarazet, or, Asachadon.

70 Then Zorobabel, and Jesus, and the chiefe of the families of Israel said to them, It doeth not appertaine to vs, and to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God of Israel, as it becommeth vs, and as * Cyrus the king of the Persians bade vs. * Ezra 4.3,4.

72 Howbeit the people of the land made them sluggish that were in Judea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindred the finishing of the building

73 All the time of king Cyrus life: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 *Of Aggeus and Zacharias.* 2 *The building of the Temple.* 3 *Sisinnes would let them.* 7 *His Epistle to Darius.* 23 *The kings answere to the contrary.*

* Ezra 5.1. nthem. 1.1. BUt * in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophecied to the Jewes, euen vnto them that were in Judea and Jerusalem, in the Name of the Lord God of Israel, which they called † vpon. † Greeke, vpon them.

2 Then Zorobabel sonne of Salathiel, and Jesus the sonne of Josedec stood vp, and began to build the house of the Lord, which is in Jerusalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Sisinnes the gouernor of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And layd vnto them, By whose commandement build you this house and this building, and enterprise all these other things: and who are the builders that enterprise such things?

5 But the Ancients of the Jewes had grace of the Lord after that he had visited the captiuitie,

6 That they were not letted to build vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 ¶ The copie of the Epistle, which hee did write and send to Darius: SISINNES gouernour of Syria and Phenice, and Sathrabouzanes, & their companions, presidents in Syria and Phenice, salute king Darius.

8 It may please the King our Master plainely to vnderstand, that when we came to the countrey of Judea, and entred into the citie of Jerusalem, we found in the citie of Jerusalem the Ancients of the Jewes that were of the captiuitie,

9 Building an house to the Lord, great and newe, of hewen stones, and of great price, and the timber already layd vpon the walles.

10 And these workes are done with great speed, yea, and the worke hath good successe in their hands, so that it will be finished with all glory and diligence.

11 Then we asked their Ancients, saying, By whose commandement builde you this house, and lay the foundation of these workes?

12 Wee asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demaunded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lord, which hath created the heauen and the earth.

14 And * this house was built vp many yeeres agoe by a King of Israel great and strong, and was finished. * 1.King.6.2.

15 But when our fathers, prouoking God to wrath, sinned against the Lorde of Israel which is in heauen, * hee deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans, * 2.King.24.2.

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the country of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of golde and of siluer, which Nabuchodonosor had caried out of the house at Jerusalem, and had dedicated them in his owne Temple, Cyrus the King tooke out of the temple at Babylon, and they were giuen to Zorobabel, and to || Sanaballarus ruler. || Or, Shalbbazzar.

19 And a commandement was giuen vnto him, that he should caty away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lord should bee built in this place.

20 Then the same Sanaballarus, being come hither, layd the foundations of the house of the Lord at Jerusalem, and since that time till now, it is in building, and is not finished.

21 Now therefore if it please the King, let it be sought vp in the kings Libraries concerning Cyrus.

22 And if it be founde that the building of the house of the Lorde at Jerusalem hath bene

bene done by the conſent of King Cyrus, and if it ſeeme good to the lord our King, let him make vs anſwere concerning theſe things.

23 Then King Darius commaunded to ſearch in the Kings Libraries, that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where ſuch things were layde vp for memorie.

24 In the firſt yeere of the reigne of Cyrus, King Cyrus commanded the houſe of the Lord at Jeruſalem to be builded, where they did ſacrifice with the continuall fire,

25 Of the which the height ſhould be of threeſcore cubites, the breadth of threeſcore cubites with three rowes of hewen ſtones, and one rowe of newe wood of that countrey, and that the coſtes ſhould be payed out of the houſe of King Cyrus,

26 And that the holy veſſels of the houſe of the Lorde, as well thoſe of golde as of ſiluer, which Nabuchodonoſor had caried out of the houſe in Jeruſalem, and brought into Babylon, ſhould be reſtored to the houſe, which is in Jeruſalem, and ſet in the place where they were afore.

27 Alſo he commanded that Stſinnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and thoſe which were conſtitute captaines in Syria and Phenice, ſhould take heede to refraine from that place, and to ſuffer Zorobabel the ſeruant of the Lord, and gouernour of Judea, and the elders of the Jewes to build that houſe of the Lord in that place.

28 And I alſo haue commanded to build it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Jewes, till the houſe of the Lord be finiſhed,

29 And that ſome part of the tribute of Coeloſyria and Phenice ſhould bee diligently giuen to theſe men for ſacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Alſo corne, and ſalt, and wine, and oyle continually euery yeere without faile, as the Prieſts, which are in Jeruſalem ſhall teſtifie to be ſpent euery day,

31 That offerings may be made to the hie God for the King, and his children, and that they may pay for their liues.

32 Furthermore he commanded that whoſoeuer ſhould tranſgreſſe any thing afore ſpoken or written, or derogate any thing thereof, that a tree ſhould be taken out of his poſſeſſion, and hee be hanged thereon, and that his goods ſhould be the Kings.

33 And therefore let the Lord whoſe Name is there called vpon, deſtroy euery King and nation, which ſtretcheth out his hand to hinder or doe euill to that houſe of the Lord which is in Jeruſalem.

34 * I Darius the King haue ordeined that it ſhould be diligently executed according to theſe things. * Ezra 6.12.

CHAP. VII.

1 Siſinnes and his companions follow the Kings commandement, and helpe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the Paſſeouer.

THen Siſinnes the * gouernour of Coeloſyria and Phenice, and Sathrabouzanes, and their companions, obeying king Darius commandements, * Ezra 6.13.

2 Aſſiſted diligently the holy works working with the ancients and gouernours of the Sanctuarie.

3 And the holy workes proſpered by Aggeus and Zacharias the Prophets which prophecied.

4 So they finiſhed all things by the commandement of the Lord God of Iſrael, and with the conſent of Cyrus and Darius, and Artaxerxes Kings of the Perſians.

5 Thus the holy Houſe was finiſhed in the three and twentieth day of the moneth Adar in the ſixt yeere of Darius King of the Perſians.

6 ¶ And the children of Iſrael, and the Prieſtes and the Leuites, and the reſt, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyſes.

7 And they offered for the dedication of the Tempie of the Lord, an hundreth bulles, two hundreth rammes, foure hundreth lambs,

8 And twelue goates for the ſinne of all Iſrael, according to the number of the chiefe of the tribes of Iſrael.

9 And the Prieſts, and the Leuites ſtood according to their kinreds, cloathed with long robes in the workes of the Lorde God of Iſrael, according to the booke of Moyſes, and alſo the porters in euery gate.

10 And the children of Iſrael offered the Paſſeouer together with them of the captiuitie, in the fourteenth day of the firſt moneth, after that the Prieſts and Leuites were ſanctified.

11 But all the children of the captiuitie were not ſanctified together, but all the Leuites were ſanctified together.

12 And they offered the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſts, and for themſelues.

13 Then all the children of Iſrael which were of the captiuitie did eate, euen all they that had ſeparated themſelues from the abominations of the people of the land, & ſought the Lord.

14 And

14 And they kept the feaſt of vnleauened bread ſeuen dayes, reioycing before the Lord,

15 Becauſe hee had turned the counſell of the King of the Aſſyrians vnto them to ſtrengthen their handes in the workes of the Lord God of Iſrael.

CHAP. VIII.

1 Esdras commeth from Babylon to Ieruſalem. 10 The copie of the commiſſion giuen by Artaxerxes. 29 He giueth God thankes for the Lord. 33 The number of the heads of the people that came with him. 76 His prayer and confeſſion.

AND after theſe things, when Artaxerxes King of the Perſians reigned, Eſdras the ſonne of ‖ Saraias, the ſonne of Ezerias, the ſonne of Helcias, the ſonne of Salum,

‖ Or, Azarias.

2 The ſonne of Sadoc, the ſonne of Achitob, the ſonne of Amarias, the ſonne of Ezias, the ſonne of ‖ Meremoth, the ſonne of ‖ Zaraias, the ſonne of ‖ Saulas, the ſonne of Boccas, the ſonne of Abiſum, the ſonne of Phinees, the ſonne of Eleazar, the ſonne of Aaron was the high Prieſt.

‖ Or, Azarias. ‖ Or, Meraioth. ‖ Or, Sama. ‖ Or, Azi.

3 This Eſdras went out of Babylon, and was a Scribe well taught in the Law of Moyſes, giuen by the Lord God of Iſrael.

4 Alſo the King gaue him great honour, and hee found grace in his ſight in all his requeſts.

5 With him alſo there departed ſome of the children of Iſrael, and of the Prieſtes and Leuites, and of the holy Singers, and of the porters, and of the miniſters of the Temple vnto Ieruſalem,

6 In the ſeuenth yeere of the reigne of Artaxerxes, and in the fifth moneth: this was the ſeuenth yeere of the King (for they went out of Babylon in the firſt day of the firſt moneth,

7 And came to Ieruſalem according as the Lord gaue them ſpeed in their iourney)

8 For Eſdras had gotten great knowledge, ſo that hee would let nothing paſſe that was in the Law of the Lord, and in the Commandements, and he taught all Iſrael all the ordinances and iudgements.

9 So the commiſſion written by King Artaxerxes was giuen Eſdras the Prieſt and reader of the Law of the Lord: the copy thereof followeth.

10 King Artaxerxes to Eſdras the Prieſt, and reader of the Lawe of the Lord, Saluation.

11 Foraſmuch as I conſider things with pitie, I haue commanded that they that will and deſire of the nation of the Iewes, and of the Prieſtes and Leuites which are in our kingdome, ſhould goe with thee vnto Iſrael.

12 Therefore as many as doe willing, let them prepare together, as it hath ſeemed good to mee and my ſeuen friends the counſellers,

13 That they may viſite the things that are in Iuden and Ieruſalem diligently, as is contained in the Law of the Lord,

14 And carie the gifts to the Lord of Iſrael in Ieruſalem, which I and my friendes haue vowed: alſo all the golde and ſiluer which ſhall bee found in the country of Babylon appertaining to the Lord in Ieruſalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might bee brought to Ieruſalem, as well ſiluer as golde, for bullies, and rammes, and lambes, and things thereunto pertaining,

16 That they may offer ſacrifices to the Lord vpon the Altar of the Lord their God, which is in Ieruſalem,

17 And whatſoeuer thou and thy brethren will doe with the gold or ſiluer, accomplish it according to the will of thy God,

18 And the holy veſſels of the Lord, which are giuen thee for the vſe of the Temple of thy God, which is in Ieruſalem, thou ſhalt ſet before thy God in Ieruſalem,

19 And what other things ſoeuer thou ſhalt remember for the vſe of the Temple of thy God, thou ſhalt giue it out of the Kings treaſure.

20 And I alſo King Artaxerxes haue commaunded the Treaſurers of Syria and Phenice, that whatſoeuer Eſdras, the Prieſt and Reader of the Law of the higheſt God, ſhall ſend for, they ſhould giue it him with all ſpeed, euen to the ſumme of an hundreth talents of ſiluer,

21 And likewiſe vnto an hundreth cores of corne, and an hundreth pieces of wine, and other things in abundance.

22 Let all things bee done to the higheſt God according to the Lawe of God with diligence, that wrath come not vpon the kingdom of the King and of his ſonnes.

23 Alſo to you it is commaunded, that of none of the Prieſtes or Leuites, or holy ſingers, or porters or miniſters of the Temple, or of the workemen of this Temple, no tribute nor tare bee taken, nor that any haue power to tare them in any thing.

24 Thou alſo Eſdras, according to the wiſdome of God, ordeine Iudges and gouernors, that they may iudge in all Syria and Phenice all thoſe which are well inſtructed in the Law of thy God, and teach thoſe which are not inſtructed.

25 And let all thoſe which ſhall tranſgreſſe the

the Lawe of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the scribe said, Blessed be the onely Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Jerusalem,

27 And hath honoured me before the King and the counsellers, and all his friends, and gouernours.

28 ¶ *Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerres the king.

30 Of the sonnes of Phinees, Gersom. of the sonnes of Ithamar, Gamael, of the sons of Dauid, ‖ Lettus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.

32 Of the sonnes of ‖ Salomon, Abeliaenias the sonne of Zacharias, and with him two hundreth men.

33 Of the sonnes of Zathoe, Sechenias the sonne of ‖ Jezolus, and with him three hundreth men: of the sonnes of Adin, ‖ Obeth sonne of Jonathas, and with him two hundreth and fiftie men.

34 Of the sonnes of Elam, ‖ Jesias sonne of Gotholias, and with him seuentie men.

35 Of the sonnes of Saphatias, Zarias sonne of ‖ Machael, and with him seuentie men.

36 Of the sonnes of Joab ‖ Badias, sonne of Jezelus, and with him two hundreth and twelue men.

37 Of the sonnes of ‖ Bamid, Allalimoth sonne of Jolaphias, and with him an hundreth and threescore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.

39 Of the sonnes of ‖ Astath, Johannes sonne of Acatan, and with him an hundreth and tenne.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, ‖ Jeuel and ‖ Maias, and with them seuentie men: of the sonnes of ‖ Bagouthi sonne of Istacurus, and with him seuentie men.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbred them.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came ‖ Maasman, and Alnathan, and Samaian, and ‖ Joribon, and Nathan, Enaeam, Zacharian, and Mosollamon the chiefe, and best learned.

44 And I bade them to goe to Dadeus the captaine, which was in the place of the treasurie,

45 With charge to bid Dadeus and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord,

46 And they brought vnto vs by the mightie hand of our Lord, learned men of the sons of Moli, the sonne of Leui, the sonne of Israel, to wit, ‖ Caiebebzan and his sonnes, and his brethren being eighteene.

47 And Asebia, and ‖ Anuon, and Olaian his brethren of the sonnes of ‖ Canaineus with their sonnes, twentie persons.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the temple, two hundreth & twentie, of whom all the names were registred.

49 ¶ And *there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell,

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safegard against our enemies:

51 Because wee had sayde to the King, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Wherefore wee prayed our Lorde againe, according to these things, whom wee found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit, ‖ Esebrias & Asanias, and with them ten of their brethren.

54 And I weighed them the siluer and the golde, and the holy vessels of the house of our Lord, which the king and his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them, sixe hundred and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of golde,

56 And twentie golden basins, and twelue vessels of brasse, of fine brasse shining like golde,

57 And I sayd to them, You are also holy to the Lorde, and the vessels are holy, and the gold, and the siluer is a vowe to the Lorde of our fathers.

58 Watch and keepe them, till that you giue them to the heads of the families of the Priests,

‖ Or, Masma, Alsethan.
‖ Or, Iorib, Elnathan, Zacharie, and Mosollam.
‖ Or, Serebia.
‖ Or, Anom, Iesaas.
‖ Or, Canaanien.
*[Ezra 8.21.]

* Ezra 8.1.
‖ Or, Hattus.
‖ Or, Pahath Moab, Elioenai.
‖ Or, Ieziel. Or, Obed.
‖ Or, Iesaias.
‖ Or, Michael.
‖ Or, Obadiah, sonne of Iechiel.
‖ Or, Baniab, Esolomith.
‖ Or, Asgad, Iohanan sonne of Eccethan.
‖ Or, Iehel. ‖ Or, Semaias. ‖ Or, Bagoi, Vti, sonne of Istacuri.
* Ezra 8.15.

Priestes and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the golde, and the vessels, and caried them to Ierusalem to the Temple of the Lord.

60 And wee departed from the flood Thera, in the twelfth day of the first moneth, and came to Ierusalem, according to the mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So wee came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the House of our Lord to ‖Marmoth the Priest, the sonne of Iuri,

‖Or, Marimoth, the sonne of Iori of Vrie.

62 And with him to Eleazar the sonne of Phinees: and there were with them, Iosabad the sonne of Iesus, and ‖Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

‖Or, Noedia, sonnes sonne of Banous.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rammes fourescore and sixteene,

65 Lambes threescore and twelue, twelue goats for saluation, all in sacrifice to the Lord.

66 And they presented the commaundements of the King to the Kings stewards, and to the gouernours of Coelosyria and Phenice who honoured the people, and the Temple of God.

*Ezra 9.1. 67 ¶ *When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and the Leuites haue not separated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Canaanites, and Chetites, and Pherestes, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed with the strange people of the land, and the gouernors and rulers haue beene partakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my beard, and sate me downe sorrowfull and very sad.

71 Then also all they that were moued with the worde of the Lorde God of Israel, came to mee whiles I wept, for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched foorth mine hands to the Lord,

73 And sayd, *O Lord, I am ashamed, and confounded before thy face. *Ezra 9.6.

74 For our sinnes are encreased aboue our heads, and our ignorances are lifted vp to heauen,

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers wee with our brethren, with our kings and Priestes haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercie beene, O Lord, that there should be left vs a roote, and name in the place of thy Holinesse!

78 And that thou shouldest reueale to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when wee were in bondage, wee were not left of our God, but hee gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall we say, hauing these things? for wee haue transgressed thy commaundements, which thou hast giuen by the handes of thy seruants the Prophets, saying,

82 *Because the land, which yee goe to inherite, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse, *Deut. 7.2.

83 Therefore now ye shall not ioyne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that yee may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgresse thy Law, and to mixe vs with the vncleannesse of the people of the land.

87 Wilt not thou be angry with vs to destroy vs, so that thou shouldest neither leaue vs roote, nor seede, nor name?

88 But, O Lorde of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Behold, wee are now before thee with our iniquities, neither can we endure before thee for these things.

*Ezra 10.1. 90 ¶ And *as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Jerusalem of men and women, and young children: for there was great lamentation among the multitude.

‖Or, Iciel. 91 Then Jechonias the sonne of ‖Jeel of the sonnes of Israel, crying out, sayd, O Esdras, wee haue sinned against the Lord God: we haue taken in mariage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an oth concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the law of the Lord, rise vp and put it in execution.

94 For to thee doeth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, and made all the chiefe of the families of the Priestes and Leuites of all Israel to sweare, that they would doe thus: and they sware.

CHAP. IX.

7 After Esdras had read the Law for the strange wiues,
10 They promise to put them away.

*Ezra 10.6. THen *Esdras rose from the court of the Temple, and went to the chamber of Joannan the sonne of Eliasib,

2 And being lodged there, he did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Judea and Jerusalem, to all them that were of the captiuitie, that they should be gathered to Jerusalem,

4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattel confiscate to the Temple, and bee cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Juda and Beniamin, came together within three dayes into Jerusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and sayd to them, Yee haue sinned: for yee haue maried strange wiues, so that yee haue augmented the sinnes of Israel,

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out, and said with a loud voice, We will doe so as thou hast said.

11 But because the multitude is great, and the time is winter, so that we cannot stand without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families, tary:

13 And let the Priests and Judges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Jonathas Asaels sonne, and ‖Ezecias sonne of ‖Thecan were appointed concerning these things, and Mosollam and Sabbateus did helpe them. ‖Or, Iahaziah. ‖Or, Thecua.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an ende of the things pertaining to them that had married strange wiues in the first day of the first moneth.

18 And there were found of the Priestes, which had married strange wiues,

19 Of the sonnes of Jesus, the sonne of Josedec, and of his brethren, ‖Mathelas, and Eleazar, and Jozibus, and ‖Jonadan. ‖Or, Maasias. ‖Or, Iedaliah.

20 Who also gaue their hands to cast out their wiues, and offered a ramme for their reconciliation in their purgation.

21 And of the sonnes of Emmer, ‖Ananias, and Jabdeus, and Canes, and Sameius, and Hiercel, and Azarias. ‖Or, Anani, and Zabiah.

22 And of the sonnes of ‖Phaisu, Ellionas, Masias, Esmaelus, and Nathanael, and ‖Ocidelus, and Talsas. ‖Or, Phashur, Elionai, Maasiias, Ismael. ‖Or, Olrideland Alasa.

23 And of the Leuites, ‖Jozabadus, and Semis, and Colius, who was called ‖Calitas, and Patheus, and Dudas, and Jonas. ‖Or, Iosabad, Semei. ‖Or, Galias, Pathias, Iobudas.

24 Of the holy singers, ‖Eliazurus, Bacchurus. ‖Or, Eliasib, and Bacur.

25 Of the Porters, ‖Sallumus and Tolbanes. ‖Or, Sallum.

26 Of them of Israel, of the sonnes of Phoros, ‖Hiermas, and Eddias, & Melchias, and ‖Or, Remias.

and Maelus, and Eleazar, and Aſibias, and ‖ Banaias.

‖Or, Banadias.

27 Of the ſonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hierielas, and ‖ Hieremoth, and Aedias.

‖Or, Elam. ‖Or, Iehiel. ‖Or, Ieremoth, and Helias.

28 And of the ſonnes of ‖ Zamoth, Eliadas, Eliſimus, Othonias, Jarimoth, and ‖ Sabatus, and Sardeus.

‖Or, Zathone, Eliadas, Eliſib. ‖Or, Sabad, and Sardai.

29 Of the ſonnes of ‖ Bebai, Joannes, and Ananias, and ‖ Joſabad, and Ematheas.

‖Or, Bebe. ‖Or, Ioſabat, and Emah.

30 Of the ſonnes of ‖ Bani, Olamus, Mamuchus, Iedaias, Jaſubus, Jaſael, and Jeremoth.

‖Or, Bani, Olam, Malluch, Iedaia, Iaſub.

31 And of the ſonnes of ‖ Addi, Naathus, Noolias, Laccunus, and Naidus, and Mathanias, and ‖ Seſchel, and Balnuus, and Manaſſeas.

‖Or, Addin, Naatus, Laccum Banaias. ‖Or, Bezelel, Balnus, Manaſſes.

32 And of the ſonnes of Annas, Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon a Choſamite.

33 And of the ſonnes of ‖ Aſom, Altameus, and ‖ Matthias, and Banaias, Eliphalat, and Manaſſes, and Semei.

‖Or, Haſam. ‖Or, Mathmas, Matathias.

34 And of the ſonnes of ‖ Baani, Jeremias, Momdis, Omairus, Inel, Mamai, and Paclias, and Amos, Carabaſion and Euaſibus, and Mamnimatanaius, Eliſiaſis, Uamus, Eliali, Samis, Selemias, Nathanias, and of the ſonnes of Ozoras, Setis, Eſrii, Azailus, Samaras, Sambis, Joſiphus.

‖Or, Ban, Ieremias, Moadi, Buiram.

35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Jnel, Banaias.

36 All theſe married ſtrange wiues, and put them away with their children.

37 And the Prieſts and the Leuites dwelt in Jeruſalem, and in the countrey, the firſt day of the ſeuenth moneth, and the children of Iſrael in their owne houſes.

38 ¶ * Then all the multitude aſſembled together with one conſent into the broad place before the gate of the Temple towarde the Eaſt,

*Nehem. 8. 1.

39 And ſpake to Eſdras the Prieſt, and reader, that he ſhould bring the Law of Moyſes, which had beue giuen by the Lord God of Iſrael.

40 Then brought Eſdras the chiefe Prieſt the law to all the multitude, both man and woman, and to all the Prieſtes, that they might heare the Law the firſt day of the ſeuenth moneth.

41 And hee read in the firſt broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.

42 So Eſdras the Prieſt and reader of the Lawe, ſtood vpon a pulpit of wood that was prepared.

43 And there ſtood by him ‖ Matgathias, Sammus, Ananias, Azarias, Ourias, Ezecias, Balaſamus at his right hand,

‖Or, Mattithias.

44 And at his left hand ‖ Phaldaius, and Sael, Melchias, Aothaſaphus, Nabarias.

‖Or, Pedaias.

45 Then Eſdras tooke the booke of the Law before the multitude (for he ſate honorably before them all.)

46 And they all ſtood vpright when he expounded the law, and Eſdras bleſſed the Lord the moſt high God, the moſt mightie God of hoſtes.

47 And the whole multitude cried, Amen.

48 Then Jeſus and ‖ Anus, and Sarabias, and Adinus, and Jacobus, Sabataias, Autanias, Maianias and Calitas, Azarias, and Joazabdus, and Ananias, and Biatas the Leuites lift vp their hands, and fell downe on the ground, and worſhipped the Lord,

‖Or, Bani,

49 And taught the Law of the Lord, and ſtood alſo earneſtly vpon the reading.

50 Then ſaid ‖ Aththarates to Eſdras the chiefe Prieſt and reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lorde, and all haue wept in hearing of the Law.

‖Or, Nehemias.

51 Goe therefore and eate the fat meates, and drinke the ſweete drinkes, and ſend preſents to them that haue not.

52 For this day is holy to the Lorde, and be not ſorie: for the Lorde God will glorifie you.

53 So the Leuites commanded all theſe things to the people, ſaying, This day is holy to the Lord: be not ſad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue preſents to them that had not, and to make good cheare.

55 For they were yet filled with the words wherewith they were inſtructed, when they were aſſembled together.

II. Eſdras.

CHAP. I

The people is reproued for their vnfaithfulnes. 30 God will haue another people, if theſe will not be reformed.

*Ezra 7. 1.

THe ſecond booke of the Prophet * Eſdras, the ſonne of Saraias, the ſonne of Azarias, the ſonne of Helcias, the ſonne of Sadanias, the ſonne of Sadoc, the ſonne of Achitob,

2 The ſonne of Achias, the ſonne of Phinees, the ſonne of Heli, the ſonne of Amerias, the ſonne of Aſie, the ſonne of Marimoth, the ſonne of Arna, the ſonne of Oſias, the

sonne of Bozith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the land of Medes, in the reigne of Artaxerxes king of Persia.

*Isa.58.1. 4 *And the word of the Lord came vnto me, saying,

5 Goe, and shew my people their sinnes, and their children their wickednesse, which they haue committed against mee: that they may tell their childrens children.

6 For the sinnes of their fathers are encreased in them, because they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the lande of Egypt from the house of bondage? but they haue prouoked mee vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euil vpon them: for they haue not beene obedient vnto my Law, but they are a rebellious people.

9 How long shall I forbeare them, vnto whom I haue done so much good?

*Exod.14.28. 10 *Many Kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe.

11 All the nations haue I destroyed before them: *I haue destroyed the East: the *Num.21.24. Iosh.8.12. people of the two countreyes Tyrus and Sidon, and haue slaine all their enemies.

12 Speake thou therefore vnto them, saying, Thus sayth the Lord,

*Exod.14.29. 13 *I haue led you thorow the Sea, and haue giuen you a sure ‖ way, since the beginning: *I gaue you Moyses for a guide, and Aaron for a Priest. ‖Or, streete. *Exod.3.10. and 4.14.

*Exod.13.21. 14 *I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, sayth the Lord.

15 Thus sayth the Almighty Lord, The *Exod.16.13. psal.104.40. quailes *were a token vnto you: I gaue you tents for safegard, wherein ye murmured:

16 And ye triumphed not in my Name for the destruction of your enemies, but yee yet murmure still.

17 Where are the benefits, that I haue done for you? when yee were hungry in the *Num.14.3. wildernesse, *did ye not cry vnto me,

18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had beene better for vs to haue serued the Egyptians, then to die in this wildernesse.

19 I had pitie vpon your mournings, and gaue you Manna to eate, *so ye did eate Angels foode. *Wisd.16.20.

*Num.20.11. wisd.11.4. 20 *When yee were thirstie, did not I cleaue the stone, and waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees.

21 And I gaue you fat countreys: I cast out the Canaanites, the Pherezites, and Philistims before you: *what shall I doe more for you, saith the Lord? *Isa.5.4.

22 Thus sayeth the Almighty Lorde, *When ye were in the wildernesse at the bitter waters, being athirst, and blaspheming my Name, *Exod.15.23.

23 I gaue you not fire for the blasphemies, but cast a tree into the water, and made the riuer sweete.

24 What shall I doe vnto thee, O Iacob? thou *Iuda wouldest not obey: I will turne mee to other nations, and vnto those will I giue my Name, that they may keepe my Lawes. *Exod.32.8.

25 Seeing yee haue forsaken me, I will also forsake you: when yee aske mercy of me, I will not haue pitie vpon you.

26 *When yee call vpon mee, I will not *Isa.1.15. heare you: for yee haue defiled your handes with blood, and your feet are swift to commit murther,

27 Although ye haue not forsaken me, but your owne selues, sayth the Lord.

28 Thus saith the Almighty Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nource her young babes,

29 That ye would be my people, as I am your God, and that yee would be my children, as I am your Father?

30 *I gathered you together as a henne *Matt.23.37. gathereth her chickens vnder her wings: but now what shall I doe vnto you? I will cast you out from my sight.

31 *When you bring giftes vnto mee, I *Isa.1.13. will turne my face from you: for your solemne feast dayes, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom yee haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus saith the Almighty Lord, Your house shall be desolate: I will cast you out as the winde doeth the stubble.

34 Your children shall not haue generation: for they haue despised my commandement, and done the thing that I hate, before mee.

35 Your houses will I giue vnto a people to come, who shall beleeue mee though they heare mee not, and they, vnto whom I neuer shewed miracle, shall doe the things that I commaund them.

36 Though they see no Prophets, yet shal they hate their iniquities.

37 ¶ I will declare the grace that I will

doe for the people to come, whose children reioyce in gladnesse, and though they haue not seene mee with bodily eyes, yet in heart they beleeue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come from the East.

39 Unto whom I will giue for leaders, Abraham, Isaac, Jacob, Oseas, Amos, Micheas, Joel, Abdias, Jonas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias, (which is
a Malac. 3. 1. called also the * messenger of the Lord.)

CHAP. II.

The Synagogue findeth fault with her owne children. 18 *The Gentiles are called.*

THus sayth the Lord, I brought this people out of bondage: I gaue them also my commaundements by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: goe ye, O my children, and aske mercy of the Lord.

5 And thee, O Father, I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoile, that their kinred bee not continued.

7 Let their names be scattered among the heathen: let them bee put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrighteous in thee: O wicked people, re-
a Gen. 19, 24. member * what I did vnto Sodom and Gomorrha,

9 Whose land is mixed with cloudes of pitch and heapes of ashes: so will I doe vnto them, that heare me not, sayth the Almightie Lord.

10 ¶ Thus sayth the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Jerusalem, which I would haue giuen vnto Israel.

11 And I will get me glory by them, and giue them ỹ euerlasting Tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of ointment: they shall neither labour nor be wearie.

13 Goe yee, and yee shall receiue it: pray that the time, which is long, may be shortened, the kingdome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, & bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chosen thee, sayeth the Lord.

16 And those that bee dead, will I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.

18 I will send thee my seruants Esay and Jeremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites,

19 And as many fountaines, flowing with milke and honie, and seuen mightie mountaines, whereupon there growe roses and lillies, whereby I will fill thy children with ioy.

20 Execute iustice for the widow: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale the wounded, and sicke, laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my cleerenesse.

22 Keepe the olde and the young that are within thy walles.

23 * Whersoeuer thou findest the dead, b Tob. 1. 17. take them and bury them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nourse: stablish their feete.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Bee not wearie: for when the day of trouble and heauinesse commeth, other shall weepe and be sorowful, but thou shalt be merry and haue abundance.

28 The heathen shall enuie thee, and shall doe nothing against thee, saith the Lord.

29 Mine handes shall couer thee, so that thy children shall not see hell.

30 Bee ioyfull, O thou mother, with thy children: for I will deliuer thee, sayeth the Lord.

31 Remember thy children that sleepe: for I will bring them out of the clods of the earth, and will shew mercy vnto them: for I am mercifull, sayeth the Lord Almighty.

32 Embrace thy children, vntill I come and shew mercie vnto them: for my foun-

taines runne ouer, and my grace shall not faile.

33 I Esdras receiued a charge of the Lord vpon the mount Horeb, that I should go vnto them of Israel, but when I came to them, they cast me off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O yee heathen, that heare and vnderstand, Wait for your shepheard, who shal giue you euerlasting rest: for he is neere at hand, that shall come in the end of the world.

35 Bee ready to the reward of the kingdome: for the euerlasting light shal shine vpon you for euermore.

36 Flee the shadow of this world: receiue the ioy of your glory: I testifie my Sauiour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thankes vnto him, that hath called you to the heauenly kingdome.

38 Arise, and stand vp, and behold the number of those that are sealed for the feast of the Lord,

39 Which are departed from the shadow of the worldly, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longest for, is fulfilled: beseech the power of the Lorde, that thy people which haue beene called from the beginning, may be sanctified.

*Reuel.7.9. 42 *I Esdras saw vpon mount Sion a great people whom I could not number, and they all praysed the Lord with songs.

43 And in the middes of them there was a young man higher in stature then them all, and vpon euery one of their heads hee set crownes, and was higher then the others, which I much marueiled at.

44 So I asked the Angel, and said, Who are these my Lord?

45 Who answered, and sayd vnto mee, These be they, that haue put off the mortall clothing, and haue put on the immortall, and haue confessed the name of God: now are they crowned, and receiue the palmes.

46 Then sayd I vnto the Angel, What yong man is it, that setteth crownes on them, and giueth them the palmes in their hands?

47 And he answered and sayd vnto me, It is the Sonne of God, whom they haue confessed in the world. Then began I greatly to commend them, that had stood so strongly for the Name of the Lord.

48 Then the Angel sayd vnto mee, Goe thy way, and tell my people, what, and how great wonders of the Lorde God thou hast seene.

CHAP. III.

4 The wonderous works which God did for the people, are recited. 31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which are yet sinners also.

IN the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to my heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirit was sore moued, so that I began to speake fearefull words to the most High, and said,

4 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest commandement vnto the people,

5 *And a body vnto Adam, without soule, who was also the workemanship of thy hands, and hast breathed in him the breath of life, so that he liued before thee, *Gen.2.7.

6 And leddest him into Paradise, which thy right hand had planted, or euer the earth ‖ brought forth. ‖Or, went forward.

7 Euen then thou gauest him commandement to loue thy way: but hee transgressed it, and immediatly thou appointedst death to him and his generation, of whom came nations, tribes, people and kinreds out of number.

8 *And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandements. *Gen.6.12.

9 *But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyed them, *Gen.7.10.

10 So that by the flood that came to euery one of them, which came by death vnto Adam,

11 Yet thou leftest one, euen *Noe, with his houshold, of whom came all righteous men. *1.Pet.3.20.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, *thou diddest choose thee a man from among them, whose name was *Abraham. *Gen.12.1. *Gen.17.5.

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euerlasting couenant with him, promising him that thou wouldest neuer forsake his seede.

16 *And vnto him thou gauest Isaac, *vnto Isaac also thou gauest Jacob and Esau, *and diddest choose Jacob, and cast off Esau, *Gen.21.2,3. *Gen.25.25,26. *Mala.1.2,3. rom.9.13.

and

and so Jacob became a great multitude.

17 And when thou ledest his seede out of Egypt, * thou broughtest them vp to mount Sina,

* Exod. 19. 1. deut. 4. 10.

18 And enclinedst the heauens and bowedst downe the earth, and didst moue the ground, & cause the depths to shake, and didst astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Lawe vnto the seede of Jacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Lawe might bring foorth fruit in them.

* Gene. 3. 6.

21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenes ioyned with the Law in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeres were brought to an end, * till thou didst raise thee vp a seruant called Dauid,

* 2. Sam. 5. 1.

* 2. Sam. 5. 1 and 7. 5, 13.

24 * Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy city ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any better, that they should haue the dominion of Sion?

29 For when I came thither, and saw their wicked deedes without number (for this is the thirtieth yere that I see many trespalling) I was discouraged.

30 For I saw, how thou sufferedst them that sin, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I cannot perceiue how this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy testimonies, as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I haue gone here and there thorowout the heathen, and I see them flourish, and thinke not vpon thy Commandements.

34 Weigh thou therefore our wickednesse now in the balance, and theirs also that dwell in the world, and no mention of thee shall bee found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy Commandements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 *The Angel reproueth Esdras, because he seemed to enter into the profound iudgements of God.*

AND the Angel that was sent vnto mee: whose name was Uriel, answered,

2 And saide, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered mee, and said, I am sent to shewe thee three wayes, and to set forth three similitudes before thee.

4 Whereof if thou canst declare mee one, I wil shew thee also the way, that thou desirest to see, and I will shewe thee from whence the wicked heart commeth.

5 And I sayde, Tell on, my Lord. Then said he vnto me, Goe thy way: weigh mee the weight of the fire, or measure mee the blast of the winde, or call mee againe the day that is past.

6 Then answered I, and said, What man is borne, that can do that, which thou requirest me, concerning these things?

7 And hee said vnto mee, If I should aske thee how deepe dwellings are in the middes of the sea, or howe great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto me, I neuer went down to the deep, nor yet to the hel, neither did I euer clime vp to heauen.

9 But now haue I asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which things thou canst not bee separated, and yet canst thou giue mee none answere of them.

10 Hee sayde moreouer vnto mee, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 How should thy vessell then bee able to comprehend the wayes of the Highest, and now outwardly in the corrupt world, to vnderstand the corruption, that is euident in my sight?

12 Then sayd I vnto him, It were better that wee were not at all, then that wee should liue in wickednesse, and to suffer, and not to know wherefore.

13 And

13 And he answered me, and said, * I came to a forest in the plaine where the trees helde a counsell,

14 And said, Come, let vs go fight against the Sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the Sea tooke counsell and said, Come, let vs go vp and fight against the trees of the wood, that we may get another countrey for vs:

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the land stood vp & stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so * they that dwel vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

22 Then answered I, and saide, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie things, but of such as we daylye medle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people, whom thou hast loued, is giuen ouer to wicked nations, and why the Law of our Fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the world as the grashoppers, and our life is a very feare, and wee are not thought worthy to obteine mercie.

25 But what will hee doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered hee mee, and saide, The more thou searchest, the more thou shalt marueile: for the world hasteth fast to passe away,

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this world is ful of vnrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill sowne that is sowen, be not turned vpside downe, and if the place where the euill is sowen, passe not away, then cannot the thing come, that is sowen with good.

30 For the corne of euill seede hath beene sowen in the heart of Adam from the beginning, and how much vngodlinesse hath bee brought vp vnto this time? and how much shal be bring foorth vntill the harueste come?

31 Ponder with thy selfe, how much fruit of wickednesse the corne of euill seed bringeth foorth,

32 And when the stalks shalbe cut downe, which are without number, how great an harueste must be prepared.

33 Then I answered and sayd, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And he answered me, saying, Haste not to be aboue the most High: for thou labourest in vaine to bee aboue him, though thou indeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shal I thus hope? and when commeth the fruit of my barne and our wages?

36 And vpon this Jeremiel the Archangel answered, and saide, When the number of the seedes is filled in you: for he hath weighed the world in the balance.

37 The measure of ẏ times is measured: the ages are counted by number, and they shal not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and saide, O Lord, Lord, we are all euen full of sinne,

39 And for our sake peraduenture the harueste of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and said, Goe, and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then saide I, No, Lord, shee can not. And he said vnto mee, In the graue the places of soules are like the wombe.

42 For as she that is with childe, hasteth to escape the necessitie of the trauaile, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shalbe shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meete therefore,

45 Shew mee whether there bee more to come then is past, or moe things past, then are to come.

46 What is past, I know, but what is to come, I know not.

47 And he said vnto me, Stand on the right side, and I will expound thee this by example.

48 So

* Iudg. 9. 8. 2. chron. 25. 18.

* Esay 55. 8, 9. Iohn 3. 31. 1. cor. 2. 13, 14.

48 So I stood, and beholde, a hote burning ouen passed before mee: and when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.

49 After this there passed before me a watrie cloude, and sent downe much raine with a stormе: and when the stormie raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the drops, and the smoke were much.

51 Then I prayed, and saide, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 He answered me, and saide, Of the tokens whereof thou askest me, I can tell thee a part: but I am not sent to shewe thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth shall be hid. 10 Vnrighteousnesse and all wickednesse shall reigne in the world. 23 Israel is reiected & God deliuereth them. 35 God doth all things in season.

NEuertheless, concerning the tokens, beholde, the times shall come, that they which dwell vpon earth, shall bee taken in a great number, and the way of the trueth shall be hid, and the land shalbe barren from faith,

*Matth.24.12. 2 And * iniquitie shall bee increased more then thou hast seene now, or hast heard in time past.

3 And it shall come to passe, that one shall set in foot, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God grant thee to liue, thou shalt see after the third trumpet, that the Sunne shal suddenly shine againe in the night, and the Moone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voyce, and the people shalbe mooued.

6 And he shall rule, of whome they hope not that dwell vpon earth, and the foules shall change place.

7 And the Sea of Sodome shall cast out fish, and make a noise in the night, which many shall not know, but they shal heare the voice thereof.

8 There shall be a confusion in many places, and the fire shall oft breake foorth, and the wilde beastes shall change their places, and menstruous women shall beare monsters.

9 And salt waters shall bee found in the sweet, and all friends shal fight one against another: then shal wit hide it selfe, and vnderstanding depart into his secret chamber.

10 It shall be sought of many, and yet not be found: then shall vnrighteousnesse and voluptuousnesse haue the vpper hand vpon earth.

11 One land shall aske another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shal men hope, but not obteine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted mee, and set me vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto mee, saying, Where hast thou bene? and why is thy countenance so heauy?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuity?

18 Up then and eate, and forsake vs not, as the shepheard that leaueth his flocke in the hands of the cruell wolues.

19 Then said I vnto him, Goe thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning and weeping, as Uriel the Angel had commanded me.

21 And after seuen dayes the thoughts of mine heart were very grieuous vnto mee againe.

22 And I had a desire to reason againe, and I began to talke with the most High againe,

23 And said, O Lord, Lord of euery forest of the earth, & of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all lands of the world thou hast chosen thee one pit, and of al the flowers of the ground thou hast chosen thee one Lilie.

25 And of all the depths of the sea thou hast filled thee one riuer, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of al the foules that are created, thou hast named thee one doue, & of al the cattel that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whom thou louedst, thou gauest a Law, that is proued of all.

28 And now, O Lord, why hast thou giuen this one people ouer vnto many? and vpon one root thou hast set others, and hast scattered thine onely people among many.

29 They treade them downe, which haue withstood thy promises, and beleeue not thy testimonies.

30 And

30 And if thou diddest so much hate thy people, they should haue beene punished with thine owne hands.

31 ¶ Nowe when I had spoken these words, the Angel that came to me the night afore, was sent vnto me,

32 And said vnto me, Heare me, and I will teach thee, and hearken that I may instruct thee further.

33 And I saide, Speake on, my Lord. Then said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better, then he doth that made them?

34 And I said, No, Lord: but of very sorrowe haue I spoken: for my reines paine me euery houre, while I labour to comprehend the way of the most High, and to seeke out part of his iudgement.

35 And he said vnto me, Thou canst not. And I said, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Jacob, and the griefe of the stocke of Israel.

36 And he said vnto me, Number vnto me the things that are not yet come, or gather me the drops that are scattered, or make mee the withered flowers greene againe.

37 Open me the places that are closed, and bring mee forth the windes that are shut vp therein: shew me the image of a voyce, and then will I declare thee the thing, that thou askest and labourest to know.

38 And I saide, O Lord, Lord, who can knowe these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, wherof thou askest me?

40 Then said he vnto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefit that I haue promised vnto my people.

41 Then I said, Beholde, O Lord, the last things are present vnto thee, and what shall they doe that haue bene before mee, or we that be now, or they that shall come after vs?

42 And he saide vnto mee, I will compare my iudgment vnto a ring: as there is no slacknesse of the last, so is there no swiftnesse of the first.

43 Then I answered, and said, Couldest thou not make at once those that haue beene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then answered he me, The creature, said he, cannot preuent the Creator, neither can the world holde them at once, that shall be created therein.

45 And I saide, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast susteined it, so might it nowe also conteine all men at once.

46 And he said vnto mee, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth: require her to bring forth tenne at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said he vnto me, So haue I diuided the number of the earth by times when seede is sowen vpon it.

49 For as a yong childe begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and saide, Seeing thou hast now shewed me the way, I will proceede to speake before thee: for our mother, whom thou hast tolde me is yong, draweth she neere vnto age?

51 He answered me, and said, Aske a woman that trauaileth, and she will tell thee.

52 Say vnto her, Wherefore are not they (whom thou hast now brought forth) like those that were before thee, but lesse of stature?

53 And she shal answere thee, Some were borne in the flower of youth, others were born in the time of age, when the wombe failed.

54 Consider now thy selfe, how that ye are lesse of stature, then those that were before you

55 And so are they that come after you, lesse then yee, as the creatures which now begin to be old, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shewe thy seruant, by whome thou doest gouerne thy workemanship?

CHAP. VI.

God hath foreseene all things in his secret counsell, and is authour thereof, and hath created them for his children

25 *The felicitie of the age to come.*

AND he said vnto mee, In the beginning when the round world was made, & before the borders of the world were set, & before the windes ble we one against another:

2 Before the noise of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were laid:

3 Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before the heights of the aire were lifted vp, before the measures of the heauens were named, before the chimnies in Sion were hot:

5 Before the present yeeres were sought out, and before the affections of them that now

nowe sinne, were turned away, and they that haue laid vp the treasure of faith, were sealed,

6 Then did I purpose these things, and they were made by me alone, and by none other: by mee also they shall bee ended, and by none other.

7 Then answered I, and said, What shal be the diuision of times? or when shall bee the ende of the first, and the beginning of it that followeth?

8 And he sayde vnto me, From Abraham vnto Isaac, when Jacob and Esau were borne of him, *Jacobs hande helde fast the heele of Esau. *Gene. 25. 26.

9 For Esau is the end of this world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele & the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, and saide, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee make an ende to shewe thy seruant thy tokens, whereof thou shewedst me part the last night.

13 So hee answered me, and said, Stand vp vpon thy feete, and heare a mightie sounding voice.

14 There shall come as an earthquake, but the place where thou standest, shall not be moued.

15 And therefore when he speaketh, be not afraid: for of the end shall be the word, & of the foundation of the earth shall it be vnderstood.

16 Therfore while one speaketh of them, it trembleth and is mooued: for it knoweth, that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feete, and hearkened, and beholde, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it saide, Beholde, the dayes come that I wil come and inquire of them that dwel vpon the earth,

19 And when I begin to inquire of them, who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shall be fulfilled,

20 And the world, that shall vanish away, shall be sealed, then will I shew these signes: the bookes shall bee opened before the heauen, and they shall see all it together.

21 And the children of a peere olde shall speake with their voices: the women with childe shall bring forth vntimely children of three or foure moneths olde, and they shal liue that are raised vp.

22 Then suddenly shall the sowen places appeare as the vnsowen, and the full store houses shall suddenly be found emptie.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friends fight with friendes, as with enemies, and the earth shall feare with them: the springs of the welles shal stand still, and in three houres they shall not runne.

25 Whosoeuer remaineth from all these things that I haue tolde thee, shalbe saued, and see my saluation, and the ende of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall bee changed, and turned to another meaning.

27 For euill shall bee put out, and deceite shall be quenched,

28 But faith shal flourish: corruption shal be ouercome, and the trueth which hath beene so long without fruit, shall come forth.

29 ¶ And when he talked with mee, beholde, I looked a little vpon him before whom I stood.

30 And these wordes saide he vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen daies more, I wil tel thee more things, & greater then these, which I haue heard in the day.

32 For thy voice is heard before the Highest: surely the mightie hath seene thy righteous dealing: hee hath seene also thy chastitie, which thou hast kept since thy youth.

33 Therefore hath hee sent mee to shewe thee all these things, and to say vnto thee, Be of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe & fasted seuen dayes in like maner, that I might fulfill the three weekes, which he had appointed me.

36 And in the eight night was mine heart vexed within mee againe, & I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse,

38 And I saide, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst *that the heauen & the earth should be made, & the worke folowed thy word *Gene. 1.

39 And then was there the spirit, and the darknes was on euery side with silence: there was no mans voice as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Upon the second day thou createdst the heauenly aire, and commandedst it, that, going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Upon the third day thou commaundedst

dedst, that the waters should bee gathered together in the seuenth part of the earth: sixe parts didst thou drie, and kept them to the intent that of these there should bee that should serue thee, being sowen of God and tilled.

43 Assoone as thy word went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruit did spring vp, and many diuers pleasures for the taste, & flowers of vnchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

* Gene. 1. 14. 45 * Vpon the fourth day thou createdst the light of the Sunne, and of the Moone, and the order of the starres,

* Gen. 1. 14. and 15. deut. 4. 19. 46 And gauest them a charge, to doe * seruice, euen vnto man that was for to be made.

* Gene. 1. 20. 47 And vpon the fift day thou saidest vnto the seuenth part * where the waters were gathered, that it should bring forth beastes, as foules and fishes: and it was so.

48 For the dumbe waters, and without life brought forth liuing things at the commandement of God, that the nations might praise thy wonderous workes.

‖ Or, Enoch. 49 Then diddest thou prepare two liuing things: the one thou calledst ‖ Behemoth, and the other thou calledst Leuiathan,

50 And diddest separate the one from the other: for the seuenth part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that hee should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leuiathan thou gauest the seuenth part, that is wet, and hast prepared him to deuoure what thou wilt & when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it should bring forth beastes, cattell and creeping things.

54 And besides this, Adam, whome thou madest lord ouer all the workes, which thou hast created, of him come wee all, and the people also whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but bee like vnto spittle, and hast compared their riches vnto a droppe that falleth from a vessell.

57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And wee thy people (whome thou hast called the first borne, the onely begotten, and thy feruent louer) are giuen into their hands,

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall wee suffer these things?

CHAP. VII.

Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgement, 43 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies & goodnesse of God.

AND when I had made an ende of these wordes, there was sent vnto me an Angel, which had bene sent downe to mee the nights afore.

2 And he said vnto me, Vp Esdras, and heare the words that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto me, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could go into the sea to looke vpon it, and to rule it, if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded and set vpon a broad field, and is ful of all good things:

7 The entrance thereof is narrowe and in a dangerous place to fal, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwirt them, euen betweene the fire and the water, so that there could but one man goe there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorowe the perill before it, how could he receiue his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorow and trauaile: they are but few, and euill, and full of perils, and very painefull.

13 For the entrances of the fore world were wide & sure, and brought immortal fruit.

14 If then they that are liuing, labour not to enter by these straight & brittle things, they cannot attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

17 Then saide I, O Lord, Lord * seeing thou hast ordeined in the Law, that the righteous * Deut. 8. 1.

ous should inherite these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then hee sayd vnto mee, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue, to auoid punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Behold, the time shall come, that these tokens which I haue told thee, shall come to passe, and the bride shall appeare, and shee shall come forth, and be seene that now is vnder the earth.

27 And whosoeuer shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce with him foure hundreth yeeres.

29 After these same yeeres, shall my sonne Christ die, and all men that haue life.

30 And the world shall bee turned into the old silence for seuen daies, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die that is corrupt.

32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffring shall haue an end.

34 Iustice onely shal continue: the trueth shall remaine, and faith shalbe strong.

35 The worke shall followe, and the reward shall be shewed: the good deeds shall be of force, and vnrighteousnesse shall beare no more rule.

*Gen.18.23. 36 Then said I, *Abraham prayed first for the Sodomites, and *Moyses for the fathers that sinned in the wildernesse, *Exod.32.31.

37 And they that came after him, for Israel in the time of Achaz, and Samuel,

38 And *Dauid for the destruction, and *Salomon for them that came into the Sanctuarie, *2.Sam.24.17. *2.Chron.6.14.

39 *And Elias for those that receiued raine, and for the dead that he might liue. *1.King.17.21. and 18.42,45.

40 *And Ezechias for the people in ỹ time of Sennacherib, and diuers others for many. *2.King.19.15.

41 Euen so now, seeing vice is increased, and wickednes aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then he answered me, and said, This present life is not the end: oft times honour is reteined in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the ende of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall bee cut off: righteousnesse shall grow vp, and the verity shall spring vp.

45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.

47 For what profite is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? *for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee. *Rom.5.18.

49 For what profite is it vnto vs, if there bee promised an immortall life, when we doe the workes that bring death?

50 And that an euerlasting hope should be promised vs, seeing that we betyde our selues to deadly vanitie?

51 And that there should bee appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if we haue walked in the wicked wayes?

53 And that an eternall Paradise should bee shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if wee will not enter into it?

54 (For wee haue bene conuersant in vnpleasant places)

55 And that the faces of them, which haue abſteined, ſhould ſhine more then ſtarres, if our faces be blacker then darkneſſe:

56 For while we liued, we did not remember when we did vnrighteouſly, that we ſhould ſuffer after death.

57 Then anſwered he mee, and ſaid, This is the maner of the battell, which man, that is borne in the earth, ſhall fight,

58 That if he bee ouercome, he ſhould ſuffer as thou haſt ſaid: but if he get the victorie, he ſhould receiue the thing that I ſaid.

59 For this is the life, whereof Moyſes ſpake vnto the people, while hee liued, ſaying,

*Deut. 30. 19. *Chuſe thee life that thou mayeſt liue,

60 Neuertheleſſe, they beleeued him not, neither the Prophets after him, nor mee alſo which haue ſaid vnto them,

61 That heauines ſhould not ſo be to their deſtruction, as ioy ſhould come vnto them, to whom ſaluation is perſwaded.

62 I anſwered then, and ſayd, I knowe Lord, that the moſt High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world.

63 And that hee hath pitie on thoſe that walke in his Law,

*Rom. 2. 4. 64 And that *he is patient: for he long ſuffereth thoſe that haue ſinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercommeth in mercie thoſe that are preſent, and that are paſt, and them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the poſſeſſion thereof.

68 Hee pardoneth alſo: for if he gaue not of his goodneſſe, that they which haue done euill, might be relieued from their wickedneſſe, the tenne thouſand part of men ſhould not remaine aliue.

69 And if hee, being Iudge, forgaue not thoſe that bee healed with his word and tooke away the multitude of ſinnes,

70 There ſhould peraduenture bee very few left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is ſmall. 6 The works of God are excellent. 20 Eſdras prayer for him and for his people. 39 The promiſe of ſaluation to the iuſt. 55 The deſtruction of the vniuſt.

AND he anſwered mee, ſaying, The moſt High made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, O Eſdras, As when thou aſkeſt the earth, it ſhall ſay vnto thee, that it giueth much earthly matter to make pots, but little duſt that gold commeth of, ſo is it with the worke of this world.

3 *There be many created, but few ſhall be ſaued. *Matth. 20. 16.

4 Then anſwered I, and ſayde, Then ſwallow vp the wit, O my ſoule, and deuoure vnderſtanding.

5 For thou haſt promiſed to heare, and thou wilt prophecie: for thou haſt no longer ſpace, but the life giuen thee.

6 O Lord, if thou ſuffer not thy ſeruant, that wee may intreate thee, that thou mayeſt giue ſeede vnto our heart, and prepare our vnderſtanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can ſet himſelfe for man?

7 For thou art alone, and wee all are one workmanſhip of thine hands, as thou haſt ſaid,

8 For when the body is faſhioned now in the womb, and thou haſt giuen it members, the creature is preſerued by fire and water, and the worke created by thee, doth ſuffer nine Moneths the creature, which is faſhioned in it.

9 But the thing that conteineth, and that which is conteined, ſhall both bee preſerued, and when time is come, the wombe being preſerued, deliuereth the things that grew in it.

10 For thou haſt commaunded the members, euen the breaſtes, to giue milke vnto the fruite appointed to the breaſts,

11 That the thing which is created, may be nouriſhed for a time, till thou diſpoſeſt it to thy mercie.

12 Thou bringeſt it vp with thy righteouſneſſe, nurtureſt it in thy lawe, and reformeſt it with thy iudgement.

13 Thou ſlayeſt it as thy creature, and giueſt it life as thy worke.

14 Seeing then that thou deſtroyeſt him, which with ſo great labours is faſhioned, it is an eaſie thing to appoint by thy commaundement, that the thing alſo which is made, might be preſerued.

15 Now therefore, O Lord, I will ſpeake (as touching men in general thou ſhalt rather proude) but concerning thy people, for whoſe ſake I am ſory,

16 And for thine inheritance for whoſe cauſe I mourne: for Iſrael, for whom I am wofull, and for Iacob, for whoſe ſake I am grieued.

17 For them will I pray before thee, as well for my ſelfe, as for them: for I ſee our faults that dwell in the land.

18 ¶ But I haue heard the ſudden comming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderſtand my wordes, which I will ſpeake before thee. The beginning of the words of Eſdras, before he was taken vp:

20 O Lord, that liueſt for euer, which beholdeſt from aboue that which is aboue, & in the ayre,

21 Whoſe

21 Whose throne is inestimable, and his glory incomprehensible, before whom the host of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, and sayings stedfast: whose commandement is strong, and gouernment terrible,

23 Whose looke driueth vp the depths, and wrath maketh the mountaines to melt away, as the thing beareth witnesse,

24 Heare the prayer of thy seruant, & receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I wil answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deeds of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not bee thy will to destroy them, which haue liued like beastes, but looke vpon them that haue clearely taught thy Law.

30 Take not displeasure with them, which appeare worse then beasts, but loue them that alway put their trust in thy righteousnesse and glory.

31 For wee and our fathers haue all the same sickenesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt bee called mercifull towards vs which haue no works of righteousnes.

33 For the righteous, which haue layd vp many good workes, let them receiue the reward of their owne deeds.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest bee so grieued towards it?

*1.King.8.46. 2.chron.6.36.

35 *For verely there is no man among them that be borne, but he hath done wickedly, nor any that doeth confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteousnes and thy goodnesse shall bee praised, if thou bee mercifull vnto them, which haue not the substance of good works.

37 ¶ Then answered hee mee, and sayd, Some things hast thou spoken aright, and according vnto thy words it shall be.

38 For I will not verely consider the workes of them before the death, before the iudgement, before destruction:

*Gen.4.4.

39 But *I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation and the reward that they shall haue.

40 Like as I haue spoken now, so shall it come to passe.

41 For as the husbandman soweth much seede vpon the ground, and planteth many trees, & yet alway the thing that is sowen commeth not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then and sayd, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it bee destroyed with too much raine:

44 So perisheth man, which is created with thine hands, and thou art called his patterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Bee not wroth with vs, O Lord, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt bee mercifull vnto thy creature.

46 Then answered he mee, and sayd, The things present, are for the time present, and the things to come for such as be to come.

47 For thou art farre off, that thou shouldest loue my creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the Highest,

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them that shal liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is Paradise opened: the tree of life is planted: the time to come is prepared, plenteousnesse made ready: the citie is builded, and rest is prepared, perfect goodnesse and absolute wisedome.

53 The root of euil is sealed vp from you: the weakenesse & moth is destroyed from you, into hell flieth corruption to be forgotten.

54 Sorrowes are vanished away, and in the end is shewed the treasure of immortality.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most High: they contemned his Lawe and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, ý there was no God: though they knew that they should die.

*Psal.14.1. and 53.1.

59 For as the thing that I haue spoken of, is made readie for you: so is thirst and paine prepared for them: for God would not that man should perish:

60 But they, after that they were created, haue defiled the Name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is nowe at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said,

63 Behold now, O Lord: thou hast shewed mee the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an ende. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shall be seene an * earthquake in the world, and an vproare of the people,

* Mat. 24. 7.

4 Then shalt thou vnderstand that the most High spake of these things from the daies that were before thee, euen from the beginning.

5 For all that is made in the world, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders & signes, and end in effect and miracles.

7 And euery one that shal escape safe, and shall bee deliuered by his workes, and by the faith wherin ye haue beleeued,

8 Shalbe preserued from the said perils, and shal see my saluation in my land, and within my borders: for I haue kept mee holy from the world.

9 Then shall they haue pitie of themselues, which nowe haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowen me,

11 But haue abhorred my law, while they were yet in liberty, and when they had yet leasure of amendment, and would not vnderstand but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more careful, to know how the vngodly shalbe punished, but enquire how the righteous shall bee saued, and whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore said that which I say now and will speake it hereafter, that there be many moe of them which perish, then of them that shalbe * saued,

* Chap. 8. 3. matt. 20. 16.

16 As the flood is greater then a drop.

17 And hee answered mee, saying, As the field is, so is also the seed: as the flowers be, so are the colours also: such as the workman is, such is the work: & as the husbandman is, so is his husbandry: for it was ỹ time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but nowe the manners of them that are created in this world, that is made, are corrupted by a perpetuall seede, and by a Law, whereout they cannot rid themselues.

20 So I considered the world, and behold, there was perill, because of the deuices that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheless, if thou wilt cease seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire fielde, where no house is builded, and shalt eate onely of the floures of the field, and eat no flesh, nor drinke wine, but the floures onely,

25 And pray vnto the most High continually) then will I come, and talke with thee.

26 So I went my way, as hee had commanded mee into the field, which is called Ardath, and there I sate among the flowers, and did eate of the herbes of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and beganne to talke before the most High, and to say,

29 O Lord, when thou wouldest shew thy selfe vnto vs, * thou declaredst thy selfe vnto our fathers in the wildernesse, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

* Exod. 19. 9 and 24. 3. deut. 4. 12.

30 And expressly spakest vnto them, saying, Heare mee, O Israel, and marke my words, thou seed of Iacob.

31 For behold, I sowe my law in you, that it

it may bring foorth fruit in you, and that yee may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Lawe appeare, neither could it, for it was thine.

*Exod.32.28. 33 *For they that receiued it, perished, because they kept not the thing that was sowen in them.

34 And lo, it is a custome when the ground receiueth seede, or the sea a shippe, or a vessell meat and drinke, if that perish wherein a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the things that are receiued, must perish: so the things that are receiued, do not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law, perish in sinne, & our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, and vpon the

*Chap.19.45. right side *I sawe a woman, which mourned sore, and lamented with a loud voyce, and was grieued in heart, and rent her clothes, and shee had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And said vnto her, Wherefore weepest thou? why art thou so sory in minde?

41 And she said vnto mee, Sir, let mee alone, that I may bewaile my selfe, and increase sorrow: for I am sore vexed in my minde, and brought very low,

42 Then I sayd vnto her, What ayleth thee? tell me.

43 Then she sayd vnto mee, I thy seruant haue beene barren, and haue had no childe, hauing an husband thirtie yeeres.

44 And euery houre, and euery day these thirty yeeres I pray to the most High day and night.

45 And after thirtie yeeres God heard me thine handmaid, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also and all they of my countrey, and we gaue great honour vnto the Almighty.

46 And I nourished him with great trauaile.

47 So when hee grewe vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BUt when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbours rose vp to comfort mee: so I rested vntill the second day at night.

3 And when they had all left off to comfort mee, that I should be quiet, then I rose vp by night, and fled, and am come into this field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast, vntill I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish woman aboue all other, seest thou not our heauinesse, and what commeth vnto vs?

7 For Sion our mother is all wofull and is sore afflicted, and mourneth extremely.

8 Seeing wee bee all now in heauinesse, and make our mone (for we be all sorrowfull) art thou sory for one sonne?

9 Demaund the earth, and she shall tell thee, that it is shee which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shalbe destroyed.

11 Who should then rather mourne, shee that hath lost so great a multitude, or thou which art sory but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruite of my wombe, which I brought foorth with heauinesse, and bare with sorrowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorrow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I wil not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Doe not so, but be counselled: for how many falles hath Sion? Be of good comfort because of the sorrow of Jerusalem.

21 For thou seest that our Sanctuarie is layde waste: our altar is broken downe: our Temple is destroyed:

22 Our psalterion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our Candlestick is quenched, and the Arke of our couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our young men are brought in bondage, and our men are become weake,

23 And, which is the greatest of all, Sion the seale hath lost her worship: for shee is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, & put away the multitude of sorrowes, that the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and her beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might be.

26 And beholde, immediatly she cast out a great voyce, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraid, and cried with a loud voyce, and said,

* Chap. 4. 1. 28 Where is Uriel the Angel, * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these wordes, behold, he came vnto me, and looked vpon mee.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke mee by the right hand, and comforted mee, and set me vpon my feet, and said vnto me,

31 What ayleth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorie?

* Chap. 5. 29. 32 And I said, Because thou hast forsaken me, & I haue done * according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speak vnto me, my Lord, and forsake me not, lest I die through rashnes.

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doeth my minde, being hautie, erre?

37 Now therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I wil informe thee, and tell thee wherefore thou art afraid: for the most High hath reuealed many secret things vnto thee.

39 Hee hath seene thy good purpose, that thou art sorie continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she told thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Sion: and whereas she told thee (euen she which thou seest now, as a citie builded)

45 And as touching that she said vnto thee, that shee was barren thirtie yeeres, this was concerning that, there was euen thirty yeeres wherein there was no offering offered in her,

46 But after thirtie yeeeres, Salomon built the citie, and offered offerings: then bare the barren a sonne.

47 And whereas she told thee, that she nourished him with labour, that was the inhabiting of Jerusalem.

48 But whereas shee tolde thee that her sonne, as his chance was, died when she came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these things which haue chaunced these are to be opened vnto thee.

50 For now the most High seeth, that thou art sorry in thy mind, and because thou sufferest with all thine heart for her, he shewed thee the clearenesse of her glory, and the faireneesse of her beautie.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therefore I commaunded thee to goe into the fielde, where no foundation nor building is.

54 For the worke of mans building cannot stand in that place where the citie of the most High should be shewed.

55 And therfore feare not, neither let thine heart bee afraid, but goe in, and see the beautie and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare as much as thine eares may comprehend.

57 For

57 For thou art blessed aboue many, and art called with the most High among the fewe.

58 But to morrow at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another as he had commanded me.

CHAP. XI.

1 *The vision of an Egle comming foorth of the sea, and of her feathers.* 37 *Of a Lyon comming out of the forest.*

THen sawe I a dreame, and behold, there came vp from the sea an Egle, which had twelue feathered wings, and three heads.

2 And I sawe, and behold, shee spred her wings ouer all the earth, and all the windes of the ayre blewe on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became little feathers and small.

4 But her heads remained still, and the head in the middes was greater then the other heads, yet rested it with them.

5 Moreouer, I saw that the Eagle flewe with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I saw also that the Egle stood vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuertheless, I sawe that the voice went not out of her heads, but from the midst of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and beholde, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stood vp, and reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voice vnto it, and sayd,

16 Heare, thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, and behold, in processe of time the feathers that followed, stoode vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and beholde, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles body, but two heads that rested, and sixe wings.

24 Then saw I also that two wings diuided themselues from the sixe, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and beholde, the vnder wings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselues to reigne.

29 And when they so thought, beholde, there awaked one of the heads that were at rest, which was in the middes: for that was greater then the two.

30 And then I sawe, that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, and did eate vp the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernance of the world, more then all the wings that had beene.

33 After this I looked, and beholde, the head that was in the middes suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voice which sayde vnto me, Looke before thee, and consider the thing that thou seest.

37 So I sawe, and beholde as it were a Lion

Lion that roareth, running hastily out of the wood: and I sawe that hee sent out a mans voice vnto the Eagle, and spake, and sayd,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that, that of the foure beasts remainest, whom I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit:

41 For thou hast not iudged the world with trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued liars, and destroyed the dwellings of them that brought foorth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mightie.

44 The most High also hath looked vpon the proude times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe as one deliuered from thy violence, and that shee may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the Lion spake these words to the Eagle, I saw,

2 And behold, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproares.

3 And I saw, and behold, they appeared no more, and the whole body of the Egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my mind, and from the great feare, and said vnto my spirit,

4 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Loe, yet am I wearie in my minde, and very weake in my spirit, & little strength is there in mee, for the great feare that I receiued this night.

6 Therefore now will I beseech the most High that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deede be come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged me worthy to shew me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision.

11 The Egle whom thou sawest come vp from the Sea, is the *kingdome which was seene in the vision of thy brother Daniel. *Dan.7.7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared aboue all kingdomes that were before it.

14 In it shall twelue Kings reigne one after another.

15 Whereof the second shall beginne to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie which thou sawest.

17 As for the voyce that thou heardest speake, and that thou sawest not goe out from the heads, but from the middes of the body thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall bee in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnder wings, which thou sawest hang vnto her wings, this is the interpretation:

20 In him shall arise eight Kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the ende.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shal call againe many things into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called the heads of the Eagle.

25 For they shall accomplish his wickednesse, and shall finish his last end.

26 And whereas thou sawest that the great

great head appeared no more, it signifieth that one of them shall die vpon his bedde, and yet with paine.

27 For the two that remaine, the sworde shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall hee fall by the sword himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserued for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising vp out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the wordes that thou hast heard,

32 This is the winde which the most Hie hath kept for them, and for their wickednesse vnto the ende, and he shall reproue them, and cast before them their spoiles.

33 For he shall set them aliue in the iudgement, and shall rebuke them and correct them.

34 For hee will deliuer the residue of my people by affliction, which are preserued vpon my borders, and hee shall make them ioyfull, vntill the comming of the day of Iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast beene meete to know this secret of the most High.

37 Therefore write all these things that thou hast seene in a booke and hide them,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes moe, that it may be shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: and with that he went his way.

40 And when all the people perceiued that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as a hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs sufficient?

44 If thou then forsake vs, how much better had it beene for vs, that we had bene burnt also as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a loude voice. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie, thou house of Jacob.

47 For the most High hath you in remembrance, and the Almightie hath not forgotten you in temptation.

48 As for mee, I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercy for the low estate of your Sanctuarie.

49 And now goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained still in the field seuen dayes, as he had commanded me, and did eate onely of the flowers of the fielde, and had my meate of the herbes in those dayes.

CHAP. XIII.

The vision of a winde comming foorth of the sea, 3 *which became a man.* 5 *His propertie and power against his enemies.* 21 *The declaration of this vision.*

AND after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it mooued all the waues thereof.

3 And I looked, and behold, there was a mightie man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voice went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and behold, hee graued himselfe a great mountaine, and flewe vp vpon it.

7 But I would haue seene the countrey or place whereout the hill was grauen, and I could not.

8 I saw after these things, and behold all they which came to fight against him, were sore afraid, and yet they durst fight.

9 Neuertheleſſe when he saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for he held no sword nor any instrument of warre.

10 But onely, as I saw, hee sent out of his mouth,

mouth, as it had bene a blast of fire, and out of his lips the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, euen this blast of fire, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust, and smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward saw I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sadde: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and sayde,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shalbe left in those dayes, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heauinesse.

18 Now vnderstand I the things that are layde vp in the latter dayes, which shall come both vnto them, and to those that are left behinde.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet it is easier, that hee that is in danger, should fal into these, and foresee the things to come hereafter, then to passe away as a cloude out of the world.

21 ¶ Then answered he me, and said, The interpretation of the vision will I shewe thee, and I wil open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 Hee that shall beare the danger in that time, hee shall keepe himselfe. They that bee fallen into danger, are such as haue workes and faith toward the most Mightie.

24 Knowe therefore, that they which bee left behinde, are more blessed then they that be dead.

25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the middes of the sea,

26 The same is hee whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and hee shall order them that are left behinde.

27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that hee neither helde sword nor weapon, but that by his fiercenesse he destroyed the whole multitude, that came to fight against him, this is the interpretation.

29 Behold, the dayes come that the most High will begin to deliuer them that are vpon the earth:

30 And he shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, * and nation against nation, and realme against realme. * Matth.24.7.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shall my Sonne be reueiled, whome thou sawest goe vp as a man.

33 And when all the people heare his voice, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that be willing to come, and to fight against him.

35 But hee shall stand vpon the toppe of mount Sion.

36 And Sion shall come, and shalbe shewed to all, being prepared and builded, as thou sawest the hill grauen foorth without any hands.

37 And this my Sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to a flame, whereby they shall be tormented: and without any labour will he destroy them, euen by the Law which is compared vnto the fire.

39 And whereas thou sawest that hee gathered another peaceable people vnto him,

40 Those are the tenne tribes which were caried away captiues out of their owne land, * in the time of Oseas the King, whom Salmanasar the King of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another land. * 2.King.17.3.

41 But they tooke this counsell to themselues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankinde dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the moſt High then ſhewed them ſignes,* and ſtayed the ſprings of the flood till they were paſſed ouer.

*Exod. 14.21. ioſh. 3.15, 16.

45 For thorow the countrey there was a great iourney, euen of a yeere and a halfe, and the ſame region is called ‖ Arſareth.

‖Or, Ararath.

46 Then dwelt they there vntill the latter time: and when they came forth againe.

47 The moſt High ſhall holde ſtill the ſprings of the riuer againe that they may goe thorow: therefore ſaweſt thou the multitude peaceable.

48 But they that bee left behinde of thy people, are thoſe that bee found within my borders.

49 Now when he deſtroyeth the multitude of the nations that are gathered together, hee ſhall defend the people that remaine,

50 And then ſhall hee ſhew great wonders vnto them.

51 Then ſaid I, O Lord, Lord, ſhew mee this, wherefore haue I ſeene the man comming vp from the mids of the ſea?

52 And he ſaid vnto me, As thou canſt neither ſeeke out, nor know theſe things, that are in the deepe of the Sea, ſo can no man vpon earth ſee my Sonne, or thoſe that be with him, but in the time of that day.

53 This is the interpretation of the dreame which thou ſaweſt, and whereby thou onely art lightened.

54 For thou haſt forſaken thine owne Lawe, and applyed thy diligence vnto mine, and ſought it.

55 Thy life haſt thou ordered in wiſdome, and haſt called vnderſtanding thy mother.

56 Therefore haue I ſhewed thee the rewards with the moſt High: and after three other dayes I will ſpeake other things vnto thee, and wil declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and praiſing the moſt High for the wonders which he did in time,

58 Which he gouerneth, and ſuch things as come in their ſeaſons: and there I ſate three dayes.

CHAP. XIIII.

3 *How God appeared to Moſes in the buſh.* 10 *All things decline to age.* 15 *The latter times worſe then the former.* 29 *The ingratitude of Iſrael.* 35 *The reſurrection and iudgement.*

VPon the third day I ſate vnder an oke, and behold, there came forth a voice vnto me out of the buſh, and ſaid, Eldras, Eldras.

2 And I ſaid, Heare am I, Lord, and ſtood vp vpon my feete.

*Exod. 3.2, 3.

3 Then ſaid he vnto me, * In the buſh I reuealed my ſelfe, and ſpake vnto Moyſes, when my people ſerued in Egypt:

4 And I ſent him, and ledde my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long ſeaſon,

5 And I tolde him many wonders, and ſhewed him the ſecrets of the times and the ende, and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay vnto thee, that thou lay vp in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations which thou haſt heard.

8 For thou ſhalt be taken away from all, and thou ſhalt remaine hencefoorth with my counſell, and with ſuch as be like thee, vntill the times be ended.

9 For the world hath loſt his youth, and the times begin to waxe olde.

10 For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore ſet thine houſe in order, and reforme thy people, and comfort ſuch of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: caſt away from thee the burdens of men, and put off now the weake nature,

14 And ſet aſide thy moſt grieuous thoughts, and haſte thee to depart from theſe times.

15 For greater euils then thoſe which thou haſt ſeene now, ſhall they commit.

16 For the weaker that the world is by reaſon of age, the more ſhal the euils be increaſed vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for now haſteth the viſion to come, that thou haſt ſeene.

18 ¶ Then anſwered I, and ſayd before thee,

19 Behold, O Lord, I wil go as thou haſt commanded me, & reforme the people, which are preſent: but they that ſhall be borne afterward, who ſhall admoniſh them?

20 Thus the world is ſet in darkeneſſe, and they that dwell therein, are without light.

21 For thy Lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that ſhall be done.

22 But if I haue found grace before thee, ſend the holy Ghoſt into mee, and I will write all that hath bene done in the world ſince the beginning, which was written in thy Lawe, that men may finde the path, and that they which will liue in the latter dayes may liue.

23 And

23 And he answered me, saying, Goe, and gather the people, and say vnto them, that they seeke thee not for fourtie dayes,

24 But prepare thee many bore tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out till the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfite men, and some things shalt thou shew secretly vnto the wise: to morrow this houre shalt thou beginne to write.

27 Then went I forth, as he commanded mee, and gathered all the people together, and said,

28 Heare these wordes, O Israel,

*Gene. 47. 4. 29 *Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

*Acts 7. 53. 30 And receiued the Lawe of life, *which they kept not, which ye also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as hee is a righteous Iudge, hee tooke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that you will subdue your owne vnderstanding, and reforme your heart, yee shall be kept aliue, and after death shall ye obtaine mercie.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous be manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come now vnto me, nor seeke me these fourty dayes.

37 So I tooke the fiue men, as hee commanded me, and we went into the field, and remained there.

38 The next day, beholde, a voyce called mee, saying, Esdras, *open thy mouth, and drinke that I giue thee to drinke. *Ezek. 3. 2.

39 Then opened I my mouth, and behold, hee reached mee a full cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it and dranke, and when I had dronke it, mine heart had vnderstanding, and wisdome grewe in my brest: for my spirit was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the High things of the night, which they vnderstoode not.

43 But in the night they did eate bread, but I spake by day, and helde not my tongue by night.

44 In fourty dayes they wrote two hundreth and foure bookes.

45 And when the fourtie daies were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keepe the seuentie last, that thou mayest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of Wisdome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come on the world. 9 The Lord will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition, 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEhold, speake thou in the eares of my people the words of prophecie, which I will put in thy mouth, sayth the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that speake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnesse.

5 Behold, sayth the Lord, I will bring plagues vpon all the world, the sword, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, sayth the Lord, I will hold my tongue no more for their wickednes, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Beholde, *the innocent and righteous blood crieth vnto me, and the soules of the iust crie continually. *Reuel. 6. 10. and 19. 2.

9 I will surely auenge them, sayeth the Lorde, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is leade as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

11 But I will bring them out with a mightie

mightie hand, and a stretched out arme, and smite it with plagues as afore, and wil destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment, that God shall bring vpon it.

13 The ploughmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwell therein.

15 For the sword, and their destruction draweth neere, and one people shall stand vp to fight against another with swordes in their handes.

16 For there shalbe sedition among men, and one shall inuade another: they shall not regard their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a Citie, and shall not be able.

18 Because of their pride the Cities shall be troubled, the houses shall bee afraid, men shall feare.

19 A man shall haue no pitie vpon his neighbour, but shall destroy their houses with the sword, and their goods shall be spoyled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuerence me which are from the ‖ East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

‖ Or, West.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompence them in their bosome: thus sayeth the Lord God,

22 My right hand shall not spare the sinners, neither shall the sworde cease from them, that shedde innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw, that is kindled.

24 Woe to them that sinne, and keepe not my Commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the world, and ye shall remaine in them: for God will not deliuer you, because yee haue sinned against him.

28 Beholde, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall bee caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall goe forth as the boares of the forrest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shal turne about, and conspire to consume them with a great power.

32 Then these shalbe troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemie besiege them, and consume some of them, and in their hoste shall be feare and dread, and strife among their Kings.

34 Beholde cloudes from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shall bee from the sword vnto the belly,

36 And the dung of man vnto the Camels litter.

37 And there shall bee great fearefulnesse and trembling vpon earth, and they that see the wrath, shalbe afraid, and a trembling shall come vpon them.

38 And then there shal come great stormes from the South, and from the North, and part from the West.

39 And from the East shall windes arise and shall open it with the cloud, which he rayseth vp in wrath, and the Starre, rayseth to feare the East and West winde, shall be destroyed,

40 And the great and mightie clouds shall be lift vp full of wrath, and the starre, that they may make all the earth afraid, and them that dwell therein, and that they may powre out ouer euery high place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swordes, and many waters, that all fieldes may be full, and all Riuers with the abundance of great waters.

42 And they shall breake downe the Cities, and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall go with a straight course vnto Babylon, and make it afraid.

44 They shal come to her, and besiege her, and shall powre foorth the constellation, and all the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glory in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her works, and in her inuentions: therefore saith God,

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall bee dried vp, as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mighty and the louers shall not be able to receiue thee.

52 Would I thus hate thee, sayeth the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast drunken,

54 Set foorth the beautie of thy countenance:

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that bee in the mountaines shall die of hunger, and eate their owne flesh, and drinke their owne blood for want of bread and thirst of water.

59 And thou as vnhappy, shalt come thorow the Sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine Citie, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy Cities, thy land, and thy mountaines: all thy woods, and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carry away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 *Against Babylon, Asia, and Egypt and Syria.* 18. 38 *Of the euils that shall come vpon the world, with admonition how to gouerne themselues in afflictions.* 54 *To acknowledge their sinnes, and to commit themselues to the Lord,* 55 *Whose might is prouidence and iustice is to be reuerenced.*

WOe to thee, Babylon and Asia: woe to thee Egypt and Syria.

2 Gird your selues with sacke and haire-cloth, and mourne your children, and be sory: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry lyon in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mighty Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, & who can quench it?

7 Hee shall cast lightnings, and who shall not feare? he shall thunder, and who shall not be afraid?

8 The Lord shall threaten, and who shall not vtterly bee broken in pieces at his presence? the earth quaketh, and the foundation thereof: the Sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glory of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that he shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not bee put out, till it consume the foundations of the earth.

12 As an arrow which is shot of a mightie archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorrowes and great mourning: the beginning of famine, & great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor bee alway mindfull of the scourges.

17 Behold, vitailes shalbe so good cheape vpon earth, that they shall thinke themselues to be in good case: but then shall the euils bud foorth vpon earth, euen the sword, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall bee no man left to till the earth, and to sowe it: the trees shall giue fruit, but who shall gather them?

21 The grapes shall be ripe, but who shall tread them? for all places shall be desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall bee ten left, and two of the fielde, which shall hide themselues in the thicke woods, and in the clefts of rockes.

23 As when there remaine three or foure oliues in the place where oliues growe, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall be three or foure left by them that search their houses with the sword.

26 And the earth shall bee left waste, and the fieldes thereof shall waxe olde, and her wayes and all her pathes shall growe full of thornes, because no man shall trauaile therethrough.

27 The virgines shall mourne, hauing no bridegroomes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegromes bee destroyed, and their husbands shall perish with famine.

29 But, yee seruants of the Lord, heare these things, and marke them.

30 Behold the word of the Lord, receiue it: beleeue not the gods, of whom the Lord speaketh: behold, the plagues draw neere, and are not slacke.

31 As a trauailing woman which in the ninth moneth bringeth foorth her sonne, when the houre of birth is come, two or three houres before the paines come vpon her bodie, and when the childe commeth to the birth, they tarie not a whit:

32 So shall not the plagues bee slacke to come vpon the earth, and the world shall mourne, and sorrowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him bee as he that fleeth his way: and he that buyeth, as one that will lose.

35 Who so occupieth merchandise, as hee that winneth not: and he that buildeth, as hee that shall not dwell therein.

36 Hee that soweth, as one that shall not reape: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marrie not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruits, and spoile their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more wil I be angry against them for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shall righteousnesse hate iniquitie, when she decketh her selfe, and shal accuse her openly, when he shall come that shall bridle the author of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the works thereof: for or euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

46 Beholde, the Lord *knoweth all the workes of men, their imaginations, their thoughts and their hearts. *Luke 16.15.

47 *For as soone as hee sayd, Let the *Gen. 1.1.

earth be made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he *knoweth the number of them.

*Pſal.147.4.

49 Hee searcheth the depth, and the treasures thereof: he hath measured the sea, and what it conteineth.

50 Hee hath shut the sea in the mids of the waters, and with his word hath he hanged the earth vpon the waters.

51 Hee spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath hee made springs of water, and pooles vpon the top of the mountaines, to powre out floods from the high rocks to water the earth.

53 He made man, and put his heart in the mids of the body, and gaue him breath, life, and vnderstanding.

54 And the Spirit of the Almighty God, which made all things, and hath searched all the hid things in the secrets of the earth,

55 He knoweth your inuentions, and what yee imagine in your heart when ye sinne and would hide your sinnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought forth before men, yee shall be confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will ye doe, or how will ye hide your sinnes before God and his Angels?

59 Behold, God himselfe is the Iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the idoles.

61 And they that consent vnto them, shall bee had in derision and in reproch, and troden vnder foot.

62 For in euery place and cities that are neere, there shall be great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoyle and waste such as yet feare the Lord.

64 For they then shall waste and spoyle their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tried by the fire.

66 Heare, O yee my beloued, saieth the Lord: behold, the dayes of trouble are at hand, but I will deliuer you from them: be not yee afraid: doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, saieth the Lord God, let not your sinnes weigh you down, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities, as a fielde is hedged in with bushes, and the path thereof couered with thornes, where by no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

Tobit.

CHAP. I.

1 Tobits parentage. 3 His godlinesse. 6 His equitie. 8 His charitie and prosperitie. 19 He fleeth, and his goods are confiscate, 22 and after restored.

Tobias being captiue amongſt the Aſſyrians, did not leaue the way of trueth.

THe booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seed of Asael, and of the tribe of Nephthalim,

2 Who in the time of ‖ Enemessar king of the Assyrians was *led away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galilee aboue Aser.

‖Or, Salmanasar. *2.King.17.3.

Tobias was merciful.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with me to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrie in the land of Israel, being but yong, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of all the Tribes of Israel, that all the Tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated, and built vp for all ages.

5 *Nowe all the tribes which fell from God, yea, and my father Nephthalims house offered to the heifer called Baal. *1.King.12.30.

He fled from idoles. *Exod.22.29. deut.12.6.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Ierusalem at the feasts, *bringing the first frutes, and the tenths of beasts, with that which was first shorne, and offered them at the Altar to the Priestes the children of Aaron.

7 The first tenth part I gaue to the priests the sonnes of Aaron, which ministred in Ierusalem:

Ierusalem: the other tenth part I sold, and came & bestowed it euery yeere at Ierusalem.

8 The third tenth part I gaue vnto them to whom it was meet, as Deborа my fathers mother had commanded me: for my father left me as a pupil.

He marrieth to wife Anna, which beareth him Tobiah.

9 ¶ Furthermore, when I was come to the age of a man, I married Anna of *mine owne kinred, and of her I begate Tobias.

*Num. 36.7.

10 ¶ But when I was led captiue to Nineue, all my brethren, and those which were of my kinred, did eate of the * bread of the Gentiles,

* Gene. 43.32.

11 But I kept my selfe from eating,

12 Because I remembred God with all mine heart.

He found grace in the sight of Salmanasar.

13 Therefore the most High gaue mee grace and fauour before Enemessar, so that I was his purueyor.

14 ¶ And I went into Media, and I deliuered ten talents of siluer to Gabael the ‖brother of Gabrias || in the land of Media.

‖Or, sonne.

‖Or, in Rages a citie of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not goe into Media.

‖Or, Salmanasar. The charitie of Tobias.

16 ¶ But in the time of || Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineue, I buried him.

*2. Kin. 19.35, 36. isa. 37.36, 37 ecclus. 48.18, 22 1. macch. 7.41. 2. macch. 8, 19.

18 And if the King Sennacherib had slaine any, when he * was come and fled from Iudea, I buried them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the King.

Tobit fleeth from the face of Sennacherib.

19 Therefore when a certaine Nineuite had accused me to the king, because I did burie them, I hid my selfe: and because I knew that I was sought to be slaine, I withdrewe my selfe for feare.

20 Then all my goods were spoiled, neither was there any thing left mee besides my wife Anna and my sonne Tobias.

*2. King. 19. 37. 2. chro. 32. 21.

21 Neuertheless *within fiue and fiftie dayes, two of his sonnes killed him, and they fledde into the mountaines of Ararath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accompts and ouer all his domesticall affaires, Achiacharus my brother Anaels sonne.

Tobit returneth.

22 And when Achiacharus had made a request for mee, I came againe to Nineue: nowe Achiacharus was cupbearer and keeper of the signet, and steward, and ouersawe the accompts: so Sarchedonus appointed him next vnto him, and hee was my brothers sonne.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 He leaueth the feast to burie the dead. 10 How he became blinde. 11 His wife laboureth for her liuing. 14 Shee reprocheth him bitterly.

NOwe when I was come home againe, and my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the seuen weeks, there was a great dinner prepared mee, in the which I sate downe to eat.

Tobit doth bid to dinner those which feare God.

2 And when I saw abundance of meate, I said to my sonne, Goe, and bring what poore man soeuer thou shalt finde of our brethren, which doeth remember God, and loe I will tarie for thee.

3 But he came againe, and sayd, Father, one of our nation is strangled, and is cast out in the market place.

Tobit leauing his guests, taketh vp the dead body into his house to burie it.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the sunne.

5 Then I returned and washed, and ate my meate in heauinesse,

*Amos. 8.10. 1. macch. 1.41.

6 Remembring that prophecie of *Amos, which had sayd, Your solemne feasts shall bee turned into mourning, and your ioyes into wailing.

7 Therefore I wept, and after the going downe of the sunne I went and made a graue and buried him.

Tobit is rebuked of his neighbors.

8 But my neighbours mocked mee, and sayd, Doeth hee not feare to die for this cause, who *fled away, and yet, loe, hee burieth the dead againe?

*Chap. 1. 19.

9 The same night also when I returned from the buriall, and slept at the wall of mine house because I was polluted, and hauing my face vncouered.

He is made blind for an example of patiencie to his posteritie.

10 And I knewe not that Sparrowes were in the wall, and as mine eyes were open, the Sparrowes cast downe warme dung into mine eyes, and a whitenesse came in mine eyes, and I went to the Physicians, but they helped me not. Moreouer, Achiacharus did nourish mee, vntill I went into Helimais.

The wife of Tobit laboureth for her liuing.

11 And my wife Anna did take womens works to doe.

12 And when shee had sent them home to the owners, they payed the wages, and gaue a kidde,

The innocencie of Tobit. *Deut. 22.1.

13 Which when it was at mine house, and began to bleate, I sayd vnto her, From whence is this kid? is it not stollen? render it to the owners: *for it is not lawfull to eate any thing that is stollen.

14 But shee sayd, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and

I did blush because of her. Furthermore shee said, Where are thine almes, and thy righteousnesse: beholde, they all now appeare in thee.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. The Angel Raphael sent.

THen I beeing sorowfull, did weepe, and in my sorrow prayed, saying,

2 O Lord, thou art iust, and all thy works, and all thy wayes are mercy and trueth, and thou iudgest truely and iustly for euer.

3 Remember mee, and looke on mee, neither punish mee according to my sinnes, or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandements: wherefore hast thou deliuered vs * for a spoile, and vnto captiuitie, and to death, and for a prouerb of a reproch to all them among whom wee are dispersed, and nowe ‖ thou hast many and iust causes

5 To doe with me according to my sinnes, and my fathers, because we haue not kept thy commaundements, neither haue walked in trueth before thee.

6 Now therefore deale with mee as seemeth best vnto thee, and commaund my spirit to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowfull: command therefore that I may bee dissolued out of this distresse, and goe into the euerlasting place: turne not away thy face from me.

7 ¶ It came to passe the same day, that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers mayds,

8 Because she had bene married to seuen husbands, whome Asmodeus the euill spirit had killed, before that they had lien with her. Doest thou not knowe, sayd they, that thou hast strangled thine husbands? thou hast had now seuen husbands, neither wast thou named after any of them.

9 Wherefore doest thou ‖ beate vs for them? if they bee dead, goe thy wayes hence to them, that we may neuer see of thee either sonne or daughter.

10 When she heard these things, she was very sorowfull, so that shee thought to haue strangled her selfe. And shee sayd, I am the onely daughter of my father, and if I doe this, I shall slander him, and shall bring his age to the graue with sorrow.

11 Then she prayed toward the window, and sayd, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all sinne with man, — The innocencie of Sarra.

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath he any manchild to be his heire, neither any † neere kinseman or childe borne of him, to whome I may keepe my selfe for a wife: my seuen husbands are nowe dead, and why should I liue? But if it please not thee that I should die, command to looke on me, and to pity me that I doe no more heare reproch. — Her chastitie. † Greeke, neere brother.

16 So the prayers of them both were heard before the maiestie of the great God. — The prayers of Tobit and Sarra are heard both at a time.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirit, because shee belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred * the siluer which he had deliuered to Gabael in Rages a citie of Media, — * Chap. 1. 14.

2 And said with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonish him before I die?

3 And when hee had called him, hee sayd, My sonne, after that I am dead, bury me, and despise not thy mother, but * honour her all the dayes of thy life, and doe that which shall please her, and anger her not. — Tobits exhortation to his sonne, when he thought hee should die. The mother is to be reuerenced. * Exod. 20. 12. eccles. 7. 27.

4 Remember, my sonne, how many dangers shee sustained when thou wast in her wombe,

5 And when she dieth, burie her by mee in the same graue.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will bee set to sinne or to transgresse the commandements of God. Doe vprightly all thy life long, and follow not the wayes of vnrighteousnesse: for if thou deale truely, thy doings shall prosperously succeede to thee, and to all them which liue iustly. — God must be in our hearts.

7 Giue * almes of thy substance: and when — Almes. * Prouerbs 3. 9. eccles. 4. 1. and 14. 13.

‖ Or, thy iudgements are many and true.

Sarra is checked of her fathers maides.

‖ Or, when she beat them for their faults, they said.

Sarra prayeth and fasteth, that she may be deliuered frō shame.

when thou giueſt almes, let not thine eye be enuious, neither turne thy face from any poore, leſt that God turne his face from thee.

*Luke 14.13. ecclus.35.10. 8 * Giue almes according thy ſubſtance: if thou haue but a little, be not afraid to giue a little almes.

9 For thou layeſt vp a good ſtore for thy ſelfe againſt the day of neceſſitie,

*Eccluſ. 29.13. 10 *Becauſe that almes doth deliuer from death, and ſuffereth not to come into darkneſſe.

11 For almes is a good gift before the moſt High, to all them which vſe it.

Aduoutrie. *1.Theſ.4.3. 12 Beware of all * whoredome, my ſonne, and chiefly take a wife of the ſeede of thy fathers, and take not a ſtrange woman to wife, which is not of thy fathers ſtocke: for we are the children of the Prophets. Noe, Abraham, Iſaac and Iacob are our fathers from the beginning. Remember my ſonne, that they married wiues of their owne kinred, and were bleſſed in their children, and their ſeede ſhall inherite the lande.

Pride. 13 Now therefore, my ſonne, loue thy brethren, and deſpiſe not in thine heart thy brethren, the ſonnes and daughters of thy people, in not taking a wife of them: for in pride is deſtruction and much trouble, and in fiercenеſſe is ſcarſitie, and great pouertie: for ‖ fiercenеſſe is the mother of famine.

‖Or, vnprofitableneſſe. Wages of an hired ſeruant. *Leuit.19.13. deut.24.14,15. 14 Let not the * wages of any man, which hath wrought for thee, tary with thee, but giue him it out of hand: for if thou ſerue God, hee will alſo pay thee: be circumſpect, my ſonne, in all things that thou doeſt, and be well inſtructed in all thy conuerſation.

*Matth.7.12. luke 6.31. 15 *Doe that to no man which thou hateſt: drinke not wine to make thee drunken, neither let drunkenneſſe goe with thee in thy iourney.

*Luke 14.13. The hungry. *Matth.6.1. 16 *Giue of thy bread to the hungry, and of thy garments to them that are naked, and * of all thine abundance giue almes, and let not thine eye be enuious when thou giueſt almes.

‖Or, be liberall to the iuſt, euen to their death. Counſell. 17 ‖Powre out thy bread on the buriall of the iuſt, but giue nothing to the wicked.

18 Aske counſell alway of the wiſe, and deſpiſe not any counſell that is profitable.

God is to be bleſſed. 19 Bleſſe thy Lord God alway, and deſire of him that thy wayes may be made ſtreight, and that all thy purpoſes and counſels may proſper: for euery nation hath not counſell: but the Lord giueth all good things, and hee humbleth whom he wil, as he will: now therefore, my ſonne, remember my commandements, neither let them at any time be put out of thy minde.

*Chap.1.14. 20 * Furthermore I ſignifie this to thee, that I deliuered tenne talents to Gabael the ſonne of Gabrias at Rages in Media.

21 And feare not, my ſonne, for almuch as we are made poore: for thou haſt many things, if thou feare God, and flee from all ſinne, and doe that thing which is acceptable vnto him. Pouertie with the feare of God.

CHAP. V.

Tobias ſent to Rages. 4 He meeteth with the angel Raphael, which did conduct him.

TObias then anſwered, and ſaid, Father, I will do all things which thou haſt commanded me.

2 But how can I receiue the ſiluer, ſeeing I know him not?

3 Then he gaue him the hand writing, and ſaid vnto him, Seeke thee a man, who may go with thee, whiles I yet liue, and I wil giue him wages, and goe and receiue the money. Tobias ſent by his father to Rages, ſeeketh a companion, and meeteth with Raphael, whom he bringeth to his father.

4 Therefore when he was gone to ſeeke a man, he found Raphael the Angel.

5 But hee knew not, and ſaid vnto him, May I goe with thee into the land of Media? and knoweſt thou thoſe places well?

6 To whom the Angel ſayd, I will goe with thee: for I haue remained with our brother Gabael.

7 Then Tobias ſaid to him, Tary for me, till I tell my father.

8 Then he ſaid vnto him, Goe, and tary not: ſo he went in and ſaid to his father, Beholde, I haue found one, which will goe with me. Then hee ſayd, Call him vnto me, that I may know of what tribe he is, and whether he be faithfull to goe with thee.

9 So he called him, and hee came in, and they ſaluted one another.

10 Then Tobit ſaid vnto him, Brother, ſhew me of what tribe and family thou art.

11 To whom he ſaid, Doeſt thou ſeeke a ſtocke or family, or an hired man to goe with thy ſon? Then Tobit ſaid vnto him, I would know, brother, thy kinred and thy name.

12 Then he ſaid, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

‖Or, thou commeſt happily. 13 Then Tobit ſaid, ‖ Thou art welcome, brother: be not now angry with mee, becauſe I haue enquired to know thy kinred, and thy family: for thou art my brother, of an honeſt and good ſtocke: for I know Ananias and Ionathas, ſonnes of that great Sanaias: for wee went together to Ieruſalem to worſhip, and offered the firſt borne, and the tenths of the fruits, and they were not deceiued with the errour of our brethren: my brother, thou art of a great ſtocke.

14 But tell me, What wages ſhall I giue thee? wilt thou a groat a day and things neceſſarie, as to mine owne ſonne?

15 Yea, moreouer if ye returne ſafe, I will adde ſome thing to the wages.

16 So they agreed. Then ſaid he to Tobias, Prepare thy ſelfe for the iourney, and

goe

goe you on Gods Name. And when his sonne had prepared all things for the iourney, his father saide, Goe thou with this man, and God which dwelleth in heauen, prosper your iourney, and the Angel of God keepe you company. So they went foorth both and departed, and the dogge of the young man with them.

Tobias goeth forth, the Angel keeping him company.

His mother weepeth. *Chap. 10.4.

17 But *Anna his mother wept, and said to Tobit, Why hast thou sent away our sonne? is hee not the staffe of our hand to minister vnto vs?

18 Would to God we had not layd money vpon money, but that it had beene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not carefull, my sister: he shall returne in safety, and thine eyes shall see him.

21 For the good Angel doeth keepe him company, and his iourney shall be prosperous, and he shall returne safe.

22 Then she made an end of weeping.

CHAP. VI.

2 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 Hee conducteth him toward Sarra.

AND as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias inuaded of a fish, is deliuered by the Angel.

2 And when the yong man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

4 To whom the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the young man did, as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man said to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And hee said vnto him, Touching the heart, and the liuer, if a deuill or an euill spirit trouble any, we must make a perfume of this before the man or the woman, and hee shall be no more vexed.

8 As for the gall, anoint a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel said to the yong man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I will speake for her that shee may be giuen thee for a wife.

11 For to thee doeth *the right of her pertaine, seeing thou alone art the remnant of her kinred. *Numb. 27.8. and 36.8.

12 And the maide is faire and wise: now therefore heare me, and I will speake to her father, that we may make the marriage when we are returned from Rages: for I know that Raguel cannot marrie her to another according to the Law of Moyses: else he should deserue death, because the right doeth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maide hath beene giuen to seuen men, who all died in the mariage chamber:

14 And I am the onely begotten sonne of my father, and I am afraid, lest I goe in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no body but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life because of me to the graue with sorrow: for they haue no other sonne to burie them.

15 Then the Angel said vnto him, Doest thou not remember the precepts which thy father gaue thee, that thou shouldest marrie a wife of thine owne kinred? wherefore heare me, O my brother: for shee shall be thy wife, neither be thou carefull of the euill spirit: for this same night shall shee be giuen thee in mariage.

16 And when thou shalt goe into the marriage chamber, thou shalt take of the hote coles for perfumes, and make a perfume of the heart and of the liuer of the fish,

17 Which if the spirit do smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pity on you, and saue you: feare not, for shee is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall goe with thee: moreouer I suppose that thee shall beare thee children. Now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

AND when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, and after they had saluted one another, she brought them into the house. Raphael and Tobias come to Raguel.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked, Whence are you, my brethren? To whom they said, that they were of the tribe of Nephthalim, and of the captiues

captiues that dwelt at Nineue.

4 Then he said to them, Doe yee know Tobit our kinseman? And they said, Wee knowe him. Then said hee, Is hee in good health?

5 And they said, He is both aliue, and in good health: and Tobias said, Hee is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, and sayde vnto him, Thou art the sonne of an honest and good man: but when he had heard that Tobit was blinde, he was sorrowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued them with a ready minde, and after that they had killed a ramme of the flocke, they set much meate on the table. Then said Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eate, and drinke and make merrie.

10 For it is meet that thou shouldest marrie my daughter: neuertheless I will declare vnto thee the truth.

11 I haue giuen my daughter in mariage to seuen men, who died that night which they came in vnto her: neuertheless, be thou of a good courage and merry. But Tobias said, I will eate nothing here, vntill yee bring her hither, and betroth her to me.

12 Raguel said then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

Raguel giueth his daughter Sarra to Tobias.

13 Then hee called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the *Law of Moyses, and leade her away to thy father: and he blessed them,

*Numb. 36.6.

14 And called his wife Edna, and he tooke a booke and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as hee had bidden her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 Hee prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

AND when they had supped, they brought Tobias in vnto her.

2 And as hee went, hee remembred the wordes of Raphael, and tooke coles for perfumes, and put the heart and the liuer of the fish thereupon, and made a perfume.

Tobias followeth Raphaels counsell, as Chap. 6.7.

3 The which smell when the euill spirit had smelled, hee fled into the ‖ vtmost parts of Egypt, whom the Angel bound.

‖Or, vpmost.

4 And after that they were both shut in, Tobias rose out of the bed, and sayd, Sister, arise, and let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

6 Thou madest Adam, and gauest him *Eua his wife for an helpe, and stay: of them came mankinde: thou hast said, It is not good that a man should be alone: let vs make vnto him an aide like vnto himselfe.

*Genes. 2, 7, 18, 22.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercy, that wee may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

Raguel thinking Tobias was dead, made a graue for him.

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He said to his wife Edna, Send one of the maydes, and let them see whether hee be aliue: if not, that I may bury him, and none know it.

13 So the mayde opened the doore, and went in, and found them both asleepe,

14 And came foorth, and told them that he was aliue.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels & thine elect praise thee for euer.

Raguel praiseth God for Tobias.

16 Thou art to be praised, O Lord: for thou hast made me ioyful, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to bee praised because thou hast had mercy of two that were the onely begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And hee kept the wedding feast fourteene dayes.

20 For

20 For Raguel had said vnto him by an othe, that he should not depart before that the fourteene dayes of the mariage were expired,

Raguel giueth halfe of his goods toward the mariage of his daughter to Tobias.

21 And then hee should take the halfe of his goods, and returne in safetie to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

THen Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

Tobits care for his sonne.

4 But my father counteth the dayes: and if I tary long, he will be very sory.

The Angel goeth on Tobias message.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, Who brought forth bags which were sealed vp, and gaue them to him.

6 And in the morning they went forth, both together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOw Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

The father and mother are in heauinesse for Tobias tarying.

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very sory.

4 Then his wife said to him, My sonne is dead, seeing hee tarieth: and shee began to

* Chap. 5. 17.

* bewaile him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: be not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not: my sonne is dead: and she went out euery day by the way, which they went, neither did she eate meat on the day time, and did consume whole nights in bewailing her sonne Tobias, vntill the fourteene dayes of the wedding were expired, which Raguel had sworne, that he should tary there. Then Tobias said to Raguel, Let mee goe: for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tary with me, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me go to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money.

Raguel giueth Tobias and his wife leaue to depart.

11 And hee blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

Sarra is instructed by her parents.

12 And hee said to his daughter, Honour thy father, and thy mother in lawe, which are now thy parents, that I may heare good report of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my deare brother, and grant that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: doe not entreat her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How hee was receiued. 10 His father hath his sight restored, and praiseth the Lord.

AFter these things Tobias went his way, praising God that he had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till hee drew neere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou diddest leaue thy father.

The Angels counsell to Tobias.

3 Let vs haste before thy wife, and prepare the house,

4 And take in thine hand the gall of the fish. So they went their way, and the dogge followed them.

5 Now Anna sate in the way looking for her sonne,

6 Whom when shee saw comming, shee said to his father, Behold, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoynt his eyes with the gall, and being pricked there with, he shall rub and make the whitenesse to fall away, and shall see thee.

9 Then Anna ranne forth, and fell on the necke of her sonne, and said vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went forth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his father, and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when hee saw his sonne, he fell vpon his necke,

14 And he wept, and said, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For

15 For thou hast scourged me, and hast had pitie on mee: for behold, I see my sonne Tobias: and his sonne, being glad went in, and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioycing and praising God to the gate of Nineue: and they which sawe him goe, marueiled, because hee had receiued his sight.

17 But Tobit testified before them all, that God had had pitie on him. And when he came neere to Sarra his daughter in lawe, he blessed her, saying, Thou art welcome, daughter: God bee blessed, which hath brought thee vnto vs, and blessed be thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him, 5 The which hee would recompence. 11 15 Raphael declareth that he is an Angel sent of God.

THen Tobit called his sonne Tobias, and said vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shall not grieue me to giue him halfe of those things which I haue brought.

3 For hee hath brought me againe to thee in safetie, and hath made whole my wife, and hath brought mee the money, and hath likewise healed thee.

4 Then the olde man saide, It is due vnto him.

5 So he called the Angel, and saide vnto him, Take halfe of all that yee haue brought, and goe away in safetie.

6 But he tooke them both apart, and said vnto them, Praise God, and confesse him, and giue him the glory, & praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shewe forth his euident workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a King, but it is honourable to reueile the workes of God: doe that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes, and righteousnesse. A litle with righteousnes is better then much with vnrighteousnesse: it is better to giue almes then to lay vp gold.

9 For almes doth deliuer from death, and doeth purge all sinne. Those which exercise almes & righteousnesse, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I wil keep close nothing from you: neuertheless, I said it was good to keepe close the secret of a King, but that it was honourable to reueile the workes of God.

12 Now therefore when thou diddest pray, and Sarra thy daughter in law, I did bring to memorie your prayer before the Holy one: and when thou diddest bury the dead, I was with thee likewise.

13 And when thou wast not grieued to rise vp, and leaue thy dinner to bury the dead, thy good deede was not hid from mee: but I was with thee. *He that will be acceptable to God, must be proued with tentation.*

14 And now God hath sent mee to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the seuen holy angels, which present the prayers of the Saints, and which goe forth before his holy Maiestie.

16 Then they were both troubled, and fel vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shall go well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

19 * All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision. *Gen.18.8. and 19.3. Iudges 13.16.

20 Now therefore giue God thankes: for I goe vp to him that sent me: but write all things which are done, in a booke.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderfull workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiuing of Tobit, exhorting all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, and blessed be his kingdome.

2 * For he doth scourge, and hath pity: he leadeth to hell, and bringeth vp, neither is there any that can auoid his hand. *Deut.32.39. 1.Sam.2.6. wisd.16.13.

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for hee is our Lord and our God, and our Father for euer.

5 He hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whome wee are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale

vprightly before him, then will hee turne vnto you, and will not hide his face from you, but ye shall shal see what he wil do with you: therfore confesse him with your whole mouth, and praise the Lord of righteousnesse, and extol the euerlasting King. I will confesse him in the land of my captiuitie, and wil declare his power, and greatnesse, to a sinfull nation. O ye sinners, turne and do iustice before him: who can tell if he will receiue you to mercie, and haue pitie on you?

7 I wil extoll my God, and my soule shal praise the King of heauen, and shall reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Jerusalem the holy citie, hee will scourge thee for thy childrens workes, but he will haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lord duly, and praise the euerlasting King, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that bee miserable.

11 Many nations shall come from farre to the name of the Lord God, with gifts in their hands, euen gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shall bee gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shal reioyce in thy peace. Blessed are they which haue bene sorowful for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Jerusalem shall bee built vp with Saphires, and Emeraudes, and thy walles with precious stones, and thy towers, and thy bulwarkes with pure gold.

17 And the streets of Jerusalem shall bee paued with Berall, and Carbuncle, and stones of ‖ Ophir.

18 And all her streets shall say, ‖ Halleluiah, and they shall praise him, saying, Blessed be God which hath extolled ‖ it for euer.

§ Or, Souphir.
‖ Or, praise ye the Lord.

‖ That is, Jerusalem.

CHAP. XIIII.

3 Lessons of Tobit to his sonne. 4 He prophecieth the destruction of Nineue, 7 And the restoring of Jerusalem and the Temple. 13 The death of Tobit and his wife. 14 Tobias age and death.

SO Tobit made an end of praising God,

2 And he was eight and fiftie yere old when hee lost his sight, which was restored to him after eight yeere, and hee gaue almes, and hee continued to feare the Lord God, and to praise him.

3 And when he was very aged, he called his sonne, and sixe of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life)

4 Goe into Media, my sonne: for I surely beleeue those things which Jonas the Prophet spake of Nineue, that it shalbe destroyed, and for a time peace shall rather be in Media, and that our brethren shall be scatttered in the earth from that good land, and Jerusalem shal be desolate, and the House of God in it shall be burned, and shalbe desolate for a time.

5 Yet againe God * will haue pitie on them, and bring them againe into the lande where they shall builde a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, and builde vp Jerusalem gloriously, and the House of God shall bee built in it for euer with a glorious building, as the Prophets haue spoken thereof.

* Ezra 3.8. and 6.14.

6 And all nations shall turne, and feare the Lord God truely, and shall bury their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, and all those which loue the Lord in Trueth and Justice, shall reioyce, and those also which shew mercie to our brethren.

8 And now, my sonne, depart out of Nineue, because that those things which the Prophet Jonas spake, shall surely come to passe.

9 But keepe thou the Law, and the Commandements, and shew thy selfe mercifull and iust, that it may goe well with thee.

10 And bury me honestly, and thy mother with me: but tarie no longer at Nineue. Remember, my sonne, how Aman handled Achiacharus that brought him vp, how out of light he brought him into darkenesse, and how hee rewarded him againe: yet Achiacharus was saued, but the other had his reward: for hee went downe into darkenesse. Manasses gaue almes, and escaped the snare of death, which they had set for him: But Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnesse doeth deliuer. When he had said these things, ‖ he gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere olde, and he buried him honourably.

‖ Or, his soule failed him in the bed.

12 And when Anna was dead, hee buried her

her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in law.

13 Where hee became olde with honour, and hee buried his father and mother in law honourably, and hee inherited their substance and Tobits his father.

14 And he died at Ecbatane in Media, being an hundred and seuen and twentie yeere olde.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

Iudeth.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 He threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great Citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the wals round about, of hewen stone, three cubites broad, and fiue cubites long, and made the height of the wall seuentie cubites, and the breadth thereof fiftie cubites,

3 And made the towers thereof in the gates of it of an hundreth cubites, and the breadth thereof in the foundation threescore cubites,

4 And made the gates thereof, euen gates that were lifted vp on high, seuentie cubites, and the breadth of them fortie cubites, for the going foorth of his mighty armies, and for the setting in aray of his footmen)

5 Euen in those dayes, King Nabuchodonosor made warre with King Arphaxad, in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him al they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris and Hydaspes, and the countrey of Arioch the King of the Elymeans, and very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the Sea coast,

8 And to the people that are in Carmel, and Galaad, and the hier Galile, and the great field of Esdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Iorden vnto Ierusalem, and Betane, and Chelus, and Cades, and the Riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

16 Until one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and til one come to the mountaines of Ethiopia.

11 But all the inhabitants of this country did not passe for the commandement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with al this countrey, and sware by his throne and kingdome that hee would surely be auenged vpon all those coasts of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two Seas.

13 Then he marched in battell aray with his power against King Arphaxad in the seuenteenth yeere, and he preuailed in his battel: for hee ouerthrew all the power of Arphaxad, and all his horsemen, and all his chariots.

14 And he wanne his Cities, and came vnto Ecbatane, and tooke the towers, and spoyled the streetes thereof, and turned the beautie thereof into shame.

15 Hee tooke also Arphaxad in the mountaines of Ragau, and smote him through with his darts, and destroyed him vtterly that day.

16 So hee returned afterward to Nineue, both hee and all his company with a very great multitude of men of warre, and there he passed the time, and banqueted, both hee, and his army, an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commanded presumptuously, that all people should be brought in subiection, 6 And to destroy those that disobeyed him. 15 The preparation of Holofernes armie. 23 The conquest of his enemies.

AND in the eighteenth yeere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that hee should auenge himselfe on all the earth, as he had spoken.

2 So he called vnto him all his Officers and all his nobles, & communicated with them

his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King the Lord of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundreth and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for mee the land and the water: for I wil goe forth in my wrath against them, and wil couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoile vnto them,

8 So that their wounded shall fill their valleys, and their riuers, and the flood shall ouerflow, being filled with their dead.

9 And I will bring their captiuitie to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for mee all their countrey: and if they yeeld vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

11 But concerning them that rebel, let not thine eye spare them, but put them to death, and spoile them whersoeuer thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that will I doe by mine hand.

13 And take thou heede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battell, as his lord had commanded him, vnto an hundreth and twentie thousand, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the maner of setting a great armie in aray.

17 And he tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goats without number for their prouision,

18 And vitaile for euery man of the armie, and very much golde and siluer out of the Kings house.

19 Then he went forth and all his power, to goe before in the voyage of king Nabuchodonosor, and to couer all the face of the earth Westward, with their charets, and horsemen, and chosen footmen.

20 A great multitude also of sundry sorts came with them like grashoppers, and like the grauell of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then he tooke all his armie, his footemen and horsmen, and charets, and went from thence into the mountaines,

23 And hee destroyed Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were toward the wildernesse at the South of the Chelians.

24 Then hee went ouer Euphrates, and went through Mesopotamia, and destroyed all the high cities that were vpon the riuer of Arbonai, vntill one come to the Sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Japheth, which were toward the South, and ouer against Arabia.

26 Hee compassed alss all the children of Madian, and burnt vp their Tabernacles, and spoiled their lodges.

27 Then hee went downe into the countrey of Damascus, in the time of wheat haruest, and burnt vp all their fields, and destroyed their flockes and the heardes: he robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coast, which were in Sidon & Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan: and they that dwelt in Azotus, and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods, that Nabuchodonosor might onely be worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, wee are the seruants of Nabuchodonosor the great King: we lye downe before thee: vse vs as shalbe good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheat, and our flocks, and our heards, and all our lodges and Tabernacles lye before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities and the inhabi-

tants

tants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe toward the Sea coast, both hee and his armie, and set garisons in the high cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them, with crownes, and daunces, and with timbrels.

8 Yet hee brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy all the gods of the land, that all Nations should worship Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.

9 Also he came against Esdraelon, neere vnto Judea, ouer against the great straite of Judea,

10 And he pitched betweene Geba, and a citie of the Scythians, and there hee taried a moneth, that hee might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they should fortifie themselues. 9 They cryed to the Lord, and humbled themselues before him.

NOw the children of Israel that dwelt in Judea, heard all that Olofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and how hee had spoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Jerusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Judea, and the vessels and the Altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethora, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the tops of the hie mountaines, and walled the villages that were in them, and put in vitailes for the prouision of warre: for their fields were of late reaped.

6 Also Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomesthaim, which is ouer against Esdraelon toward the open countrey neere to Dothaim,

7 Charging them to keepe the passages of the mountaines: for by them there was an entrie into Judea, and it was easie to let them that would come vp, because the passage was strait for two men at the most.

8 And the children of Israel did as Joacim the hie Priest had commanded them, with the Ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then cried euery man of Israel to God with great feruencie, and their soules with great affection.

10 Both they, and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Jerusalem, fell before the Temple, and sprinckled ashes vpon their heads, and spread out their sackcloth before the face of the Lord: also they put sackecloth about the Altar.

12 And cryed to the God of Israel, all with one consent most earnestly, that he would not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, and the Sanctuary to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in al Judea and Jerusalem before the Sanctuary of the Lord Almighty.

14 And Joacim the high Priest, and all the Priests that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, and offered the continual burnt offering, with prayers, and the free gifts of the people,

15 And had ashes on their mytres, and cried vnto the Lord with all their power for grace, and that hee would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the maner of the Israelites.

THen was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the high hilles, and had layde impediments in the champion countrey.

2 Wherewith hee was very angrie, and called all the Princes of Moab, and the Captaines of Ammon, and all the gouernours of the Sea coast.

3 And he said vnto them, Shew me, O ye sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabit? and what is the multitude of their armie? and wherein is their strength & their power? and what king or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

* Chap.11.7,9. 5 ¶ Then *said Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I will declare vnto thee the trueth concerning this people, that dwell in these mountaines, neere where thou remainest: and there shall no lye come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

* Gene.11.31. 7 And *they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotania, and sojourned there many dayes.

* Gene.12.1. 9 Then *their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelt, and were encreased with gold and siluer, and with very much cattell.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

* Exod.1.8. 11 *Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues.

12 Then they cried vnto their God, and he smote all the land of Egypt with incurable

* Exod.12.31, 33. plagues: so the *Egyptians cast them out of their sight.

* Exod.14.21. 13 And *God dried the Red sea in their presence,

* Exod.19.1. 14 And *brought them into mount Sina and Cades barne, and cast forth all that dwelt in the wilderuesse.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Jordan, they inherited all the mountaines.

* Iosh.12,8. 16 And they *cast forth before them the Chanaanites, and the Pherezites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

* Iud.2.11. and 3.8. 18 But *when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sort, *and were led captiues into a land that was not theirs: and the Temple of their God was cast to the ground, and their Cities were taken by the enemies. * 2.King.25.1, 11.

* Ezra.1.1,3. 19 But *now they are turned to their God, and are come vp from the scattering wherein they were scattered, & haue possessed Jerusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there bee any fault in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs goe vp, and we shall ourcome them.

21 But if there bee none iniquitie in this people, let my lord passe by, lest their lord defend them, and their God be for them, and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people standing round about the Tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the Sea side and in Moab, spake that hee should kill him.

23 For say they, we feare not to meet the children of Israel: for loe, it is a people that haue no strength nor power against a mightie Armie.

24 Let vs therefore goe vp, O lord Olofernes, and they shall be meate for thy whole Armie.

CHAP. VI.

Olofernes blasphemeth God whom Achior confessed. 14 *Achior is deliuered into the hands of them of Bethulia.* 18 *The Bethulians cry vnto the Lord.*

AND when the tumult of the men that were about the councill, was ceased, Olofernes, the chiefe Captaine of the armie of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophecied among vs to day, and hast said that the people of Jerusalem is able to fight, *because their God will defend them: and who is god but Nabuchodonosor? * Chap.5.5, 21.

3 Hee will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For wee will treade them vnder feete with them, and their mountaines shalbe drunken with their bloods, and their fields shalbe filled with dead bodies, and their footesteps shall not be able to stand before vs: but they shall vterly perish.

5 The King Nabuchodonosor, lord of all

all the earth hath ſaid, euen he hath ſaid, None of my wordes ſhall be in vaine,

6 And thou Achior an hireling of Ammon, becauſe thou haſt ſpoken theſe wordes in the day of thine iniquitie, thou ſhalt ſee my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

7 And then ſhall the yron of mine armie, and the multitude of them that ſerue me, paſſe through thy ſides, and thou ſhalt fall among their ſlaine, when I ſhall put them to flight.

8 And my ſeruants ſhall carie thee into the mountaines, and they ſhall leaue thee at one of the hie cities: but thou ſhalt not periſh, till thou be deſtroyed with them.

9 And if thou perſwade thy ſelfe in thy minde, that thou ſhalt not be taken, let not thy countenance fall: I haue ſpoken it, and none of my wordes ſhall be in vaine.

10 Then commaunded Holofernes them concerning Achior, that they ſhould bring him to Bethulia, and deliuer him into the hands of the children of Iſrael.

11 So his ſeruants tooke him, & brought him out of the campe into the plaine: and they went out from the middeſt of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie ſawe them from the top of the mountain, they tooke their armour, and went forth of the citie vnto the top of the mountaine, euen all the throwers with ſlings, and kept them from comming vp by caſting ſtones againſt them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foot of the hill, and returned to their Lord.

14 Then the Iſraelites came downe from their citie, and ſtood about him, and looſed him and brought him into Bethulia, and preſented him to the gouernours of their citie,

15 Which were in thoſe dayes, Ozias the ſonne of Micha, of the tribe of Simeon, and Chabris the ſonne of Gothoniel, and Charmis the ſonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the aſſembly: and they ſet Achior in the middes of all their people. Then Ozias aſked him of that which was done.

17 And hee anſwered and declared vnto them the wordes of the counſell of Holofernes, and all the wordes that hee had ſpoken in the mids of the princes of Aſſur, and whatſoeuer Holofernes had ſpoken proudly againſt the houſe of Iſrael.

18 Then the people fell downe and worſhipped God, and cried vnto God, ſaying,

19 O Lord God of heauen, beholde their pride, and haue mercie on the baſeneſſe of our people, and behold this day the face of thoſe that are ſanctified vnto thee.

20 Then they comforted Achior, and praiſed him greatly.

21 And Ozias tooke him out of the aſſembly into his houſe, and made a feaſt vnto the Elders, and they called on the God of Iſrael all that night for helpe.

CHAP. VII.

1 Holofernes doeth beſiege Bethulia. 8 The counſell of the Idumeans and others againſt the Iſraelites. 23 The Bethulians murmure againſt their gouernors for lacke of water.

THe next day Holofernes commaunded all his armie and all his people, which were come to take his part, that they ſhould remoue their camps againſt Bethulia, and that they ſhould take all the ſtraits of the hill, and to make warre againſt the children of Iſrael.

2 Then their ſtrong men remooued their campes in that day, and the armie of the men of warre was an hundreth thouſand and ſeuentie footemen, and twelue thouſand horſemen, beſide the baggage and other men that were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they ſpred abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer againſt Eſdraelom.

4 Now the children of Iſrael, when they ſaw the multitude, were greatly troubled, and ſayd euery one to his neighbour, Now will they ſhut vp all the whole eareh: for neither the high mountaines nor the valleys, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towres, they remained, and watched all that night.

6 But in the ſecond day, Holofernes brought forth all his horſemen in ỹ ſight of the children of Iſrael, which were in Bethulia,

7 And viewed the paſſages vp to their citie, and came to the fountains of their waters, and tooke them, & ſet gariſons of men of warre ouer them, and remooued towards his people.

8 Then came vnto him all the chiefe of the children of Eſau, and all the gouernours of the people of Moab, and all the captaines of the ſea coaſt, and ſayd,

9 Let our captaine nowe heare a word, leſt an inconuenience come in thine armie.

10 For this people of the children of Iſrael doe not truſt in their ſpeares, but in the height of the mountaines, wherein they dwell, becauſe it is not eaſie to come vp to the tops of their mountaines.

11 Nowe therefore my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let the men keepe still the water of the countrey, that commeth forth at the foot of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and wee and our people will goe vp to the tops of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they & their wiues, and their children shalbe consumed with famine, and before the sword come against them, they shall be ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euil reward, because they rebelled and obeyed not thy person peaceably.

16 And these words pleased Holofernes and all his souldiers, and hee appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fiue thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, and camped in the mountaines ouer against Dothaim, and they sent some of themselues toward the South, and toward the East, ouer against Rebel, which is neere vnto Thusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole lande: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footemen, chariots and horsemen, foure and thirtie dayes: so that euen all the places of the waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and young men failed for thirst, and fell downe in the streets of the citie, and by the passages of the gates, & there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both young men and women, and children, and cried with a loud voyce, and said before all the Elders,

24 The * Lord iudge betweene vs and you: for you haue done vs great iniurie, in that ye haue not required peace of the children of Assur. * Exod. 5. 21.

25 For now wee haue no helper: but God hath sold vs into their handes, that wee should bee throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoyle to the people of Holofernes, and to all his armie.

27 For it is better for vs to bee made a spoyle vnto them, then to die for thirst: for we will be his seruants that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 Wee take to witnesse against you the heauen and the earth, and our God and Lord of our fathers, which punisheth vs, according to our sinnes and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great cry of all with one consent in the middes of the assembly, and they cried vnto the Lord God with a loud voyce.

30 Then sayd Ozias to them, Brethren, be of good courage: let vs wait yet fiue dayes, in the which space the Lord our God may turne his mercy toward vs: for hee will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children into their houses, and they were very lowe brought in the citie.

CHAP. VIII.

The parentage, life, & conuersation of Iudeth. 11 *She rebuketh the faintnesse of the gouernours.* 12 *She sheweth that they should not tempt God, but wait vpon him for succour.* 33 *Her enterprise against the enemies.*

NOw at that time Judeth heard thereof, which was the daughter of Merari the sonne of Or, the sonne of Joseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke & kinred, who died in the barley haruest.

3 For as hee was diligent ouer them that bound sheaues in the field, the heate came vpon his head, and hee fell vpon his bed, and died

dyed in the citie of Bethulia, and they buried him with his fathers in the field betweene Dothaim and Balamo.

4 So Judeth was in her house a widow three yeeres and foure moneths.

5 And she made her a tent vpon her house, and put on sackecloth on her loynes, and ware her widowes apparell.

6 And shee fasted all the dayes of her widowhood, saue the day before the Sabbath and the Sabbaths, and the day before the newe Moones, and in the feasts and solemne dayes of the house of Israel.

7 She was also of a goodly countenance and very beautifull to behold: and her husband Manasses had left her golde and siluer, and men seruants, and maid seruants, and cattell, and possessions, where she remained.

8 And there was none that could bring an euill report of her: for shee feared God greatly.

9 Now when she heard the euill wordes of the people against the gouernour, because they fainted for lacke of waters (for Judeth had heard all the wordes that Ozias had spoken vnto them, and that hee had *sworne vnto them to deliuer the citie vnto the Assyrians within fiue dayes)

*Chap. 7. 26, 31.

10 Then she sent her mayde that had the gouernment of all things that she had, to call Ozias and Chabris and Charmis, the Ancients of the citie.

11 And they came vnto her, and shee said vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this othe which yee made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lorde turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now you seeke the Lord Almightie, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can ye perceiue the things that hee thinketh: then how can you search out God, that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these fiue dayes, he hath power to defend vs, when he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: For God is not as man that he may be threatned, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs waite for saluation of him, and call vpon him to helpe vs, and he will heare our voice if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor family, nor people, nor citie among vs, which worship the gods made with hands, as hath beene afore time.

19 For *the which cause our fathers were giuen to the sword, and for a spoile, and had a great fall before our enemies.

*Iudg. 2. 11. and 4. 1. and 6. 1.

20 But we know none other God: therefore we trust that hee will not despise vs, nor any of our linage.

21 Neither when we shall be taken, shall Judea be so famous: for our Sanctuary shall be spoiled, and he will require the prophanation thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolation of our inheritance will hee turne vpon our heads among the Gentiles, whersoeuer wee shalbe in bondage, and we shall be an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuarie, and the Houle, and the Altar rest vpon vs.

25 Moreouer, let vs giue thankes to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things he did to *Abraham, and how hee tried Isaac, and all that he did to *Jacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother.

*Genes. 22. 1.

*Genes. 28. 7.

27 For he hath not tried vs as he did them to the examination of their hearts, neither doeth he take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then sayde Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisedome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuice of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them, as we haue spoken, and haue brought vs to an othe which we may not transgresse.

31 Therefore nowe pray for vs, because thou art an holy woman, that the Lord may send

ſend vs raine to fill our ciſternes, and that wee may faint no more.

32 Then ſaid Judeth vnto them, Heare me, and I will doe a thing, which ſhall be declared in all generations, to the children of our nation.

33 You ſhall ſtand this night in the gate, and I will goe forth with mine handmaide: and within the dayes that ye haue promiſed to deliuer the citie to our enemies, the Lord will viſite Iſrael by mine hand.

34 But inquire not you of mine acte: for I will not declare it vnto you, till the things be finiſhed that I doe.

35 Then ſayde Ozias and the Princes vnto her, Goe in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Iudeth humbleth her ſelfe before the Lord, and maketh her prayers for the deliuerance of her people.* 7 *Againſt the pride of the Aſſyrians.* 11 *God is the helpe of the humble.*

THen Judeth fell vpon her face, and put aſhes vpon her head, and put off the ſackcloth wherewith ſhe was clothed. And about the time that the incenſe of that euening was offered in Jeruſalem in the houſe of the Lord, Judeth cryed with a loud voice, and ſaid,

*Gen.34.2,25. 2 O Lord God of my father *Simeon, to whom thou gaueſt a ſword to take vengeance of the ſtrangers which opened the wombe of the maide, and defiled her, and diſcouered the thigh with ſhame, and polluted the wombe to reproch (for thou haddeſt commanded that it ſhould not ſo be),

3 Yet they did things for the which thou gaueſt their princes to the ſlaughter, for they were deceiued and waſhed their beddes with blood) and haſt ſtricken the ſeruants with the gouernours, and the gouernours vpon their thrones,

4 And haſt giuen their wiues for a pray, and their daughters to be captiues, and all their ſpoiles for a bootie to the children that thou louedſt: which were mooued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me alſo a widow.

5 For thou haſt wrought the things afore, and theſe, and the things that ſhall be after, and thou conſidereſt the things that are preſent, and the things that are to come.

6 For the things which thou doeſt purpoſe, are preſent, and ſay, Behold, we are here: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Behold, the Aſſyrians are multiplyed by their power: they haue exalted themſelues with horſes and horſemen: they glory in the ſtrength of their footmen: they truſt in ſhield, ſpeare and bowe, and ſling, and doe not know that thou art the Lord that breakeſt the battels: the Lord is thy Name.

8 Breake thou their ſtrength by thy power, and breake their force by thy wrath: for they haue purpoſed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name reſteth, and to caſt downe with weapons the hornes of the Altar.

9 Behold their pride, and ſend thy wrath vpon their heads: giue into mine hand which am a widow, the ſtrength that I haue conceiued.

10 *Smite by the deceit of my lips the ſeruant with the prince, and the prince with the ſeruant: abate their height by the hand of a woman. *Iudg.4.21. and 5.26.

11 *For thy power ſtandeth not in the multitude, nor thy might in ſtrong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forſaken, and the Sauiour of them that are without hope. *Iudg.7.2. 2.chro.14 11. and 6.18. and 20.6.

12 Surely, ſurely thou art the God of my father, and the God of the inheritance of Iſrael, the Lord of heauen and earth, the creatour of the waters, the King of all creatures: heare thou my prayer,

13 And grant me words and craft, and a wound, and a ſtroke againſt them that enterpriſe cruell things againſt thy Couenant, and againſt thine holy Houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may knowe that thou art the God of all power and ſtrength, and that there is none other that defendeth the people of Iſrael, but thou.

CHAP. X.

1 *Iudeth decketh her ſelfe and goeth foorth of the citie.* 11 *Shee is taken of the watch of the Aſſyrians and brought to Olofernes.*

NOw after ſhe had ceaſed to crie vnto the God of Iſrael, and had made an ende of all theſe words,

2 She roſe where ſhe had fallen downe, and called her mayd, and went downe into the houſe, in the which ſhee abode in the Sabbath dayes, and in the feaſt dayes,

3 And putting away the ſackcloth wherewith ſhee was clad, and putting off the garments of her widowhood, ſhee waſhed her body with water, and anointed it with much oyntment, and dreſſed the haire of her head,

and

and put attire vpon it, & put on her garments of gladnesse, wherewith she was clad during the life of Manasses her husband.

4 And she put slippers on her feete, and put on bracelets, and sleeues, and rings, and earerings, and all her ornaments, and she decked her selfe brauely to allure the eyes of all men that should see her.

5 Then shee gaue her maide a bottell of wine, and a pot of oyle, and filled a scrip with floure, and with drie figs, and with fine bread: so she lapped vp all these things together, and laid them vpon her.

6 Thus they went forth to the gate of the citie of Bethulia, and found standing there Ozias, and the ancients of the citie, Chabris and Charmis.

7 And when they saw her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said vnto them, Command the gates of the citie to be opened vnto mee, that I may goe forth to accomplish the things which you haue spoken to me. So they commanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Judeth went out, she and her maide with her, and the men of the citie looked after her, vntill she was gone downe the mountaine, and till shee had passed the valley, and could see her no more.

11 Thus they went streight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? And shee said, I am a woman of the Hebrewes, and am fled from them: for they shall be giuen you to be consumed.

13 And I come before Holophernes, the chiefe captaine of your armie, to declare him true things, and I will shew before him the way whereby hee shall goe and winne all the mountaines, without losing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our Lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraide in thine heart, but shewe vnto him according as thou hast to say, and hee will intreate thee well.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her maide, and brought her to the tent of Holophernes.

18 Then there was a running to and fro, throughout the campe: for her comming was bruted among the tentes: and they came and stood round about her: for shee stoode without the tent of Holophernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel because of her, and euery one sayde vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Holophernes guard went out, and all his seruants, and they brought her into the tent.

21 Now Holophernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent, they caried lampes of siluer before him.

23 And when Judeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and shee fell down vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Holophernes comforteth Iudeth, 3 And asketh the cause of her comming. 5 She deceiueth him by her faire words.

THen saide Holofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised mee, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But nowe tell mee wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: bee of good comfort, thou shalt liue from this night and hereafter.

4 For none shall hurt thee, but intreate thee well, as they do the seruants of King Nabuchodonosor my lord.

5 Then Judeth saide vnto him, Receiue the words of thy seruant, & suffer thine handmayd to speake in thy presence, and I will declare no lye to my lord this night.

5 And

6 And if thou wilt followe the wordes of thine handmaid, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shalbe made subiect to him by thee, but also the beasts of the fieldes, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisedome and of thy prudent spirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feats of warre marueilous.

*Chap. 5. 5. 9 Now * as concerning the matter which Achior did speake in thy councill, wee haue heard his words: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lord and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God.

11 Now therefore, lest my lord should bee frustrate, and voide of his purpose, and that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to anger, which is so oft times as they doe that which is not beseeming,

12 (For because their vitailes faile, and all their water is wasted, they haue determined to take their cattell, & haue purposed to consume all things that God had forbidden them to eat by his Lawes:

13 Yea, they haue purposed to consume the first fruits of the wheate, and the tithes of wine, and of the oyle which they had reserued and sanctified for the Priests that serue in Jerusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreouer, they haue sent to Jerusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to be destroyed the same day.

16 Wherfore I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoeuer shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reueile vnto me when they shall commit their sinnes,

18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will leade thee through the mids of Judea, vntill thou come before Jerusalem, and I will set thy throne in the mids thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her words pleased Olofernes, and all his seruants, and they marueiled at her wisedome, and said,

21 There is not such a woman in all the world, both for beautie of face, and wisedome of wordes.

22 Likewise Olofernes saide vnto her, God ‖ hath done this, to sende thee before the people, that strength might bee in our handes, and destruction vpon them that despise my lord. ‖ Or, hath done

23 And now thou art both beautifull in thy countenance, and wittie in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renoumed throughout the whole earth.

CHAP. XII.

2 Judeth would not pollute her selfe with the meat of the Gentiles. 5 She maketh her request that she might go out by night to pray. 11 Olofernes causeth her to come to the banquet.

Then hee commaunded to bring her in where his treasures were laide, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Judeth saide, * I may not eate of them, lest there should be an offence, but I can suffice my selfe with the things that I haue brought. *Gene. 43. 32. daniel 1. 8. tob. 1. 11.

3 Then Olofernes said vnto her, If the things that thou hast, should faile, how should wee giue thee the like? for there is none with vs of thy nation.

4 Then saide Judeth vnto him, As thy soule liueth, my lord, thine handmaid shall not spend those things that I haue, before the Lord worke by mine hande the things that he hath determined.

5 Then the seruants of Olofernes brought her

her into the tent, and she slept vntill midnight, and rose at the morning watch,

6 And sent to Holofernes, saying, Let my lord command that thine handmaide may goe forth vnto prayer.

7 Then Holofernes cõmanded his guard that they should not stay her: thus she abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that hee would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meat at euening.

10 ¶ And in the fourth day, Holofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then said hee to Bagoas the eunuch who had the charge ouer all that he had, Goe and perswade this Hebrew woman, which is with thee, that she come vnto vs, and eate and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Holofernes, and came to her, and saide, Let not this faire maide make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be entreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Judeth vnto him, Who am I now, that I should gainesay my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her maide went, and spred forth her skinnes on the ground ouer against Holofernes, which shee had receiued of Bagoas for her daily vse, that she might sit and eate vpon them.

16 Nowe when Judeth came and sate downe, Holofernes heart was rauished with her, and his spirit was mooued, and he desired greatly her company: for hee had waited for the time to deceiue her from the day that hee had seene her.

17 Then said Holofernes vnto her, Drinke now, and be merie with vs.

18 So Judeth saide, I drinke now my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate and dranke before him the things, that her maide had prepared.

20 And Holofernes reioyced because of her, and dranke much more wine, then he had drunken at any time in one day since hee was borne.

CHAP. XIII.

4 Judeth prayeth for strength. 8 She smiteth off Holofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOw when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beddes: for they were all wearie, because the feast had beene long.

2 And Judeth was left alone in the tent, and Holofernes was stretched along vpon his bed: for he was filled with * wine. * Eccles. 31. 20, 25.

3 ¶ Now Judeth had commaunded her maide to stand without her chamber, and to waite for her comming forth as she did daily: for shee said, shee would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth in her presence, and none was left in the chamber, neither little nor great: then Judeth standing by his bed, said in her heart, O Lord God of all power, behold at this present the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bedde which was at Holofernes head, and tooke downe his fauchin from thence,

7 And approched to the bedde, and tooke hold of the haire of his head, and said, Strengthen me, O Lord God of Israel this day.

8 And shee smote twise vpon his necke, with all her might, and shee tooke away his head from him,

9 And rolled his body downe from the bedde, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Holofernes head to her maid,

10 And she put it in her scrip of meate: so they twaine went together according to their custome vnto prayer, and passing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then said Judeth a farre off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shew his power yet in Jerusalem, and his force against his enemies,

enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne altogether both small and great: for it was aboue their expectation, that shee should come. So they opened the gate, and receiued her, and made a fire for a light, and stood round about them twaine.

14 Then shee said to them with a loude voice, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she tooke the head out of the scrip and shewed it, and saide vnto them, Beholde the head of Holofernes, the chiefe Captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkennesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and hee hath not committed sinne with me by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then saide Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people sayd, So be it, so be it.

CHAP. XIIII.

1 Judeth causeth to hang vp the head of Holofernes. 10 Achior ioyneth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

THen said Judeth vnto them, Heare mee also, my brethren, and * take this head, and hang it vpon the highest place of your walles.

* 2.Mac.15.35.

2 And so soone as the morning shall appeare and the Sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a Captaine ouer them, as though you would goe downe into the field, toward the watch of the Assyrians, but go not downe.

3 Then they shall take their armour, and shal goe into their campe, and raise vp the captaines of the armie of Assur, & they shall runne to the tent of Holofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coasts of Israel, shall pursue them, and ouerthrowe them as they goe.

5 But before you do these things, call me Achior the Ammonite, that hee may see, and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when hee was come and saw the head of Holofernes in a certaine mans hand in the assembly of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, hee fell at Judeths feete, and reuerenced her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name, shall be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Judeth declared vnto him in the middes of the people all that she had done from the day that she went forth, vntill that houre she spake vnto them.

9 And when she had left off speaking, the people reioyced with a great voyce, and made a noise of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God vnfainedly, and circumcised the foreskin of his flesh and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoone as the morning arose, they hanged the head of Holofernes out at a wall, and euery man tooke his weapons, and they went forth by bandes vnto the straits of the mountaine.

12 But when the Assyrians sawe them, they sent to their Captaines, which went to their gouernours and chiefe captaines, and to all their rulers.

13 So they came to Holofernes tent, and saide to him that had the charge of all his things, Waken our lord: for the slaues haue bene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Judeth.

15 But

15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

16 Therefore he cryed with a loud voyce, with weeping and mourning, and a mightie crie, and rent his garments.

17 After, hee went into the tent of Judeth where shee vsed to remaine, and found her not: then hee leaped out to the people and cryed,

18 These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lyeth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these words, they rent their coats, and their heart was wonderfully troubled, and there was a crie and a very great noyse thorowout the campe.

CHAP. XV.

1 The Assyrians are afraide, and flee. 3 The Israelites pursue them. 8 Ioacim the high Priest commeth to Bethulia to see Iudeth and to praise God for her.

AND when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, they fledde by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Jerusalem and from all the mountaines: for men had tolde them what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased them with a great slaughter vntil they came to Damascus and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoyled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Joacim the high Priest, and the Ancients of the children of Israel that dwelt in Jerusalem, came to confirme the benefites that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Hierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed bee thou of the almightie Lord for euermore: and all the people sayd, So be it.

11 And the people spoyled the campe the space of thirtie dayes, and they gaue vnto Judeth Olofernes tent, and all his siluer, and beddes, and basins, and all his stuffe, and shee tooke it and layd it on her mules, and made ready her charets, and laid them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a daunce among them for her, and shee tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, and her that was with her, and shee went before the people in the daunce, leading all the women: and all the men of Israel followed in their armor, with crownes, and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 Shee offereth to the Lord Olofernes stuffe. 23 Her continencie, life & death. 25 All Israel lamenteth her.

THen Judeth began this confession in all Israel, and all the people sang this song with a loud voice.

2 And Judeth said, Begin vnto my God with tymbrels: sing to my Lord with cymbals: tune vnto him a psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the middes of his people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines forth of the North: hee came with thousands in his armie, * whose multitude hath shut vp the riuers, and their horsemen haue couered the valleyes. * Chap 2. 11, 15.

5 He said that he would burne vp my borders, and kill my yong men with the sworde, and dash the sucking children against ỹ ground, and make mine infants as a pray, and my virgines a spoyle.

6 But the Almightie Lord hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the yong men, neither did the sonnes of Titan smite him, nor the high gyants inuade him, but Judeth the daughter of Merari did discomfit him by the beautie of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and annointed her face with ointment, and bound vp her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie tooke his minde prisoner, and the sauchin passed through his necke.

10 The Persians were astonied at her boldnesse, and the Medes were troubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voice and turned backe.

12 The children of maides pierced them, and wounded them as they fledde away like children: they perished by the battaile of the Lord.

13 I will sing vnto the Lord a song and praise, O Lord, thou art great and glorious, marueilous and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: and there is none that can resist thy voyce.

* Gen. 1. 24. psal. 33. 9.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweet sauour, and al the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lord Almightie will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Jerusalem, they worshipped the Lord, and assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their giftes.

19 Judeth also offered all the stuffe of Holofernes, which the people had giuen her, and gaue the canopie which she had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Jerusalem by the Sanctuarie, for the space of three moneths, and Judeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the daies of her life after that Manasses her husband was dead, and was gathered to ‖ his people.

‖ Or, her people.

23 But shee increased more and more in honour, and waxed old in her husbands house, beeing an hundreth and fiue yeere olde, and made her maide free: so she dyed in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seuen dayes, and before she dyed, she did distribute her goods to all them that were nerest of kinred to Manasses her husband, and to them that were the neerest of her kinred.

* Gen. 50. 10.

25 And there was none that made the children of Israel any more afraide in the dayes of Judeth, nor a long time after her death.

Esther.

Certaine portions of the storie of Esther, which are *found in some Greeke and Latine translations.*

Which followe the tenth Chapter.

THen Mardocheus sayd, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lorde hath saued his people, and the Lord hath deliuered vs from all these euils, and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath hee made two lots, one for the people of God, and another for all the Gentiles.

11 And

11 And these two lottes came before God for all nations, at the houre and time appoynted, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shall bee vnto them in the moneth Adar the fourteenth, and fifteenth day of the same moneth, with an assembly & ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus and Cleopatra Dositheus, who said he was a Priest and Leuite, and Ptolemeus his sonne, that brought the former letters of ‖ Phurai, which they saide Lysimachus the sonne of Ptolemeus, which was at Ierusalem, interpreted,

‖ Or lottes.

2 In the second yeere of the reigne of great Artaxerxes: in the first day of the moneth Nisan Mardocheus the sonne of Iarus, the sonne of Semei, the sonne of Cis of the tribe of Beniamin had a dreame,

3 A Iew dwelling in the citie of Susis, a noble man that bare office in the kings court.

4 He was also one of the captiuitie which Nabuchodonosor ℔ king of Babylon brought from Ierusalem with Iechonias.

5 And this was his dreame. Beholde a noyse of a tempest with thunders, and earthquakes, and vproare in the land.

6 Behold two great dragons came forth readie to fight one against another.

7 Their cry was great, whereby all the heathen were readie to fight against the righteous people.

8 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amased, and being readie to dye, cryed vnto God.

10 And while they were crying, the little well grew into a great riuer, and flowed ouer with great waters.

11 The light and the Sunne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Now when Mardocheus had seene this dreame, hee awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so hee desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the Kings court with Bagathas & Thara, the kings eunuches & keepers of the palace.

* Esther. 2, 21. and 6. 2.

2 * But when he heard their purpose, and their imaginations, hee perceiued that they went about to lay their hands vpon the King Artaxerxes, and so hee certified the King thereof.

3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to bee put in the Chronicles. Mardocheus also wrote the same thing.

5 So the King commanded that Mardocheus should remaine in the court, and for the aduertisement, he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII.

1 *The copie of the letters of Artaxerxes against the Iewes.*
8 *The prayer of Mardocheus.*

THe copie of the letters was this, The great King Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundreth and seuen and twentie prouinces. Ioseph. antiq lib. 11 cap. 6.

2 When I was made Lorde ouer many people, and had subdued the whole earth vnto my dominion, and I would not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenesse to gouerne my subiects, and wholy to set them in a peaceable life, and thereby to bring my kingdome vnto tranquilitie, that men might safely go thorow on euery side, & to renew peace againe, which all men desire.

3 Now when I asked my counsellers, how these things might bee brought to passe, one that was conuersant with vs, of excellent wisedome, and constant in good will, & shewed himselfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, and had lawes contrarie to all people, and haue alway despised the commaundements of Kings, and so that this generall empire, that we haue begun, cannot be gouerned without offence.

5 Seeing now we perceiue, that this people alone are altogether contrarie vnto euery man, bsing strange and other manner of lawes, and hauing an euill opinion of our doings, and goe about to establish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue wee commaunded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the af-

faires, and is as our ſecond father) ſhall all with their wiues and children bee deſtroyed and rooted out with the ſword of their enemies without all mercie, and that none be ſpared the fourteenth day of the twelfth moneth Adar of this yeere.

7 That they which of olde, and now alſo haue euer beene rebellious, may in one day with violence be thruſt downe into the hell, to the intent that after this time our affaires may be without troubles, and well gouerned in all points.

8 Then Mardocheus thought vpon all the workes of the Lord, and made his praier vnto him,

9 Saying, O Lord, Lord, the King Almightie (for all things are in thy power) and if thou haſt appointed to ſaue Iſrael, there is no man that can withſtand thee.

10 For thou haſt made heauen and earth, and all ỹ wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can reſiſt thee, which art the Lord.

12 Thou knoweſt all things, and thou knoweſt, Lord, that it was neither of malice, nor preſumption, nor for any deſire of glory, that I did this, and not bowe downe to proude Aman.

13 For I would haue bene content with good will for the ſaluation of Iſrael, to haue kiſſed the ſole of his feet.

14 But I did it, becauſe I would not preferre the honour of a man aboue the glorie of God, & would not worſhip any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercie vpon thy people: for they imagine how they may bring vs to nought, yea, they would deſtroy the inheritance, that hath beene thine from the beginning.

16 Deſpiſe not the portion, which thou haſt deliuered out of Egypt for thine owne ſelfe.

17 Heare my prayer, and be mercifull vnto thy portion: turne our ſorowe into ioy, that we may liue, O Lord, and praiſe thy Name: ſhut not the mouthes of them that praiſe thee.

18 All Iſrael in like manner cryed moſt earneſtly vnto the Lorde, becauſe that death was before their eyes.

CHAP. XIIII.

The prayer of Eſther for the deliuerance of her & her people.

QVeene Eſter alſo, being in danger of death, reſorted vnto the Lord,

2 And laide away her glorious apparell, and put on the garments of ſighing, and mourning. In the ſtead of precious ointment, ſhe ſcattered aſhes, and doung vpon her head: and ſhee humbled her body greatly with faſting, and all the places of her ioy filled ſhee with the haire that ſhe pluckt off.

3 And ſhee prayed vnto the Lord God of Iſrael, ſaying, O my Lord, thou onely art our King: helpe me deſolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my father, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from their predeceſſors for a perpetuall inheritance, & thou haſt performed that which thou diddeſt promiſe them.

6 Now Lorde, wee haue ſinned before thee: therfore haſt thou giuen vs into the hands of our enemies,

7 Becauſe we worſhipped their gods: O Lord, thou art righteous.

8 Neuertheleſſe, it ſatisfieth them not, that wee are in bitter captiuitie, but they haue ſtroken hands with their idoles,

9 That they will abroliſh the thing that thou with thy mouth haſt ordained, and deſtroye thine inheritance, to ſhut vp the mouth of them that praiſe thee, and to quench the glory of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praiſe the power of the idoles, and to magnifie a fleſhly king for euer.

11 O Lorde, giue not thy ſcepter vnto them that bee nothing, leſt they laugh vs to ſcorne in our miſerie: but turne their deuiſe vpon themſelues, and make him an example, that hath begun the ſame againſt vs.

12 Thinke vpon vs, O Lord, and ſhewe thy ſelfe vnto vs in the time of our diſtreſſe, and ſtrengthen me, O King of gods and Lord of all power.

13 Giue mee an eloquent ſpeech in my mouth before the Lyon: turne his heart to hate our enemie, to deſtroy him, and all ſuch as conſent vnto him.

14 But deliuer vs with thine hand, and helpe me that am ſolitarie, which haue no defence but onely thee.

15 Thou knoweſt all things, O Lorde: thou knoweſt, that I hate the glory of the vnrighteous, and that I abhorre the bedde of the vncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I muſt ſhew my ſelfe, and that I abhorre it as a menſtruous cloth, and that I weare it not when I am alone by my ſelfe,

17 And that I thy handmaide haue not eaten at Amans table, and that I haue had no pleaſure in the Kings feaſt, nor drunke the wine of the drinke offerings,

18 And that I thy handmaide haue no ioy ſince that day that I was brought hither,

vntill

vntill this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboue all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Ester to goe in to the King, and make intercession for her people. 9 And she performeth his request.

MArdocheus also bade Ester to goe in vnto the king, and pray for her people, and for her countrey.

2 Remember, sayth hee, the dayes of thy lowe estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the king hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, and speake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, she layd away the mourning garments, and put on her glorious apparell,

5 And deckt her selfe goodly, after that she had called vpon God, which is the beholder and sauiour of all things, and tooke two handmaids with her.

6 Upon the one shee leaned her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cherefull and amiable, but her heart was sorowful for great feare.

9 Then she went in thorow all the doores, and stood before the king, and the king sate vpon his royall throne, and was clothed in his goodly aray, all glittering with gold and pretious stones, and he was very terrible.

10 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned her selfe vpon the head of the maid that went with her.

11 Neuertheless, God turned the Kings mind that hee was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till shee came to her selfe againe: and comforted her with louing words, and said,

12 Ester, what is the matter? I am thy brother, be of good cheare,

13 Thou shalt not die: for our commaundement toucheth the commons, and not thee. Come neere.

14 And so he held vp his golden scepter, and laid it vpon her necke,

15 And kissed her, & said, Talke with mee.

16 Then said shee, I saw thee, O lorde, as an Angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderfull art thou, O lorde, and thy face is full of grace.

18 And as shee was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letter of Artaxerxes, whereby he reuoketh those which he first sent forth.

THe great King Artaxerxes, which reigneth from India, vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation. Ioseph. antiq. 11. cap. 6.

2 There be many that through the goodnesse of princes and honour giuen vnto them, become very proud,

3 And indeuour not onely to hurt our subiectes, but not content to liue in wealth, do also imagine destruction against those that doe them good,

4 And take not onely all thankefulnesse away from men, but in pride and presumption, as they that bee vnmindefull of benefites, they thinke to escape the vengeance of God, that seeth all things, and is contrarie to euill.

5 And oft times many, which bee set in office, and vnto whom their friendes causes are committed, by vaine enticementes doe wrappe them in calamities that cannot be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicity, and gentlenesse of Princes with lying tales.

7 This may be proued not onely by old histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences, as are not worthy to beare rule.

8 Therfore we must take heede hereafter, that wee may make the kingdome peaceable for all men, what change soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentlenesse.

10 For Aman, a Macedonian, the sonne of Amadathus, beeing indeede a stranger from the Persians blood, and farre from our goodnesse, was receiued of vs,

11 And hath proued the friendlhippe that wee beare toward all nations, so that hee was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he could not vse himselfe soberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifold deceit also hath hee desired to destroy Mardocheus our preseruer, which hath done vs good in all things, and in-

nocent Esther the partaker of our kingdome, with all her nation.

14 For his mind was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But wee finde that the Iewes (which were accused of this most wicked man that they might bee destroyed) are no euill doers, but vse most iust lawes,

16 And that they bee the children of the most High and almightie and euerlasting God, by whom the kingdome hath beene preserued vnto vs, and our progenitours in very good order.

17 Wherefore ye shall doe well, if yee doe not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Susis before the gates, with all his family, and God (which hath all things in his power) hath speedily rewarded him after his deseruing.

19 Therefore ye shall publish the copie of this letter, in all places, that the Iewes may freely liue after their owne lawes.

20 And yee shall aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would haue oppressed them.

21 For almightie God hath turned to ioy the day wherein the chosen people should haue perished.

22 Moreouer, among other solemne daies ye shall keepe this day with all gladnesse,

23 That both now and in time to come this day may be a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreys that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

The Wisdome of Salomon.

CHAP. I.

1 *How wee ought to search and enquire after God.* 2 *Who be those that finde him.* 5 *The holy Ghost.* 8. 11. *We ought to flee from backbiting and murmuring,* 12 *Whereof death commeth.* 15 *Righteousnesse and vnrighteousnesse.*

1. King. 3. 3. Isa. 56. 1. LOue * righteousnesse, yee that be iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

* Deut. 4. 29. 2. chro. 15. 4. 2 * For hee will be found of them that tempt him not and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tryed, reproueth the vnwise.

4 Because wisedome cannot enter into a wicked heart, nor dwel in the body that is subiect vnto sinne.

* Iere. 4. 22. 5 For the holy * Spirite of discipline fleeth from deceit, and withdraweth himselfe from the thoughtes that are without vnderstanding, and is rebuked when wickednesse commeth.

* Galat. 5. 22. 6 For the Spirit of wisdome * is louing, and will not absolue him that blasphemeth with his lippes: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde: and the same that maintaineth all things, hath knowledge of the voice,

8 Therefore hee that speaketh vnrighteous things, cannot be hidde: neither shall the iudgement of reproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sound of his words shall come vnto God for the correction of his iniquities.

10 For the eare of iealousie heareth all things, and the noyse of the grudgings shal not be hidde.

11 Therefore beware of murmuring, which profiteth nothing, and refraine your tongue from slander: for there is no word so secret, that shal goe for nought, and the mouth that speaketh lyes, slayeth the soule.

12 Seeke not death in the errour of your life: * destroy not your selues through the workes of your owne hands. * Deut. 4. 23.

13 * For God hath not made death, neither hath hee pleasure in the destruction of the liuing. * Ezek. 18. 23. and 33. 11.

14 For hee created all things, that they might haue their being: and the generations of the world are preserued, and there is no poison of destruction in them, and the kingdome of hell is not vpon earth.

15 For righteousnesse is immortall, but vnrighteousnesse bringeth death.

16 And the vngodly call [a] it vnto them both with handes and words: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof. [a] To wit, death.

CHAP.

CHAP. II.

The imaginations and desires of the wicked, and their counsell against the faithfull.

FOr the vngodly say, as they falsely imagine with themselues, * Our life is short and tedious: and in the death of a man there is no recouery, neither was any knowen that hath returned from the graue.

*Iob 7.1. and 14.1. mat. 22.23 1.cor.15.32.

2 For we are borne at all aduenture, & we shalbe hereafter as though we had neuer bene: for the breath is as smoke in our nostrels, and the words as a sparke raised out of our heart,

3 Which being extinguished, the body is turned into ashes, and the Spirit vanisheth as the soft aire.

4 Our life shall passe away as the trace of a cloud, and come to nought as the mist that is driuen away with the beames of the Sunne, and cast downe with the heate thereof. Our name also shall bee forgotten in time, and no man shall haue our works in remembrance.

*1.Chro. 29.15. chap.5.9. 5 *For our time is as a shadow that passeth away, and after our ende there is no returning: for it is fast sealed, so that no man commeth againe.

*Isa.22.13. and 56.12.1.cor. 15.32. 6 *Come therefore, and let vs enioy the pleasures that are present, and let vs chearefully vse the creatures as in youth.

7 Let vs fill our selues with costly wine, and oyntments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buds afore they be withered.

9 Let vs all be partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for this is our portion, and this is our lot.

10 Let vs oppresse the poore that is righteous: let vs not spare the widowe, nor reuerence the white hayres of the aged, that haue liued many yeres.

11 Let our strength bee the law of vnrighteousnes: for the thing that is feeble, is reproued as vnprofitable.

12 Therfore let vs defraud the righteous: for he is not for our profite, and he is contrary to our doings: he checketh vs for offending against the law, & blameth vs as transgressers of discipline.

13 He maketh his boast to haue the knowledge of God: and he calleth himselfe the sonne of the Lord.

*Iohn 7.7. ephe. 5.13. *Isa.53.3. 14 He is made * to reprooue our thoughts.

15 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion.

16 Hee counteth vs as bastards, and hee withdraweth himselfe from our wayes as from filthinesse: he commendeth greatly the latter ende of the iust, and boasteth that God is his father.

17 Let vs see then if his words bee true: let vs proue what end he shall haue.

18 For if the righteous man be the *sonne of God, he will helpe him, and deliuer him from the hands of his enemies. *Psal.22.8,9. matt.27.43.

19 Let vs *examine him with rebukes and torments that we may know his meeknes, and proue his patience. *Iere.11.19.

20 Let vs condemne him vnto a shamefull death: for he shall be preserued as he himselfe saith.

21 Such things doe they imagine, and go astray: for their owne wickednesse hath blinded them.

22 And they do not vnderstand the mysteries of God, neither hope for the reward of righteousnes, nor can discerne the honor of the soules that are faultlesse.

23 For God created man without corruption, and made him after the * image of his owne likenesse. *Gen. 1.27. and 2.7. & 5.1. ecclus.17.2,3.

24 *Neuertheless, through enuy of the deuill came death into the world: and they that hold of his side, proue it. *Gene.3.1,2.

CHAP. III.

1 The conuersation & assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

BUt the *soules of the righteous are in the hand of God, and no torment shall touch them. *Deut.33.3.

2 *In the sight of the vnwise they appeared to die, & their end was thought grieuous, *Chap.5.4.

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortality. *Rom.8.24. 2.cor.5.1.

5 They are punished but in fewe things, yet in many things shall they bee well rewarded: *for God proueth them, and findeth them meet for himselfe. 1.pet.1.13. *Exod.16.4. deut.8.2.

6 He trieth them as the golde in the fornace, and receiueth them as a perfect fruit offering.

7 * And in the time of their vision they shall shine, and runne through as the sparkes among the stubble. *Mat.13.43.

8 *They shal iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer. *Matt.19.28. 1.cor.6.2.

9 They that trust in him shal vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But * the vngodly shalbe punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord. *Mat.25.41.

11 Who so despiseth wisdome & discipline, is miserable, and their hope is vaine, & their labors are foolish, and their works vnprofitable.

12 Their

12 Their wiues are vndiscreete, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is *Esai 56.5. vndefiled, and knoweth not the sinful bed: *she shall haue fruit in the visitation of the soules,

14 And the eunuch, which with his hands hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall be giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the root of wisdome shal neuer fade away.

16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And though they liue long, yet shal they be nothing regarded, and their last age shalbe without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of trial.

19 For horrible is the ende of the wicked generation.

CHAP. IIII.

Of vertue and the commodity therof. 10 *The death of the righteous, and the condemnation of the vnfaithfull.*

BEtter is barrennesse with vertue: for the memoriall thereof is immortall: for it is knowen with God and with men.

2 When it is present, men take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell, and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children is vnprofitable: and the bastard plants shall take no deepe root, nor lay any fast foundation.

4 For though they bud forth in the branches for a time,* yet they shall be shaken with *Matth.7.19. the winde: for they stand not fast, and through the vehemency of the winde they shall bee rooted out.

5 For the vnperfect branches shalbe broken, and their fruite shall be vnprofitable and sowre to eat, and meet for nothing.

6 For all the children that are borne of the wicked bed, shall be witnesse of the wickednes against their parents when they be asked.

7 But though the righteous bee preuented with death, yet shall he be in rest.

8 For the honorable age is not that which is of long time, neither that which is measured by the number of yeres.

9 But wisdome is the gray haire, and an vndefiled life is the old age.

*Gen. 5.24. Hebr. 11.5. 10 *He pleased God, and was beloued of him, so that whereas hee liued among sinners, he translated him.

11 Hee was taken away, lest wickednesse should alter his vnderstanding, or deceite beguile his minde.

12 For wickednesse by bewitching obscureth the things that are good, and the vnstedfastnes of concupiscence peruerteth the simple minde.

13 Though he was soone dead, yet fulfilled he much time.

14 For his soule pleased God: therefore hasted he to take him away from wickednes.

15 Yet the people see & vnderstand it not, and consider no such things in their hearts, how that grace & mercie is vpon his Saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is soone brought to an ende, the long life of the vnrighteous.

17 For they see the ende of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preserued him in safety.

18 They see him and despise him, but the Lord will laugh them to scorne,

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voice shal he burst them and cast them downe, and shake them from the foundations, so that they shalbe vtterly wasted, and they shall be in sorrow, and their memoriall shall perish.

20 So they being afraide, shall remember their sinnes, and their owne wickednesse shall come before them to conuince them.

CHAP. V.

1 *The constantnesse of the righteous before their persecuters.* 14 *The hope of the vnfaithfull is vaine.* 15 *The blessednesse of the Saints and godly.*

THen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall be vexed with horrible feare, and shall be amased for his wonderfull deliuerance,

3 And shall change their minds, and sigh for griefe of mind, and say within themselues, This is he whom we somtime had in derision and in a parable of reproch.

4 * We fooles thought his life madnesse, *Chap.3.2. and his end without honour.

5 How is he counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of truth, and the light of righteousnes hath not shined vnto vs, and the Sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the way of wickednes & destruction, and we haue gone through dangerous wayes: but we haue not knowen the way of the Lord.

8 What hath pride profited vs? or what

hath the pompe of riches brought vs:

*1.Chron.29.15 chap.2.5. 9 All those things are *passed away like a shadow, and as a Post that passeth by:

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot bee found, neither the path of it in the floods:

*Prou.30.19. 11 Or as a *bird that flieth through in the ayre, and no man can see any token of her passage, but onely heare the noyse of her wings beating the light wind, parting ỹ aire through the vehemency of her going, and flieth on shaking her wings, whereas afterward no token of her way can be found:

12 Or as when an arrow is shot at a marke, it parteth the aire, which immediatly cõmeth together againe, so that a man cannot knowe where it went through.

13 Euen so we, assoone as we were borne, we began to draw to our ende, & haue shewed no token of vertue, but are consumed in our owne wickednes.

*Iob 8.9.psal. 1.4.and 143.4 prou. 10.25.and 11.7.iames 1.10,11. 14 For *the hope of the vngodly is like the dust that is blowen away with the winde, and like a thin some that is scattered abroad with the storme, and as the smoke which is dispersed with the wind, and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lorde, and the most High hath care of them.

16 Therefore shall they receiue a glorious kingdome, & a beautifull crowne of the Lords hand: for with his right hand shall hee couer them, and with his arme shall he defend them.

17 He shal take his iealousie for armor, & shal arme ỹ creatures to be reuẽged of ỹ enemies.

18 He shal put on righteousnes for a brestplate, and take true iudgement in stead of an helmet.

19 He will take holinesse for an inuincible shield.

20 Hee will sharpen his fierce wrath for a sword, and the world shall fight with him against the vnwise.

21 Then shal the thunderbolts go streight out of the lightnings, & shall flee to the marke as out of the bent bow of the clouds, and out of his anger that throweth stones, shall thicke haile be cast, and the water of the sea shall be wroth against them, and the floods shall mightily ouerflow.

22 And a mighty wind shal stand vp against them, & like a storme shal scatter them abroad. Thus iniquity shal bring all the earth to a wildernesse, and wickednesse shall ouerthrow the thrones of the mighty.

CHAP. VI.

The calling of kings, princes and iudges, which are also exhorted to search wisdome.

HEare therefore, O ye Kings, and vnderstand: learne, ye that bee Iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes, and glory in the multitude of the people.

3 For the rule *is giuen you of the Lord, and power by the most Hie, which wil try your works, and search out your imaginations, *Rom.13.1.

4 Because that yee being officers of his kingdom haue not iudged aright, nor kept the law, nor walked after the will of God,

5 Horribly and suddenly will he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most low is worthy mercy, but the mighty shalbe mightily tormented.

7 For he that is Lord ouer all, will spare no *person, neither shal he feare any greatnes: for hee hath made the small and great, and careth for all alike. *Deut.10.17. 2.chro.19.7.iob 34.19.eccius 35 12,16.acts 10. 34.rom.2.11. galat.2.6.ephes. 6.9.colos.3.25. 1.pet.1.17.

8 But for the mightie abideth the surer triall.

9 Unto you therefore, O tyrants, doe I speake, that yee may learne wisedome, and not goe amisse.

10 For they that keepe holinesse holily, shall be holy, and they that are learned there, shall finde a defence.

11 Wherefore set your delight vpon my words and desire them, & ye shalbe instructed.

12 Wisedome shineth and neuer fadeth away, and is easily seene of them that loue her, and found of such as seeke her.

13 Shee preuenteth them that desire her, that she may first shew herselfe vnto them.

14 Who so awaketh vnto her betimes, shal haue no great trauaile: for he shal find her sitting at his doores.

15 To thinke vpon her then is perfect vnderstanding: and whoso watcheth for her, shal be soone without care.

16 For shee goeth about, seeking such as are meete for her, and sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: & the care of discipline is loue.

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortality:

19 And immortality maketh vs neere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delight be then in thrones, and scepters, O Kings of the people, honour wisedome that ye may reigne for euer.

22 Now I wil tell you what wisdome is, and whence it cõmeth, & will not hide the mysteries from you, but will seeke her out from

the

the beginning of her nativitie, and bring the knowledge of her into light, and will not keep backe the trueth.

23 Neither will I have to doe with consuming envy: for such a man shall not be partaker of wisedome.

24 But the multitude of the wise is the preservation of the world, and a wise King is the stay of the people.

25 Be therefore instructed by my words, and ye shall have profit.

CHAP. VII.

Wisedome ought to be preferred above all things.

I My selfe am also mortall and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to bee flesh in tenne moneths: I was
*Iob.10.10,11. * brought together into blood of the seede of man, and by the pleasure that commeth with sleepe.

3 And when I was borne, I received the common ayre, and fell upon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

b Iob.1.21. 1.tim 6.7. 6 All * men then have one entrance unto life, and a like going out.

7 Wherefore I prayed, & understanding was given me: I called, and the spirit of wisedome came unto me.

8 I preferred her to scepters & thrones, and counted riches nothing in comparison of her.

*Iob.28.15. 9 *Neither did I compare precious stones unto her: for all golde is but a little grauel in respect of her, and silver shall bee counted but clay before her.

10 I loved her above health and beautie, and purposed to take her for my light: for her light cannot be quenched.

*1.King.3.13. matth.6.33. 11 All *good things therefore came to me together with her, and innumerable riches through her hands.

12 So I was glad in all: for wisedome was the authour thereof, and I knew not that she was the mother of these things.

13 And I learned unfainedly, & communicated without envy, & I do not hide her riches.

14 For she is an infinite treasure unto men, which whoso use, become partakers of the love of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my mind, and to iudge worthily of the things that are given me: for he is the leader unto wisedome, and the directer of the wise.

16 For in his hand are both wee and our words, and all wisdome, and the knowledge of the works.

17 For he hath given mee the true knowledge of the things that are, so that I knowe how the world was made, and the powers of the elements,

18 The beginning and the ende, and the mids of the times: how the times alter, and the change of the seasons,

19 The course of the yere, the situation of the starres,

20 The nature of living things, and the furiousnesse of beasts, the power of the winds, and the imaginations of men, the diversities of plants, and the vertues of roots.

21 And all things both secret and knowen doe I know: for wisedome the worker of all things, hath taught me it.

22 For in her is the Spirit of understanding, which is holy, the onely begotten, manifold, subtil, moueable, cleare, undefiled, euidēt, not hurtfull, loving the good, sharpe, which cannot be letted, doing good,

23 Courteous, stable, sure, without care, having all power, circumspect in all things, and passing through all, intellectuall, pure and subtill spirits.

24 For wisdome is nimbler then all nimble things: she goeth thorow and attaineth to all things, because of her pureneſſe.

25 For shee is the breath of the power of God, and a pure influence that floweth from the glory of the Almightie: therefore can no defiled thing come unto her.

26 For *she is the brightnes of the euerlasting light, & the undefiled mirrour of the maiesty of God, and the image of his goodnes. *Hebr.1.3.

27 And being one, she can do al things, and remaining in her selfe, renueth all, & according to the ages shee entreth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if hee dwell not with wisdome.

29 For she is more beautiful then the sun, and is above al the order of the starres, and the light is not to be compared unto her.

30 For night commeth upon it, but wickednes cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

S He also reacheth from one ende to another mightily, and comely doeth shee order all things.

2 I have loued her, and sought her from my youth: I desired to marry her, such loue had I unto her beauty.

3 In that she is conuersant with God, it commendeth her nobility: yea, the Lord of all things loueth her.

4 For she is the scholemistres of ỹ knowledge of God, and the chuser out of his workes.

5 If riches be a possession to be desired in this life, what is richer then wisedome, that worketh all things?

6 For if prudencie worketh, what is it among all things, that worketh better then she?

7 If a man loue righteousnes, her labors are vertuous: for she teacheth soberneſſe and prudency, righteousneſſe and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, she can tell the things that are past, and discerne things to come: she knoweth the subtilties of wordes, and the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therfore I purposed to take her vnto my company, knowing that she would counsel me good things, and comfort me in cares and griefes.

10 For her sake shall I haue glory among the multitude, and honour among the Elders though I be yong.

11 I shall be found of sharpe iudgement, so that I shall bee marueilous in the sight of great men.

12 When I hold my tongue, they shall abide my leasure: when I speak, they shal heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her I shall obtaine immortality, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shalbe subdued vnto me.

15 Horrible tyrants shall be afrayd when they heare me: among the multitude I shalbe counted good, and mighty in battell.

16 When I come home, I shall rest with her: for her company hath no bitternesse, and her fellowship hath no tediousnesse, but mirth and ioy.

17 Now when I considered these things by my selfe, and pondered them in mine heart, how that to bee ioyned vnto wisedome is immortality,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glory by communing with her, I went about, seeking how I might take her vnto me.

19 For I was a witty childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheleſſe, when I perceiued that I could not enioy her except God gaue her, (and that was a poynt of wisedome also, to knowe whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obteine wisdome.

O God of fathers, & Lord of mercy, which hast made all things with thy word,

2 And ordeined man through thy wisdom, that he should haue * dominion ouer the creatures which thou hast made, *Gen.1.1,28.

3 And gouerne the world according to equity and righteousnes, and execute iudgment with an vpright heart:

4 Giue me * that wisedome, which sitteth by thy throne, and put me not out from among thy children. *1.Kings 3.6.

5 For I thy * seruant, and sonne of thine handmayde, am a feeble person, and of a short time, & yet lesse in the vnderstanding of iudgement, and the lawes. *Pſal.116.16.

6 And though a man bee neuer so perfect among the children of men, yet if thy wisedome be not with him, he shall bee nothing regarded.

7 * Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters. *1.Chro.28.5. 2.chron.1.9.

8 Thou hast commaunded me to build a Temple vpon thine holy Mount, and an Altar in the city wherein thou dwellest, a likenesse of thine holy Tabernacle, which thou hast prepared from the beginning.

9 And thy * wisedome with thee, which knoweth thy workes, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy Commandements. *Prou.8.22. Iohn 1.1,2,3,10

10 Send her out of thine holy heauens, and send her from the throne of thy Maiestie, that she may be with me, & labor, that I may know what is acceptable in thy sight.

11 For she knoweth and vnderstandeth all things, & she shal lead me soberly in my workes and preserue me by her glory.

12 So shall my workes be acceptable, and then shall I gouerne thy people righteously, and be meet for my fathers throne.

13 For * what man is he that can know the counsell of God? or who can thinke what the will of God is? *Iſa 40.13. rom 11.34. 1.cor.2.16,

14 For the thoughts of mortall men are fearefull, and our forecasts are vncertaine,

15 Because a corruptible body is heauie vnto the soule, and the earthly mansion keepeth downe the mind that is full of cares.

16 And hardly can we discerne the things that are vpon earth, & with great labour finde we out the things which are before vs: who

can

can then seek out the things that are in heauen?

17 Who can knowe thy counsell, except thou giue him wisedome, and send thine holy spirit from aboue?

18 For so the waies of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preserued through wisedome.

CHAP. X.

The deliuerance of the righteous, and destruction of the enemies commeth through wisdome.

SHe preserued the first father of the world, that was formed, and kept him when hee was created alone, and brought him out of his offence,

2 And *gaue him power to rule all things,

3 *But the vnrighteous in his wrath departed from her, and perished by killing his brother in his fury.

4 For whose cause the * earth was ouerflowen, but wisedome preserued it againe, gouerning the iust man by a little wood.

5 Moreouer, *when the nations were ioyned in these malicious cõfederacies, she knew the righteous, and preserued him faultles vnto God, and ‖ kept him sure, because she loued him tenderly as a sonne.

6 Shee preserued the righteous, * when the vngodly perished, when he fled from the fire that fell downe vpon the fiue cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimony, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisdome, had not only this hurt, that they knew not the things which were good, but also left behinde them vnto men a memorial of their foolishnes, so that in the things wherein they sinned, they cannot lie hid.

9 But wisedome deliuered them that serued her.

10 * When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnes of such as defrauded him, she stood by him & made him rich.

12 She saued him from the enemies, and defended him from them that lay in wayt, and she gaue him the price in a mighty battel, that he might know that the feare of God is stronger then all things.

13 *When the righteous was sold, she forsooke him not, but deliuered him from sinne: she went downe with him into the dungeon,

14 And failed him not in the bands, till she had brought him the Scepter of the Realme, and power against those that oppressed him, and them that had accused him, she declared to be liars, and gaue him perpetuall glory.

15 *She deliuered the righteous people and faultlesse seede from the nations that oppressed them.

16 She entred into the soule of the seruant of the Lord, and stood *by him in wonders and signes against the terrible kings.

17 Shee gaue the Saints the reward of their labours, and led them forth a marueilous way: on the day time shee was a shadow vnto them, and a light of starres in the night.

18 *She brought them thorow the red sea, and caried them thorow the great water.

19 But shee drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the spoyles of the vngodly, *and praised thine holy Name, O Lord, and magnified thy victorious hand with one accord.

21 For wisdome openeth the mouth of the dumbe, and maketh the tongues of babes eloquent.

CHAP. XI.

1 *The miracles done for Israel.* 13 *The vengeance of sinners.* 21 *The great power and mercy of God.*

SHe prospered their workes in the hands of thine holy Prophet.

2 *They went thorow the wildernesse that was not inhabited, and pitched their tents in places where there lay no way.

3 *They stood against their enemies, and were auenged of their aduersaries.

4 *When they were thirsty, they called vpon thee, & water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their need.

6 For in steade of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for,

7 Declaring by the thirst that was at that time *how thou hadest punished thine aduersaries.

8 For when they were tried and chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous King, when thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remem-

brance

* Gen. 2. 20.
* Gene. 4. 8.
*Gene. 7. 21.
* Gene. 11. 1, 31. and 12. 1.
‖ Or, kept him strong in his tender loue toward his sonne.
* Gen. 19. 16.
* Gene. 28. 5.
*Gene 37. 28. and 39 7. acts 7. 10.
* Exod. 1. 10. and 12. 42.
* Exod. 5. 1.
* Exo. 14. 21, 22 psal. 78. 13.
* Exod. 15. 1.
* Exod. 16. 1.
* Exo. 17. 10, 11.
* Num. 20. 11.
* Exod. 7. 20.

byance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondred at him, whom afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish deuises of their wickednesse wherewith they were deceiued, and worshipped *serpents, that had not the vse of reason, and vile beasts, thou sendedst a multitude of vnreasonable beastes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shall he be punished.

* Chap. 12. 24. rom. 1. 23.

14 For vnto thine almightie hand, that made the world of *nought, it was not vnpossible to send among them a multitude of *beares or fierce lyons,

* Gene. 1. 1. hebr. 11. 3.

* Leuit 16. 22. iere. 8. 16, 17. chap. 16. 1.

15 Or furious beasts newly created, and vnknowen, which should breathe out blasts of fire, and cast out smoke as a tempest, or shoote horrible sparkes like lightenings out of their eyes.

16 Which might not onely destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue beene cast downe with one wind, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirite: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and might, and who can withstand the power of thine arme?

19 For as the small thing that the ballance weigheth, so is the world before thee, and as a droppe of the morning dew, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest all the things that are and hatest none of them whome thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And how might any thing endure, if it were not thy will? or how could any thing be preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 *The mercie of God toward sinners.* 14 *The workes of God are vnreproueable.* 19 *God giueth leasure to repent.*

FOr thine incorruptible Spirite is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 *As for those olde inhabitants of the holy land, thou diddest hate them, * Deut. 9. 3. & 12. 31. and 18. 9, 12.

4 For they committed abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banketting, where the raging Priests shed abominable blood.

6 And the fathers were the chiefe murtherers of the soules, destitute of all helpe, whom thou wouldest destroy by the handes of our fathers,

7 That the land which thou louest aboue all other, might bee a meete dwelling for the children of God.

8 *Neuertheless thou sparedst them also as men, and sendedst the forerunners of thine hoste, euen hornets to destroy them by little and little, * Exod. 33. deut. 2. 22.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing well, that it was an vnrighteous nation, and wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, *What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men? * Rom. 9. 20.

13 For there is none other God but thou, *that carest for all things, that thou mayest declare how thy iudgement is not vnright. * 1. Pet. 5. 7.

14 There dare neither king nor tyrant in thy sight require accounts of them whome thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, *thinking it not agreeable to thy power to condemne him, that hath not deserued to bee punished. * Iob 10. 2, 3.

16 For thy power is the beginning of righteousnesse, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to bee of a perfite power, thou declarest thy power, and reproouest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, & gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse.

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we should diligently consider thy goodnesse, and when wee are iudged, we should hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

*Chap.11.13,16 tom.1.23. 24 *For they went astray very farre in the wayes of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment, that they should bee in derision as children without reason.

26 But they that will not be reformed by those scornefull rebukes, shall feele the worthie[illegible]ishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they sawe themselues punished by them, they all acknowledged the true God whom afore they had denied to knowe: therefore came extreame damnation vpon them.

CHAP. XIII.

1 *All things be vaine except the knowledge of God.* 10 *Idolaters and idoles are mocked.*

*Rom.1.19. Surely all men are vaine by nature, and are ignorant of God, * and could not knowe him that is, by the good things that are seene, neither consider by the workes the workemaster.

*Deut.4.19. and 17.3. 2 *But they thought the fire, or the wind or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world, and gods.

3 Though they had such pleasure in their beautie that they thought them gods, yet should they haue knowen, how much more excellent hee is that made them: for the first author of beautie hath created these things.

4 Or if they marueiled at the power, and operation of them, yet should they haue perceiued thereby, howe much hee that made these things, is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creator beeing compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God, and would find him, and yet peraduenture doe erre.

7 For * they goe about by his workes to seeke him, and are perswaded by the sight, because things are beautifull that are seene. *Rom.1.12.

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discerne the world, why doe they not rather find out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens handes, golde, and siluer, and the thing that is inuented by arte, and the similitude of beastes, or any vaine stone that hath bene made by the hand of antiquitie.

*Isa.44.13. iere.10.3. 11 *Or as when a carpenter cutteth down a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life.

12 And the things that are cut off from his worke, he bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood and full of knobbes) hee carueth it diligently at his leasure, and according as hee is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spot that is in it.

15 And when hee hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, lest it fall: for hee knoweth that it cannot helpe it selfe, because it is an image, which hath need of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: hee is not ashamed to speake vnto it, that hath no life.

18 Hee calleth on him that is weake for health: hee prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires hee requireth furtherance of him, that hath no maner of power.

CHAP. XIIII.

1 *The detestation and abomination of images,* 8 *A curse of them, and of him that maketh them.* 14 *Whereof idolatry proceeded.* 23 *What euils come of idolatry.*

AGaine, another man purposing to saile, and intending to passe thorowe the raging

ging waues, calleth vpon a stocke more rotten then the ship that carieth him.

‖ Or, the ship.

2 For as for ‖ it, couetousnesse of money hath found it out, and the craftesman made it by cunning.

* Exod. 14. 22.

3 But thy prouidence, O Father, gouerneth it: * for thou hast made a way euen in the sea, and a sure path among the waues,

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheless thou wouldest not, that the workes of thy wisedome should be vaine, and therefore doe men commit their liues to a small piece of wood, and passe ouer the stormy sea in a ship, and are saued.

* Gen. 6. 4. and 7. 10.

6 * For in the olde time also when the proud gyants perished, the hope of the worlde went into a ship which was gouerned by thine hand, and so left seede of generation vnto the world.

7 For blessed is the tree whereby righteousnesse commeth.

8 But that is cursed that is made with hands, * both it, and he that made it: hee, because hee made it, and it beeing a corruptible thing, because it was called God.

* Psal. 115. 8. baruc. 6. 3.

9 * For the vngodly, and his vngodlinesse are both like hated of God: so truely the worke and hee that made it, shall bee punished together.

* Psal. 5. 5.

10 Therefore shall there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise.

* Iere. 10. 8. habak. 2. 18.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glorie of men brought them into the world: therefore shal they come shortly to an end.

14 When a father mourned grieuously for his sonne that was taken away suddenly, hee made an image for him that was once dead, whom now hee worshippeth as a god, and ordeined to his seruants ceremonies & sacrifices.

15 Thus by processe of time this wicked custome preuailed, and was kept as a law, and idols, were worshipped by the commaundement of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a King, whom they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Againe the ambition of the craftesman thrust forward the ignorant to increase the superstition.

18 For he peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so through the beauty of the worke the multitude was allured, and so tooke him now for a God, which a little afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude, through calamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great wars of ignorance, those so great plagues called they peace.

22 For either * they slew their owne children in sacrifice, or vsed secret ceremonies, or raging dissolutnesse by strange rites,

* Deut. 12. 16. ierem. 7. 9. and 19. 4.

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or else vexed him by adulterie.

24 So were all mixt together, blood and slaughter, theft and deceite, corruption, vnfaithfulnesse, tumults, periurie,

25 Disquieting of good men, vnthankfulnesse, defiling of soules, changing of birth, disorder in marriage, adulterie and vncleannesse.

26 For the worshipping of idoles that ought not to bee named, is the beginning and the cause and the end of all euill.

27 For either they bee mad when they be merrie, or prophesie lies, or liue vngodly, or els lightly forsweare themselues.

28 For inasmuch as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly bee punished, because they haue an euill opinion of God, addicting themselues vnto idoles, and because they sweare vniustly to deceiue, and despise holinesse.

30 For it is not the power of them by whome they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voice of the faithfull, praising the mercie of God, by whose grace they serue not idoles.

BUt thou, O our God, art gracious and true, long suffering, and gouernest all things by mercy.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousnesse, and to knowe thy power, is the roote of immor-

immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that hee coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

*Rom. 9. 21. 7 The *potter also tempereth soft earth, and fashioneth euery vessel with labour to our vse: but of the same clay he maketh both the vessels, that serue to cleane vses, and the contrary likewise: but whereto euery vessell serueth, the potter is the iudge.

8 So by his wicked labour hee maketh a vaine god of the same clay: euen hee, which a little afore was made of earth himselfe, and within a little while after goeth thither againe whence hee was taken, *Luke 12. 20. when he shall make account for the lone of his life.

9 Notwithstanding he careth not for the labour he taketh, nor that his life is short, but hee striueth with the goldsmithes, and siluersmiths, and counterfeiteth the coppersmiths, and taketh it for an honour to make deceiueable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, & our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euil means.

13 Now hee that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that hold them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eyesight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For a man made them, and he that hath but a borrowed spirit, fashioned them: but no man can make a god like vnto himselfe.

17 For seeing hee is but mortall himselfe, it is but mortall that he maketh with vnrighteous hands: hee himselfe is better then they whom hee worshippeth: for hee liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, and which are the worst, if they bee compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to be desired in respect of other beastes: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 *The benefites done vnto the faithfull.*

THerefore by such things they are worthily punished and *tormented by the multitude of beasts. *Chap. 11. 13. numb. 21. 6.

2 In stead of the which punishment thou hast beene fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen *quailes, *Num. 11. 31.

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessary desire, and that they, which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme pouertie, and that to these onely it should be shewed, how their enemies were tormented.

5 *For when the cruell fiercenesse of the beasts came vpon them, and they were hurt with the stings of cruell serpents, *Numb. 21. 6. 1. Cor. 10. 9.

6 Thy wrath endured not perpetually, but they were troubled for a little season, that they might be reformed, hauing a ‖ *signe of saluation, to remember the commaundement of thy Law. ‖ The signe of the brasen serpent. *Num. 21. 9.

7 For he that turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 *For the biting of the grashoppers and flies killed them, and there was no remedie found for their life: for they were worthy to be punished by such. *Exod. 8. 24. and 10. 4. reue 9. 7.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, and were speedily healed, lest they should fall into so deepe forgetfulnesse, that they could not be called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, and bringest vp againe. *Deut. 32. 39. 1. sam. 2. 6. tob. 13. 2.

14 A man in deede by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can hee call

call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

*Exod.9.23. 16 *For the vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they could not auoyd, and were consumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see and knowe, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the middes of the water aboue the power of fire, that it might destroy the generation of the vniust land.

*Exod.16.14. numb.11.7. psal.78.25. iohn 6.31. 20 *In the steade whereof thou hast fed thine owne people with Angels foode, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meet for all tastes.

21 For thy sustenance declared thy sweetnesse vnto thy children, which serued to the appetite of him that tooke it, and was meete to that euery man would.

*Exod.9.23. 22 Moreouer, the *snowe and yce aboue the fire and melted not, that they might know, that the fire burning in the haile, and sparkeling in the raine, destroyed the fruite of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the Maker, is fierce in punishing the vnrighteous: but it is easie to do good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof,

*Deut.8.3. matth.4.4. 26 That thy children whom thou louest, O Lord, might knowe, *that it is not the increase of fruites that feedeth men, but that it is thy word, which preserueth them that trust in thee.

27 For that which could not be destroyed with the fire, being onely warmed a little with the sunne beames, melted,

28 That it might bee knowen that wee ought to preuent the sunne rising to giue thankes vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankefull shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great, and cannot bee expressed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkenesse, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.

3 For while they thought to bee hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnesse, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them, troubled them, and terrible visions and sorrowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being afraid of this vision, ‖ which they could not see, they thought the things which they saw, to bee worse.

‖ That is, the mighty vision.

*Exod.7.12. and 8.7.18. 7 *And the illusions of the magicall arts were brought down, and it was a most shamefull reproch for the boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afrayde at the beastes which passed by them, and at the hissing of the serpents: so that they died for feare, and sayde they sawe not the ayre, which by no meanes can be auoyded.

10 For it is a fearefull thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing else but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doeth hee esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoeuer fell downe, he was kept and shut in prison, but without chaines.

16 For whether he was an husbandman,

or a shepheard, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he could not auoyd:

17 (For with one chaine of darkenesse were they all bound) whether it were an hissing wind, or a sweet song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not bee seene, or the noyse of cruell beastes that roared, or the ‖ sound that answereth againe in the hollow mountaines: these fearefull things made them to swoone.

‖ Or, Echo.

19 For all the world shined with cleare light, and no man was hindred in his labour.

20 Onely vpon them there fell an heauie night, an image of that darkenesse that was come vpon them: yea, they were vnto themselues more grieuous then darkenesse.

CHAP. XVIII.

3 The fierie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wildernesse. 21 Aaron stood betweene the liuing and the dead with his censer.

* Exod. 10.23. ‖ Or, the Egyptians.

BUt thy Saints had a very great *light, whose voyce because ‖ they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them and asked pardon for their enimitie,

* Exod. 13.21. & 14.24. psal. 78. 14. & 105.39.

3 *Therefore thou gauest them a burning pillar of fire to leade them in the vnknowen way, and madest the sunne that it hurted not them in their honourable iourney.

4 But they were worthy to be deprined of the light, and to bee kept in darkenesse, which had kept thy children shut vp, by whom the incorrupt light of the Lawe should bee giuen to the world.

* Exod. 1.16.

5 *Whereas they thought to slay the babes of the Saints, by one childe that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children, and destroied them all together in the mighty water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good cheere.

* Exo. 14.24, 25.

7 Thus thy *people receiued the health of the righteous, but the enemies were destroied.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, & made a Law of righteousnes by one consent, that the Saints should receiue good and euill in like manner, and that the fathers should first sing praises.

10 But a disagreeing crie was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the *master and the seruant were punished with like punishment, and the common people suffered alike with the King.

* Exod. 11.5. and 12.29.

12 So they all together had innumerable that died with one kind of death: neither were the liuing sufficient to burie them: for in the twinckling of an eye the noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because of the enchantments, confessed this people to bee the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, and the night was in the middest of her swift course,

15 Thine Almightie word leapt downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed.

16 And brought thine vnfained commandement as a sharpe sword, and stood vp and filled all things with death, & being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearefulnesse came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Nowe tentation of death touched the righteous also, and *among the multitude in the wildernesse there was a plague, but the wrath endured not long.

* Num. 16.46.

21 For the blamelesse man made haste, and defended them, & tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and so brought the miserie to an ende, declaring that he was thy seruant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the word hee subdued him that punished, alleaging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, hee stoode in the middes, and cut off the wrath, and parted it from comming to the liuing.

24 *For in the long garment was all the ornament, & in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

* Exod. 28.6, 11

25 Unto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes.

brewes. 11 *The meate that was giuen at the desire of the people.* 17 *All the elements serue to the will of God.*

AS for the vngodly, the wrath came vpon them without mercy vnto the ende: for he knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorow was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whome they had [a] cast out afore with prayer.

a That is, the children of Israel whom they before had desired and prayed to go their way.

4 For the destiny whereof they were worthy, brought them to this ende, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,

5 Both that thy people might trie a marueilous passage, and that these might finde a strange death.

6 For euery creature in his kinde was fashioned of newe, and serued in their owne offices enioyned them, that thy children might be kept without hurt.

7 For the cloude ouershadowed their tents, and the drie earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueiles.

‖ Or, were fed.

9 For they ‖ neyed like horses, and leaped like lambes, praising thee, O Lord, which hadest deliuered them.

10 For they were yet mindful of those things which were done in the land where they dwelt, how the ground brought forth flyes in stead of cattell, and how the riuer scrawled with the multitude of frogs in stead of fishes.

* Exod. 16. 13. numb. 11. 31.

11 *But at the last they saw a new generation of birdes, when they were enticed with lust, and desired delicate meates.

12 *For the quailes came forth of the sea vnto them for comfort, but punishments came vpon the ‖ sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred toward strangers. * Chap. 16. 2. ‖ Or, Egyptians.

13 For the one sort would not receiue them when they were present, because they knewe them not: the other sort brought the strangers into bondage that had done them good.

14 Beside al these things some would not suffer, that any regard should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banketting, and admitted them to bee partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindnesse, as in olde time certaine were at the doores of *the righteous, so that euery one being compassed with darkenesse, sought the entrance of his doore. * Gene. 19. 11.

17 Thus the elements agreed among themselues in this change, as when one tune is changed vpon an instrument of musicke, and the melodie still remaineth, which may easily be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames did not hurt the flesh of the corruptible beastes that walked therein, neither melted they that which seemed to be [b] yce, & was of a nature that would melt, and yet was an immortall meate.

b He meaneth Man, spoke Exo. 16. 14, 15. and Numb. 11. 7.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

¶ The Wisedome of Iesus the sonne of Sirach, called Ecclesiasticus.

This Argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and hee liued in the latter times, after the people had beene ledde away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisedome among the Hebrewes, who did not only gather the graue sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisedome. So this first Iesus dyed, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISEDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisedome to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, & darke sentences, and similitudes, with certaine diuine histories which are notable and ancient, euen of men that were approoued of God, and certaine prayers, and songs of the author himselfe: moreouer, what benefits the Lord had bestowed

ſtowed vpon his people, and what plagues he had heaped vpon their enemies. This Ieſus did imitate Salomon, and was no leſſe famous in wiſedome and doctrine, who was therefore called a man of great knowledge, as he was indeede.

The Prologue of the Wiſedome of Ieſus the ſonne of Sirach.

WHereas many and great things haue beene giuen vs by the Lawe and the Prophets, and by others that haue followed them, (for the which things Iſrael ought to be commended by the reaſon of doctrine and wiſdome, whereby the readers ought not only to become learned themſelues, but alſo may be able by the diligent ſtudy thereof to be profitable vnto ſtrangers both by ſpeaking and writing) after that my grandfather Ieſus had giuen himſelfe to the reading of the Lawe and the Prophets, and other bookes of our Fathers, and had gotten therein ſufficient iudgement, he purpoſed alſo to write ſomething perteining to learning and wiſdome, to the intent that they which were deſirous to learne, and would giue themſelues to theſe things, might profit much more in liuing according to the Lawe. Wherefore I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though wee ſeeme to ſome in ſome things not able to attaine to the interpretation of ſuch words as are hard to be expreſſed: for the things that are ſpoken in the Hebrew tongue, haue another force in themſelues then when they are tranſlated into another tongue, and not only theſe things but other things alſo, as the Law it ſelfe, and the Prophets, and other bookes haue no ſmall difference when they are ſpoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder king Euergetes, and continued there, I found a copy full of great learning, and I thought it neceſſary, to beſtow my diligence and trauaile to interprete this booke. So for a certaine time with great watching and ſtudie I gaue my ſelfe to the finiſhing of this booke, that it might be publiſhed, that they which remaine in baniſhment, and are deſirous to learne, might apply themſelues vnto good maners, and liue according to the Lawe.

CHAP. I.

1 Wiſedome commeth of God. 11 A praiſe of the feare of God. 29 The meanes to come by Wiſedome.

ALl wiſedome * commeth of the Lord, [and hath bene euer with him] and is with him for euer.

2 Who can number the ſand of the ſea, and the drops of the raine, and the dayes of the world? [who can meaſure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wiſedome [of God which hath bene before all things?]

4 Wiſedome hath beene created before all things, and the vnderſtanding of prudence from euerlaſting,

5 [The word of God moſt high, is the fountaine of wiſedome, and the euerlaſting commandements are the entrance vnto her.]

6 *Vnto whome hath the roote of wiſedome bene declared? or who hath knowen her wiſe counſels?

7 [Vnto whom hath the doctrine of wiſdome beene diſcouered and ſhewed? and who hath vnderſtood the manifold entrance vnto her?]

8 There is one wiſe, [euen the moſt high Creatour of all things, the Almightie, the King of power] and very terrible, which ſitteth vpon his throne.

9 Hee is the Lord, that hath created her [through the holy Ghoſt:] he hath ſeene her, numbred her, [and meaſured her.]

10 He hath powred her out vpon all his workes, and vpon all fleſh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladneſſe, and reioycing, and a ioyful crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladneſſe and ioy, and long life.

13 Who ſo feareth the Lord, it ſhall goe well with him at the laſt, and he ſhall finde fauour in the day of his death.

14 [The loue of God is honourable wiſedome, and vnto whom it appeareth in a viſion, they loue it for the viſion, and for the knowledge of the great workes thereof.]

15 *The feare of the Lord is the beginning of wiſedome, and was made with the faithfull in the wombe: [ſhe goeth with the choſen women, and is knowen with the righteous and faithfull.

16 The feare of the Lord is an holy knowledge.

17 Holineſſe ſhall preſerue, and iuſtifie the heart, and giueth mirth and gladneſſe.

18 Who ſo feareth the Lord, ſhall proſper, and in the day of his ende, hee ſhall be bleſſed.]

19 Shee hath built her euerlaſting foundations with men, and is giuen to be with their ſeede.

20 To feare God is the fulneſſe of wiſedome, and filleth men with her fruites.

21 Shee filleth their whole houſe with [all] things deſireable, and the garners with the things, that ſhee bringeth forth, and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wiſedome, and giueth peace & perfect health: he hath ſeene her, and numbred her.

23 ‖ Shee raineth downe knowledge and vnderſtanding of wiſedome, and hath brought vnto honour, them that poſſeſſed her.

24 The feare of the Lord is the roote of wiſedome, and her branches are long life.

25 [In the treaſures of wiſedome is vnderſtanding, and holy knowledge, but wiſedome is abhorred of ſinners.]

26 The

* 1. King. 3. 9. and 4. 19.

That which is marked with theſe two marks [ ] is read in the Latine copies, and not in the Greeke.

* Rom. 11. 34.

* Pſal. 111. 10. prou. 9. 10. Iob 28. 28.

‖ Or, wiſedome.

26 The feare of the Lord driueth out sinne: and when thee is present, thee driueth away anger.

27 For wicked anger can not be iustified: for his rashnesse in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his wordes for a time, and many mens lippes shall speake of his wisedome.

30 In the treasures of wisedome are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdome, keepe the commandements, and the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisedome and discipline: hee hath pleasure in faith and meekenesse,

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 Be not an hypocrite that men should speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, lest thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the mids of the Congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 Hee exhorteth the seruants of God to righteousnesse, loue, vnderstanding, and patience, 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

My sonne, if thou wilt come into the seruice of God, [stand fast in righteousnesse and feare, and] prepare thy soule to tentation.

2 Settle thine heart, and bee patient: [bow downe thine eare, and receiue the wordes of vnderstanding,] and shrinke not away, when thou art assailed, [but waite vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be exalted at thy last ende.

4 Whatsoeuer commeth vnto thee, receiue it patiently, and be patient in the change of thine affliction.

*Wisd. 3. 6. prou. 17. 3.

5 *For as golde [and siluer are] tried in the fire, euen so are men acceptable in the fornace of aduersitie.

6 Beleeue in God, and he will helpe thee: order thy way aright, and trust in him: [holde fast his feare, and grow old therein.]

7 Yee that feare the Lord, waite for his mercie: shrinke not away from him that yee fall not.

8 Yee that feare the Lord, beleeue him, and your reward shall not faile.

9 O ye that feare the Lord, trust in good things, and in the euerlasting ioy and mercy.

10 [Ye that feare the Lord, loue him, and your hearts shall be lightened.]

11 Consider the olde generations [of men, yee children,] and marke them well: *was *Psal. 37. 25. there euer any confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did hee euer despise, that called vpon him?

12 For God is gracious and mercifull, and forgiueth sinnes, and saueth in the time of trouble, [and is a defender for all them that seeke him in the truth.]

13 Woe vnto them, that haue a ‖ fearefull heart, [and to the wicked lips] and to the faint hands, and to the sinner that goeth two *maner of wayes. ‖ Or, double * 1. King. 18. 21.

14 Woe vnto him that is faint hearted, for he beleeueth not: therefore shall he not bee defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, & are turned backe into froward wayes:] for what will ye doe when the Lord shall visit you?

16 They that feare the Lord, will not disobey his word: and they that *loue him, will keepe his wayes. *Ioh. 14. 21, 24.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall bee fulfilled with his Law.

18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 [They that feare the Lord, keepe his Commandements, and will be patient till hee see them.

20 Saying, If we doe not repent] we shall fall into the hands of the Lord, and not into the hands of men.

21 Yet as his greatnes is, so is his mercy.

CHAP. III.

2 To our father and mother we ought to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

[The children of wisdome are the Church of the righteous, and their offspring is obedience and loue.]

2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his sinnes shall bee forgiuen him, [and hee shall abstaine from them, and shall haue his daily delight.]

5 And hee that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shal haue ioy of his owne children, and when he maketh his prayer, he shall be heard.

7 He that honoureth his father, shal haue a long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lord, honoureth his parents, and doeth seruice vnto his parents, as vnto lords.

9 * Honour thy father and mother in deed and in word [and in all patience] that thou mayest haue ‖ Gods blessing, [and that his blessing may abide with thee in the end.]

* Exod. 20. 12. deut. 5. 16. matth. 15. 4. ephes. 6. 2, 3.
‖ Or, the blessing of men.

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

13 My sonne, helpe thy father in his age, and grieue him not, as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not be forgotten, but it shall be a fortresse for thee against sinnes, [and for thy mothers offence, thou shalt be recompenced with good, and it shall bee founded for thee in righteousnesse.]

16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame, and hee that angreth his mother, is cursed of God.

18 ¶ My sonne, performe thy doings with meekenesse, so shalt thou bee beloued of them that are approoued.

19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt find fauour before the Lord.

* Phil. 2. 3.

20 Many are excellent and of renowme: but the secrets are reuealed vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mighty for thee.

* Psal. 131. 1. prou. 25. 27. rom. 12. 3.

23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence, [and be not curious in many of his workes:] for it is not needfull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, and an euill opinion hath deceiued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubburne heart shall fare euill at the last: and hee that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shall not prosper, and hee that is froward of heart, shall stumble therein.

29 An obstinate heart shall bee laden with sorrowes: and the wicked man shal heape sinne vpon sinne.

30 The perswasion of the proud is without remedie, and his steps shall be plucked vp: for the plant of sinne hath taken roote in him, [and he shall not be esteemed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.

32 [A heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the works of righteousnesse.]

33 Water quencheth burning fire, * and almes taketh away sinnes.

* Dan. 4. 24. psal. 41, 1.

34 And hee that rewardeth good deedes, will remember it afterward, and in the time of the fall, he shall finde a stay.

CHAP. IIII.

1 *Almes must be done with gentlenesse.* 12 *The studie of wisedome and her fruite.* 20 *An exhortation to eschew euill, and to doe good.*

MY sonne, defraud not the * poore of his liuing, and make not the needie eyes to waite long.

* Deut. 15. 7.

2 Make not an hungry soule sorrowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trouble: * turne not thy face away from the poore.

* Tob. 4. 7.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitternesse of his soule, his prayer shall bee heard of him that made him.

7 Bee courteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bowe downe thine head to a man of worship.

8 Let it not grieue thee to bowe downe thine eare vnto the poore, [but pay thy debt] and giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong, from

from the hand of the oppreſſor, and be not faint hearted ‖ when thou iudgeſt.

‖ Or, to defend him.

10 Be as a father to the fatherleſſe, and as an huſband vnto their mother: ſo ſhalt thou be as the ſonne of the moſt High: and he ſhall loue thee more then thy mother doeth.

11 Wiſedome exalteth her children, and receiueth them that ſeeke her, [and will goe before them in the way of righteouſneſſe.]

12 He that loueth her, loueth life, and they that ſeeke life in the morning, ſhall haue great ioy.

13 He that keepeth her, ſhall inherite glory: for vnto whom ſhee entreth, him the Lord will bleſſe.

14 They that honour her, ſhall be the ſeruants of the Holy one, and them that loue her, the Lord doeth loue.

15 Who ſo giueth eare vnto her, ſhall iudge the nations, and he that goeth vnto her, ſhall dwell ſafely.

16 He that is faithfull vnto her, ſhall haue her in poſſeſſion, and his generation ſhall poſſeſſe her.

17 For firſt ſhee will walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her diſcipline vntill ſhe haue tryed his ſoule, and haue proued him by her iudgements.

18 Then wil ſhe returne the ſtreight way vnto him, and comfort him, and ſhewe him her ſecrets, [and heape vpon him the treaſures of knowledge, and vnderſtanding of righteouſneſſe.]

19 But if hee goe wrong, ſhe will forſake him, and giue him ouer into the handes of his deſtruction.

20 [My ſonne,] make much of time, and * eſchew the thing that is euill.

* Rom. 12. 9. 1. Theſſ. 5. 22.

21 And be not aſhamed [to ſay the trueth] for thy life: for there is a ſhame that bringeth ſinne, and a ſhame that bringeth worſhip and fauour.

22 Accept no perſon againſt thine owne conſcience, that thou bee not confounded to thine owne decay, [& forbeare not thy neighbour in his fault.]

23 And keepe not backe counſell when it may do good, neither hide thy wiſedome when it may be famous.

24 For by the talke is wiſedome knowen, and learning by the words of the tongue, [and counſell, wiſedome and learning by the talking of the wiſe, & ſtedfaſtneſſe in the workes of righteouſneſſe.]

25 In no wiſe ſpeake againſt the word of truth, but be aſhamed of the lies of thine owne ignorance.

26 Be not aſhamed to confeſſe thy ſinnes, and reſiſt not the courſe of the riuer.

27 Submit not thy ſelfe vnto a foolish man, neither accept the perſon of the mighty.

28 Striue for the trueth vnto death, [and defend iuſtice for thy life,] and the Lord God ſhall fight for thee [againſt thine enemies.]

29 Be not haſtie in thy tongue, neither ſlacke and negligent in thy workes.

30 Be not as a Lyon in thine owne houſe, neither beat thy ſeruants for thy fantaſie, [nor oppreſſe them that are vnder thee.]

31 * Let not thine hand be ſtretched out to receiue, and ſhut when thou ſhouldeſt giue.

* Act. 20. 35.

CHAP. V.

1 In riches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

TRuſt not vnto thy * riches, and ſay not, I haue ynough for my life: [for it ſhall not helpe in the time of vengeance and indignation.]

* Prou. 10. 2. and 11. 4.

2 Follow not thine owne minde, and thy ſtrength to walke in the wayes of thine heart:

3 Neither ſay thou, [How haue I had ſtrength?] or who will bring mee vnder for my workes? for God the auenger will reuenge the wrong done by thee.

4 And ſay not, I haue ſinned, and what euill hath come vnto me? for the Almighty is a patient rewarder, but he will not leaue thee vnpuniſhed.

5 Becauſe thy ſinne is forgiuen, be not without feare, to heape ſinne vpon ſinne.

6 And ſay not, The mercie of God is great: he will forgiue my manifold ſinnes: for mercie and wrath come from him, and his indignation commeth downe vpon ſinners.

7 Make no tarying to turne vnto the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord breake forth, and in thy ſecuritie thou ſhalt be deſtroyed, and thou ſhalt periſh in time of vengeance.

8 Truſt not in wicked riches: for they ſhall not helpe thee in the day of puniſhment [and vengeance.]

9 Be not caried about with euery winde, and goe not into euery way: for ſo doeth the ſinner that hath a double tongue.

10 Stand faſt in thy ſure vnderſtanding [and in the way and knowledge of the Lord] and haue but one manner of word [and follow the word of peace and righteouſneſſe.

11 Be humble to heare the word of God, that thou mayeſt vnderſtand it, and make a true anſwere with wiſedome.]

12 *Be ſwift to heare good things, and let thy life be pure, and giue a patient anſwere.

* Iames 1. 19.

13 If thou haſt vnderſtanding, anſwere thy neighbour: if not, lay thine hand vpon thy mouth, [leſt thou be trapped in an vndiſcreete word, and ſo be blamed.]

14 Honour

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

*Leuit.19.16. 15 Be not counted a *talebearer, and lie not in waite with thy tongue: for shame [and repentance] follow the theefe, and an euill condemnation is ouer him that is double tongued: [but he that is a backebiter, shall be hated, enuied, and confounded.]

16 Doe not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the property of a sinner to be euill tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a friend [thy neighbours] enemie: for such shall haue an euill name, shame and reproch, and he shall be in infamie as the wicked that hath a double tongue.

2 Bee not proude in the deuice of thine owne minde, least thy soule rent thee as a bull,

3 And eate vp thy leaues, and destroy thy fruite, and so thou be left as a dry tree [in the wildernesse.]

4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweete talke multiplyeth the friends [and pacifieth them that be at variance,] and a sweete tongue increaseth much good talke.

6 Holde friendship with many, neuertheless haue but one counseller of a thousand.

7 If thou gettest a friend, proue him first, and be not hastie to credite him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enimitie, and taketh part against thee, and in contention he will declare thy shame.

*Chap.37.4,5. 10 Againe some *friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy prosperitie hee will bee as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought low, hee will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of golde and siluer] is not to be compared to the goodnesse [of his faith.]

16 A faithfull friend is the medicine of life [and immortalitie,] and they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 My sonne, receiue doctrine from thy youth vp: so shalt thou find wisedome [which shall endure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but little labour in her worke: but thou shalt eate of her fruits right soone.

20 How exceeding sharpe is she to the vnlearned! hee that is without iudgement, will not remaine with her.

21 Vnto such one shee is as a fine touchstone, and hee casteth her from him without delay.

22 For they haue the name of wisedome, but there be but fewe that haue the knowledge of her.

23 [For with them that know her, shee abideth vnto the appearing of God.]

24 Giue eare my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not wearie of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and she shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] and her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.

36 *Desire to heare all godly talke, and *Chap.8.9. let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.

38 Let thy minde be vpon the ordinances

of

of the Lord, and bee ‖ continually * occupied in his commaundements: so shall hee stablish thine heart, and giue thee wisedome at thine owne desire.

‖ Or, earnestly. * Psal. 1. 2, 3.

CHAP. VII.

2 Wee must forsake euill, and yet not iustifie our selues.
23 The behauiour of the wife toward his wife, his friend, his children, his seruants, his father & mother.

1 DOe no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sow not vpon the furrowes of vnrighteousnesse, lest that thou reape them seuen fold.

4 Aske not of the Lord preeminence, neither of the king the seate of honour.

5 * Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the king.

* Iob 9. 2. psal. 143. 2. eccle. 7. 18 luke 18. 11.

6 Seeke not to bee made a iudge, lest thou bee not able to take away iniquitie, and lest thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 * Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.

* Chap. 5. 5.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most high God, he will accept it.

10 Bee not faint hearted, when thou makest thy prayer, neither slacke in giuing almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe.

* 1. Sam. 2. 7.

12 Sowe not a lye against thy brother, neither doe the same against thy friend.

13 Use not to make any maner of lye: for the custome thereof is not good.

14 Make not many words when thou art among the Elders, neither * repeate a thing in thy prayer.

* Mat. 6. 5, 7.

15 Hate not laborious * worke, neither the husbandry, which the most high hath created.

* Rom. 12, 11.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.

20 ¶ * Whereas thy seruant worketh truly, intreate him not euill, nor the hireling that bestoweth himselfe wholy for thee.

* Leuit. 19 13. chap. 33. 29. and 34. 23.

21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leaue him a poore man.]

22 * If thou haue cattell, looke well to them, and if they be for thy profit, keepe them with thee.

* Deut. 25 4.

23 * If thou haue sonnes, instruct them, and bow their necke from their youth.

* Chap. 30. 11.

24 If thou haue daughters, keepe their body, and shew not thy face cheerefull toward them.

25 Marrie thy daughter, and so shalt thou performe a weighty matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 * Honour thy father from thy whole heart, and forget not the sorowes of thy mother.

* Chap. 3. 9. tob. 4. 3.

28 Remember that thou wast borne of them, and how canst thou recompence them the things that they haue done for thee?

29 ¶ Feare the Lorde with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

* Deut. 12. 18. 19

31 Feare the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first fruits, [and purifications] and sacrifices for sinne, and the offrings of the shoulders, and the sacrifices of sanctification, and the first fruits of the holy things.

* Leuit. 2 3. num. 18. 15.

32 Stretch thine hand vnto the poore, that thy ‖ blessing, [and reconciliation] may be accomplished.

‖ Or, liberalitie.

33 Liberalitie pleaseth all men liuing, and * from the dead restraine it not.

* Tob. 2. 4, 7. and 4. 17.

34 * Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

* Rom. 12. 15.

35 * Bee not slow to visite the sicke: for that shall make thee to be beloued.

* Matth. 25. 38.

36 Whatsoeuer thou takest in hand, remember the ende, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whom we haue to doe.

1 STriue not with a mightie man, lest thou fall into his hands.

2 * Make not variance with a rich man, lest hee ouer set thee ouer thy weight: * for golde [and siluer] hath destroyed many, and hath subuerted the heart of kings.

* Matth 5. 25. * Chap. 31. 6.

3 Strive not with a man that is full of words, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, lest thy kinred be dishonoured.

*Galat. 6. 1. 5 *Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that wee are all worthy blame.

*Leuit. 19. 32. 6 *Dishonour not a man in his olde age: for they were as we which are not olde.

7 Be not glad of the death of thine enemy, but remember that wee must die all, [and so enter into ioy.]

*Chap. 6. 35. 8 *Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisedome, [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

9 Go not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answere in the time of neede.

10 Kindle not the coles of sinners, [when thou rebukest them,] lest thou be burnt in the fierie flames [of their sinnes.]

11 Rise not vp against him that doeth wrong, that he lay not waite as a spie for thy mouth.

*Chap. 29. 4. 12 *Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Be not suretie aboue thy power: for if thou be suretie, thinke to pay it.

14 Goe not to law with the Iudge: for they will giue sentence according to his owne honour.

*Gen. 4. 8. 15 *Trauaile not by the way with him that is rash, lest he doe thee iniurie: for he followeth his owne wilfulnesse, and so shalt thou perish through his follie.

*Prou. 22. 24. 16 *Strive not with him that is angrie, and goe not with him into the wildernesse: for blood is as nothing in his sight, & where there is no helpe, he will ouerthrow thee.

17 Take no counsell at a foole: for he can not keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest he bee vnthankefull to thee, [and put thee to reproofe.]

CHAP. IX.

Of iealousie. 12 *An olde friend is to be preferred before a new.* 18 *Righteous men should be bidden to thy table.*

BE not iealous ouer thy wife of thy bosome, neither teach her by thy meanes an euill lesson.

2 Giue not thy life vnto a woman, lest thee ouercome thy strength, [and so thou bee confounded.]

3 Meete not an harlot, lest thou fall into her snares.

4 Use not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 Gaze not on a * maide, that thou fall not by that that is precious in her. *Gen. 6. 1, 2. and 34. 2.

6 * Cast not thy minde vpon harlots [in any maner of thing,] lest thou destroy [both thy selfe and] thine heritage. *Prou. 5. 2.

7 Goe not about gazing in the streetes of the citie, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue perished by the beautie of women: for through it, loue is kindled as a fire. *Matth. 5. 28. *Gen. 34. 1, 2. 2. sam. 11. 2. Iudeth 10. 17, &c. and 12. 16, 20.

9 [Euery woman that is an harlot, shall be troden vnder foote as dung, of euery one that goeth by the way.

10 Many wondering at the beautie of a strange woman, haue beene cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lye with her vpon the bed,] nor banket with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 [Forsake not an olde friend: for the new shall not bee like him: a new friend is as new wine: when it is olde, thou shalt drinke it with pleasure.

13 *Desire not the honour [and riches] of a sinner: for thou knowest not what shall be his end. *Iudg. 9. 3. 2. sam. 15. 12.

14 Delite not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the mids of snares, and that thou walkest vpon the towres of the citie.

16 Trie thy neighbour as neere as thou canst, * and aske counsell of the wise. *Chap. 6. 36, 38. & 8. 8. & 37. 12.

17 *Let thy talke bee with the wise, and all thy communication in the Law of the most High. *Deut. 6. 7. and 11. 19.

18 Let iust men eate and drinke with thee, and let thy reioycing bee in the feare of the Lord.

19 In [the hands of the craftesmen shal the workes be commended, and the wise prince of the people by his word, [and the word by the wisedome of the Elders.] ‖Or, the workeman is prayed according to the worke.

20 A man full of words is dangerous in his

his citie, and he that is rash in his talking, shall be hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse, are to be abhorred. 28 Labour is praised.

A Wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As the Iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.

* 1.King.12.1, 13,14. 3 *An vnwise King destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the citie prospereth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, he will set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the Scribes will hee lay his honour.

* Leuit.19.17. 6 *Be not angry for any wrong, with thy neighbour, and doe nothing by iniurious practises.

7 Pride is hatefull before God and man, and by both doth one commit iniquitie.

* Iere.27.6.dan. 4.14. 8 *Because of vnrighteous dealing, and wrongs and riches gotten by deceite, the kingdome is translated from one people to another.

9 There is nothing worse then a couetous man: [why art thou proude, O earth & ashes? there is not a more wicked thing, then to loue money:] for such one would euen sel his soule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyranny is of small indurance, and the disease that is hard to heale, is grieuous to the physition.]

11 The physition cutteth off the sore disease, and he that is to day a king, to morrow is dead.

12 Why is earth and ashes proude, seeing that when a man dieth, hee is the heire of serpents, beasts and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the originall of sinne, and he that hath it, shall powre out abomination, till at last he bee ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the ende.

*Luk.1.52.and 14.11.and 18. 14.1.sam.2.7, 8. 15 The Lord hath *cast downe the thrones of the [proude] princes, and set vp the meeke in their stead.

16 The Lord plucketh vp thee rootes of the [proude] nations, and planteth the lowly with glorie among them.

17 The Lord ouerthroweth the landes of the heathen, and destroyeth them vnto the foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth the memoriall of the proude, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man which is an honourable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour are they that transgresse the commandements of the Lord: it is a seede that remaineth which feareth the Lord, and a faire plant, that loue him: but they are a seede without honour, that despise the Lawe, and a deceiueable seede that breake the commandements.

21 He that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by erueltie and pride.

23 The feare of the Lord is the glory aswell of the rich and the noble, as of the poore.

24 It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lord.

26 *Unto the seruant that is wise, shall they that are free doe seruice: *hee that hath knowledge, will not grudge when he is reformed, [and the ignorant shall not come to honour.] * Pro.17.2. * 2.Sam.12.13.

27 Seeke not excuses when thou shouldest doe thy worke, neither bee ashamed thereof through pride in the time of aduersitie.

28 *Better is he that laboureth and hath plenteousnesse of all things, then hee that is gorgeous, and wanteth bread. * Prou.12.9,11

29 My sonne, get thy selfe praise by meekenesse, and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth against himselfe? or honour him, that dishonoureth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

32 He that is honourable in pouertie, how much more shall he be when he is rich? and hee that is vnhonest being rich, how much more will he be so when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to bee brought into thine house.

* Gen.41.40. Dan.6.3. WIsedome *lifteth vp the head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, neither despise a man in his vtter appearance.

3 The Bee is but smal among the foules, yet doth her fruit passe in sweetnesse.

4 Be not proud of clothing and rayment, * Act.12.21,23. * and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull, [and glorious,] secrete [and vnknowen] are his workes among men.

5 Many tyrants haue sit downe vpon the * 1.Sam.15.28. Hester.6.10. earth, * and the vnlikely hath worne the crowne.

6 Many mightie men haue bene brought to dishonour, and the honourable haue beene deliuered into other mens hands.

* Deut.13.14. & 17.4,6.Iosh.7. 22. 7 ¶ *Blame [no man] before thou haue inquired the matter: vnderstand first, and then reforme [righteously.]

* Prou.18.13. 8 *Giue no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

* Matth.19.22. 1.tim.6.9. 10 My sonne, meddle not with many matters: * for if thou gaine much, thou shalt not be blameless, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

* Prou.10.3. 11 *There is some man that laboureth and taketh paine, and the more he hasteth, the more he wanteth.

12 Againe there is some that is slouthfull, * Iob.42.10. and * hath neede of helpe: for hee wanteth strength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate.

13 And he lifteth vp his head: so that manie men maruell at him, [and giue honour vnto God.]

* Iob.1.21. Eccl.28.4. 14 *Prosperitie and aduersitie, life and death, pouertie and riches comes of the Lord.

15 Wisedome and knowledge, and vnderstanding of the Law are of the Lord: loue and good workes come of him.

16 Errour and darknesse are appointed for sinners, and they that exalt themselues in euil, waxe olde in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 ¶ Some man is rich by his care and niggardship, and this is the portion of his wages,

19 In that hee saith, * I haue gotten rest, * Luk.12.19. and now will I eate continually of my goods, yet he considered not, that the time draweth neere, that he must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Maruell not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and hee maketh his prosperitie soone to flourish.

23 ¶ Say not, What profit and pleasure shall I haue? and what good things shall I haue hereafter?

24 Againe say not, I haue ynough, and possesse many things, and what euill can come to me hereafter?

25 *In thy good state remember aduersi- * Chap.18.24. tie, and in prosperitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans ende, his workes are discouered.

28 Iudge none blessed before his death: for a man shall be knowen by his children.

29 Bring not euery man into thine house: for the deceiptfull haue many traines, [and are like stomackes that belch stinkingly.]

30 As a partrich is taken vnder a basket, [& the hind is taken in the snare] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in waite and turneth good vnto euill, and in things worthy praise hee will finde some fault.

32 Of one litle sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and he will destroy thee with vnquietnesse, and drive thee from thine owne.

CHAP. XII.

1 Vnto whom we ought to doe good. 10 Enemies ought not to be trusted.

When

WHen thou wilt doe good, knowe to whome thou doest it, so shalt thou bee thanked for thy benefits.

* Gal.6.10. 1.tim.5.8. 2 *Doe good vnto the righteous, & thou shalt find [great] reward, though not of him, yet of the most High.

3 He cannot haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, least he ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not be knowen in prosperitie, neither can an enemie bee vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauines and trouble a mans verie friend will depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednesse.

11 And though hee make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt be to him, as he that wipeth a glasse, and thou shalt know that all his rust hath not well bene wiped away.

12 Set him not by thee, least hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, least hee seeke thy roome, and thou at the last remember my wordes, and bee pricked with my sayings.

* Chap.7.8. and 21.2. 14 *Binde not two sinnes together: for there shall not one be vnpunished.

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come neere the beastes? so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season wil hee bide with thee: but if thou stumble he tarieth not.

* Iere.41.6. 17 *An enemie is sweete in his lippes: hee can make many good wordes, and speake many good things: yea, hee can weepe with his eyes, but in his heart hee imagineth how to throw thee into the pit: and if he may finde opportunitie, hee will not bee satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall hee vndermine thee: hee will shake his head, and clap his handes, and will make many words, and disguise his countenance.

CHAP. XIII.

1 The companies of the proud and of the rich are to bee eschewed. 15 The loue of God. 17 Like doe companie with their like.

HE* that toucheth pitch shall bee defiled with it: and he that is familiar with the proud, shall be like vnto him. * Deut.7.2.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and companie not with one that is mightier, and richer then thy selfe: for how agree the kettle and the earthen pot together? for if ỹ one be smitten against the other, it shalbe broken.

3 The rich dealeth vnrighteously, and threatneth withall: but the poore being oppressed must intreate: if the rich haue done wrong, hee must yet bee intreated: but if the poore haue done it, he shall straight waies bee threatned.

4 If thou be for his profit, hee vseth thee: but if thou haue nothing, hee will forsake thee.

5 If thou haue any thing, he will liue with thee: yea, hee will make thee a bare man, and will not care for it.

6 If he haue need of thee, he will defraude thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntil he haue supt thee cleane vp twise or thrise, and at the last hee will laugh thee to scorne: afterward, when he seeth thee, hee will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and wait vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceite, and brought downe by thy simplenes: [bee not too humble in thy wisedome.]

10 ¶ If thou be called of a mightie man, absent thy selfe: so shall hee call thee the more oft.

11 Presse not thou vnto him, that thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speech, but beleeue not his many wordes: for with much communication will he tempt thee: and laughingly will he grope thee.

13 He is vnmercifull and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heede: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euerie man loueth his neighbour.

17 All flesh will resort to their like, and euery man will keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe: no more can the vngodly with the righteous.

‖ Which is a wilde beast that counterfeiteth the voice of men, and so entiseth them out of their houses and deuoureth them.

19 What fellowship hath ‖ hyena with a dogge: and what peace is betweene the rich and the poore:

20 As the wilde Asse is the Lions pray in the wildernesse, so are poore men the meate of the rich.

21 As the proud hate humilitie, so doe the rich abhorre the poore.

22 If a rich man fall, his friendes set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, he hath many helpers: he speaketh proud words, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euerie man holdeth his tongue: and looke what hee saith, they praise it vnto the cloudes: but if the poore man speake, they say, What fellowe is this: and if he doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance whether it be in good or euill.

27 A chearefull countenance is a token of a good heart: for it is an hard thing to knowe the secret of the thought.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wisedome.

* Chap.19.6,16. Iam.3.2.

BLessed is the man * that hath not fallen by [the word of] his mouth, and is not tormented with the sorrow of sinne.

2 Blessed is hee that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a nigard, and what should an enuious man doe with money:

4 Hee that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 Hee that is wicked vnto himselfe, to whom will he be good: for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a reward of his wickednesse.

7 And if he doe any good, hee doeth it, not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer inough of a portion, and his wicked malice withereth his owne soule.

10 A * wicked eye enuieth the bread, and there is scarcenesse vpon his table. * Pro.27,20.

11 My sonne, doe good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarieth not, and that the couenant of the graue is not shewed vnto thee.

13 * Doe good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand, and giue him. * Chap.4.1. tob.4.7.luk.14. 13.

14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage:

16 Giue and take and sanctifie thy soule: [worke thou righteousnes before thy death:] for in the hell there is no meate to finde.

17 ¶ * All flesh waxeth old, as a garment, and this is the condition of all times, Thou shalt die the death. * Isa.40,6.1.pet. 1.24.iam.1, 10

18 As the greene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe withall.

20 [Euery excellent worke shall bee iustified, and he that worketh it, shall haue honour thereby.]

21 * Blessed is the man that doth meditate honest things by wisedome, [and exerciseth himselfe in iustice,] and hee that reasoneth of holy things by his vnderstanding. * Psal.1.2.

22 Which considereth in his heart her waies, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lye in waite in her waies.

24 He shall looke in at her windowes, and hearken at her doores.

25 He shal abide beside her house, and fasten a stake to her walles: he shall pitch his tent besides her,

26 And he shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her hee shall bee couered from the heate, and in her glory shall he dwell.

CHAP.

CHAP. XV.

1 *The goodnes that followeth him which feareth God.* 8 *God reiecteth and casteth off the sinner.* 11 *God is not the authour of euill.*

HE that feareth the Lord, will do good: and he that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall shee meet him, and she, as his wife maried of a virgine, will receiue him.

3 With the bread [of life] and vnderstanding shall she feed him, and giue him the *water of [wholesome] wisedome to drinke.

4 He shall assure himselfe in her, and shal not be moued, and shall holde himselfe fast by her, and shall not be confounded.

5 She shal exalt him aboue his neighbors, and in the mids of the congregation shall shee open his mouth: [with the spirit of wisedome and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shal cause him to inherit ioy, & the crowne of gladnes, and an euerlasting name.

7 But foolish men wil not take hold vpon her: [but such as haue vnderstanding, will meet her:] the sinners shall not see her.

8 For she is farre from pride [and deceit,] and men that lye cannot remember her: [but men of truth shall haunt her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner: for that it is not sent of the Lord.

10 But if praise come of wisdome, [and be plenteous in a faithfull mouth] then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to do the things that he hateth.

12 Say not thou, Hee hath caused me to erre: for he hath no need of the sinfull man.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

14 *He made man from the beginning, and left him in the hand of his counsell, [and gaue him his commandements and precepts.]

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 He hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill:] what him liketh shalbe giuen him.

18 For the wisdome of the Lord is great, and hee is mighty in power, and beholdeth all things [continually.]

19 *And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the workes of man.

20 He hath commanded no man to doe vngodly, neither hath hee giuen any man licence to sinne: [for he desireth not a multitude of infidels, and vnprofitable children.]

*Iohn 4.10.

*Gen.1.27.

*Iere.21.8.

*Pfal.34.15,16. hebr.4.13.

CHAP. XVI.

1 *Of vnhappy and wicked children.* 17 *No man can hide himselfe from God.* 24 *An exhortatio to the receiuing of instruction.*

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in thē, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, & better it is to die without children, then to leaue behind him vngodly children.

4 For by one that hath vnderstanding, shal the city be inhabited: but the stocke of the wicked shalbe wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eares hath heard greater things then these.

6 *In the congregation of the vngodly shall a fire be kindled, and among vnfaithfull people shall the wrath be set on fire. *Chap.21.9,10

7 *He spared not ỹ old giants, which were rebellious, trusting to their owne strength, *Gene.6.4.

8 *Neither spared he whereas Lot dwelt, those whom he abhorred for their pride. *Gen.19.21,25.

9 Hee had no pity vpon the people that were destroyed, and puffed vp in their sinnes.

10 *And so he preserued the sixe hundred thousand footmen, that were gathered in the hardnesse of their heart, in afflicting them and pitying them, in smiting them and healing them, with mercy, and with chastisement. *Num.14.15,16 20.& 26.51.

11 Therefore if there bee one stifnecked among the people, it is marueile if he escape vnpunished: for mercy & wrath are with him: he is mighty to forgiue, & to powre out displeasure.

12 *As his mercy is great, so is his punishment also: he iudgeth a man according to his workes. *Chap.5.6

13 The vngodly shall not escape with his spoyle, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharao, that hee should not knowe him, and that his workes should bee knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: he hath separate his light from the darkenesse with an adamant.

17 Say not thou, I wil hide my selfe from the Lord: for who will thinke vpon mee from aboue? I shall not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde, the heauen and the *heauen of heauens, which are for God, the depth, *2.Pet.3.10. 1.king.8.27. 2.chron.6.18.

and

and the earth, and all that therein is, shalbe moued when he shall visit.

19 All the world which is created & made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his waies: and the storme that no man can see: for the most part of his works are hid.

22 Who can declare the workes of his righteousnes: or who can abide them: for his ordinance is farre off, and the trying out of all things faileth.

23 He that is humble of heart, will consider these things: but an vnwise and erronious man casteth his mind vpon foolish things.

24 My sonne, hearken vnto me, and learne knowledge, and marke my words with thine heart.

25 I will declare thee waighty doctrine, and I wil instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath bee sundred from the other when bee first made them.

27 He hath garnished his works for euer, and their beginnings so long as they shall endure, they are not hungry nor wearied in their labours, nor ceale from their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his words.

29 After this the Lorde looked vpon the earth, and filled it with his good things.

30 With all maner of liuing beastes hath he couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 *The creation of man, and the goodnesse that God hath done vnto him.* 20 *Of almes,* 22 *and repentance.*

*Gen.1.27. and 5.2. wisd.2 23. and 7.1, 6.1.cor. 11.7.col.3.10.

THe *Lord hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 Hee clothed them with strength, as they had need, & made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts and fowles.

*Gene.2.22. 1.cor.11,9.

5 [*He created out of him an helper like vnto himselfe,] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and firtly he gaue him a spirit, and seuenthly hee gaue them speech to declare his works.

6 And he filled them with knowledge of vnderstanding, and shewed them good & euill.

7 He set his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his myracles, that they should prudently declare his workes, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the law of life for an heritage, that they might now knowe that they were mortall.

10 He made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes saw the maiesty of his glory, and their eares heard his glorious voice.

12 And he sayd vnto them, Beware of all vnrighteous things. *He gaue euery man also a commandement concerning his neighbour. *Exod.20.16,17 and 23.23.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, & their stony hearts cannot become flesh.

15 Hee appointed a ruler ouer euery people, when he diuided the nations of the whole earth.

16 *And he did chuse Israel, as a peculiar people to himselfe, whom he nourisheth with discipline as his first borne, & giueth him most louing light, and doth not forsake him. *Deut.4.20. and 10,15.

17 All their works are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but al their sins are before the Lord.

19 And as he is merciful, and knoweth his worke, hee doeth not leaue them nor forsake them, but spareth them.

20 *The almes of a man is as a thing sealed vp before him, & he keepeth the good deeds of man as the apple of the eye, and giueth repentance to their sonnes, and daughters. *Chap.29.13.

21 *At the last shall hee arise, and reward them, and shall repay their reward vpon their heads. *Matth.25.35

22 *But vnto them that will repent, hee giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the verity.] *Acts 3.19.

23 *Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence. *Ioe.3.13

24 Turne againe vnto the most High: for he wil bring thee from darknes to wholesome light: forsake thine vnrighteousnes, and hate greatly all abomination.

25 [Know the righteousnes & iudgments of God: stand in the portion that is set forth for thee, and in the prayer of the most High God, and go in the parts of the holy world with such as be liuing, and confesse God.]

26 *Who can praise the most High in the hell, as doe all they that liue and confesse him: *Psal.6.5. Isa. 38.18,19.

27 [Abide not thou in the errour of the vngodly,

vngodly, but praise the Lord before death.]

28 Thankfulnes perisheth from the dead, as though he were not: but the liuing, and he that is sound of heart, praiseth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindnes of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For al things cannot be in men, because the sonne of man is not immortall, [and they take pleasure in the vanity of wickednes.]

31 What is more cleare then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shalbe reproued.]

33 He seeth the power of the hie heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous workes of God. 6. 7 The misery and wretchednes of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

Gene.1.1. HE that liueth for euer, made all things together: the Lord who only is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 He ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his workes? who will seeke out the ground of his noble acts?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercy?

5 As for the wondrous works of the Lord, there may nothing be taken frō them, neither can any thing bee put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must begin again, & when he thinketh to come to an end, he must go againe to his labour.

7 ¶ What is man? whereto serueth he? what good or euill can he doe?

*Psal.90.10. 8 *If the number of a mans dayes be an hundred yere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, & as a grauel stone is in comparison of the sand, so are *2.Pet.3.8. * a thousand yeres to the dayes euerlasting.

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 He saw & perceiued, that [the arrogancy of their heart, & their ruine was euil: therfore heaped hee vp his mercy vpon them, and shewed them the way of righteousnes.]

12 The mercy that a man hath, reacheth to his neighbor: but ỹ mercy of the Lord is vpon all flesh: he chasteneth, & nurtureth, & teacheth, and bringeth backe, as a shepheard his flocke.

13 Hee hath mercy of them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shal not the dewe asswage the heate? so is a word better then a gift.

16 Loe, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousnes before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

19 *Examine thy selfe, before thou be iudged, and in the day of the visitation thou shalt find mercy. *1.Cor.11.32.

20 Humble thy selfe before thou bee sicke, and whilest thou mayest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vow in time, & deferre not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the *wrath, that shalbe at the end, and the houre of vengeance, when hee shall turne away his face. *Chap.7.17,36

24 *When thou hast ynough, remember the time of hunger: and when thou art rich, thinke vpon pouerty and need. *Chap.11.25.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doth not obserue the time.

27 ¶ Euery wise man knoweth wisdom, & knowledge, & praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the trueth and righteousnesse,] and powre out with modesty graue sentences for mans life.

29 The chiefe authority of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ * Follow not thy lustes, but turne thee from thine owne appetites. * Rom. 6. 6. and 13.14.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuy thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnesse, and intangle not thy selfe with such company.

33 Become not a begger by making bankets of that that thou hast borrowed, and so leaue nothing in thy purse: else thou shouldest slanderously lie in wait for thine owne life.

CHAP.

CHAP. XIX.

2 Wine and whoredome bring men to powerty. 6 In thy words vse discretion. 22 The difference of the wisdom of God and man. 27 Whereby thou mayest knowe what is in man.

A Labouring man that is giuen to drunkennes, shal not be rich: and he that contemneth small things, shall fall by little and little.

*Gene.19.33. 1.kin.11.1,2,4. 2 *Wine and women leade wise men out of the way, [and put men of vnderstanding to reproofe]

3 And he that companieth adulterers, shal become impudent: rottennesse and wormes shall haue him to heritage, and hee that is too bold, shalbe taken away, and be made a publike example.

*Iosh. 22.11,12 4 *He that is hasty to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shalbe punished: [he that hateth to be reformed, his life shall be shortened, and hee that abhorreth babbling of words, quencheth wickednesse:] but hee that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, and hee that hateth babbling, shall haue lesse euill.

7 Rehearse not to another, that which is told vnto thee: so thou shalt not be hindred.

8 Declare not other mens maners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueale it not.

9 For he will hearken vnto thee, & marke thee, and when he findeth opportunity, he will hate thee.

*Chap.22.23. and 27.17. 10 *If thou hast heard a word [against thy neighbour,] let it die with thee, and bee sure it will not burst thee.

11 A foole trauelleth when he hath heard a thing, as a woman that is about to bring forth a child.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

*Leuit.19.17. matth.18.15. 13 *Reproue a friend lest he doe euill, and if he haue done it, that he doe it no more.

14 Reproue a friend, that hee may keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his fault: for oft times a slander is raised, and giue no credence to euery word.

16 A man falleth with his tongue, but not with his will: *and who is hee that hath not offended in his tongue?

*Iam.3.2. 17 Reproue thy neighbor before thou threaten him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisedome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, & they that obey him, shal receiue the fruit of immortality.

20 The feare of ỹ Lord is all wisdome, and the performing of the law is perfect wisdom, and the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward he doe it, he shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisedome, neither is there prudency whereas the counsel of sinners is: but it is euen execrable malice: and the foole is void of wisdome.

23 He that hath small vnderstanding, and feareth God, is better then one that hath much wisedome, and transgresseth the Lawe of the most High.

24 There is a certaine subtilty that is fine, but it is vnrighteous: and there is that wresteth the open and manifest law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bowe downe themselues, and are sadde, whose inward parts burne altogether with deceite: hee looketh downe with his face, and fayneth himselfe deafe: yet before thou perceiue, he will be vpon thee to hurt thee.

26 And though he be so weake that he can doe thee no harme, yet when hee may finde opportunity, he will do euill.

27 ¶ A man may be knowen by his looke, and one that hath vnderstanding, may bee perceiued by the marking of his countenance.

28 *A mans garment, and his excessiue laughter, & going, declare what person he is. *Chap.21.20,23

CHAP. XX.

Of correction & repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Gifts blind the eyes of the wise.

THere is some rebuke that is not comely: againe, some man holdeth his tongue, and he is wise.

2 It is much better to reproue, then to beare euill will: and he that acknowledgeth his fault, shalbe preserued from hurt.

3 As *when a gelded man through lust would defile a maid, so is he that vseth violence in iudgement. *Chap.30.20.

4 How good a thing is it, when thou art reproued, to shew repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hatefull.

6 Some man holdeth his tongue, because hee hath not to answere: and some keepeth silence,

silence, waiting a conuenient * time. *Eccles.3.7.

7 * A wise man will hold his tongue till he see opportunity: but a trifler and a foole wil regard no time. *Chap.32.4.

8 He that vseth many words, shall bee abhorred, and hee that taketh authoritie to him selfe, shall be hated.

9 Some man hath oft times prosperity in wicked things, and sometime a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man buyeth much for a litle price: for the which he payeth seuen times more.

13 * A wise man with his words maketh himselfe to be loued, but the merrie tales of fooles shall be powred out. *Chap.6.5.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for hee looketh to receiue many things for one: he giueth little, and hee vpbraideth much: he openeth his mouth like a towne crier: to day he lendeth, to morow asketh he againe, and such one is to bee hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, speake euill of me.

16 How oft, and of how many shall he bee laughed to scorne? for hee comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft told by the mouth of the ignorant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieued when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons, loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for naught.

23 * A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise. *Chap.25.2.

24 A thiefe is better, then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liers are vnhonest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his words, and he that hath vnderstanding, shall please great men.

27 * He that tilleth his land, shall increase his heape: [hee that worketh righteousnesse, shall be exalted,] and hee that pleaseth great men, shall haue pardon of his iniquitie. *Prou.12.11. and 28.19.

28 * Rewards and gifts blinde the eyes of the wise, and make them dumbe, that they can not reproue faults. *Exod.23.8. deut.16.19.

29 Wisdome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is he that keepeth his ignorance secret, then a man that hideth his wisedome.

31 The necessary patience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to bee reproued. 17 The mouth of the wise man. 26 The thought of the foole.

MY sonne, hast thou sinned? doe so no more, * but pray for the fore sinnes [that they may be forgiuen thee.] * Chap.5.5. psal.41.4. luke 15.21.

2 Flee from sinne, as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a Lyon, to slay the soules of men.

3 All iniquity is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proude shall be desolate.

5 * The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and iustice is done him incontinently. * Exod.3.9. and 22.23.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowen a far off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 * The Congregation of the wicked is like towe wrapped together: their ende is a flame of fire to destroy them. * Chap.16.8.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenesse and paines.]

11 He that keepeth the Law of the Lord, ‖ ruleth his owne affections thereby: & the encrease of wisedom is ỹ end of the feare of God. ‖ Or, keepeth the vnderstanding thereof.

12 He that is not wise, will not suffer him selfe to be taught: but there is some wit that encreaseth bitternesse.

13 The knowledge of the wise shal abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 * The inner parts of a foole are like a broken vessell: hee can keepe no knowledge whiles he liueth. * Chap.33.5.

15 When a man of vnderstanding heareth a wise

a wise word, he will commend it, and increase it: but if an ignorant man heare it, he will disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shal ponder his words in their heart.

18 As is an house that is destroyed, so is wisedome vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on the feet, & like manacles vpon the right hand.

* Chap. 19. 27, 28. 20 *A foole lifteth vp his voice with laughter, but a wise man doth scarce smile secretly.

21 Learning is vnto a wise man a iewel of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nurtured, will stand without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise will bee grieued with such dishonour.

25 The lips of talkers will be telling such things as appertaine not vnto them, but the words of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, hee curseth his owne soule.

* Chap. 28. 13. 28 *A backebiter defileth his owne soule, and is hated wheresoeuer he is: [but hee that keepeth his tongue, and is discreet, shall come to honour.]

CHAP. XXII.

1 *Of the sluggard.* 12 *Not to speake much to a foole.* 16 *A good conscience feareth not.*

A Slouthfull man is like a filthie stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the doung of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euil nurtured sonne is the dishonour of the father: and the daughter is least to bee esteemed.

4 A wise daughter is an heritage vnto her husband: but she that liueth dishonestly, is her fathers heauinesse.

5 She that is bold, dishonoureth both her father & her husband, [and is not inferiour to the vngodly,] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a potsheard together, and as hee that waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, and haue wherwith, they shall put away the shame of their parents.

9 But if children be proud, with hautinesse and foolishnes they defile the nobilitie of their kinred.

10 Who so telleth a foole of wisedome, is as a man, which speaketh to one that is asleepe: when he hath told his tale, hee saith, What is the matter?

11 * Weepe for the dead, for hee hath lost the light: so weepe for the foole, for hee wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death. * Chap. 38. 16.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, & go not to him that hath no vnderstanding: * beware of him, lest it turne thee to paine, and lest thou be defiled when hee shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorow by his foolishnesse. * Chap. 12. 12.

14 What is heauier then lead? and what other name should a foole haue?

15 * Sand, and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.] * Prou. 27. 3.

16 As a frame of wood ioyned together in a building cannot be loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discreet wisdom, is as a faire plaistring on a plain wall.

18 As reedes that are set vp on hie, cannot abide the wind, so the fearefull heart with foolish imagination can endure no feare.

19 He that hurteth the eye, bringeth foorth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding or pride or disclosing of secrets, or a traiterous wound doe not let: for by these things euery friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble,

trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the rich that is foolish, to bee had in admiration.

24 As the vapour & smoke of the chimney goeth before the fire, so euill words [rebukes and threatnings] goe before blood shedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should doe mee harme: whosoeuer heareth it, shall beware of him.

*Psal.141.3. 26 Who shall set a *watch before my mouth, and a seale of wisedome vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the author. 13 Of othes, blasphemie, & vnwise communication. 16 Of three kinds of sins. 23 Many sinnes proceed of adultery. 27 Of the feare of God.

O Lord, Father and gouernour of all my whole life, leaue me not to their counsel, and let me not fall by ‖ them. ‖ Or, my lips.

2 Who will correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faults passe? ‖ That is, of the tongue, and lips.

3 Lest mine ignorances increase, and my sinnes abound to my destruction, and lest I fall before mine aduersary, & mine enemies reioice ouer me, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, [leaue me not in their imagination] neither giue me a proud looke, but turne away from thy seruants a stout mind.

5 Take from mee vaine hope, and concupiscence, and reteine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold mee, and giue not mee thy seruant ouer into an impudent mind.

7 ¶ Heare, O yee children, the instruction of a mouth that shall speake trueth: who so keepeth it, shall not perish through his lips, [nor be hurt by wicked works.]

8 The sinner shall bee taken by his owne lips: for the euil speaker and the proud doe offend by them.

*Exod.20.7. chap.27.15. mat.5.33,34. 9 *Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holy one: [for thou shalt not bee vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some skar, so hee that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing, shall be filled with wickednes, and the plague shall neuer go from his house: when he shall offend his fault shalbe vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shall not be innocent, but his house shalbe full of plagues.

12 There is a word which is clothed with death: God graunt that it bee not found in the heritage of Iaakob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Vse not thy mouth to ‖ ignorant rashnesse: for therein is the occasion of sinne. ‖ Or, inordinate swearing.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou bee forgotten in their sight, & so through thy custome become a foole, and wish that thou hadst not beene borne, and curse the day of thy nativitie.

15 *The man that is accustomed to opprobrious words, will neuer bee reformed all the dayes of his life. *2.Sam.16.7.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a minde hote as fire, that cannot be quenched till it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweete to a whoremonger: he will not leaue off till he perish.)

18 A man that breaketh wedlocke, and thinketh thus in his heart, *Who seeth mee? I am compassed about with darkenesse: the walles couer mee: no body seeth mee: whom needs I to feare? the most High will not remember my sinnes. *Isa.29.15.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the wayes of men, [and the ground of the deepe,] and considereth the most secret parts.

20 Hee knew all things or euer they were made, and after they bee brought to passe also, he looketh vpon them all.

21 *The same man shalbe punished in the streetes of the citie, [and shall be chased like a yong horse foale,] and when hee thinketh not vpon it, he shall be taken: [thus shall he be put to shame of euery man, because hee would not vnderstand the feare of the Lord.] *Leuit.20.10. deut.22.22.

22 And thus shall it goe also with euery wife, that leaueth her husband, and getteth inheritance by another.

23 *For first she hath disobeyed the Law of the most High, and secondly shee hath trespassed against her owne husband, and thirdly, shee hath played the whore in adultery, and gotten her children by another man. *Exod.20.14.

24 She shall be brought out into the Congregation, and examination shall bee made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull reproch shall she leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe, that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heede vnto the commandements of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 *A praise of wisedome proceeding foorth of the mouth of God.* 6 *Of her works and place where she resteth.* 20 *She is giuen to the children of God.*

WIsedome shall praise her selfe, [and bee honoured in God,] and reioyce in the middes of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 [In the middes of her people shall shee be exalted, & wondred at in the holy assembly.

4 In the multitude of the chosen she shall be commended, and among such as be blessed, she shall be praised, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloud.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloud,

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, and nations, [and with my power haue I troden downe the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, & said, Let thy dwelling bee in Jacob, and take thine inheritance in Israel, and root thy selfe among my chosen.

12 *He created mee from the beginning, and before the world, and I shall neuer faile: *In the holy habitation haue I serued before him, and so was I established in Sion.

13 *In the welbeloued citie gaue he mee rest, and in Jerusalem was my power.

14 I tooke root in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on high like a cedar in Libanus, and as a cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree ‖ about the banks, and as a rose plant in Jericho, as a faire oliue tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinamon, and as a bag of spices: I gaue a sweete odour as the best myrrhe, as galbanum, and onix, and sweet storax, and perfume of incense in an house.

18 As the terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 *As the vine haue I brought foorth [fruite] of sweete sauour, and my flowres are the fruit of honour and riches.

20 I am the mother of beautiful loue, and of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto mee all ye that be desirous of me, and fill your selues with my fruites.

23 *For the remembrance of me is sweeter then hony, and mine inheritance [sweeter] then the hony combe: [the remembrance of me endureth for euermore.]

24 They that eate me, shall haue the more hunger, and they that drinke mee, shall thirst the more.

25 Whoso hearkeneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make mee to bee knowen, shall haue euerlasting life.]

26 All these things are the bookes [of life,] and the couenant of the most high God, [and the knowledge of the trueth,] * and the Law that Moyses [in the precepts of righteousnesse] commanded for an heritage vnto the house of Jacob, [and the promises pertaining vnto Israel.]

27 Bee not wearie to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord Almightie is but one God, and besides him there is none other Sauiour.

28 [Out of Dauid his seruant he ordeined to raise vp a most mightie King that should sit in the throne of honour for euermore.]

29 He filleth all things with his wisedome, as* Phyſon, and as Tygris, in the time of the new fruits.

30 Hee maketh the vnderstanding to abound like Euphrates, and as * Jorden, in the time of haruest.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdome [haue cast out floods:] I am as an arme of the riuer: I run into Paradise

as

Pro.8.23.

Exod.31.3.

Psal.132.8.

Or, in Cades.

* Iohn 15.2.

* Psal.19.10,11.

* Exod.20.1. and 24.3. deut.4.1. and 29.9.

* Gene.2.11.

* Iosh.3.15.

as a water conduite.

35 I sayd, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorow all the lower parts of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophecie, and leaue it vnto all ages for euer.

*Chap.33.16. 39 *Behold that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

1 *Of three things which please God, and of three which he hateth.* 7 *Of nine things that be not to be suspected.* 14 *Of the malice of a woman.*

THree things reioyce me, and by them am I beautified before God and men: *the vnitie of brethren, the loue of neighbours, a man and wife that agree together. *Gen.13.2,5. rom.12.10.

2 ¶ Three sorts of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proud: a rich man that is a liar, and an old adulterer that doteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 ¶ Oh, how pleasant a thing is it, when gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, how comely a thing is wisedome vnto aged men, and vnderstanding and prudencie to men of honour!

6 The crowne of olde men is to haue much experience, and the feare of God is their glory.

7 ¶ There be nine things, which I haue iudged in mine heart to be happy, and the tenth wil I pronounce with my tongue: a man that while hee liueth hath ioy of his children, and seeth the fall of his enemies.

*Chap.14.1. and 19.16. iam.3.2. 8 ¶ Well is him that dwelleth with a wife of vnderstanding, *and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him.

9 Well is him that findeth prudencie, and he that speaketh in the eares of them that will heare.

10 ¶ Oh, how great is hee that findeth wisedom! yet is there none aboue him, that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God,] vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to bee ioyned vnto him.

14 [¶ The greatest beauinesse is the beauinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue mee any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman.

16 Or any assault, saue the assault of them that hate, or any vengeance, saue the vengeance of the enemie.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an ‖ enemie. ‖Or, woman.

18 *I had rather dwell with a lion and dragon, then to keepe house with a wicked wife. *Pro.21.19.

19 The wickednesse of a woman changeth her face, and maketh her countenance blacke as ‖ a sacke. ‖Or, a beare.

20 Her husband is sitting among his neighbours: because of her he sigheth sore or he beware.

21 All wickednesse is but little to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climbing vp of a sandie way is to the feete of the aged, so is a wife full of words to a quiet man.

23 *Stumble not at the beautie of a woman, and desire her not for thy pleasure. *Chap.42.12. 2.sam.11.2, and 13.2.

24 If a woman nourish her husband, she is angry and impudent and full of reproch.

25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake handes and feeble knees, and can not comfort her husband in heauinesse.

26 Of the *woman came the beginning of sinne, and through her we all die. *Gene.3.6. 1.tim.2.14.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman libertie to goe out.

28 If shee walke not in thine obedience, [shee shall confound thee in the sight of thine enemies.] Cut her off then from thy flesh: a Giue her, and forsake her. a To wit, the bill of diuorcement.

CHAP. XXVI.

1 *The praise of a good woman.* 5 *Of the feare of three things, and of the fourth.* 6 *Of the ielous and drunken woman.* 29 *Of two things that cause sorrow, and of the third which moueth wrath.*

BLessed is the man that hath a vertuous wife: for the number of his yeeres shalbe double.

2 An honest woman reioyceth her husband, and shee shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall bee giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraid of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorrowe and griefe of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers wayes: hee that hath her, is as though he held a scorpion.

8 A drunken woman and such as can not bee tamed, is a great plague: for shee cannot couer her owne shame.

9 The whoredome of a woman may bee knowen in the pride of her eyes, and eye lids.

*Chap.42.11. 10 ¶ * If thy daughter be not shamefast, hold her straitly, lest she abuse her selfe through ouermuch libertie.

11 Take heede of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.

12 As one that goeth by the way, and is thirstie, so shall she open her mouth, and drinke of euery next water: by euery hedge shall she sit downe, and open her quiuer against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so much worth as a woman well instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to bee compared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlesticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 [Perpetuall are the foundations that bee layd vpon a strong rocke: so are the commandements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fieldes, sowe it with thine owne seede, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee shall growe, trusting in the great liberalitie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameleſſe woman contemneth shame: but a shamefast woman wil reuerence her husband.

26 A shameleſſe woman is compared to a dog: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall bee iudged wise of all: but she that despiseth him, shall be blased for her pride.

28 A loud crying woman & a babler, let her be sought out to driue away the enemies: the mind of euery man that liueth with such, shall be conuersant among the troubles of warre.

29 There be two things that grieue mine heart, and the third maketh me angry: a man of warre that suffereth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things, which me think to bee hard and perillous.] A merchant can not lightly keepe him from wrong, and a victailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would bee rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euill, which turneth vpon himselfe.

BEcause of pouertie haue many sinned: *1.Tim.6.9. and *hee that seeketh to bee rich, turneth prouer.23.4. his eyes aside.

2 As a naile in the wall sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If hee holde him not diligently in the feare of the Lord, his house shall soone bee ouerthrowen.

4 As when one sifteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessel: *so doeth [tentation] trie mens thoughts. *Prouer.27.21

6 *The fruite declareth if the tree haue bene trimmed: so the word [declareth] what man hath in his heart. *Matth.7.17.

7 Praise no man, except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteousnes, thou shalt get her, & put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for euer: and in the day of knowledge thou shalt finde stedfastnesse.]

9 The

9 The birds resort vnto their like: so doth the trueth turne vnto them, that are practised in her.

10 As the lyon waiteth for the beast, so doth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, he changeth as the moone.

12 If thou be among the vnwise, obserue the time, but haunt still the assemblie of them that are wise.

13 The talking of fooles is grieuous, and their sport is in the pleasure of sinne.

* Chap.23.9,10 14 *The talke of him that sweareth much, maketh the haire to stand vp: and to striue with such, stoppeth the eares.

15 The strife of the proud is blood shedding, & their scouldings are grieuous to heare.

*Chap.19.10. and 22.22. 16 *Who so discouereth secrets, loseth his credit, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemie, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a birde goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too farre off: hee is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds, they may bee bound vp againe, and an euill word may bee reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.

*Prou.10.10. 22 *Hee that winketh with the eyes, imagineth euill: and hee that knoweth him, will let him alone.

23 When thou art present, he will speake sweetly, and praise thy words: but at the last he will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his own head: and he that smiteth with guile, maketh a great wound.

*Psal.7.15.pro. 26.27.eccl.10,8. 26 Who so *diggeth a pit, shal fall therein, [and hee that layeth a stone in his neighbours way, shall stumble thereon,] and he that layeth a snare for another, shalbe taken in it himselfe.

27 He that worketh euil, shall be wrapped in euill, and shall not know from whence they come vnto him.

28 Mockerie & reproch follow the proud, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall bee taken in the snare, and anguish shall consume them before they die.

30 Despite & anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 *We ought not to desire vengeance, but to forgiue the offence.* 13 *Of the vices of the tongue, and of the dangers thereof.*

HEe *that seeketh vengeance, shall finde vengeance of the Lord, and he will surely keepe his sinnes. *Deut.32.35. rom.12.19.

2 ‖ Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiuen thee also, when thou prayest. ‖ Men ought not to seeke vengeance.

3 Should a man beare hatred against man, and *desire forgiuenesse of the Lord? *Matth.6.14.

4 He will shew no mercie to a man, which is like himselfe: and will he aske forgiuenesse of his owne sinnes?

5 If hee that is but flesh, nourish hatred [and aske pardon of God] who will intreate for his sinnes?

6 Remember the ende, and let enimitie passe: imagine not death and destruction to another through anger, but perseuere in the commandements.

7 Remember the cõmandements: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the Couenant of the most High, and forgiue his ignorance.

8 *Beware of strife, and thou shalt make thy sinnes fewer: for an angrie man kindleth strife. *Chap.8.1.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 *As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is he inflamed. *Prou.26.21.

11 An hastie brawling kindleth a fire, and an hastie fighting sheadeth blood: [a tongue that beareth false witnesse, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall bee quenched, and both these come out of the mouth.

13 ‖ *Abhorre the slanderer, and double tongued: for such haue destroyed many that were at peace. ‖ The tongue. *Chap.21.28.

14 The double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen ỹ houses of great men, [the strength of the people hath it brought downe, and bene the decay of mighty nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh marks

in the flesh, but the stroke of the tongue breaketh the bones.

18 There bee many that haue perished by the edge of the sworde, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger therof, which hath not drawen in that yoke, neuber hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and it shal burne them, & no man shall be able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make doores and barres for thy mouth.

25 Bind vp thy siluer and gold, and weigh thy words in a balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lyeth in waite, [and thy fall be incurable euen vnto death.]

CHAP. XXIX.

1 Doe lend money, and doe almes. 15 Of a faithful man answering for his friend. 24 The poore mans life.

‖ Of well doing.

HE that will shew mercie, ‖ lendeth to his neighbour: and hee that hath power ouer himselfe, keepeth the commandements.

* Deut. 15.7,8. matth. 5 42. luke 6.35.

2 *Lend to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season.

3 Keep thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to bee found, and grieued them that had helped them.

5 Til they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, & giue a careless answere, and make excuses by reason of the time.

6 And though hee be able, yet giueth hee scarce the halfe againe, and reckoneth the other as a thing found: els hee deceiueth him of his money, and maketh him an enemie without a cause: he payeth him with cursing and rebuke, and giueth him euill words for his good deed.

7 There be many which refuse to lend because of this inconuenience, fearing to be defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercie from him.

9 Helpe the poore for the commandements sake, and turne him not away because of his pouertie.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 *Bestowe the treasure after the commandement of the most High, and it shall bring thee more profite then gold. *Dan. 4.24. matth. 6.20. luke 12.41. and 12.33. act. 10.4.

12 ‖ Lay vp thine *almes in thy secret chambers, and it shall keepe thee from all affliction. 1. tim. 6.18,19. ‖ Or, giue thine almes secretly.

13 [A mans almes is a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.] *Tobit 4.8,9, 10,11.

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is ‖ surety for his neighbour: but he that is impudent, forsaketh him. ‖ Of suretiship.

16 Forget not the friendship of thy suretie: for he hath laid his life for thee.

17 The wicked despiseth the good deede of his suretie.

18 The wicked will not become suretie: and hee that is of an vnthankefull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when hee hath lost his honestie, hee will forsake him.]

20 Suretiship hath destroyed many a rich man, and remooued them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord, shall fall into suretiship: and hee that medleth much with other mens businesse, is intangled in controuersies.

22 Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 *The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame. * Chap. 36.26.

24 ‖ The poore mans life in his own lodge is better then delicate fare in another mans. ‖ Sober liuing.

25 Bee it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge, and feede vnthankefull men, and after shalt haue bitter words for the same, saying,

28 Come thou stranger, and prepare the table, and feed me of that thou hast ready.

29 Giue place, thou stranger, to an honourable man: my brother commeth to

be lodged and I haue neede of mine house.

30 These things are heauie to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorowfull life. 22 Of the ioy and sorow of the heart.

*Prou.13.24. and 23.13. HEe that loueth his sonne, *causeth him oft to feele the rod, that he may haue ioy of him in the end.

2 Hee that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

*Deut.6.7. 3 He that *teacheth his sonne, grieueth the enemie, and before his friends he shall reioyce of him.

4 Though his father die, yet is hee as though he were not dead: for he hath left one behinde him that is like him.

5 In his life hee saw him, and had ioy in him, and was not sorie in his death, [neither was he ashamed before his enemies.]

6 He left behinde him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 He that flattereth his sonne, bindeth vp his woundes, and his heart is grieued at euery crie.

8 An vntamed horse will bee stubborne, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, he shal make thee afraid: and if thou play with him he shall bring thee to heauinesse.

10 Laugh not with him lest thou be sorie with him, and lest thou gnash thy teeth in the ende.

*Chap.7.23. 11 *Giue him no libertie in his youth, and winke not at his folly.

12 Bowe downe his necke while hee is young, and beate him on the sides, while he is a childe, lest he waxe stubborne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy childe, and bee diligent therein, lest his shame grieue thee.

‖ The praise of health. 14 ¶ Better is the poore, being whole and strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all golde, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound bodie, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [and long rest] then continuall sickenesse.

18 The good things that are powred on a mouth shut vp, are as messes of meate set vpon a graue.

19 What good doth the offering vnto an idole? for hee can neither eate nor smell: so is he that is persecuted of the Lorde, [and beareth the reward of iniquitie.]

20 Hee seeth with his eyes, and groneth like *a gelded man, that lieth with a virgine and sigheth. *Chap.20.3.

21 *Giue not ouer thy minde to heauinesse, and vexe not thy selfe in thine owne counsell. *Prou.12.25. and 15.13. and 17.22.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorow farre from thee: for sorrow hath slaine many, and there is no profite therein.

24 Enuie and wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

A P. XXXI.

Of couetousnesse. 2 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 We ought to flee drunkennesse and follow soberneſſe.

WAking ‖ after *riches driueth away the body, and the care thereof driueth away sleepe. [Couetousnesse. 1.Tim.6.9,10.

2 This waking care breaketh the sleepe, as a great sickenesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth golde, shall not be iustified, and hee that followeth corruption, shall haue enough thereof.

*Many are destroyed by the reason of golde, and haue found their destruction before them. *Chap.8.2.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

8 Blessed is the *rich which is found without blemish, and hath not gone after gold, [nor hoped in money and treasures.] *Luke 6.24.

9 Who is he, and we wil commend him? for wonderfull things hath hee done among his people.

Who hath beene tryed thereby, and found perfite? let him be an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore shall his goods be stablished, and the congregation shall declare his almes.

12 If thou sit at a costly table, ‖ open not thy mouth wide vpon it, and say not, Behold n such meate. ‖ Temperance

13 Remember that an euill eye is a shrew: and what thing created is worse then a wicke n eye? for it weepeth for euery cause.

14 Stretch not thine hand whereſoeuer it looketh, and thruſt it not with it into the diſh.

15 Conſider by thy ſelfe him that is by thee, and marke euery thing.

16 Eate modeſtly that which is ſet before thee, and deuoure not, leſt thou be hated.

17 Leaue thou off firſt for nurtures ſake, and be not inſatiable, leſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

* Chap. 37. 29. 19 *How little is ſufficient for a man well taught? and thereby he belcheth not in his chamber, [nor feeleth any paine.]

20 A wholeſome ſleepe commeth of a temperate bellie: hee riſeth vp in the morning, and is well at eaſe in himſelfe: but paine in watching and cholericke pleaſes and pangs of the belly are with an vnſatiable man.

21 If thou haſt beene forced to eate, ariſe, goe forth, vomite, and then take thy reſt [ſo ſhalt thou bring no ſickeneſſe to thy bodie.]

22 My ſonne, heare me, and deſpiſe me not, and at the laſt thou ſhalt finde as I haue tolde thee: in all thy workes be quicke, ſo ſhall there no ſickeneſſe come vnto thee.

* Prou. 22. 9. ‖ Liberalitie. 23 *Who ſo is ‖ liberall in his meate, men ſhall bleſſe him: and the teſtimonie of his honeſtie ſhall be beleeued.

24 But againſt him that is a niggard of his meate, the whole citie ſhall murmure: the teſtimonies of his niggardneſſe ſhall be ſure.

Iudith 13. 2, 8. 25 Shewe not thy valiantneſſe in wine: for *wine hath deſtroyed many.

26 The fornace proueth the edge in the tempering: ſo doeth wine the hearts of the proud by drunkenneſſe.

Pſal. 104. 15. Prou. 31. 5, 7, 6, 7 27 *Wine ſoberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [and not for drunkenneſſe.] Wine meaſurably drunken and in time, bringeth gladneſſe and chearefulneſſe of the minde.

29 But wine drunken with exceſſe, maketh bitterneſſe of minde with brawlings and ſcouldings.

30 Drunkenneſſe encreaſeth the courage of a foole, till hee offend: it diminiſheth his ſtrength and maketh wounds.

Chap. 20. 1. 31 *Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: giue him no deſpitefull wordes, and preſſe not vpon him with contrary wordes.

CHAP. XXXII.

1 An exhortation to modeſtie. 3 Let the ancient ſpeake. 14 To giue thanks after the repaſt. 15 Of the feare, faith and confidence in God.

IF thou bee made the maſter of the feaſt, ‖ lift not thy ſelfe vp, but bee among them, as one of the reſt: take diligent care for them, and ſo ſit downe. ‖ Humbleneſſe.

2 And when thou haſt done all thy duety, ſit downe, that thou mayeſt bee merie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with ſound iudgement, and hinder not muſicke.

4 Powre not out wordes, where there is no audience, * and ſhewe not foorth wiſedome out of time. *Eccles. 3. 7. chap. 20. 7.

5 The conſent of muſicians at a banket is as a ſignet of carbuncle ſet in golde.

6 And as the ſignet of an Emeraude wel trimmed with golde, ſo is the melodie of muſicke in a pleaſant banket.

7 [Giue eare, and be ſtil, and for thy good behauiour thou ſhalt be loued.

8 Thou that art yong ſpeake if neede be, and yet ſcarcely when thou art twiſe aſked.

9 Comprehende much in fewe wordes: [in many things bee as one that is ignorant:] be as one that vnderſtandeth, and yet holde thy tongue.

* Iob 32. 6. 10 If thou be among *great men, compare not thy ſelfe vnto them: and when an elder ſpeaketh, babble not much.

11 Before the thunder goeth lightning, and before a ſhamefaſt man goeth fauour.

12 Stand vp betimes, and be not the laſt: but get thee home without delay.

13 And there take thy paſtime, and doe what thou wilt, ſo that thou doe none euill, or vſe proude wordes.

14 But aboue all things, giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 [Who ſo feareth the Lorde, will receiue his doctrine, and they that riſe early, ſhall finde fauour.

16 He that ſeeketh the Lawe, ſhall be filled therewith, but the hypocrite will bee offended thereat.

17 They that feare the Lorde, ſhall finde that which is righteous, and ſhal kindle iuſtice a light.

18 An vngodly man will not be reformed, but findeth out excuſes according to his will.

19 A man of vnderſtanding deſpiſeth not counſell: but a lewde and proude man is not touched with feare, euen when hee hath done raſhly.

20 [My ſonne,] doe nothing without aduiſement: ſo ſhall it not repent thee after the deede.

21 Goe not in the way where thou mayeſt fall, nor where thou mayeſt ſtumble among

the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them that be thine owne household.]

23 In euery good worke be of a faithfull heart: for this is the keeping of the commandements.

‖ Or, the Law. 24 Who so beleeueth in ‖ the Lord, keepeth the commandements: and hee that trusteth in the Lord, shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

THere shall no euill come vnto him that ‖ feareth the Lord: but when he is in tentation, he will deliuer him againe. ‖ The feare of God.

2 A wise man hateth not the Lawe: but he that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

* Chap. 21.16. 5 The heart of the * foolish is like a cartwheele: and his thoughts are like a rolling axeltree.

6 As a wild horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and hee hath by them disposed the times and solemne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.

* Gene. 1.27. and 2.7. 10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

11 Some of them hath hee blessed and exalted, and some of them hath hee sanctified, and appropriate to himselfe: but some of them hath he cursed, and brought them low, and put them out of their estate.

* Isa 45.9. rom. 9.20,21. 12 * As the clay is in the potters hand to order it at his pleasure, so are men also in the hand of their Creatour, so that he may reward them as liketh him best.

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou mayest see that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my winepresse, like a grape gatherer.

16 * Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge. * Chap. 24.39.

17 Heare me, O ye great men of the people, and hearken with your eares, yee rulers of the Congregation.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, [a] giue not thy selfe ouer to any person.

a That is, let no man vse thee as his seruant, when thou hast committed all thy goods into his hands.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip and the burden belong vnto the asse: and meate, correction and worke, vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him goe idle, hee shall seeke libertie.

25 The yoke and the whip bow downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that hee goe not idle: for idlenesse bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, ‖ put on more heauie fetters. ‖ How slaues were handled in old time.

28 But be not excessiue toward any, and without discretion doe nothing.

29 * If thou haue a faithfull seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreate him as thy brother: for thou hast needs of him, as of thy selfe. If thou intreate him euill, and hee runne away, wilt thou seeke him? * Chap. 7.20.

CHAP. XXXIIII.

Of dreames. 13 The prayse of them that feare God. 18 The offrings of the wicked. 22 The bread of the needie. 27 God doeth not allow the workes of an vnfaithfull man.

THe hope of a foolish man is vaine and false, ‖ and dreames make fooles to haue wings. ‖ Dreames.

2 Who so regardeth dreames, is like him that will take holde of a shadow, and followe after the winde.

3 Euen so it is with the appearings of dreames, as the likenesse of a face is before another face.

4 Who can be cleansed by the vncleane? or what trueth can be spoken of a lyar?

5 Soothsayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Lawe shall bee fulfilled without lyes, and wisedome is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisedome.

10 Hee that hath no experience, knoweth little, and he that erreth, is full of craft.

11 When I wandred to and fro, I sawe many things, & mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

‖ The feare of the Lord.

14 Who so ‖ feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust? who is his strength?

*Psal.33.18.

16 *For the eyes of the Lorde haue respect vnto them, that loue him: hee is their

*Psal.91.1,2.

*mightie protection, and strong ground, a defence from the heate, and a shadowe for the noone day, a succour from stumbling, and an helpe from falling.

17 He setteth vp the soule, and lighteneth the eyes, he giueth health, life and blessing.

*Prou.21.27.

18 ¶ Hee that *giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

19 [But the Lord is theirs onely, that patiently abide him in the way of trueth and righteousnesse.]

‖ The offrings of the wicked and their prayer.

20 The most High doeth not allow the ‖ offerings of the wicked, *neither is he pacified for sinne by the multitude of sacrifice.

*Prou.15.8.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needefull is the life of the poore: hee that defraudeth him thereof, is a murtherer.

23 Hee that taketh away his neighbours liuing, slayeth him, * and hee that defraudeth the labourer of his hire, is a bloudshedder.

*Deut.24.14,15 chap.7.20.

24 ¶ When one buildeth, and another breaketh downe, what profite haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 *Hee that washeth himselfe because of a dead bodie, and toucheth it againe, what auaileth his washing?

*Num.19.11.12

27 *So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

*2.Pet.2.20, 21,22.

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherlesse, and of the widow, and him that humbleth himselfe.

WHo so keepeth the Lawe, *bringeth offerings enowe: hee that holdeth fast the commaundements, ‖ offereth an offering of saluation.

*1.Sam.15.22, iere.7.3,5,6,7.

‖ True sacrifices.

2 He that is thankfull to them that haue well deserued, offereth fine flowre: *and hee that giueth almes, sacrificeth praise.

*Philip.4.18.

3 To depart from euill is a thankefull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 *Thou shalt not appeare emptie before the Lord.

*Exod.23.15. and 34.20.deut. 16.16.

5 For all these things are done because of the commandement,

6 *The offring of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

*Gen.4.4,5.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruits of thine hands.

9 *In all thy giftes shew a ioyfull countenance, and dedicate thy tithes with gladnesse.

*2.Cor.9.7.

10 Giue vnto the most High according as he hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye.

*Tob.4.8.

11 For the Lord recompenseth, and will giue thee seuen times as much.

12 *Diminish nothing of thine offering: for hee will not receiue it, and abstaine from wrongfull sacrifices: for the Lorde is the Iudge, and regardeth no *mans person.

*Leuit.22.21,23 deut.15.21.

*Deut.10.17. 2. chr.19.7.iob 34. 19.wisd.6.7.acts 10.34.rom.2.11 galat.2.6.ephe.6. 9.colos.3.25. 1.pet.1.17.

13 Hee accepteth not the person of the poore, but hee heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherlesse, nor the widow, when shee powreth out her prayer.

15 Doeth not the teares runne downe the

widowes

widowes cheekes? and her crie is against him that caused them [for from her cheekes doe they goe vp vnto heauen, and the Lord which heareth them, doeth accept them.]

16 Hee that serueth the Lord, shall be accepted with fauour, and his prayer shall reach vnto the cloudes.

17 The prayer of him that humbleth himselfe, goeth thorow the cloudes, and ceaseth not till it come neere, and will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almightie will tarie long from them, till hee hath smitten in sunder the loynes of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till hee giue euery man after his workes, and reward them after their deuises: till he haue iudged the cause of his people, and comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguish and trouble! it is like a cloude of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 *A prayer to God in the person of all faithfull men, against those that persecute his Church.* 22 *The praise of a good woman.*

HAue mercie vpon vs, O Lorde God of all things, and behold vs, [and shewe vs the light of thy mercies.]

‖Against the wicked.

2 And send thy feare ‖ among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous workes.]

*Ierem.10.25.

3 Lift vp thine *hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as we know thee: for there is none other God, but onely thou, O Lord.

6 Renew the signes, and change the wonders: shewe the glory of thine hand, and thy right arme, that they may shewe forth thy wonderous actes.

7 Raise vp thine indignation, and powre out wrath: take away the aduersarie, and smite the enemie.

8 Make the time short: remember thine othe, that thy wonderous workes may bee praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the princes that be our enemies, and say, There is none other but wee.

11 ‖ Gather all the tribes of Iaakob together, [that they may know that there is none other God but onely thou, and that they may shewe thy wonderous workes,] and inherite thou them as from the beginning.

‖A prayer for the godly.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, *whom thou hast likened to a first borne sonne.

*Exod.4.22.

13 Oh, be mercifull vnto Ierusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnesse vnto those that thou hast possessed from the beginning, and raise vp the prophecies that haue beene shewen in thy Name.

16 Reward them that waite for thee, that thy Prophets may be found faithfull.

17 O Lorde, heare the prayer of thy seruants according to the * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse,] that all they which dwell vpon the earth, may know that thou art the Lord the eternall God.

*Numb.6.23.

18 ¶ The belly deuoureth all meates, yet is one meate better then another.

19 As the throate tasteth venison, so doeth a wise minde discerne false wordes.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenesse, meekenesse, and wholesome talke, then is not her husband like other men.

24 He that hath ‖ gotten a [vertuous] woman, hath begun to get a possession: shee is an helpe like vnto himselfe, and a pillar to rest vpon.

‖The praise of a good woman.

25 Where no hedge is, there the possession is spoiled: and hee that hath no wife, wandereth to and fro mourning.

26 Who will trust a thiefe that is alway readie and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth, wheresoeuer the night taketh him?

CHAP. XXXVII.

1 *How a man should know friends and counsellers.* 12 *To keepe his companie that feareth God.*

EVery friend saith, ‖ I am a friend vnto him also: but there is some friend, which is onely a friend in name.

‖Of friendship.

2 Remaineth there not heauinesse vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 *There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

7 Seeke ‖ no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

8 *Euery counseller praiseth his owne counsell: but there is some that counselleth for himselfe.

9 Beware of the counseller, and be aduised afore ‖ whereto thou wilt vse him: for hee will counsell for himselfe, lest hee cast the lot vpon thee,

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching her of whome shee is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankefulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhonest man of honestie,] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But be continually with a godly man whom thou knowest to keepe the commandements of the Lord, whose minde is according to thy minde, and is sorie for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee then it.

14 For a mans minde is sometime more accustomed to shew more then seuen watchmen that sit aboue in an hie towre.

15 And aboue all this, pray to the most High, that he will direct thy way in trueth.

16 Let reason goe before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernment ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all ‖ foode.

20 Because grace is not giuen him of the Lorde: for hee is destitute of all wisedome.

21 Another is wise for himselfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisedome faile not.

23 A wise man shall bee plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credite among his people, and his name shall be perpetuall.

26 My sonne, prooue thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Be not ‖ greedie in all delights, and be not too hastie vpon all meates.

29 *For excesse of meates bringeth sicknesse, and gluttonie commeth into cholericke diseases.

30 By surfet haue many perished: but hee that ‖ dieteth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 *A Physician is commendable.* 16 *To burie the dead.*
24 *The wisedome of him that is learned.*

HOnour the ‖ Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most High commeth healing, and he shall receiue gifts of the King.

3 The knowledge of the Physician lifteth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lorde hath created medicines of the earth, and he that is wise, will not abhorre them.

5 *Was not the water made sweete with wood, that men might know the vertue thereof?

6 So hee hath giuen men knowledge, that hee might be glorified in his wonderous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the Apothecarie make a confection, and yet he cannot finish his owne workes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sickenesse, but *pray vnto the Lord, and hee will make thee whole.

10 Leaue off from sinne, and order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer

*Chap.6.10.

‖ Of whom we should take counsell.

*Chap.8.19. and 9.16.

‖ Or, what neede he hath.

‖ Of temperancie.

*Chap.31.19, 20.

‖ Or, taketh heed.

‖ Of Physicians and physicke.

*Exod.15.25.

*Isa.38.2,5.

‖ Or, wisedome.

11 Offer sweete incense, and fine flowre for a remembrance: make the offering fat, for thou art not the ‖ first giuer.

‖ God bestoweth first his benefits, and we must render a portion thereof to such vses as he appointeth.

12 Then giue place to the physician: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that hee would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 Hee that sinneth before his maker, let him fall into the hands of the physician.

* Chap. 22. 11.

16 My sonne, * powre foorth teares ouer the dead, ‖ and begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body according to his ‖ appointment, and neglect not his buriall.

‖ Of mourning.

‖ Or, the custome.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation, as hee is worthie, and that, a day or two, lest thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

* Prou. 15. 13. and 17, 22.

18 * For of heauinesse commeth death and the heauinesse of the heart breaketh the strength.

19 Of the affection of the heart commeth sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shall be likewise, vnto me yesterday, and vnto thee to day.

* 2. Sam. 12. 20.

23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdome of a learned man commeth by vsing well his vacant time: and hee that ceaseth from his owne matters and labour, may come by wisedome.

25 How can he get wisedome that holdeth the plough, and hee that hath pleasure in the goad, and in driuing oxen, and is occupied in their labours, and talketh but of the breed of bullockes?

26 He giueth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter and workmaster that laboureth night and day: and they that cut, and graue seales, and make sundry diuersities, and giue themselues to counterfeite imagerie, and watch to performe the worke.

28 The smith in like manner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire dryeth his flesh, and he must fight with the heate of the fornace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon the thing that hee maketh: hee setteth his minde to make vp his workes: therefore hee watcheth to polish it perfectly.

29 So doeth the potter sit by his worke: hee turneth the wheele about with his feet: he is careful alway at his worke, and maketh his worke by number.

30 Hee fashioneth the clay with his arme, and with his feete hee tempereth the hardnes thereof: his heart imagineth how to couer it with leade, and his diligence is to cleanse the ouen.

31 All these hope in their hands, and euery one bestoweth his wisedome in his worke.

32 Without these cannot the cities bee maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they high in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meet for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euill euen good things are euill.

HEe onely that applieth his minde to the Lawe of the most High, and is occupied in the meditation thereof, seeketh out the ‖ wisdome of all the ancient, and exerciseth himselfe in the prophecies.

‖ Of true wisedome.

2 He keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 Hee seeketh out the mystery of graue sentences, and exerciseth himselfe in darke parables.

4 Hee shall serue among great men, and appeare before the prince: he shal trauaile thorow strange countreys: for hee hath tryed the good and the euill among men.

5 Hee will giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, hee shall be filled with the Spirit of vnderstanding, that he may powre out wise sentences, & giue thanks vnto the Lord in his prayer.

7 ‖ Hee shall direct his counsell and knowledge: so shall he meditate in his secrets.

‖ Or, the Lord.

8 He shall shew foorth his science and learning, and reioyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memorie shall neuer bee put out, nor depart away: but his name shall continue from generation to generation.

* Chap.44.15. 10 * The congregation shall declare his wisedome, and shew it.

11 Though hee bee dead, hee shall leaue a greater fame then a thousand: and if hee liue still, he shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto mee, yee holy children, and bring foorth fruit, as the rose that is planted by the brookes of the field,

‖ Or, Libanus. 14 And giue ye a sweete smell as ‖ incense, and bring foorth flowers as the lilie: giue a smell and sing a song of praise: bleese the Lord in all his works.

15 Giue honour vnto his Name, and shew foorth his praise with the songs of your lips, and with harpes, and yee shall say after this maner.

* Gene.1.31. mar.7.37. 16 * All the workes of the Lord are exceeding good, and all his commaundements are done in due season.

17 And none may say, What is this? wherefore is that? for at time conuenient they shal all be sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euerlasting to euerlasting, & there is nothing wonderfull vnto him.

21 A man needs not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall runne ouer as the streame, and moysten the earth like a flood.

23 As he hath turned the waters into saltnes, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euil things for the sinners.

* Chap.39.33. 26 * The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheat and hony, and milke, the blood of the grape and oyle, and clothing.

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There bee spirits that are created for vengeance, which in their rigour lay on sure strokes: in the time of destruction they shewe foorth their power, and accomplish the wrath of him that made them.

29 * Fire, and haile, and famine, and death: * Chap.40.9,10. all these are created for vengeance.

30 The teeth of wilde beastes, and the scorpions, and the serpents, and the swords execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandements: and when neede is, they shall be readie vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 Therefore haue I taken a good courage vnto mee from the beginning, and haue thought on these things, and haue put them in writing.

33 * All the workes of the Lord are good, * Gene.1.31. and he giueth euery one in due season, & when neede is:

34 So that a man needs not to say, This is worse then that, for in due season they are all worthy praise.

35 And therefore praise the Lorde with whole heart and mouth, and bleese the Name of the Lord.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous, and prerogatiue of the feare of God.*

GReat ‖ trauaile is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things, ‖ The miseries of mans life.

2 Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death.

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blew silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquietnesse, and feare of death, and rigour, and strife, and in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping hee is as in a watchtowre in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, hee awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen folde to the vngodly:

9 Moreouer, * death and bloud, and strife, * Chap.39.29,30 and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked

ked, and for their sakes came the * flood also.

*Gen.7.11. *Gen.3.19. chap.41.10.

11 * All things that are of the earth, shall turne to earth againe: and they that are of the * waters, shall returne into the sea.

*Eccle.1.7.

12 ¶ All bribes and vnrighteousnesse shal bee put away: but ‖ faithfulnesse shall endure for euer.

‖Faithfulnesse.

13 The substance of the vngodly shall bee dried vp like a riuer, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, hee reioyceth: but all the transgressours shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane roots are as vpon the high rockes.

16 Their tender stalke by what water so euer it be or water banke, it shall be pulled vp before all other herbes.

17 ¶ Friendlines is as a most plentiful garden of pleasure, and mercie endureth for euer.

* Phil.4.12. 1.tim.6.6.

18 * To labour and to bee content with that a man hath, is a sweete life: but he that findeth a treasure, is aboue them both.

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the heart: but the loue of wisedome is aboue them both.

21 The pipe and the psalterion make a sweete noyse: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beautie: but a greene seede time, rather then them both.

23 A friend and companion come together at opportunitie: but aboue them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble, but almes shall deliuer more then them both.

25 Golde and siluer fasten the feete: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the minde: but the feare of the Lord is aboue them both: there is no want in the feare of the Lord, and it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 ¶ My sonne, leade not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to bee counted for a life: for hee tormenteth himselfe after other mens meate: but a wise man and well nourtured, will beware thereof.

30 Begging is sweete in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisedome. 17 Of what things a man ought to be ashamed.

O ‖ Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, & that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate!

‖Of death.

2 O death, how acceptable is thy iudgement vnto the needfull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remember them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High: whether it be ten or an hundreth, or a thousand yeeres, there is no defence for life against the graue.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shal haue a perpetuall shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O ye vngodly, which haue forsaken the Law of the most high God: for though you increase, yet shall you perish.

9 If ye be borne, yee shall be borne to cursing: if yee die, the curse shall be your portion.

10 * All that is of the earth, shall turne to earth againe: so the vngodly goe from the curse to destruction. * Chap.40.11.

11 Though men mourne for their bodie, yet the wicked name of the vngodly shall bee put out.

12 Haue regard to thy name: for that shall continue with thee aboue a thousand treasures of golde.

13 A good life hath the daies numbred: but ‖ a good name endureth euer. ‖ A good name.

14 My children, keepe wisedome in peace: * for wisedome that is hid, and a treasure that is not seene, what profite is in them both? * Chap.20.29.

15 A man that hideth his foolishnesse, is better then a man that hideth his wisedome.

16 Therefore beare reuerence vnto my wordes: for it is not good in all things to bee ‖ ashamed: neither are all things allowed as faithfull in all men. ‖ Of shamefastnesse.

17 Bee ashamed of whoredome before fa-

ther and mother: bee ashamed of lyes before the prince and men of authoritie.

18 Of sinne before the Iudge and ruler: of offence before the congregation and people: of vnrighteousnesse, before a companion and friend,

19 And of theft before the place where thou dwellest, and before the trueth of God and his couenant, and to leane with thine elbowes vpon the ‖ bread, or to bee reproued for giuing or taking.

‖ Or, table.

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinseman: or to take away a portion or a gift, or to bee euill minded toward another mans wife,

22 Or to solicite any mans mayd, or to stand by her bed, or to reproch thy friendes with words,

23 Or to vpbraide when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret words.

24 Thus mayest thou well bee shamefast, and shalt finde fauour with all men.

CHAP. XLII.

2 The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of the heart.

‖ In what things we ought not to be ashamed.

OF these things bee not thou ‖ ashamed, neither haue regard to offende for any person:

2 Of the Lawe of the most High and his couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:

4 To bee diligent to keepe true balance, and weight, whether thou haue much or little.

5 To sell merchandise at an indifferent price, and to correct thy children diligently, and to beat an euill seruant to the blood.

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned and the vnwise, and the aged, that contend against the young: thus shalt thou bee well instructed, and approued of all men liuing.

‖ Or, is a secret watch to the father.

9 ¶ The daughter ‖ maketh the father to watch secretly, and the carefulnesse that hee hath for her, taketh away his sleepe in the youth, least shee should passe the flower of her age: and when she hath an husband, least she should be hated.

10 In her virginitie, least shee should bee defiled, or gotten with childe in her fathers house, and when she is with her husband, least she misbehaue herselfe: and when she is married, least she continue vnfruitfull.

11 * If thy daughter bee vnshamefast, keepe her straitely, least shee cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and defame thee among the people, and bring thee to publike shame. * Chap. 26.9.

12 * Behold not euery bodies beautie, and company not among women. * Chap. 25.23.

13 For as the moth commeth out of the garments, * so doeth wickednesse of the woman. * Gen. 3.6.

14 The wickednesse of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproch.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed that his Saintes should declare all his wonderous workes, which the almightie Lord hath stablished to confirme all things by in his maiestie.

18 He seeketh out the depth, and the heart, and he knoweth their practises: for the Lord knoweth al science, and he beholdeth the signes of the world.

19 Hee declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.

20 * No thought may escape him, neither may any word be hid from him. * Iob. 41.4. isa. 29.15.

21 He hath garnished the excellent workes of his wisedome, and hee is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he bee minished: he hath no neede of any counseller.

22 Oh, how delectable are all his workes, and to be considered euen vnto the sparkes of fire!

23 They liue all, and endure for euer: and whensoeuer need is, they are all obedient.

24 They are all double, one against another: he hath made nothing that hath any fault.

‖ Or, stablisheth.

25 The one ‖ commendeth the goodnesse of the other, and who can be satisfied with beholding gods glory.

CHAP. XLIII.

The summe of the creation of the workes of God.

‖ The wonderful workes of God.

THis high ornament ‖ the cleare firmament, the beautie of the heauen so glorious to behold.

2 The sunne also a marueilous instrument when it appeareth, declareth at his going out, the worke of the most High.

3 At noone it burneth the countrey, and who

who may abide for the heate thereof?

4 The sunne burneth the mountaines three times more then hee that keepeth a fornace with continuall heate: it casteth out the fierie vapours, and with the shining beames blindeth thee yes.

5 Great is the Lord that made it, and by his commaundement hee causeth it to runne hastily.

*Gen.1.16. 6 *The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

*Exod.12.2. 7 *The feastes are appointed by the moone: the light therof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commaundement of the Holy one they continue in their order, and faile not in their watch.

*Gen.9.13,14. 11 ¶ *Looke vpon the rainebowe, and prayse him that made it: very beautifull is it in the brightnes thereof.

*Isa.40.12. 12 *It compasseth the heauen about with a glorious circle, and the handes of the most High haue bended it.

13 ¶ Through his commaundement he maketh the snow to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore hee openeth his treasures, and the cloudes flie forth as the foules.

15 In his power hath he strengthened the clouds, and broken the hailestones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his will.

17 The sound of his thunder beateth the earth: so doeth the storme of the North: the whirlewinde also, as birdes that flie, scattereth the snowe, and the falling downe therof is as the grashoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frosen, it sticketh on the tops of pales.

20 When the colde North winde bloweth, an yce is frosen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, and burneth the wildernesse, and destroyeth that that is greene, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dewe commeth vpon the heate, it refresheth it.

23 [By his word hee stilleth the winde:] by his counsell hee appeaseth the deepe, and planteth plands therein.

24 They that saile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we marueile thereat.

25 For there bee strange, and wonderous workes, diuers maner of beastes, and the creation of whales.

26 Through him are all things directed to a good ende, and are stablished by his worde.

27 And when we haue spoken much, wee cannot attaine vnto them: but this is the summe of all, that he is all.

28 What power haue wee to praise him? for he is aboue all his workes.

29 The Lord is terrible, and very *great, and marueilous is his power. *Psal.96.4.

30 Praise the Lorde, and magnifie him as much as ye can, yet doeth he farre exceede: exalt him with all your power, and bee not wearie, yet can yee not attaine vnto it.

31 *Who hath seene him, that hee might tell vs? and who can magnifie him as hee is? *Psal.106.2. iohn 1.18.

32 For there are hid yet greater things then these be, and we haue seene but a fewe of his workes.

33 For the Lord hath made all things, and giuen wisedome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our fathers of whom weare begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renoumed for their power, and were wise in counsell, and declared prophecies.

4 *They gouerned the people by counsell, and by the knowledge of learning meete for the people, in whose doctrine were wise sentences. *Exod.18.25.

5 They inuented the melodie of musicke, and expoumded the verses that were written.

6 They were rich and mightie in power, and liued quietly at home.

7 All these were honourable men in their generations, and were wel reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shall be spoken of.

9 There are some also which haue no me-

moriall,* and are perished, as though they had neuer beene, and are become as though they had neuer beene borne, and their children after them.

10 But the former were mercifull men, whose righteousnesse hath not bene forgotten.

11 For whose posteritie a good inheritance is reserued, and their seede is conteined in the couenant.

12 Their stocke is conteined in the couenant, and their posteritie after them.

13 Their seede shall remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 *The people speake of their wisedome, and the congregation talke of their praise.

16 ‖ *Enoch pleased the Lorde God: therefore was he translated for an example of repentance to the generations.

17 ‖ *Noe was found perfite, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came.

18 An euerlasting couenant was made with him, that al flesh should*perish no more by the flood.

19 ‖ Abraham was a* great father of many people: in glory was there none like vnto him.

20 Hee kept the Lawe of the most High, and was in couenant with him, and hee set the couenant *in his flesh, and in tentation hee was found faithfull.

21 Therefore hee assured him by an *othe, that he would blesse the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seede as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the end of the world.

22 *With ‖ Isaac did hee confirme likewise for Abrahams his fathers sake, the blessing of all men, and the couenant,

23 And caused it to rest vpon the head of ‖ Jacob, and ‖ made himselfe knowen by *his blessings, and gaue him an heritage and diuided his portions,* and parted them among the twelue tribes.

24 And he brought out of him a ‖ mercifull man, which found fauour in the sight of all flesh.

* Gene.7.22.

* Chap.39.10.

‖ Enoch.
* Gene.5.24. hebr.11.5.

‖ Noe.
*Gene.6.9.and 7.1,hebr,11.7

*Gene.9.11.

‖ Abraham.
* Gene.12.3.and 15.5.and 17.4.

*Gene.21.4.

* Gene.22.16, 17,18.Galat.3,8

* Gene.26.2,3.
‖ Isaak.

‖ Jacob.
‖ Or,knew him.
* Gene.27.28. and 28.1.
* Gene.28.14.

‖ Ioseph.

CHAP. XLV.

The prayse of Moyses, Aaron, and Phinees.

‖ Moyses.
* Exod.11.3. acts 7.22.

AND ‖ Moyses, the* beloued of God and men, brought he foorth, whose remembrance is blessed.

2 He made him like to ỹ glorious Saints, and magnified him by the feare of his enemies.

3 By his words hee caused the wonders to cease, and hee made him* glorious in the sight of Kings, and gaue him commaundements for his people, and shewed him his glory.

4 *Hee sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

5 He caused him to heare his voyce, and brought him into the darke cloude, * and there he gaue him the commaundements before his face, euen the Lawe of life and knowledge, that he might teach Jacob the couenant, and Israel his iudgements.

6 He exalted ‖ Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlasting couenant made hee with him, and gaue him the Priesthoode among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 Hee compassed him about with bels of golde, and with many belles round about, * that when hee went in, the sound might bee heard, and might make a noyse in the Sanctuarie, for a remembrance to the children of Israel his people.

10 And with an holy garment, with golde also, and blue silke, and purple, and diuers kindes of workes, and with a brestlap of iudgement, and with the ‖ signes of trueth,

11 And with worke of scarlet cunningly wrought, and with precious stones grauen like seales, and set in gold by goldsmithes worke for a memoriall, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holinesse, and ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twise continually.

15 *Moyses filled his hands, and anointed him with holy oyle: this was appointed vnto him by an euerlasting couenant, and to his seede, so long as the heauens should remaine, that he should minister before him, & also to execute the office of the Priesthoode, and blesse his people in his Name.

16 Before all men liuing the Lord chose him, that hee should present offerings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

17 *He gaue him also his commandements and authoritie according to the Lawes appointed

* Exod.6,7,8,9. chapters.

* Numb.12,3.

* Exod.19.7.

‖ Aaron.
* Exod.4.28.

* Exod.28.35.

‖ Urim and Thummim.

* Leuit.8.12.

* Deut.17.10. and 21.5.

pointed, that hee should teach Iacob the testimonies, & giue light vnto Israel by his Law.

*Num.16.1,2. 18 *Strangers stood vp against him, and enuied him in the wildernes, euen the men that tooke Dathans & Abirams part, and the company of Core in fury and rage.

19 This the Lord sawe, and it displeased him, and in his wrathfull indignation were they consumed: hee did wonders vpon them, and consumed them with fiery flame.

*Num.17.8. 20 *But he made Aaron more honorable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his seede.

*Deut.12.12. and 18.1. 22 *Els he had none heritage in the land of his people, neither had he any portion among the people: for the Lord is the portion of his inheritance.

|| Phinees. *Num.25.12,13. 1.mac.2.54. 23 The third in glory is || * Phinees the son of Eleazar, because he had zeale in the feare of the Lord, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that hee should bee the chiefe of the Sanctuary and of his people, and that hee and his posterity should haue the dignity of the Priesthood for euer,

25 And according to the couenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the onely sonne of his sonne, and to his seede. God giue vs wisedome in our heart to iudge his people in righteousnesse, that the good things that they haue, bee not abolished, and that their glory may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

|| Iosue. *Num.27.18. deut.34.9. iosh. 1,2, and 12.7. IEsus || * the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophecies, who according vnto his name, was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

*Iosh.8.1,2. 2 *What glory gate he, when he lift vp his hand, and drew out his sword against the cities?

3 Who was there before him like to him? for he fought the battels of the Lord.

*Iosh.10.12, 13,14. 4 *Stood not the Sunne still by his meanes, and one day was as long as two?

5 He called vnto the most hie gouernour when the enemies preassed vpon him on euery side, and the mighty Lord heard him with the hailestones, and with mighty power.

6 Hee rushed in vpon the nations in battell, and in the *going downe of Bethoron he destroyed the aduersaries, that they might know his weapons, and that he fought || in the sight of the Lord: for hee || followed the Almightie. *Iosh.10.11. || Or, that the Lord fauoured his battell. ||Or, pursued the mighty men.

7 *In the time of Moyses also hee did a good worke: he and || Caleb the sonne of Iephune stood against the enemy, and withheld the people from sinne, and appeased the wicked murmuring. *Numb.14.6. 1 mac.2.55,56. || Caleb.

8 *And of sixe hundred thousand people of foote, they two were preserued to bring them into the heritage, euen into the land that floweth with milke and hony. * Num.26.65. deut.1.35,36.

9 *The Lorde gaue strength also vnto Caleb, which remained with him vnto his old age, so that hee went vp into the high places of the land, and his seed obtained it for an heritage, *Iosh.14.11.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the ||Iudges, euery one by name, whose heart went not a whoring, nor departed frō the Lord, their memory be blessed. || Iudges.

12 Let * their bones flourish out of their place, & their names by succession remaine to them that are most famous of their children. *Chap.49.10.

13 ¶ ||Samuel the Prophet of the Lord, beloued of his Lord, *ordeined kings, and anoynted the princes ouer his people. || Samuel. *1.Sam.10.1. and 16.13.

14 By the Law of the Lord he iudged the Congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approoued for his faithfulnesse, and hee was knowen faithfull in his words and visions.

16 *He called vpon the Lord Almightie, when his enemies preassed vpon him on euery side, when he offered the sucking lambe. *1.Sam.7.9, 10,11.

17 And the Lord thundred from heauen, and made his voyce to bee heard with a great noyse.

18 So hee discomfited the princes of the Tyrians, and all the rulers of the Philistims.

19 *And before his long sleepe hee made protestation in the sight of the Lord, and his anoynted, that hee tooke no substance of any man, no not so much as a shooe, and no man could accuse him. *1.Sam.12.3.

20 *After his sleepe also hee tolde of the Kings death, and from the earth lift hee vp his voice, and prophesied that the wickednesse of the people should perish. *1.Sam.28.18, 19.

CHAP. XLVII.

The praise of Nathan, David, and Salomon.

After him rose vp || * Nathan to prophesie in the time of Dauid. || Nathan. * 2.Sam.12.1

2 For as the fat is taken away from the peace

Dauid.

peace offering, so was ‖ Dauid chosen out of the children of Israel.

1.Sam.17.34. 3 *He played with the lions, as with kids, and with beares, as with lambs,

1.Sam.17.49, 50,51. 4 *Slew he not a gyant when hee was yet but yong, and tooke away the rebuke from the people, when hee lift vp his hand with the stone in the sling, to beate downe the pride of Goliah?

5 For he called vpon the most high Lord, which gaue him strength in his right hand, to slay that mighty warriour, and that hee might set vp the horne of his people againe.

1.Sam.18.7. Or, the people. Or, with blessings of the Lord. 6 *So ‖ he gaue him the praise of ten thousand, and honoured him with ‖ great praises, and gaue him a crowne of glory.

2.Sam.5.7. 7 *For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes hee praised the Holy one, & the most Hie with honourable wordes, and with his whole heart hee sung songs, and loued him that made him.

1.Chro.16.4. 9 *He set singers also before the altar, and according to their tune he made sweete songs, that they might praise God dayly with their songs.

10 Hee ordeined to keepe the feast dayes comely, and appoynted the times perfitly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

2.Sam.12.13. 11 *The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of glory in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

Salomon. 1.Kin.4.21,24 13 ‖ *Salomō reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might build an house in his Name, & prepare the Sanctuary for euer.

1.Kin 4.29,30. 14 *How wise wast thou in thy youth, and wast filled with vnderstāding as with a flood!

15 Thy mind couered the whole earth, and hath filled it with graue and darke sentences.

16 Thy Name went abroad in the yles, and for thy peace thou wast beloued.

1.Kin.4.31,32. 17 *The countreys marueiled at thee for thy songs and prouerbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which

2.Kings 10.27. is called the God of Israel, thou hast *gathered gold as tynne, and hast had as much siluer as lead.

1.Kings 11.1. 19 *Thou diddest bow thy loines to women, and wast ouercome by thy body.

20 Thou diddest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorrow for thy folly.

21 *So the kingdome was diuided, and Ephraim began to be a rebellious kingdome. *1.King.12,15, 16,17.

22 *Neuertheless the Lorde left not off his mercie, neither was he destroyed for his works, neither did hee abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but hee left a remnant vnto Iacob, and a root of him vnto Dauid. *2.Sam.7.15.

23 Thus rested Salomon with his fathers, and of his seed he left behinde him ‖ Roboam, euen ‖ the foolishnesse of the people, & one that had no vnderstanding, *who turned away the people through his counsell, ‖ and Ieroboam the sonne of Nabat, *which caused Israel to sinne, and shewed Ephraim the way of sinne. ‖ Roboam. ‖ Or, a most euident foole. *1.King.12.10, 11,13,14. ‖ Ieroboam. *1.Kin.12,28,30

24 So that their sinnes were so much increased, that they were driuen out of the land.

25 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias, and Isaias.

THen stood vp ‖ * Elias the Prophet as a fire, and his word burnt like a lampe. ‖ Elias. *1.King.17.1.

2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commaundements of the Lord.]

3 By the word of the Lord he shut the heauen, *and three times brought he the fire from heauen. *1.King.18.38, and 2.king.1. 10,12.

4 O Elias, how honourable art thou by thy wondrous deedes! who may make his boast to be like thee!

5 *Which hast raised vp the dead from death, and by the word of the most High out of the graue: *1.Kin.17.21, 22.

6 Which hast brought kings vnto destruction, and the honourable from their seat:

7 Which heardest the rebuke of the Lord in Sina, *and in Horeb the iudgement of the vengeance: *1.Kin.19.15.

8 *Which diddest anoynt kings that they might ‖ recompense, and Prophets to bee thy successors: *1.Ki.19.16,17. ‖ The wickednes of Achab and Iezabel.

9 *Which wast taken vp in a whirlewind of fire, and in a charet of fiery horses: *2.King 2.11.

10 Which wast appointed *to reprooue in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob. *Mala.4.5.

11 Blessed were they that saw thee, and slept in loue: for we shall liue.

12 *When Elias was couered with the storme, ‖ Elizeus was filled wt his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection. *2.King.2.11,15 ‖ Eliseus.

13 Nothing could ouercome him, *and after his death his body prophesied. *2.King.13.21.

14 He

14 Hee did wonders in his life, & in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes: * till they were caryed away prisoners out of their land, & were scattered through all the earth, so that there remained but a very fewe people with the prince vnto the house of Dauid.

*2.Kin.23.27, 24.3.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 ‖ * Ezekias made his citie strong, and conueied water into the mids thereof: he digged thorow the rocke with yron, & made fountaines for waters.

‖Ezekias. *2.Kin.18.2.

18 * In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly.

*2.Kin.18.13.

19 Then trembled their hearts and hands, so that they sorowed like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediatly the Holy one heard them out of heauen.

21 [He thought no more vpon their sins, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

*2.King.19.35. isa.37.36. tob.1.18. 1.mac.7.41. 2.mac.8.19.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as ‖ Esai the great Prophet and faithfull, in his vision had commanded him.

‖ Isaias.

24 * In his time the Sunne went backeward, and he lengthened the kings life.

*2.Kin.20. 10,11.isa.38.8.

25 Hee sawe by an excellent Spirit what should come to passe at the last, and he comforted them that were sorowfull in Sion.

26 Hee shewed what should come to passe for euer, and secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremy, Ezekiel, Zerubbabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

‖ Iosias. *2.King.22.1. and 23.2. 2.chro.34.3.

The remembrance of ‖ * Iosias is like the composition of the perfume that is made by the arte of the apothecary: it is sweet as hony in all mouthes, and as musicke at a banket of wine.

2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

*2.King.23.4.

3 Hee * directed his heart vnto the Lord, and in the time of the vngodly hee established religion.

4 All, except Dauid, and Ezekias, and Iosias, committed wickednesse: for euen the Kings of Iuda forsooke the Law of the most High, and failed.

‖ Or, power.

5 Therefore hee gaue their ‖ horne vnto other, and their honour to a strange nation.

6 He burnt the elect city of the sanctuary, * and destroyed the streetes thereof according to the ‖ prophesie of ‖ Ieremias.

* 2.Kings 25.9 ‖ Or, hand. ‖ Ieremias.

7 For they * intreated him euill, which neuertheles was a Prophet, * sanctified from his mothers wombe, that hee might roote out, and afflict, and destroy, and that he might also build vp, and plant.

*Iere.38.6. *Iere 1.5.

8 ‖ * Ezechiel sawe the glorious vision, which was shewed him vpon the charet of the Cherubims.

‖ Ezekiel. *Ezek.1.3,15.

9 * For he made mention of the enemies vnder the figure of the rayne, and directed them that went right.

*Ezek.13.9. and 38.11,16.

10 ¶ * And let the bones of the twelue Prophets flourish out of their place, and let their memory be blessed: for they comforted Jacob, and deliuered them by assured hope.

*Chap.46.12.

11 ¶ * How shall wee praise ‖ Zorobabel, which was as a ring on the right hand!

* Hag.2,24. ezra 3.2. ‖ Zorobabel.

12 So was ‖ * Iesus also the sonne of Iosedec: these men in their time builded the house and set vp the Sanctuary of the Lord againe, which was prepared for an euerlasting worship.

‖ Iesus. *Zch 3.1. ezra.3.2. hag.1.12,and 2.3.

13 ¶ * And amog the elect was ‖ Neemias, whose renowme is great, which set vp for vs the wals that were fallen, & set vp the gates & the bars, & laid the foundations of our houses.

* Nehe.7.1. ‖ Neemias.

14 ¶ But vpon the earth was no man created like ‖ * Enoch: for he was taken vp from the earth.

‖ Enoch. * Gene.5.24. chap.44.16. heb.11.5.

15 Neither was there a like man vnto ‖ * Ioseph the gouernor of his brethren, & the vpholder of his people, whose bones were kept.

‖ Ioseph. * Gen.41.44. and 42.6.and 45.8.

16 ‖ * Sem and ‖ Seth were in great honour among men: and so was ‖ Adam aboue euery liuing thing in the creation.

‖ Sem. *Gen.5.3.and 11.10. ‖ Seth. ‖ Adam.

CHAP. L.

Of Simon the son of Onias. 22 An exhortation to praise the Lord. 27 The authour of this booke.

‖ Simon *the sonne of Onias the hie Priest which in his life set vp the house againe, and in his dayes established the ‖ Temple,

‖ Simon. *2.Mac.3.4. ‖ Or, people.

2 Vnder him was the foundation of the double height laid, and the hie wals that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, were restored, and the basse was about in measure as the sea.

4 He tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honorable was his conuersation among the people, and when hee came out of the house couered with the vaile!

6 Hee was as the morning starre in the midst of a cloude, and as the moone when it is full.

7 As

7 And as the sunne shining vpon the Temple of the most Hie, and as the rainebowe that is bright in the faire clouds,

8 And as ỹ floure of the roses in the spring of the yere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,

9 As a fire and incense in the censer, and as a vessel of massie gold, set with all maner of precious stones,

10 And as a faire olive tree that is fruitful, and as a cypresse tree, which groweth vp to the clouds.

11 When he put on the garment of honor, and was clothed with al beauty, he went vp to the holy altar, and made the garment of holinesse honourable.

12 When he tooke the portions out of the Priests hands, he himselfe stood by the herth of the altar, compassed with his brethrẽ round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, and the oblations of the Lord in their hands before all the congregation of Israel.

14 And that hee might accomplish his ministery vpon the altar, and garnish the offring of the most Hie, and Almighty,

15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foote of the Altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with braten trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fel downe to the earth vpon their faces to worship their Lord God Almighty & most High.

18 The singers also sang with their voyces, so that the sound was great, and the melody sweet.

19 And the people prayed vnto the Lord most Hie, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went hee downe, and stretched out his handes ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioice in his Name.

21 He beganne againe to worship, that hee might receiue the blessing of the most High.

22 Now therefore giue praise all yee vnto God, that worketh great things euery where, which hath increased our daies frõ the womb, and dealt with vs according to his mercy,

23 That hee would giue vs ioyfulnesse of heart, and peace in our dayes in Israel, as in old time,

24 That hee would confirme his mercie with vs, and deliuer vs at his time.

25 ¶ There be two maner of people that mine heart abhorreth, & the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims and the foolish people that dwell in ‖ Sicinus. ‖Or, Sitchem.

27 ¶ Iesus the sonne of Syrach, the sonne of Eleazarus, of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdome of his heart.

28 Blessed is hee that exerciseth himselfe therein: and hee that layeth vp these in his heart, shalbe wise.

29 For if he doe these things, hee shall bee strong in all things: for he setteth his steps in the light of the Lord, which giueth wisedome to the godly. The Lord bee praised for euermore: So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Syrach.

I Will confesse thee, O Lord and King, and praise thee, O God my Sauiour: I wil giue thanks vnto thy Name.

2 For thou art my defender & helper, and hast preserued my body from destruction, and from the snare of the slaunderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered me according to the multitude of thy mercie, and for thy Names sake, from the roaring of them that were ready to deuoure me, and out of the hands of such as sought after my life, and from the manifold afflictions, which I had,

4 And from the fire that choked me round about, and from the middes of the fire that I burned not,

5 And from the bottome of the belly of hel, from an vncleane tongue, from lying words, from false accusation to the king, and from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed mee on euery side, and there was no man to helpe me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of olde, how thou deliuerest such as wait for thee, and sauest them out of the hands of the ‖ enemies. ‖Or, nations.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that hee would not leaue me in the day of my trouble, and in the time of the proud

proud, without helpe.

11 I will praise thy Name continually, and will sing praise with thankesgiuing: and my prayer was heard.

12 Thou sauedst me from destruction, and deliueredst mee from the euill time: therefore will I giue thankes, and praise thee, and bless the Name of the Lord.

13 When I was yet young, or euer I went abroad, I desired wisdome openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto farre countreys, and she was as a grape that waxeth ripe out of the flower.

15 Mine heart reioyced in her: my foote walked in the right way, and from my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, and gate mee much wisedome:

17 And I profited by her: therefore will I ascribe the glory vnto him that giueth me wisdome.

18 For I am aduised to doe thereafter: I will bee ielous of that that is good: so shall I not be confounded.

19 My soule hath wrastled with her, and I haue examined my workes: I lifted vp mine handes on high, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in pureneſſe: I haue had my heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen mee a tongue for my reward, wherewith I will praise him.

23 Draw neere vnto me, ye vnlearned, and dwell in the house of learning.

24 Wherefore are ye slowe: and what say you of these things, seeing your soules are very thirsty:

25 I opened my mouth, and sayd, *Buy her for you without money. *Isa.55.1.

26 Bow downe your neck vnder the yoke, and your soule shall receiue instruction: she is ready that ye may find her.

27 Beholde with your eyes, *how that I haue had but little labour, and haue gotten vnto me much rest. *Chap.6.18.

28 Get learning with a great summe of money: for by her yee shall possesse much golde.

29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.

30 Doe your duetie betimes, and hee will giue you a reward at his time.

Baruch.

CHAP. I.

1 *Baruch wrote a booke during the captiuity of Babylon, which hee read before Iechoniah and all the people.* 10 *The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.*

AND these are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of ‖ Asadias, the sonne of Helcias, wrote in at Babylon, ‖ Or, Sedeias.

2 In the fift yeere, and in the seuenth day of the moneth, what time as the Caldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the son of Joacim king of Juda might heare, and all the people that were come to heare the booke,

4 And in the audience of the gouernor, and of the Kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer ‖ Sud. ‖ Or, Sodi.

5 Which when they heard it, wept, fasted, and made prayers before the Lord,

6 They made a collection also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Joacim the sonne of Helcias, the son of Salom Priest, and vnto the other Priests, and to all the people which were with him at Jerusalem.

8 When he had receiued the vessels of the Temple of the Lorde, that were taken away out of the Temple, to bring them againe into the land of Juda, the tenth day of the moneth ‖ Sivan, to wit, siluer vessels, which Sedecias the sonne of Josias King of Juda had made, ‖ Or, Siban.

9 After that Nabuchodonosor king of Babylon had led away Iechonias frō Jerusalem, and his princes, and his nobles, prisoners, and the people, and caried them to Babylon.

10 And they sayd, Behold, wee haue sent you money, wherewith yee shall buy burnt offerings for sinne, and incense, and prepare a ‖ meate offring, and offer vpon the altar of the Lord our God, ‖ Or, Manna, for Minhah, which was the euening and morning sacrifice.

11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their dayes may bee vpon earth, as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that wee may liue vnder the shadowe of Nabuchodonosor king of Babylon, and vnder the shadowe of Baltasar his sonne, that we may long do them seruice, and find fauour in their sight.

13 Pray for vs also vnto the Lorde our God (for we haue sinned against the Lord our God, and vnto this day the fury of the Lorde and his wrath is not turned from vs.)

14 And reade this booke (which wee haue sent to you to bee rehearsed in the Temple of the Lord) vpon the feast daies, and at time conuenient.

*Chap.2.6. 15 Thus shall yee say, * To the Lord our God belongeth righteousnes, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

16 And to our Kings, and to our Princes, and to our Priestes, and to our Prophets, and to our fathers,

*Dan.9.5. 17 Because wee haue * sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commaundements that hee gaue vs openly.

19 From the day that the Lorde brought our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

*Deut.28.15. 20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as appeareth this day.

21 Neuertheless, we haue not hearkened vnto the voice of the Lord our God, according to all the wordes of the Prophets, whom hee sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euil in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 Hee promiseth that hee will call againe the people from captiuity, and giue them a new and euerlasting Testament.

THerefore the Lord our God hath performed his word, which hee pronounced against vs, and against our Iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were written in the Law of Moyses,

3 That some among vs should * eate the flesh of his owne sonne, and some the flesh of his owne daughter. *Deut.28.53.

4 Moreouer, he hath deliuered them to be in subiection to all the kingdoms that are rounde about vs, to be as a reproch & desolation among all the people round about where the Lorde hath scattered them.

5 Thus they are brought beneath, and not aboue, because wee haue sinned against the Lord our God, and haue not heard his voice.

6 * To the Lord our God appertaineth righteousnesse, but vnto vs and to our fathers open shame, as appeareth this day. *Chap.1.15.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lorde is righteous in all his works, which he hath commanded vs.

10 Yet wee haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

11 * And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and an high arme, and with signes and with wonders, and with great power, & hast gotten thy selfe a Name, as appeareth this day. *Dan.9.15.

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for wee are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posterity.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

17 *Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, * giue vnto the Lorde neither ‖ praise nor righteousnes. *Deut.26.13. isa.63.15. *Psal.6.5,6. and 115.17,18. isa.38.18,19. ‖ Or, glory, nor praise of righteousnes.

18 But the soule that is vexed for the greatnesse of sinne, and hee that goeth crookedly, and weake, and the eyes that faile, and

the

the hungry soule wil giue thee praise and righteousnesse, O Lord.

19 For wee doe not require mercie in thy sight, O Lord our God, for the righteousnesse of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by ‖ thy seruants the Prophets, saying,

‖ Or, by the hand of thy seruants.

21 * Thus saith the Lord, Bow downe your shoulders, and serue the King of Babylon: so shall yee remaine in the land, that I gaue vnto your fathers.

* Iere. 27. 7.

22 But if yee will not heare the voyce of the Lord, to serue the King of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall bee desolate of inhabitants.

24 But wee would not hearken vnto thy voyce to serue the King of Babylon: therefore hast thou performed the words that thou spakest by thy seruants the Prophets: namely, that the bones of our Kings, and the bones of our fathers should bee caried out of their places.

25 And loe, they are cast out to the heate of the day, and to the cold of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest commaund him to write thy Law before the children of Israel, saying,

* Leuit. 26. 14. deut. 18. 15.

29 * If yee will not obey my voyce, then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them.

30 For I knowe that they will not heare mee: for it is a stiffenecked people: but in the land of their captiuitie they shall remember themselues,

31 And knowe that I am the Lord their God: then wil I giue them an heart to vnderstand, and eares,

32 And they shall heare, and praise mee in the land of their captiuitie, and thinke vpon my Name.

33 Then shall they turne them from their hard backes, and from their euill works: for they shall remember the way of their fathers, which sinned before the Lord,

34 And I will bring them againe into the land, which I promised with an oth vnto their fathers, Abraham, Isaac and Iacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an euerlasting couenant with them, that I will be their God, and they shall bee my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begunne for their deliuerance. 9 He praiseth wisedome vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

O Lord Almightie, O God of Israel, the soule that is in trouble, and the spirit that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and wee vtterly perish.

4 O Lord Almightie, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 For this cause hast thou put thy feare in our hearts, that wee should call vpon thy Name, and praise thee in our captiuitie: for wee haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Behold, wee are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to paiments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou maiest learne wisedome.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen olde in a strange countrey?

11 And art defiled with the dead? and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisedome.

13 For if thou hadst walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisedome, where is strength, where is vnderstanding: that thou maiest know also from whence commeth long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the foules of the heauen, that hoarded vp siluer and gold, wherein men trust, and made none end of their gathering?

18 For they that coyned siluer, and were so carefull of their worke, and whose inuention had none end,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steads.

20 When they were yong, they sawe the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceiued the pathes thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not beene heard of in the land of Chanaan, neither hath it beene seene in Theman,

23 Nor the Agarines that sought after wisdome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the searchers out of wisedome haue known the way of wisedome, neither doe they thinke vpon the pathes theereof.

24 O Israel, how great is the House of God! and how large is the place of his possession!

25 It is great, and hath none ende: it is high, and vnmeasurable.

26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from the clouds?

30 Who hath gone ouer the sea to finde her, and hath brought her, rather then fine gold?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is he which hath prepared the earth for euermore, and hath filled it with foure footed beasts.

33 When hee sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here wee be: and so with cheerefulnesse they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 He hath found out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof, the Church. 25 A consolation and comforting of the same.

THis is the booke of the commandements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Jacob, and take hold of it: walke by this brightnesse before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memoriall of Israel.

6 Yee are sold to the nations, not for your destruction: but because yee prouoked God to wrath, ye were deliuered vnto the enemies.

7 For yee haue displeased him that made you offering vnto deuils and not to God.

8 Ye haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Jerusalem, that nourished you.

9 When shee saw the wrath comming vpon you from God, shee said, Hearken, yee that dwell about Sion: for God hath brought me into great heauinesse.

10 I see the captiuitie of my sonnes and daughters, which the Euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping & mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnes, nor walke in the wayes of his commandements: neither did they enter into the pathes of discipline, through his righteousnesse.

14 Come, yee that dwell about Sion, and call to remembrance the captiuitie of my sonnes

ſonnes and daughters, which the Euerlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the young: these haue caried away the deare beloued of the widowes, leauing mee alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely hee that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackecloth of prayer, & so long as I liue, I will call vpon the Euerlasting.

21 Bee of good comfort, O children: crie vnto God, and hee will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Euerlasting, and ioy is come vpon me from the Holy one, because of the mercie, which shall quickly come vpon you from our euerlasting Sauiour.

23 For I sent you away with weeping, and mourning: but with ioy and perpetuall gladnesse will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightnesse from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Bee of good comfort, my children, and crie vnto God: for hee that led you away, hath you in remembrance.

28 And as it came into your minde to goe astray from your God, so endeuour your selues ten times more, to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, will bring you euerlasting ioy againe, with your saluation,

30 Take a good heart, O Ierusalem: for hee which gaue thee that name, will comfort thee.

31 They are miserable that afflict theee, and such as reioyce at thy fall.

32 The cities are miserable whome thy children serue: miserable is shee that hath taken thy sonnes.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall she be sory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shalbe turned into mourning.

35 For a fire shall come vpon her from the Euerlasting, long to endure, and shee shall bee inhabited of deuils for a great season.

36 O Ierusalem, looke toward the East, and beholde the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the Holy one vnto the honour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof, the Church.

PUt off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnes, that commeth from God, and set a crowne vpon thine head of the glory of the Euerlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God wil name thee by this name for euer, The peace of righteousnes, and the glory of the worship of God.

5 Arise, O Ierusalem, and stand vp on hie, and looke about thee toward the East, and behold thy children gathered from the East vnto the West by the word of the Holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring down euery high mountaine, and the long enduring rockes, and to fill the valleys, to make the ground plaine, that Israel may walke safely vnto the honour of God.

8 The woods and all sweet smelling trees shall ouershadow Israel at the commaundement of God.

9 For God shall bring Israel with ioy in the light of his Maiestie, with the mercy and righteousnesse that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

BEcause of the sinnes, that yee haue committed against God, yee shall bee led away captiues vnto Babylon by Nabuchodonosor,

King of the Babylonians.

2 So when yee be come into Babylon, yee shall remaine there many yeeres, and a long season, euen seuen generations, and after that will I bring you away peaceably from thence.

*Isa.44.8,9,10. and 46. 5,7. psal.115.4. wisd.13.10.

3 *Now shall yee see in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that ye in no wise bee like the strangers, neither be ye afraid of them, when yee see the multitude before them, and behind them worshipping them,

5 But say ye in your hearts, O Lord, we must worship thee.

6 For mine Angel shall be with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilted, and laid ouer with siluer: yet are they but lies, and cannot speake.

8 And as they take gold for a mayde that loueth to be deckt,

9 So make they crownes for the heads of their gods: sometimes also the priests themselues conuey away the gold and siluer from their gods, and bestow it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood with garments like men,

11 Yet can they not be preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the temple, whereof there is much vpon them.

13 One holdeth a scepter, as though hee were a certaine iudge of the countrey: yet can he not slay such as offend him.

14 Another hath a dagger or an axe in his right hand: yet is hee not able to defend himselfe from battell, nor from thieues: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes bee full of dust by reason of the feet of those that come in:

‖ Or, courts.

17 And as the ‖ gates are shut in round about vpon him that hath offended the King: or as one that should be led to be put to death: so the priests keepe their temples with doores, and with lockes, and with barres, lest their gods should be spoiled by robbers.

18 They light vp candles before them, yea, more then for themselues, whereof they cannot see one: for they are but as one of the posles of the temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallowes and birds flie vpon their bodies, and vpon their heads, yea, and the cats also.

22 By this yee may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the gold that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten did they feele it.

24 The things wherein is no breath, are bought for a most high price.

25 *They are borne vpon mens shoulders, *Isa.46.7. because they haue no feete, whereby they declare vnto men, that they bee nothing worth: yea, and they that worship them, are ashamed.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neither if one set them vpright, can they moue of themselues, neither if they be bowed down, can they make themselues streight: but they set gifts before them, as vnto dead men.

27 As for the things that are offered vnto them, their priests sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore & sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices: by these things yee may know that they are no gods: feare them not.

29 From whence cõmeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And the priestes sit in their temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

31 They roare, and crie before their gods, as men doe at the feast of one that is dead.

32 The priestes also take away of their garments, and clothe their wiues and children,

33 Whether it bee euill that one doeth vnto them or good, they are not able to recompense it: they can neither set vp a King nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vow vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They cannot restore a blinde man to his sight, nor helpe any man at his need.

37 They can shewe no mercy to the widow, nor doe good to the fatherlesse.

38 Their gods of wood, gold, and siluer,

are

are as stones, that bee hewen out of the mountaine, and they that worship them, shall be confounded.

39 How should a man then thinke or say, that they are gods?

40 Moreouer the Chaldeans themselues dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though he had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sence.

42 Furthermore, the women girded with coards, sit in the streetes, and burne ‖ straw.

‖ Or, branne.

43 And if oneof them bee drawen away, and lie with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coard broken.

44 Whatsoeuer is done among them, is lies: how may it then bee thought or said, that they are gods?

45 Carpenters and goldsmithes make them, neither bee they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there commeth any warre or plague vpon them, the priests imagine with themselues, where they may hide themselues with them.

49 How then can men not perceiue, that they bee no gods, which can neither defend themselues from warre nor from plagues?

* Psal. 115.4. wisd. 13.10.

50 For * seeing they be but of wood, and of siluer, and gold, men shall knowe hereafter that they are but lies, and it shal be manifest to all nations and Kings, that they bee no gods, but the works of mens hands, and that there is no worke of God in them.

51 Whereby it may be knowen that they are no gods.

52 They can set vp no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood and of siluer, and of golde, the priestes will escape and saue themselues, but they burne as the balkes therein.

55 They cannot withstand any King or enemies: how can it then bee thought or said that they be gods?

56 Moreouer these gods of wood, of gold, and of siluer can neither defend themselues from theeues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they bee clothed: and when they haue it, they get them away: yet can they not helpe themselues.

58 Therefore it is better to bee a King, and so to shewe his power, or else a profitable vessell in an house, whereby hee that oweth it, might haue profite, then such false gods: or to be a doore in an house, to keep such things safe as bee therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, and the starres that shine, when they are sent downe for necessary vses, obey.

60 Likewise also the lightening, when it shineth, it is euident: and the winde bloweth in euery countrey.

61 And when God commandeth the clouds to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hilles and woods, it doeth that which is commaunded: but these are not like any of these things, neither in forme nor power.

63 Wherefore men should not thinke nor say that they bee gods, seeing they can neither giue sentence in iudgement, nor doe men good.

64 For so much now as yee are sure that they be no gods, feare them not.

65 For they can neither curse, nor blesse Kings:

66 Neither can they shewe signes in the heauen among the heathen, neither shine as the moone.

67 The beastes are better then they: for they can get them vnder a couert, and doe themselues good.

68 So yee may bee certified that by no manner of meanes they are gods: therefore feare them not.

69 For as a scarrecrowe in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, and gold and siluer are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnesse, which fadeth vpon them, yee may vnderstand, that they bee no gods: yea, they themselues shall be consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

The song of the three holy children, which foloweth in the third Chapter of Daniel after this place, They fell downe bound in the middes of the hote fierie fornace.

CHAP. I.

25 The prayer of Azarias. 46 The cruelty of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praise the Lord, and prouoke all creatures to the same.

24 AND they walked in the middes of the flame, praising God, and magnified the Lord.

25 Then Azarias stood vp, and prayed on this maner, and opening his mouth in the middes of the fire, said,

26 Blessed bee thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for euermore.

27 For thou art righteous in all the things that thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements are certaine.

28 In all these things that thou hast brought vpon vs, and vpon Jerusalem, the holy citie of our fathers, thou hast executed true iudgements: for by right and equity hast thou brought all these things vpon vs, because of our sinnes.

29 For wee haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou haddest commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon vs, and in euery thing that thou hast done vnto vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hatefull traitours, and to an vnrighteous King, and the most wicked in all the world.

33 And nowe wee may not open our mouthes: wee are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy Names sake, wee beseech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercie from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake,

36 To whom thou hast spoken and promised, that thou wouldest multiplie their seed as the starres of heauen, and as the sand, that is vpon the sea shore.

37 For we, O Lord, are become lesse then any nation, and bee kept vnder this day in all the world, because our sinnes:

38 So that now we haue neither Prince, nor Prophet, nor gouernor, nor burnt offring, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruites before thee, that we might find mercy.

39 Neuerthelesse, in a contrite heart and an humble spirit, let vs be receiued.

40 As in the burnt offring of rammes and bullockes, and as in ten thousand of fat lambes, so let our offering bee in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now wee follow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory O Lord,

44 That all they which doe thy seruaunts euill, may bee confounded: euen let them bee confounded by thy great force and power, and let their strength be broken,

45 That they may knowe, that thou onely art the Lord God, and glorious ouer the whole world.

46 ¶ Now the Kings seruants that had cast them in, ceased not to make the ouen hote with [a] naphtha, and with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace fourtie and nine cubites.

48 And it brake foorth, and burnt those Chaldeans that it found by the fornace.

49 But the Angel of the Lord went down into the fornace with them that were with Azarias, and smote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moist hissing winde, so that the fire touched them not at all, neither grieued nor troubled them.

51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the fornace, saying,

52 Blessed bee thou, O Lord God of our fathers, and praised, and exalted aboue all things for euer, and blessed bee thy glorious and holy Name, and praised aboue all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy

[a] Which is a certaine kind of fat and chalkie clay, as Plinius writeth, 2. booke chap. 105.

holy glory, and praised aboue all things, and exalted for euer.

54 Blessed bee thou that beholdest the depths, and sittest vpon the Cherubims, and praysed aboue all things, and exalted for euer.

55 Blessed be thou in the glorious Throne of thy kingdome, and praised aboue all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised aboue all things, and glorified for euer.

57 All ye workes of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

*Psal.148.4. 58 O *heauens, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

59 O Angels of the Lord, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

60 All ye waters that be aboue the heauen, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

61 All ye powers of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

62 O sunne and moone, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

63 O starres of heauen, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

64 Euery showre and dewe, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

65 All ye winds, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

66 O fire and heate, blesse ye the Lorde: praise him, and exalt him aboue all things for euer.

‖Or, colde. 67 O ‖ winter and summer, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

‖ Or, froste. 68 O dewes and ‖ stormes of snow, blesse yee the Lord: praise him and exalt him aboue all things for euer.

69 O frost and colde, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

70 O yce and snow, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

71 O nights and dayes, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

72 O light and darkenesse, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

73 O lightnings and clouds, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

74 Let the earth blesse the Lorde: let it praise him, and exalt him aboue all things for euer.

75 O mountaines and hilles, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

76 All things that growe on the earth, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

77 O fountaines, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

78 O sea and floods, blesse yee the Lord: praise him and exalt him aboue all things for euer.

79 O whales, and all that moue in the waters, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

80 All yee foules of heauen, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

81 All ye beasts and cattell, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

82 O children of men, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

83 Let Israel blesse the Lord: praise him, and exalt him aboue all things for euer.

84 O Priests of the Lord, blesse yee the Lorde: prayse him and exalt him aboue all things for euer.

85 O seruants of the Lord, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

86 O spirits and soules of the righteous, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

87 O Saints and humble of heart, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, and Misael, blesse yee the Lord: praise him, and exalt him aboue all things for euer: for hee hath deliuered vs from the hell, and saued vs from the hand of death, and deliuered vs out of the middes of the fornace, and burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercy endureth for euer.

90 All yee that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth world without ende.

THE

The Historie of ‖ Susanna, which some ioyne to the end of Daniel, and make it the thirteenth Chapter.

‖ Or, Sosanna.

8 *The two gouernors are taken with the loue of Susanna.* 19 *They take her alone in the garden.* 20 *They sollicite her to wickednesse.* 23 *She chuseth rather to obey God, though it be to the danger of her life.* 34 *Shee is accused* 45 *Daniel doeth deliuer her.* 62 *The gouernours are put to death.*

THere dwelt a man in Babylon called Joacim,

2 And hee tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moses.

4 Now Joacim was a great rich man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because hee was more honourable then all others.

5 The same yeere were appointed two of the ancients of the people to be Iudges, such as the Lord speaketh of, that the iniquitie came from Babylon, and from the ancient Iudges, which seemed to rule the people.

6 These haunted Joacims house, and all such as had any thing to doe in the Law, came thither vnto them.

7 Now when the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two Elders saw her that shee went in daily and walked, so that their lust was inflamed toward her.

9 Therfore they turned away their [a] mind, and cast downe their eyes, that they should not see heauen, nor remember iust iudgements.

[a] To wit, from vs.

10 And albeit they both were wounded with her loue, yet durst not one shew another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs go now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.

15 Now when they had spied out a conuenient time, that she went in, as her manner was, with two maides onely, and thought to wash her selfe in the garden (for it was an hote season)

16 And there was no body there, saue the two Elders that had hid themselues, and watched for her,

17 Shee said to her maides, Bring mee oyle and sope, and shut the garden doores, that I may wash me.

18 And they did as she bade them, and shut the garden doores, and went out themselues at a backe doore, to fet the things that she had commanded them: but they sawe not the Elders, because they were hid.

19 Now when the maydes were gone forth, the two Elders rose vp and ranne vnto her, saying,

20 Behold, the garden doores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, we will beare witnesse against thee, that a yong man was with thee: and therefore thou didst send away thy maides from thee.

22 Then Susanna sighed, and said, I am in trouble on euery side: for if I do this thing, it is death vnto me: and if I doe it not, I can not escape your hands.

23 It is better for mee to fall into your handes, and not to doe it, then to sinne in the sight of the Lord.

24 With that Susanna cryed with a loud voice, and the two Elders cryed out against her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when the seruants of the house heard the crie in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morow after, came the people to Joacim her husband, and the two Elders came also, full of mischieuous imagination against Susanna, to put her to death,

29 And said before the people, Send for Susanna the daughter of Helcias Joacims wife. And immediatly they sent.

30 So shee came with her father and mother, her children and all her kinred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commanded to vncouer her face (for shee was couered) that they might so be satisfied with her beautie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stood vp in the middes of the people, and laid their hands vpon her head.

35 Which wept and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders sayd, As we walked in the garden alone, she came in with two maids, whom shee sent away from her, and shut the garden doores.

37 Then a young man which there was hid, came vnto her, and lay with her.

38 Then wee which stood in a corner of the garden, seeing this wickednesse, ranne vnto them, and we sawe them as they were together,

39 But wee could not holde him: for hee was stronger then we, and opened the doore, and leaped out.

40 Now when we had taken this woman, wee asked her what young man this was, but shee would not tell vs: of these things are we witnesses.

41 Then the assembly beleeued them, as those that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Susanna cryed out with a loude voice, and saide, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnesse against me, and behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voice.

45 ¶ Therefore when shee was led to be put to death, the Lord raised vp the holy spirit of a yong childe, whose name was Daniel.

46 Who cryed with a loude voice, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and said, What meane these words, that thou hast spoken?

48 Then Daniel stood in the middes of them, and said, Are yee such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders sayd vnto him, Come, sit downe among vs, and shewe it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder, one from another, hee called one of them, and said vnto him, O thou that art old in a wicked life, now thy sinnes which thou hast committed afore time are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lord saith, *The innocent and righteous shalt thou not slay. * Exod. 23.7.

54 Now then, if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then said Daniel, Verely thou hast lyed against thine owne ‖ head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two. ‖ Or, life.

56 So put hee him aside, and commanded to bring the other, and sayd vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Vnder a ‖ pyine tree. ‖ Or, mirtle tree.

59 Then said Daniel vnto him, Verely thou hast also lied against thine head: for the Angel of God waiteth with a sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loude voice, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders (for Daniel had conuict them of false witnesse by their owne mouth.)

62 *And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day. * Deut. 16.19. prou. 19.5.

63 Therefore Helcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And king Astyages was laide with his fathers, and Cyrus of Persia reigned in his stead.

THE

The hiſtorie of Bel and of the Dragon,

which is the fourteenth chapter of Daniel after the Latine.

NOw when King Aſtyages was laide with his fathers, Cyrus the Perſian receiued his kingdome.

2 And Daniel did eate at the kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole called Bel, and there were ſpent vpon him euery day twelue ‖great meaſures of fine floure, and fourtie ſheepe, and ſixe great ‖pots of wine.

‖Called Artaba, whereof euery one conteined ſomewhat more then nine gallons, which make in all an hundreth and eight gallons at leaſt.

4 And the king worſhipped it, and went daily to honour it: but Daniel worſhipped his owne God. And the king ſaid vnto him, Why doeſt thou not worſhip Bel?

5 Who anſwered, and ſaid, Becauſe I may not worſhip idoles made with hands, but the liuing God, which hath created the heauen and the earth, and hath power vpon all fleſh.

‖Called Metreta, and euery one of theſe meaſures conteined about ten gallons, which in al make threeſcore.

6 Then ſaid the king vnto him, Thinkeſt thou not that Bel is a liuing God? Seeſt thou not how much hee eateth and drinketh euery day?

7 Then Daniel ſmiled, and ſaid, O king, be not deceiued: for this is but clay within, and braſſe without, and did neuer eate any thing.

8 So the king was wroth, and called for his Prieſts, and ſaid vnto them, If ye tell me not, who this is that eateth vp theſe expences, ye ſhall die:

9 But if yee can certifie me that Bel eateth them, then Daniel ſhall die: for hee hath ſpoken blaſphemie againſt Bel. And Daniel ſayd vnto the king, Let it be according to thy word.

10 (Now the Prieſts of Bel were threeſcore and temme, beſide their wiues and children:) and the king went with Daniel into the temple of Bel.

11 So Bels Prieſts ſaid, Behold, we will goe out, and ſet thou the meat there, O king, and let the wine be filled: then ſhut the doore faſt, and ſeale it with thine owne ſignet:

12 And to morow when thou commeſt in, if thou findeſt not that Bel hath eaten vp all, we will ſuffer death, or elſe Daniel that hath lyed vpon vs.

13 Now they thought themſelues ſure ynough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the king ſet meats before Bel. Now Daniel had commanded his ſeruants to bring aſhes, and theſe they ſtrowed throughout all the Temple, in the preſence of the king alone: then went they out, and ſhut the doore, and ſealed it with the kings ſignet, and ſo departed.

15 Now in the night came the Prieſtes, with their wiues and children, (as they were woont to doe) and did eate and drinke vp all.

16 In the morning betimes, the king arоſe and Daniel with him.

17 And the king ſayde, Daniel, are the ſeales whole? Who anſwered, Yea, O king, they be whole.

18 And aſſoone as he had opened the doore, the king looked vpon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and helde the king that he ſhould not goe in, and ſayd, Behold now the pauement, and marke wel whoſe footſteps are theſe.

20 And the king ſaid, I ſee the footſteps of men, women, and children: therefore the king was angry,

21 And tooke the Prieſts, with their wiues and children, and they ſhewed him the priuie doores, where they came in, and conſumed ſuch things as were vpon the table.

22 Therefore the king ſlew them, and deliuered Bel into Daniels power, who deſtroyed him and his temple.

23 ¶ Moreouer in that ſame place there was a great Dragon, which the Babylonians worſhipped.

24 And the king ſaid vnto Daniel, Sayeſt thou, that this is of braſſe alſo? loe, hee liueth and eateth and drinketh, ſo that thou canſt not ſay, that he is no liuing God: therefore worſhip him.

25 Then ſayd Daniel vnto the king, I will worſhip the Lord my God: for he is the liuing God.

26 But giue me leaue, O king, and I will ſlay this Dragon without ſword or ſtaffe. And the king ſaid, I giue thee leaue.

27 Then Daniel tooke pitch, and fat, and haire, and did ſeethe them together, and made lumpes thereof: this hee put in the Dragons mouth, and ſo the Dragon burſt in ſunder. And Daniel ſayd, Behold, whom yee worſhip.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together againſt the king, ſaying, The king

is become a Iewe: for he hath destroyed Bel, and hath slaine the Dragon, & put the Priests to death.

29 So they came to the King, and sayd, Deliuer vs Daniel, or else wee will destroy thee and thine house.

30 Nowe when the King sawe that they prealled sore vpon him, and that necessitie constrained him, hee deliuered Daniel vnto them:

31 Who cast him into the Lyons deune, where he was sixe dayes.

32 In the deune there were seuen Lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.

34 But the Angel of the Lord said to Abbacuc, Goe, carry the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons deune.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I knowe where the deune is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and through a mighty winde set him in Babylon vpon the deune.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.

40 Upon the seuenth day, the king went to bewaile Daniel: and when he came to the deune, he looked in, and behold, Daniel sate in the mids of the Lyons.

41 Then cryed the King with a lowd voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the deune, and cast them that were the cause of his destruction into the deune, and they were deuoured in a moment before his face.

The first booke of the Maccabees.

CHAP. I.

1 *The death of Alexander the king of Macedonia.* 11 *Antiochus taketh the kingdome.* 12 *Many of the children of Israel make couenant with the Gentiles.* 21 *Antiochus subdueth Egypt and Ierusalem vnto his dominion.* 50 *Antiochus setteth vp idoles.*

AFter that Alexander the Macedonian, the sonne of Philip, went foorth of the land of Chettiim, and slewe Darius king of the Persians and Medes, and reigned for him as he had before in Grecia,

2 Hee tooke great warres in hand, and wanne strong holdes, and slew the kings of the earth.

3 So went he thorow to the ends of the world, and tooke spoiles of many nations, in so much that the world stood in awe of him: therefore his heart was puffed vp and was hautie.

4 Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things, hee fell sicke, and knew that he should die.

7 Then he called for the chiefe of his seruants, which had been brought vp with him of children, & parted his kingdome among them, while hee was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 And his seruants reigned euery one in his roume.

10 And they all caused themselues to bee crowned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.

11 For out of these came the wicked root, euen Antiochus || Epiphanes, the sonne of king Antiochus, which had beene an hostage at Rome, and he reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Greekes. || Or, noble.

12 In those dayes went there out of Israel wicked men, which entised many, saying, Let vs go, and make a couenant with the heathen that are round about vs: for since we departed from them, we haue had much sorow. Ioseph. Antiq. 12. chap. 6.

13 So this deuice pleased them well.

14 And certaine of the people were ready, and went to the king, which gaue them licence to doe after the ordinances of the heathen.

15 Then

15 Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen,

16 And made themselues [a] vncircumcised, and forsooke the holy Couenant, and ioyned themselues to the heathen, and were sold to doe mischiefe.

a By drawing the skin ouer the part that was circumcised, as Cels. 7. chap. 25. Epiph. lib. de ponderib. & mensuris.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie companie, with charets, and Elephants, and with horsemen, and with a great nauie,

19 And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, and fled, and many were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and tooke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth fourtie and three yeere,

22 And went vp toward Israel and Ierusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden altar, and the candlesticke for the light, and all the instruments thereof, and the table of the shewbread, and the powring vessels, and the bowles, and the golden basins, and the vaile, & the crownes, and the golden apparell which was before the Temple, and brake all in pieces.

24 He tooke also the siluer and golde, and the precious iewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, he departed into his owne land,

25 After he had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel:

27 For the Princes and the Elders mourned: the yong women, and the yong men were made feeble, and the beautie of the women was changed.

28 Euery bridegrome tooke him to mourning, and shee that sate in the marriage chamber, was in heauinesse.

29 The land also was mooued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeeres the King sent his chiefe taxmaster into the cities of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in deceit, and they gaue credit vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when hee had spoiled the citie, hee set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of Dauid with a great and thicke wall, and with mightie towres, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they stored it with weapons and vitailes, and gathered the spoile of Ierusalem, and laide it vp there.

38 Thus became they a sore snare, & were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuarie, and defiled the Sanctuarie,

40 Insomuch that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom she had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wildernes: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honour brought to nought.

42 As her glory had beene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the king wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes. Ioseph. Antiq. 12. chap. 6. & 7.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they should follow the strange lawes of the countrey,

47 And that they should forbid the burnt offerings and sacrifices, and the ‖ offerings in the Sanctuarie, ‖ Or, drinke offerings.

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuarie, and the holy men,

50 And to set vp altars, and groues, and chappels of idoles, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselues that they might forget the Law, and change all the ordinances,

52 And

52 And that whosoeuer would not doe according to the commaundement of the king should suffer death.

53 In like maner wrote hee throughout all his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And he commanded the cities of Juda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euil in the land.

56 And they droue the Israelites into secret places, euen whereseoeuer they could flee for succour.

57 The fifteenth day of Casleu, in the hundreth and fiue and fortieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Juda on euery side.

58 And before the doores of the houses, and in the streetes they burnt incense.

59 And the bookes of the Law, which they found, they burnt in the fire, and cut in pieces.

60 Whosoeuer had a booke of the Testament found by him, or whosoeuer consented vnto the Law, the kings commaundement was, that they should put him to death by their authoritie.

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the fiue and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of ỹ altar of sacrifices.

63 And according to the commandement, they put certaine women to death, which had caused their children to be circumcised,

64 And they hanged vp the children at their necks, and they spoyled their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, & determined in themselues, that they would not eate vncleane things,

66 But chose rather to suffer death, then to bee defiled with those meates: so because they would not breake the holy couenant, they were put to death.

‖ Or, rage. 67 And this ‖ tyrannie was very sore vpon the people of Israel.

CHAP. II.

1 *The mourning of Mattathias and his sonnes for the destruction of the holy city.* 19 *They refuse to doe sacrifice vnto idoles.* 24 *The Zeale of Mattathias for the Lawe of God.* 33 *They are slaine and will not fight againe because of the Sabbath day.* 49 *Mattathias dying, commandeth his sonnes to sticke by the word of God, after the example of the fathers.*

Ioseph. Antiq. 12. chap. 7. IN those dayes stood vp Mattathias the Priest, the sonne of Joannes, the sonne of Simeon, of the sonnes of Joarib of Jerusalem, and dwelt in Modin.

2 And hee had fiue sonnes, Joanan called Gaddis,

3 Simon called Thassi,

4 Judas which was called Maccabeus,

5 Eleazar called ‖ Abaron, and Jonathan, whose name was Apphus. ‖ Or, Auaran.

6 Now hee saw the blasphemies, which were committed in Juda and Jerusalem:

7 And he said, Woe is me: wherefore was I borne, to see this destruction of my people, and the destruction of the holy Citie, and thus to sit still? it is deliuered into the hands of the enemies.

8 And the Sanctuarie is in the handes of strangers: her Temple is as a man that hath no renoume.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streets, and her yong men are fallen by the sword of the enemies.

10 What people is it, that hath not some possession in her kingdome, or hath not gotten of her spoiles?

11 All her glory is taken away: of a free woman, she is become an handmayd.

12 Behold, our Sanctuary, and our beautie, and honour is desolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 ¶ Then came men from the King to the citie of Modin to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the Commissioners of the King, and said vnto Mattathias, Thou art the chiefe and an honourable man, and great in this Citie, and hast many children and brethren.

18 Come thou therefore first, and fulfill the Kings commandement, as all the heathen haue done, and also the men of Juda, and such as remaine at Jerusalem: so shalt thou and thy family be in the Kings fauour, and thou and thy children shall bee enriched with siluer and gold, and with many rewards.

19 Then Mattathias answered and said with a lowd voyce, Though all nations that are vnder the Kings dominion obey him, and fal away euery man from the religion of their fathers, and consent to his commandements.

20 Yet will I and my sonnes, and my brethren, walke in the couenant of our fathers.

21 God be mercifull vnto vs, that we forsake not the Law and the ordinances.

22 Wee will not hearken vnto the Kings words to transgresse our Religion, neither on the right side, nor on the left.

23 And when he had left off speaking these wordes, there came one of the Iewes in the sight of all to sacrifice vpon the altar which was at Modin, according to the Kings commandement.

24 Now when Mattathias saw it, he was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the Law: therefore he ranne vnto him, and killed him by the altar:

25 And at the same time he slew the Kings commissioner that compelled him to doe sacrifice, and destroyed the altar.

26 Thus bare hee a zeale to the Law of God, * doing as Phinees did vnto Zimbri the sonne of Salom. * Num.25.7.

27 ¶ Then cried Mattathias with a lowd voyce in the citie, saying, Whosoeuer is zealous of the Law, and will stand by the Couenant: let him come foorth after me.

28 So hee and his sonnes fledde into the mountaines, and left all that they had in the Citie.

29 Then many that ‖ sought after iustice and iudgement, ‖ Or, that liued iustly and vprightly.

30 Went downe into the wildernesse to dwell there, both they, and their children, and their wiues, and their cattell: for their afflictions increased sore vpon them.

31 ¶ Now when it was tolde vnto the Kings seruants, and to the garisons, which were in Ierusalem in the citie of Dauid, that men had broken the Kings commandement, and were gone downe into the secret places in the wildernesse,

32 Then many pursued after them: and hauing ouertaken them, they camped against them, and set the battell in aray against them on the Sabbath day,

33 And saide vnto them, Let this now bee sufficient: come foorth and doe according to the commaundement of the King, and yee shall liue.

34 But they answered, We will not goe foorth, neither will wee doe the Kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, or stopped the priuie places.

37 But said, We will die all in our innocencie: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wiues, and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, if we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, whosoeuer shall come to make battaile with vs vpon the Sabbath day, wee will fight against him, that wee die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assembly of the Aldeans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proud men: and this act prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, and out of the hand of Kings, and gaue not place to the wicked.

49 Now when the time drew neere, that Mattathias should die, he said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore my sonnes, bee ye zealous of the Law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what acts our fathers did in their time: so shall yee receiue great honour and an euerlasting name.

52 * Was not Abraham found faithfull in tentation, and it was imputed vnto him for righteousnesse? * Gene.22.9, 10. rom.4.3.

53 * Ioseph in the time of his trouble kept the Commandement, and was made the lord of Egypt. * Gen.41.40.

54 * Phinees our father, because hee was zealous and feruent, obtained the couenant of the euerlasting Priesthood. * Numb.25.13. ecclus.45.23, 24.

55 * Iesus for fulfilling the word, was made the gouernour of Israel. * Iosh.1.2.

56 * Caleb, because hee bare witnesse * Num.14.6,7. iosh.14.13.

before

before the Congregation, receiued the heritage of the land.

*2.Sam.2.4. 57 *Dauid, because of his mercy obteined the throne of the kingdome for euermore.

*2.King.2.11. 58 *Elias, because he was zealous and feruent in the Law, was taken vp euen vnto heauen.

*Dan.3.16, 17,18,26. 59 *Ananias, Azarias and Misael by their faith were deliuered out of the flame.

*Dan.6.22. 60 *Daniel, because of his innocencie, was deliuered from the mouth of the Lyons.

61 And thus ye may consider throughout all ages, that whosoeuer put their trust in him shall not want strength.

*Matth.10 26, 28,31,isa.40.6. 7,8. and 51. 7,8. *Iames 1,10. 1.pet.1.24. eccle.14,18. 62 *Feare not ye then the words of a sinful man: for his glory is but dung and wormes.

63 To day is he set vp, and to morowe he shall *not be found: for he is turned into his dust, and his purpose perisheth.

64 Wherefore, my sonnes, take good hearts, and shewe your selues men for the Law: for by it shall you obteine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue eare vnto him alwayes: he shall be a father vnto you.

66 And Judas Maccabeus hath beene mighty and strong, euen from his youth vp: let him bee your captaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompence fullie the heathen, and giue your selues to the commandement of the Lawe.

69 So he blessed them, and was laid with his fathers,

70 And died in the hundreth, fourtie and sixe yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius, and Seron the Prince of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his host.

THen Judas his sonne, called Maccabeus, rose vp in his place,

2 And all his brethren helped him, and all they that helde with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a breastplate as a giant, and armed himselfe, and set the battell in aray, and defended the campe with the sword.

4 In his acts he was like a Lyon, and as a Lions whelpe roaring after the pray.

5 For he pursued the wicked, and sought them out, and burnt vp those that vexed his people.

6 So that the wicked fled for feare of him, & al the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And he grieued diuers kings, but Jacob reioyced by his actes, and his memoriall is blessed for euer.

8 He went also thorow the cities of Juda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renoumed vnto the ends of the earth, and hee assembled together those that were ready to perish.

10 ¶ But Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

11 Which when Judas perceiued, hee went forth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Judas tooke their spoyles, and tooke also Apollonius sworde, and fought with it all his life long.

13 ¶ Now when Seron a prince of the army of Syria, heard that Judas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I will get me a name, and will bee glorious in the realme: for I will goe fight with Judas, and them that are with him, which haue despised the kings commaundement.

15 So he made him ready to goe vp, and there went with him a mighty hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp of Bethhoron, Judas went forth to meete him with a small company.

17 But when they saw the army comming against them, they said to Judas, How are we able, being so fewe, to fight against so great a multitude and so strong, seeing we be so weary, and haue fasted all this day?

18 Then said Judas, It is an easie thing for many to be shut vp in the handes of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruel and proud multitude, to destroy vs, & our wiues, and our children, and to robbe vs.

21 But we doe fight for our liues, and for our Lawes.

22 And God himselfe will destroy them before our face: therefore be not yeafraide of them.

23 And when hee had left off speaking,

he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Bethhoron vnto the plaine: where there were slaine eight hundreth men of them and the residue fled into the lande of the Philistims.

25 Then the feare and terrour of Judas and his brethren fell vpon the nations round about.

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Judas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his minde: wherefore he sent forth, and gathered all the power of his realme, a very strong armie,

28 And opened his treasury, and gaue his host a yeeres wages in hand, commaunding them to be ready for a yeere for all occasions.

29 Neuertheless, when hee saw that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissention, & plagues that he had brought vpon the land, in taking away the lawes which had bene of old time,

30 He feared lest he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberality he farre passed the other kings that were before him.

31 Wherefore he was heauie in his mind, and thought to go into Persia, for to take tributes of the countreys, and to gather much money.

32 So he left Lysias a noble man and of the kings blood to ouersee the kings businesse, from the riuer of Euphrates vnto the borders of Egypt.

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer hee gaue him halfe of his host and elephants, and gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Juda and Jerusalem, that hee should send an army against them, to destroy and roote out the power of Israel and the remnant of Jerusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabite all their quarters, & part their land among them.

37 And the king tooke the halfe of the host that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourty and seuen, and passed the riuer Euphrates, and went thorow the hie countreys.

38 Then Lysias chose Ptolemeus the sonne of Dorimenus, and Nicanor, and Gorgias, mighty men, and the kings friends,

39 And sent with them fourtie thousande footemen, and seuen thousande horsemen, to goe into the land of Juda, and to destroy it as the king commanded.

40 So they went forth with all their power, and came and pitched by ‖ Emmaus in the plaine countrey. ‖ Emmaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much siluer and golde, and seruantes, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Now when Judas and his brethren saw that trouble increased, and that the hoste drew neere vnto their borders, considering the kings words, whereby he had commanded to destroy the people, and vtterly abolish them,

43 They said one to another, Let vs redresse the decay of our people, and let vs fight for our people and for our Sanctuarie.

44 Then the Congregation were soone readie gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Jerusalem it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselues together, and came to Maspha before Jerusalem: for in Maspha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackecloth vpon them, and cast ashes vpon their heads, and rent their clothes,

48 And opened the booke of the law, wherein the heathen sought to paint the likenesse of their idoles,

49 And brought the Priestes garmentes, and the first fruites, and the tythes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a loude voyce toward heauen, saying, What shall wee doe with these? and whither shall wee cary them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Priests are in heauinesse, and brought downe.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a loud voyce.

55 And

55 And after this, Iudas ordained captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houses, or maried wiues, or planted vineyardes, or were fearefull, that they should returne euery one into his owne house, according * to the Law.

*Deut.20.5. iudg.7.3.

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Iudas saide, Arme your selues, and be valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuary.

60 Neuertheless as the will of God is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which lieth in wait. 14 He putteth Gorgias and his host to flight. 28 Lysias inuadeth Iudea. 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Ioseph. lib.12. chap.10.

THen tooke Gorgias fiue thousand foote men, & a thousand of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.

3 Now when Iudas heard it, he remoued, and they that were valiant men to smite the kings army which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into the campe: and when he found no man there, hee sought them in the mountaines: for said he, They flee from vs.

6 But assoone as it was day, Iudas shewed himselfe in the fielde with three thousande men, which had neither harnesse nor swords to their mindes.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, and that these were expert men of warre.

8 Then said Iudas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.

9 Remember how our fathers were deliuered * in the redde Sea, when Pharaoh pursued them with an armie.

*Exod.14.9. 29.

10 Therefore now let vs cry vnto heauen and the Lord will haue mercie vpon vs, and remember the couenant of our fathers, and will destroy this hoste before our face this day:

11 So shal al the heathen know that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saw them comming against them,

13 And they went out of their tents into the battell, and they that were with Iudas blew the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fell by the sword, and they pursued them vnto ‖Gazeron, and into the plaines of Idumea, & of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.

‖Or, Asteremoth

16 So Iudas turned againe with his hoste from pursuing them.

17 And said vnto the people, Be not greedie of the spoyles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand yee now fast against your enemies, & ouercome them: then may ye safely take the spoyles.

19 As Iudas was speaking these words, there appeared one part which looked from the mountaines.

20 But when Gorgias saw that his were fled, and that Iudas souldiers burnt the tents: (for the smoke that was seene, declared what was done.)

21 When they saw these things, they were sore afraid, and when they saw also that Iudas and his hoste were in the fielde ready to set themselues in aray,

22 They fled euery one into the land of strangers.

23 So Iudas turned againe to spoile the tents, where he gate much gold and siluer, and precious stones, and purple of the Sea, and great riches.

24 Thus they went home, & sung psalmes, and praised toward the heauen: for he is gracious, and his mercy endureth for euer.

25 And so Israel had a great victory in that day.

26 ¶ Now all the strangers that escaped, came, and told Lysias all the things that were done.

27 Who when he heard these things, was sore afraide, and discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yeere following, gathered Lysias threescore thousand chosen foote men, and fiue thousand horsemen to fight against Ierusalem.

29 So they came into ‖ Idumea, and pitched their tents at ‖ Beth-sura, where Iudas came against them with ten thousand men.

‖Or, Iudea. ‖ Or, Bethoron.

30 And when he saw that mighty army, he prayed and said, Blessed be thou, O Sauiour of Israel, * which diddest destroy the assault of the mighty man by the hand of thy seruant Dauid, * and gauest the hoste of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:

* 1.Sam.17.50, 51.
* 1.Sam.14.13, 14.

31 Shut vp this army in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraid, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, fiue thousand men, and they fell before them.

35 Then Lysias seeing his armie put to flight, and the manlinesse of Judas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his armie, he thought againe (being prepared) to come against Judea.

36 Then saide Judas and his brethren, Behold, our enemies are discomfited: let vs now goe vp to cleanse, and to repaire the Sanctuarie.

37 So all the hoste gathered them together, & went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary layd wast, and the Altar defiled, and the doores burnt vp, and the shrubbes, growing in the courts, as in a forest, or as on one of the mountaines, and that the Priestes chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with their trumpets, and cried toward heauen.

41 Then Judas commanded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuarie,

42 So he chose Priests that were vndefiled, such as delighted in the Law.

43 And they cleansed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the Altar of burnt offerings, which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layde vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shew what should be done with them.

47 So they tooke whole stones according to the Law, and builded a new Altar according to the former,

48 And made vp the Sanctuarie, and the things that were within the Temple, and the Courts, and all things.

49 They made also new holy vessels, and brought into the Temple the candlestick, and the Altar of burnt offrings, and of incense, and the table.

50 And they burnt incense vpon the Altar, and lighted the lampes which were vpon the Candlestick, that they might burne in the Temple.

51 They set also the Shewbread vpon the table, and hanged vp the vailes, and finished all the workes that they had begunne to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundreth and eight and fourtieth yeere they arose vp betimes in the morning,

53 And offered sacrifice according to the Law, vpon the new Altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harpes, and lutes, and cymbales.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the Altar eight dayes, offering burnt offerings with gladnesse, and offered sacrifices of deliuerance and praise,

57 And deckt the forefront of the Temple with crownes of gold and shields, and dedicated the gates & chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Judas and his brethren with the whole Congregation of Israel, ordained that the dayes of dedication of the Altar should bee kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentieth day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walls, & strong towres round about, lest the Gentiles should come, and tread it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP.

CHAP. V.

3 *Iudas vanquished the heathen that go about to destroy Israel, and is holpen of his brethren Simon & Ionathan.*
50 *He ouerthroweth the citie of Ephron, because they denied him passage thorow it.*

Ioseph. lib. 13. cap. 13.

NOw when the nations round about heard, that the altar was builded, and the Sanctuary renued, as afore, they were sore grieued.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at ‖ Arrabathene, because they besieged the Israelites, and hee smote them with a great plague, and drone them to straits, and tooke their spoiles.

‖ Or, Arabathane.

4 He thought also vpon the malice of the children of Bean, which had beene a snare and an hinderance vnto the people, when they lay in wait for them in the high way.

5 Wherefore he shut them vp in towers, and besieged them, and destroied them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went he against the children of Ammon, where he found a mightie power, and a great multitude with Timotheus their captaine.

7 So he had many battels with them, but they were destroyed before him, and so he discomfited them,

8 And tooke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman,

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs.

11 And they make them ready for to come, and to take the fortresse wherunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine:

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading beholde, there came other messengers from Galile with their clothes rent, which tolde the same tidings,

15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Iudas, and the people heard these words, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then saide Iudas to Simon his brother, Chuse thee out men, and go & deliuer thy brethren in Galile, and I and my brother Ionathan will goe into the countrey of Galaad.

18 ¶ So hee left Iosephus the sonne of Zacharias and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the ouersight of this people, & make no warre against the heathen, vntill we come againe.

20 And vnto Simō were giuen three thousand men to goe into Galile, & to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoiles.

23 Thus they rescued them that were in Galile and in Arbattis with their wiues, and their children, and all that they had, & brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, and trauailed three dayes iourney in the wildernesse,

25 Where they met with the Nabathites, who receiued them louingly, and tolde them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosora, and Bosor, in Alemis, ‖ Chasbon, Maged, and Carnaim (all these cities are strong, and great)

‖ Or, Chasphor.

27 And that they were kept in other cities of Galaad, and to morowe they are appointed to bring their host vnto these forts, and to take them, and to destroy them all in one day.

28 So Iudas and his hoste turned in all haste by the way of the wildernes toward Bosora, and wanne the citie, and slewe all the males with the edge of the sword, and tooke all their spoile, and set fire vpon the citie.

29 And in the night hee remooued from thence, and went toward the fortresse.

30 And betimes in the morning when they looked vp, behold, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, & had assaulted them.

31 When Iudas saw that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great sound,

32 Then he saide vnto the armie, Fight this day for your brethren.

33 So hee went forth behinde them with three

three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knewe, that it was Maccabeus, & they fled from him, and he smote them with a great slaughter, so that there was killed of them the same day, almost eight thousand men.

35 ¶ Thē departed Judas vnto Malpha, & laid siege vnto it, & wanne it, and slew all the males thereof, and spoiled it, & set fire vpon it.

36 From thence went he and tooke Chalbon, Maged, and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and hee camped before Raphon beyond the flood.

38 Now Judas had sent to espie the hoste, and they brought him word again, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great,

39 And he hath hired the Arabians to help them, and they pitched their tents beyond the flood, and are ready to come and fight against thee. So Judas went to meet them.

40 Then Timotheus saide vnto the captaines of his hoste, When Judas and his hoste come neere to the flood, if he passe ouer first vnto vs, wee shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and shall preuaile against him.

42 Nowe when Judas came neere to the flood, he caused the gouernours of the people, to remaine by the flood, and cōmanded them, saying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So he went first ouer toward them, and all the people after him: and all the heathen were discomfited before him, and cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which city Judas wanne, and burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered all the Israelites that were in the country of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a very great hoste, to come into the land of Juda.

46 So they came vnto Ephron, which was a great citie by the way, & strongly defensed: they could not passe, neither at the right hande nor at the left, but must goe thorow it.

47 But they that were in the citie, shut themselues in, and stopped vp the gates with stones: and Judas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your lande, that we may goe into our owne countrey, and none shall hurt you: we wil but only go thorow on foote: but they would not open vnto him.

49 Wherefore Judas commanded a proclamation to bee made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie all that day, & all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, and destroyed it, and tooke the spoyle thereof, and went thorow the citie ouer them that were slaine.

52 Then went they ouer Jorden into the great plaine before Bethsan.

53 And Judas gathered together those that were behinde, and gaue the people good exhortation all the way thorow, till they were come into the land of Juda.

54 Thus they went vp with ioy and gladnesse vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whilest Judas and Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Joseph the sonne of Zacharias, and Azarias the captaines, hearing of the valiant acts, and battels which they had atchieued, sayd,

57 Let vs get vs a name also, and go fight against the heathen that are round about vs.

58 So they gaue their hoste a commaundement and went toward Jamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Joseph and Azarias were put to flight, and pursued vnto the borders of Judea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel,

61 Because they were not obedient vnto Judas, and his brethren, but thought to doe some valiant thing.

62 Also they came not of the stocke of these men, by whose handes deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of al Israel, and of all the heathen, whersoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the South, where he wanne Hebron, and the townes thereof, and he destroyed the cattle thereof, and burnt the towres thereof round about. Ioseph. Ant. 12. cap. 11. and 12.

66 Then remoued he to goe into the land of

‖ Or, Philistims. of the ‖ strangers, and went thorow Samaria.

67 At the same time were the Priestes of the cities slaine in the battell, which would shew their valiantnesse, and went forth to battell without counsel: and when Judas came to Azotus in the strangers lande, hee brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoiles of the cities, and came againe into the land of Juda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elimaïs, is driuen away of the citizens. 8 He falleth into sickenesse, and dieth. 17 His sonne Antiochus is made king. 34 The maner to prouoke Elephants to fight. 43 Eleazarus valiant acte. 48 The siege of Sion.

Ioseph. Antiq. 12, chap. 13. NOw when King Antiochus trauailed thorow the high countreys, he heard that Elimais in the countrey of Persia was a citie greatly renowmed for riches, siluer and gold,

2 And that there was in it a very rich temple, wherein were couerings of golde, coate armours, and harnesse, which Alexander king of Macedonia the the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoile it, but hee was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and he fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the lande of Juda, were driuen away,

6 And that Lysias, which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whome they had destroyed,

7 And that they had pulled down the abomination, which he had set vp vpon the altar at Jerusalem, & fensed the Sanctuarie with hie walles, as it was afore, and Bethsura his city.

8 So when the King had heard these words, he was astonished, and sore moued: therefore he laid him downe vpon his bed, and fell sicke for very sorow, because it was not come to passe, as he had thought.

9 And there continued hee many dayes: for his griefe was euer more and more, so that he sawe he must needes die.

10 Therefore he sent for all his friends, and said vnto them, The sleepe is gone from mine eyes, & mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what floods of miserie am I fallen now, whereas afore time I was in prosperitie, and greatly set by by reason of my power?

12 And now do I remember the euils that I haue done at Jerusalem: for I tooke all the vessels of gold and of siluer that were in it, and sent to destroy the inhabitants of Juda without cause.

13 I know that these troubles are come vpon me for the same cause, and beholde, I must die with great sorow in a strange land.

14 Then called hee for Philip, one of his friends, whō he made ruler ouer all his realme,

15 And gaue him the crowne, and his robe, and the ring, that he should instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So king Antiochus died there in the hundreth, and fourtie and nine yeere.

17 ¶ When Lysias knewe, that the king was dead, hee ordeined Antiochus his sonne (whom hee had brought vp) to reigne in his fathers stead, and called him Eupator. Ioseph. Ant. 12. chap. 13.

18 Now they that were in the castle at Jerusalem, kept in the Israelites round about the Sanctuary, & sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Judas thought to destroy them, and called all the people together to besiege them.

20 So they came together, and besieged them in the hundreth and fiftieth yeere, & made instruments to shoot, & other engines of war.

21 But certaine of them that were besieged gate forth, (vnto whome some vngodly men of Israel ioyned themselues)

22 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?

23 We haue bin ready to serue thy father, and to goe forward in those things that be appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and whersoeuer they found any of vs, they slewe them, and spoiled our inheritance.

25 And they haue not onely laide hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Jerusalem to take it, and haue fortified the Sanctuary, and Beth-sura.

27 And if thou doest not preuent them quickly, they wil do greater things then these, and thou shalt not be able to ouercome them.

28 When the king heard this, he was very angry, and called all his friends, the captaines of his armie, and his horsemen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundreth thousand footemen, and twentie thousand horsemen, and two and thirtie

elephants

elephants exercised in battell.

31 These came through Idumea, & drewe neere to Beth-sura, & besieged it a long season and made engines of war: but they came out, and burnt them with fire, & fought valiantly.

32 Then departed Judas from the castle, and remoued the hoste toward Beth-zacarias ouer against the kings campe.

33 So the king arose very early, & brought the armie and his power toward the way of Beth-zacarias, where the army set themselues in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberies,

35 And they set the beastes according to the ranges: so that by euery elephant there stood a thousand men armed with coates of maile and helmets of brasse vpon their heads, and vnto euery beast were ordeined fiue hundreth horsemen of the best,

36 Which were ready at all times wheresoeuer the beast was: and whithersoeuer the beast went, they went also, and departed not from him.

37 And vpon them were strong towers of wood that couered euery beast, which were fastened thereon with instruments, and vpon euery one was two & thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleyes.

39 And when the sunne shone vpon the golden shields, the mountaines glistred therwith, and gaue light as lamps of fire.

40 Thus part of the kings armie was spred vpon the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noise of their multitude, and the marching of the company, and the ratling of the harnesse, were astonished: for the armie was very great and mightie.

42 Then Judas and his hoste entred into the battell, and they slewe fiue hundreth men of the Kings armie.

43 ¶ Now when Eleazar, the sonne of ‖ Aberon saw one of the elephants armed with royall harnesse, and was more excellent then all the other beasts, he thought that the King should be vpon him. ‖ Or, Saura.

44 Wherefore hee ieoparded himselfe to deliuer his people, and to get him a perpetuall name,

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hand, and on the left, so that they departed away on both sides.

46 So went he to the elephants feete, and gate him vnder him, & slew him: then fell the elephant downe vpon him, and there he died.

47 But the other, seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 ¶ And the kings army went vp to meet them toward Jerusalem, and the king pitched his tents in Judea toward mount Sion.

49 Moreouer, the King tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no vitailes there, and were shut vp therein, and the land had rested,

50 The King tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuary many dayes, & made instruments to shoote, & other engines of warre, and instruments to cast fire and stones, and pieces to cast darts & slings.

52 ‖ They also made engines against their engines, and fought a long season. ‖ Or, the Iewes.

53 But in the garners there were no vitailes: for it was the seuenth yeere, and then they that were in Judea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuary were fewe men left: for the famine came so vpon them, that they were scattered euery man to his own place.

55 ¶ Now when Lysias heard that Philip (whom Antiochus the King, whiles hee liued, had ordeined to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia and Media, and the Kings hoste with him, and thought to take vnto him the rule of things,

57 Hee and his hasted, and were stirred forward by them in the castle to goe and tell the King, and the captaines of the hoste, and to others, saying, We decrease daily, and our vitailes are but small: and the place that wee lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therfore let vs ‖ agree with these men, and take truce with them, and with all their nation, ‖ Or, giue hands,

59 And graunt them to liue after their Lawe, as they did afore: for they be grieued, and doe all these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the King and the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the King went vp to mount Sion: but when hee sawe that the place was well

defenced.

defenſed, he brake his oath that he had made, and commanded to breake downe the wall round about.

63 Then departed he in all haſte, & returned vnto Antiochia, where he found Philip hauing dominion of the citie: ſo he fought againſt him, and tooke the citie by force.

CHAP. VII.

1 Demetrius reigned, after he had killed Antiochus and Lyſias. 5 He troubleth the children of Iſrael through the counſell of certaine wicked perſons. 37 The prayer of the Prieſts againſt Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

Ioſeph. Antiq. 12. Cap. 5.

IN the hundreth, and one & fiftieth yeere, departed Demetrius the ſonne of Seleucus from Rome, and came vp with a few men vnto a citie of the ſea coaſt, and reigned there.

2 And when he came into the poſſeſſion of his fathers kingdome, his ſouldiers tooke Antiochus and Lyſias, and brought them vnto him.

3 But when it was tolde him, he ſaide, Shew me not their faces.

4 So they put them to death. Now when Demetrius was ſet vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Iſrael, whoſe captaine was Alcimus that would haue beene the high Prieſt.

6 Theſe men accuſed the people vnto the King, ſaying, Iudas and his brethren haue ſlaine all thy friends, and driuen vs out of our owne land.

7 Therefore ſend now ſome man, whom thou truſteſt, that hee may goe and ſee all the deſtruction, which he hath done vnto vs, and to the Kings land, and let him puniſh them with all their partakers.

8 Then the king chooſe Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and ſent him,

9 And that wicked Alcimus, whome hee made hie Prieſt, and commanded him to be auenged of the children of Iſrael.

10 So they departed, and came with a great hoſte into the land of Iuda, and ſent meſſengers to Iudas and his brethren deceitfully with peaceable words.

11 But they beleeued not their ſaying: for they ſaw that they were come with a great hoſte.

12 Then a company of the gouernours aſſembled vnto Alcimus and Bacchides to intreat of reaſonable points.

‖ Or, Haſidims. 13 And the ‖ Aſideans were the firſt that required peace among the children of Iſrael.

14 For ſaid they, He that is a Prieſt of the ſeede of Aaron is come with this armie: therefore he will not hurt vs.

15 Then hee ſpake vnto them peaceably, and ſware vnto them, and ſaid, Wee will doe you no harme, neither your friends:

16 And they beleeued him: but hee tooke of them threeſcore men, and ſlewe them in one day according to the wordes that were written,

17 * They haue caſt the bodies of the Saints, and their blood round about Ieruſalem, and there was no man that would bury them. * Pſal. 79. 2.

18 So there came a feare and a trembling among all the people: for they ſaid, There is neither trueth nor righteouſneſſe in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides remooued from Ieruſalem, and pitched his tent at ‖ Beth-zecha, where he ſent foorth & tooke many of the men that had forſaken him, and certaine of the people whom he ſlew and caſt into the great pit. ‖ Or, Bethſeth, or, Bezeth.

20 Then committed he the countrey vnto Alcimus, and left men of warre with him to helpe him: ſo Bacchides went vnto the king.

21 Then Alcimus ſtroue for the Prieſthood.

22 And all ſuch as troubled the people, reſorted vnto him: in ſo much, that they obtained the land of Iuda, and did much hurt in Iſrael.

23 Now when Iudas ſaw all the miſchiefe, that Alcimus & his company had done among the Iſraelites more then the heathen,

24 Hee went foorth round about all the borders of Iudea, and puniſhed thoſe that were fallen away, ſo that they came no more abroad in the countrey.

25 But when Alcimus ſawe that Iudas and his people had gotten the vpper hand, and knew that he was not able to abide them, hee went againe to the king, and accuſed them of wicked things.

26 Then the King ſent Nicanor one of his chiefe princes, which hated Iſrael deadly, and commanded him, that hee ſhould deſtroy the people. Ioſeph. Ant. 12. chap. 16.

27 ¶ So Nicanor came to Ieruſalem with a great hoſte, and ſent vnto Iudas, and his brethren deceitfully with friendly words, ſaying,

28 Let there be no warre betweene mee, and you: I will come with fewe men, to ſee how ye doe, friendly.

29 So he came vnto Iudas, and they ſaluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheleſſe, it was tolde Iudas, that he came vnto him vnder deceit: therefore hee feared him, and would ſee his face no more.

31 When Nicanor perceiued that his counſell was bewrayed, he went out to fight againſt

against Iudas, beside ‖ Carphalalama.

‖ Or, Caphar-arama.

32 Where there were slaine of Nicanors host about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went foorth of the Sanctuary to salute him peaceably, and to shewe him the burnt offering that was offered for the King.

34 But he laughed at them, and mocked them, and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Iudas and his hoste bee not now deliuered into mine hands, if euer I come againe in safetie, I will burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stood before the altar in the Temple, weeping, and saying,

37 For so much as thou, O Lord, hast chosen this *House, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

* Isa. 56.5,7.

38 Be auenged of this man, and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was come from Ierusalem, hee pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in ‖ Adasa, with three thousand men, where Iudas prayed, saying,

‖ Or, Adarsa.

41 O Lord, *because the messengers of King Sennacherib blasphemed thee, thine Angel went forth, and slew an hundreth, fourescore and fiue thousand of them.

* 2. King. 19.35. tobit. 1.18. ecclus. 48.22. Isa. 37.36. 2. mac. 8.19.

42 So destroy thou this hoste before vs to day, that all other may know that he hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Now when his armie sawe that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.

46 So they came foorth of all the townes of Iudea round about, and rushed vpon them, and threwe them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoiles, and the pray, and smote off Nicanors head, and his right hand which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yeerely that day on the thirteenth day of the moneth Adar.

50 Thus the lande of Iuda was in rest a litle while.

CHAP. VIII.

1 Iudas, considering the power & policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendship sent to the Iewes.

IUdas heard also the fame of the Romanes, that they were mightie, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them. Ioseph. Am. 12. chap. 18.

2 And that they were men of great power, and they tolde him of their battels, and their worthy acts, which they did among the ‖ Galatians whom they had conquered, and made to pay tribute,

‖ Or, Frenchmen

3 And what they had done in the countrey of Spaine: howe that they had wonne there the mines of siluer and golde,

4 And that by their counsell, and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited, and giuen great ouerthrowes to the Kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perses Kings of the ‖ Macedonians, and others, that arose against them, and how they ouercame them,

‖ Or, Cicily.

6 And how great Antiochus King of Asia that came against them in battell, hauing an hundreth and twenty Elephants, with horsemen, and charets, and a very great armie, was discomfited by them,

7 And howe they tooke him aliue, and ordeined him with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was told them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiues, and children, and spoyled them and conquered their land, and destroyed their strong holdes, and subdued them to be their bond men vnto this day:

11 Moreouer, howe they destroyed, and brought

brought into subiection other kingdomes and yles, whosoeuer had withstood them:

12 But that they kept amitie with their own friends, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and neere, insomuch that whosoeuer heard of their renowme, was afraid of them.

13 For whome they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this, that none of them ware a crowne, neither was clothed in purple, to be magnified thereby.

15 But that they had ordeined themselues a Councel, wherein three hundreth and twentie men consulted dayly, and prouided for the common affaires, to gouerne them well,

16 And that they commited their gouernment to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Judas chose Eupolemus the sonne of John, the sonne of Accus, and Jason, the sonne of Eleazar, and sent them vnto Rome, to make friendship and mutual fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians would keepe Israel in bondage)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate, where they spake and said,

‖ Or, counsell.

20 Judas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse and sent to Jerusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Iewes, by sea, and by land for euer, and the sword, and enemie bee from them.

24 If there come first any warre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Iewes shall helpe them, as the time shall bee appointed, with all their heart.

‖ Or, the Romanes.

26 Also ‖ they shall giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor

‖ Or, the Iewes.

ships, as it pleaseth the Romanes, but ‖ they shall keepe their couenants without taking any thing of them.

27 Likewise also if warre come first against the nation of the Iewes, the Romanes shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shal wheat be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who will keepe these couenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Iewes.

30 If after these points the one partie or the other wil adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, wee haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends and confederates the Iewes?

32 If therefore they complaine any more against thee, we wil doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18 Iudas is slaine. 31 Ionathan is put in the stead of his brother. 47 The battel betweene Ionathan and Bacchides. 55 Alcimus is smitten with the palsie, and dieth. 68 Hee commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Ionathan with Bacchides.

IN the meane season when Demetrius had heard how Nicanor and his hoste had giuen the bettell, hee sent Bacchides and Alcimus againe into Judea, and his ‖ chiefe strength with them.

Ioseph. Antiq. 12.18.

‖ Or, the right horne.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Mesaloth which is in Arbelis, and wanne it, and slew much people.

3 And in the first moneth of the hundreth fiftie and two yeere, they layde their siege against Jerusalem.

4 But they raised their campe, and came to Berea, with twenty thousand foot men and two thousand horsemen.

5 Now Judas had pitched his tent at ‖ Eleasa, & three thousand chosen men with him.

‖ Or, Laisa.

6 And when they saw that the multitude of the armie was great, they were sore afraid, and many conueyed themselues out of the hoste, so that there abode no moe of them, but eight hundreth men.

7 When Judas saw that his hoste failed him, and that he must needes fight, he was sore troubled in minde, that hee had no time to gather them together, and was discouraged.

8 Neuertheless, he sayd vnto them that remained, Let vs rise, and goe vp against our enemies, if peraduenture wee may be able to fight with them.

9 But they would haue stayed him, saying, Wee are not able: but let vs rather saue our liues: turne backe nowe, seeing our brethren are departed: for shall we fight against them, that are so few?

10 Then Judas said, [a]God forbid, that we should doe this thing, to flee from them: if our time be come, let vs die manfully for our brethren, and let vs not staine our honour.

a He that was wont to pray and ouercome, is ouercome when he trusted in his strength, and omitteth prayer.

11 Then the hoste remooued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that threw with slings, and the archers marched in the foreward, and they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the armie drewe neere on both sides, and blew the trumpets.

13 They of Judas side blewe the trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.

14 And when Judas saw that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing, sawe that the right wing was discomfited, they followed Judas behinde, and them that were with him, hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Judas, both the battels and the valiant acts that hee did, and of his worthinesse, they are not written: for they were very many.

Ioseph. Antiq. 13. chap. 1. and 3.

23 ¶ Now after ỹ death of Judas, wicked men came vp in all the coasts of Israel, & there arose all such as gaue themselues to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Judas friendes together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, & ‖ against them of our nation that are enemies vnto vs,

‖ Or, against the enemies of our nation.

30 Therefore this day we chuse thee, that thou mayest be our Prince and captaine in his place, to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Judas.

32 But when Bacchides knewe it, hee sought to slay him.

33 Then Jonathan and Simon his brother perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tents by the waterpoole of Asphar.

34 Which when Bacchides vnderstood, hee came ouer Iorden with all his hoste vpon the Sabbath day.

35 (Nowe had Jonathan sent his brother Iohn, a captaine of the people, to pray his friends the Nabathites, that they would keep their baggage which was much.

36 But the children of ‖ Ambri came out of Medaba, and tooke John & all that he had, and when they had taken it, went their way.

‖ Or, Iambri.

37 After this came word vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from ‖ Medaba with great pompe: for shee was daughter to one of the noblest princes of Canaan.

‖ Or, Nadabath.

38 Therefore they remembred John their brother, and went vp, and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and behold, there was a great noise, and much preparation: then the bridegrome came forth, and his friendes and his brethren met them with timbrels, and instruments of musicke, and many weapons.

40 Then Jonathans men that lay in ambush, rose vp against them, and slewe many of them, and the remnant fledde into the mountaines, so that they tooke all their spoiles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Jonathan sayd vnto his companie, Let vs rise now, and fight against our enemies:

mies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behinde vs, and the water of Iorden on this side and that side, and the marise, and forrest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that yee may be deliuered from the power of your enemies: so they ioyned battell.

47 Then Ionathan stretched out his hand to smite Bacchides: but he turned aside from him and reculed,

48 Then Ionathan, and they that were with him, leapt into Iorden, & swimmed ouer vnto the further banke: but the other would not passe through Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then hee turned againe to Ierusalem, and built vp the strong cities in Iuda, as the castle of Iericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, ‖Parathoni, and ‖Tepho with hie walles, with gates, and with barres,

‖Or, Phara.
‖Or, Thepo.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the citie of Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of vitailes.

53 He tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶ Afterward in the hundreth fiftie and three yeere, in the second moneth, Alcimus commaunded, that the walles of the inner court of the Sanctuary should bee destroyed, and hee pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred and his mouth was stopped: for he was smitten with a palsie, and could no more speake nor giue order concerning his house.

56 Then died Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, he turned againe to the king, and so the land of Iuda was in rest two yeeres.

58 Then all the vngodly men held a counsell, saying, Behold, Ionathan and his companie dwell at ease and without care: wherefore let vs bring Bacchides hither, and he will take them all in one night.

59 So they went and consulted with him,

60 Who arose and came with a great host, and sent letters priuily to his adherents which were in Iudea, to take Ionathan and those that were with him: but they could not, for their counsell was knowen vnto them.

‖Or, Ionathan.

61 And ‖ they tooke fifty men of the countrey, which were the chiefe workers of this wickednesse, and slew them.

62 ¶ Then Ionathan and Simon with their companie departed vnto ‖Beth-basin, which is in the wildernesse, and repaired the decay thereof, and made it strong.

‖Or, Beth-basi.

63 When Bacchides knew this, hee gathered all his host, and sent word to them that were of Iudea.

64 Then came hee and laid siege to Bethbasin, and fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went forth into the countrey, and came with a certaine number,

66 And slewe ‖ Odomeras & his brethren and the children of Phasiron in their tents: so he began to slay, and increased in power.

‖Or, Odarn.

67 Simon also & his company went out of the citie, and burnt vp the instruments of war.

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsel and iourney was in vaine.

69 Wherefore hee was very wroth at the wicked men, [b] that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

[b] Wicked counsel falleth on the counsellers.

70 Whereof when Ionathan had knowledge, he sent ambassadors vnto him, to intreat of peace with him, and that the prisoners should be deliuered.

71 Which thing hee accepted, and did according to his desire, and made an othe, that he would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that he had taken aforetime out of ỳ land of Iuda, & so returned & went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Ionathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

IN the hundreth and threescore yeere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned. Ioseph. Antiq. 13. Cap. 2. 3.

2 Now when Demetrius the king heard it, he gathered an exceeding great host, and went forth against him to fight.

3 Also Demetrius sent letters vnto Ionathan with louing words, as though hee would preferre him.

4 For he said, Wee will first make peace with him, before hee ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so hee gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castle, to be deliuered vnto him.

7 ¶ Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therfore they were sore afraid, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Jerusalem, and began to build, and repaire the citie.

11 And hee commanded the workemen to build the walles, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Onely at Beth-sura remained certaine which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Nowe when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble acts, which he and his brethren had done, and of the paines that they had endured,

16 He sayd, Might we finde such a man? now therefore wee will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it vnto him with these words, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to be the hie Priest of thy nation, and to be called the Kings friend: (and hee sent him a purple robe, and a ‖ crowne of gold) that thou mayest ‖ consider what is for our profits, and keepe friendship toward vs.

‖ Or, mine.
‖ Or, take our part.

21 So in the seuenth moneth of the hundreth and threescore yeere, vpon the feast day of the Tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

Ioseph. Antiq. 13. chap. 3.

22 ¶ Which when Demetrius heard, he was marueilous sorie, and said,

23 What haue wee done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these words, KING DEMETRIVS vnto the nation of the Iewes, sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelity toward vs, and we wil recompense you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, and free you from the customes of salt, and the crowne taxes, and from the third part of the seed,

30 And from the halfe of the fruit of the trees which is mine owne duetie, I so release them, that from this day forth, none shall take any thing of the land of Juda, or of the three gouernments which are added thereunto, as of Samaria and of Galile, from this day forth for euermore.

31 Jerusalem also with all things belonging thereto, shall bee holy and free from the tenths and tributes.

32 Also I release the power of the castle which is at Jerusalem, and giue it vnto the high Priest, that hee may set in it such men as he shall chuse to keepe it.

33 Moreouer, I freely deliuer euery one of the Iewes that were taken away prisoners out of the lande of Juda throughout all my realme, and euery one of them shalbe free from tributes, yea, euen their cattell.

34 And all the feastes, and Sabbaths, and newe Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shalbe dayes of freedome and libertie for all the Iewes in my realme,

35 So that in them no man shall haue power to doe any thing, or to vexe any of them in any maner of cause.

36 Also thirty thousand of the Iewes shall be written vp in the Kings hoste, and haue their wages payed them, as apperteineth to all them that are of the Kings armie: and of them shall bee ordeined certaine to keepe the Kings strong holds.

37 And some of them shall be set ouer the kings most secret affaires, & their gouernours and their Princes shall be of themselues, and they shall liue after their owne Lawes, as the King hath commanded in the land of Juda.

38 And the three gouernments that are added vnto Judea from the countrey of Samaria,

maria, shall bee ioyned vnto Iudea, and they shall bee as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuary at Ierusalem, for the necessary expences of the holy things.

40 Moreouer, I will giue euery yeere fifteene thousand sicles of siluer of the kings reuenues out of ỳ places apperteining vnto me.

41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the works of the Temple.

42 And besides this, the fiue thousand sicles of siluer which they receiued yeerely of the account appointed for the interteinement of the Sanctuarie these yeeres passed, euen these things shall be released because they appertaine to the Priests that minister.

43 Item whosoeuer they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indetted to the King for any maner of thing, they shalbe pardoned, and all that they haue in my realme.

44 For the building also and repairing of the workes of the Sanctuarie, expenses shall be giuen of the kings reuennes.

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the holdes in Iudea may be built vp, shall also the costes be giuen of the kings reuenues.

46 ¶ But when Ionathan and the people heard these wordes, they gaue no credit vnto them, neither receiued them: for they remembred the great wickednesse that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great hoste and camped ouer against Demetrius.

49 So the two Kings ioyned battell, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that sore battel continued till the sunne went downe, and Demetrius was slaine the same day.

Ioseph. Antiq. 13. chap. 6.

51 ¶ Then Alexander sent Ambassadours vnto Ptolemeus the King of Egypt with these wordes, saying,

52 For so much as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shal I be thy sonne in law, and giue thee rewards, and vnto her things according to thy dignity.

55 Then Ptolemeus the King, gaue answer, saying, Happy be the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meete me at Ptolemais that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere,

58 Where King Alexander met him, and he gaue vnto him his daughter Cleopatra, & married them at Ptolemais with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and meete him.

60 So he went honourably vnto Ptolemais, & there he met the two Kings, and gaue them great presents of siluer and gold, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, and wicked men to accuse him: but the King would not heare them.

62 And the King commaunded that they should take off the garments of Ionathan, and cloth him in purple: and so they did: and the King appointed him to sit by him.

63 And said vnto his Princes, Goe with him into the middes of the citie, and make a proclamation, that no man complaine against him of any matter and that no man trouble him for any maner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honor, & wrote him among his chiefe friendes, & made him a Duke, and partaker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundreth, threescore and fiue yeere came Demetrius the sonne of Demetrius, from Creta into his fathers land,

68 Whereof when King Alexander heard, he was very sory, & returned vnto Antiochia.

69 Then Demetrius appoynted Apollonius the gouernour of Coelosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the hie Priest, saying.

70 Darest thou, beeing but alone, lift vp thy selfe against vs: and I am laughed at, and reproched, because of thee: now therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Now then if thou trust in thine

owne strength, come downe to vs into the plaine fielde, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And now how wilt thou bee able to abide so great an hoste of horsemen and footemen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his minde: wherefore hee chose tenne thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Joppe: but they shut him out of the citie: for Apollonius garison was at Joppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this, tooke three thousand horsemen with a great hoste of foote men, and went toward Azotus, as though hee would goe forward, and came imediatly into the plaine fielde: because hee had so many horsemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousande horsemen behinde them in ambush.

80 And Jonathan knewe that there was an ambushment behinde him, and though they had compassed in his hoste, and shot darts at the people from the morning to the euening,

81 Yet the people stood still, as Jonathan had commaunded them, till their horses were wearie.

82 Then brought Simon forth his hoste, and set them against the band: but the horses were wearie, and hee discomfited them, and they fled: so the horsemen were scattered in the fielde.

13 And they fled to Azotus, and came into the temple of Dagon their idole, and they might there saue themselues.

84 But Jonathan set fire vpon Azotus and all the cities round about it, and tooke their spoyles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remooued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan & his hoste againe to Jerusalem with great spoyles.

88 And when King Alexander heard these things, he began to do Jonathan more honor,

89 And sent him a collar of gold, as the vse is to bee giuen vnto such as are of the Kinges blood: hee gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 The dissention betweene Ptolemeus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemeus. 22 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 34 Tryphon moueth Antiochus against Demetrius.

AND the king of Egypt gathered a great hoste, like the sand that lieth vpon the sea shore, and many ships, & went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne realme.

2 Upon this hee went into Syria with friendly wordes, & was let into the cities, and men came forth to meete him: for king Alexander had commanded them to meete him, because he was his father in law.

3 Now when hee entred into the citie of Ptolemais, hee left bands & garisons in euery citie.

4 And when he came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, & the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of thē by the way where he should passe,

5 And they told the king what Jonathan had done: to the intent they might get him euill will: but the king held his peace.

6 And Jonathan met the king with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathen had gone with the king vnto the water that was called Eleutherus he turned againe to Jerusalem.

8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 ¶ And sent Ambassadours vnto King Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus hee slandered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where

where he set two crownes vpon his own head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia, for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, he came to warre against him, & Ptolemeus brought foorth his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus died: and they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundreth threescore and seuenth yeere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castell which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Jonathan besieged the castell.

22 So when he heard it, hee was angry, and immediatly came vnto Ptolemais, and wrote vnto Jonathan, that hee should lay no more siege vnto it, but that hee should meete him, and speake with him at Ptolemais in all haste.

23 Neuertheless, when Jonathan heard this, he commanded to besiege it: he chose also certaine of the elders of Israel, and the priests, and put himselfe in danger,

24 And tooke with him siluer and golde, and apparell, and diuers presents, and went to Ptolemais vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessours had done, and promoted him in the sight of all his friends,

27 And confirmed him in the high Priesthood with all the honourable things, that hee had afore, and made him his chiefe friend.

28 Jonathan also desired the king, that he would make Judea free with ỹ three gouernements, and the countrey of Samaria, and Jonathan promised him three hundred talents.

29 Whereunto the king consented, and gaue Jonathan writing of the same, conteining these words,

30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting,

31 We send you here a copie of the letter which we did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father, sendeth greeting.

33 For the faithfulnesse that our friendes the nation of the Jewes keepe vnto vs, and for their good will towards vs, wee are determined to doe them good.

34 Wherefore wee assigne to them the coasts of Judea with the three gouernments, Apherema, and Lydda, and Ramathe (which are added vnto Judea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the paiments which the King tooke yeerely aforetime, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things apperteining vnto vs of the tenths and tributes, which were due vnto vs, and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shall bee reuoked from this time forth for euer.

37 Therefore see that yee make a copie of these things, and deliuer it vnto Jonathan, that it may bee set vp vpon the holy mount in an open place.

38 After this when Demetrius the king saw that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euery man to his owne place, except certaine bands of strangers, whom he brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had beene of Alexanders part afore, which when he saw that all the hoste murmured against Demetrius, he went to ‖ Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander, ‖ Or, Emalcuel.

40 And lay fore vpon him, to deliuer him this young Antiochus, that he might reigne in his fathers stead: he told him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Jonathan sent vnto king Demetrius to driue them out which were in the castle at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not onely doe these things for thee, and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Now therefore thou shalt doe mee a pleasure, if thou wilt send mee men to helpe me: for all mine armie is gone from me.

44 So Jonathan sent him three thousand strong

strong men vnto Antiochia, and they came vnto the king: wherefore the king was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth and twentie thousand men, gathered them together in the mids of the citie, and would haue slaine the king.

46 But the king fled into the palace, and the citizens kept the streetes of the citie, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him altogether, and went abroad through the citie,

48 And slewe the same day an hundred thousand, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So when the citizens sawe that the Iewes had gotten the vpper hand of the city, and that they themselues were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ‖ Graunt vs peace, and let the Iewes cease from vexing vs and the citie. ‖ Or, giue vs the right hand.

51 So they cast away their weapons, and made peace: and the Iewes were greatly honoured before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then king Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuertheless he dissembled in all that euer he spake, and withdrewe himselfe from Ionathan, neither did he reward him according to the benefits which hee had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong child Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled and turned his backe.

56 So Tryphon tooke the ‖ beastes, and wan Antiochia. ‖ Or, Elephants.

57 And young Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chiefe Priest, and make thee ruler ouer the foure gouernments, that thou mayest be a friend of the kings.

58 Upon this hee sent him golden vessels to bee serued in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 Hee made his brother Simon also captaine from the coasts of Tyrus vnto the borders of Egypt.

60 Then Ionathan went forth and passed thorowe the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so hee came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore hee laid siege vnto it, and burned the suburbes thereof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey.

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee granted them, and afterward put them out from thence, and tooke the citie, and set a garison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And beholde, the hostes of the ‖ strangers met him in the plaine, and had laide ambushments for him in the mountaines. ‖ Or, heathen.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of ‖ Absalomus, and Judas the sonne of Calphi the captaines of the hoste. ‖ Or, Abessalomus.

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome, 2 And the people of Sparta, to renew their couenant of friendship. 24 Ionathan putteth to flight the princes of Demetrius. 40 Tryphon taketh Ionathan by deceit.

IOnathan now seeing that the time was meet for him, chose certaine men, and sent them vnto Rome, to establish and renew the friendship with them. Ioseph Antiq. 13. chap. 8.

2 He sent letters also vnto ‖ the Spartians and to other places, for the same purpose. ‖ Or, Lacedemonians.

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the high Priest and the nation of the Jewes sent vs vnto you for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should leade them home into the land of Juda peaceably.

5 ¶AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priestes, and the rest of the people of the Jewes, send greeting vnto the Spartians their brethren.

Ioseph. Antiq. 12. chap. 5.

7 Heretofore were letters sent vnto Onias the hie Priest, from ||Arius, which the reigned among you, that ye would be our brethren, as the copy here vnder written specifieth.

||Or, Darius.

8 And Onias intreated the ambassadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, wee neede no such writings: for wee haue the holy Bookes in our hands for comfort.

10 Neuertheless wee thought it good to send vnto you for the renewing of the brotherhood and friendship, lest wee should be strange vnto you: for it is long since the time that yee sent vnto vs.

11 Wherefore wee remember you at all seasons continually, and in the feastes and other dayes appointed, when we offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though wee haue bene enuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet would wee not be grieuous vnto you, nor to other of our confederates & friends in these warres.

15 For we haue had help from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue wee chosen Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And now yee shall doe vs a pleasure to giue vs an answere of these things.

19 ¶And this was ꝑ copy of ꝑ letters which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing, that the Spartians and Jewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commanded to be shewed vnto you.

24 ¶Now when Jonathan heard, that Demetrius Princes were come to fight against him, with a greater hoste then afore,

25 Hee went from Jerusalem, and met them in the land of Hamath: for he gaue them not space to come into his owne countrey.

26 And he sent spies vnto their tents, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore when the sunne was gone down, Jonathan cõmanded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheless, Jonathan and his company knew it not till the morning: for they saw the fires burning.

30 Then Jonathan followed vpon them, but he could not ouertake them: for they were goue ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoyle.

32 He proceeded further also, & came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went foorth, and came to Ascalon and to the next holdes, departing vnto Joppe, and wanne it.

34 For hee heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶After this came Jonathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holdes in Judea,

36 And to make the walles of Jerusalem hier, and to make a great mount betwixt the castle and the citie, for to separate it from the citie, that it might bee alone, and that men should neither buy nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the Eastside was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

39 ¶Ju

Ioseph. Antiq. 13.chap.9.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the king Antiochus.

40 But he was afraid that Jonathan would not suffer him, but fight against him: wherefore hee went about to take Jonathan, and to kill him: so he departed, & came vnto Bethsan.

41 Then went Jonathan foorth against him to the battell with fourtie thousand chosen men, and came vnto Bethsan.

42 But when Tryphon saw that Jonathan came with so great an hoste, he durst not lay hand vpon him,

43 But receiued him honorably, and commended him vnto all his friends, and gaue him rewards, and commanded his men of warre to be as obedient vnto him as to himselfe,

44 And sayde vnto Jonathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them now home againe, and chuse certaine men to waite vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holdes, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Jonathan beleeued him, and did as hee sayd, and sent away his hoste, which went into the land of Juda.

47 And reteined but three thousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Now assoone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came with him.

49 Then sent Tryphon an hoste of footemen and horsemen into Galile, & into the great plaine, to destroy all Jonathans company.

50 But when they knewe that Jonathan was taken, & slaine, and those that were with him, they encouraged one another, and came foorth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Juda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 *After Ionathan was taken, Simon is chosen captaine.* 17 *Tryphon, taking his children, and money for the redemption of Ionathan, killeth him and his children.* 31 *Tryphon killeth Antiochus, and possesseth the Realme.* 36 *Demetrius taketh truce with Simon.* 43 *Simon winneth Gaza.* 50 *Hee possesseth the tower of Sion.* 53 *He maketh his sonne Iohn captaine.*

NOw when Simon heard that Tryphon gathered a great hoste to come into the land of Juda, to destroy it, Ioseph. Antiq. 13.chap.9.

2 And saw that the people was in great trembling and feare, hee came vp to Jerusalem, and gathered the people together,

3 And gaue them exhortation, saying, Ye know what great things I, and my brethren, and my fathers house haue done for the Law and the Sanctuary, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore, God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuarie, and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the hearts of the people were kindled,

8 So that they cryed with a loude voice, saying, Thou shalt be our captaine in stead of Judas and Jonathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Jerusalem, and fortified it round about.

11 Then sent hee Jonathan the sonne of Absalomus with a great hoste vnto Joppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remoued from Ptolemais with a great army, to come into the land of Juda, and Jonathan was with him as prisoner.

13 And Simon pitched his tents at ‖ Addidis vpon the open plaine. ‖ Or, Addus.

14 But when Tryphon knew that Simon stood vp in stead of his brother Jonathan, and that hee would fight against him, hee sent messengers vnto him, saying,

15 Whereas we haue kept Jonathan thy brother, it is for money that hee is owing in the kings account concerning the businesse that he had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when he is letten foorth, hee will not turne from vs, and we will send him againe.

17 Neuertheless Simon knew that hee dissembled in his words, yet commanded hee the

the money and children to bee deliuered vnto him, lest hee should be in greater hatred of the people of Israel:

18 Who might haue sayd, Because hee sent him not the money and the children, therefore is Ionathan dead.

19 So hee sent the children and an hundreth talents: but he dissembled, and would not let Ionathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way that leadeth vnto Adora: but whersoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle, sent messengers vnto Tryphon, that he would make haste to come by the wildernesse, and to send them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that hee came not, because of the snow: but hee remooued and went into the countrey of Galaad.

23 And when he came neere to Bascama, he slew Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behinde and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetual memory, and carued shippes beside the armes, that they might bee seene of men sailing in the sea.

30 This sepulchre which he made at Modin standeth yet vnto this day.

Ioseph. Antiq. 13. chap. 10.

31 ¶ Now as Tryphon went forth with the young king Antiochus, he slewe him traiterously,

32 And reigned in his stead, and crowned himselfe King of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, & compassed them about with hie towres, and great wals, euen with towres, and gates, and barres, and layd vp vitailes in the strong holdes.

34 Moreouer Simon chose certaine men and sent them to king Demetrius, that hee would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 Demetrius the king vnto Simon the hie Priest, and the friend of kings, and to the Elders and to the nation of the Iewes sendeth greeting.

37 The golden crowne, & ‖ precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free.

‖ Or, collar, or, baudricke: in Greeke Bainen, or Baheu.

38 So the things that wee haue granted you, shall be stable: the strong holdes which ye haue builded shall be your owne.

39 Also wee forgiue the ouersights, and faultes committed vnto this day, and the crowne taxe that yee ought vs: and whereas was any other tribute in Ierusalem, it shalbe now no tribute.

40 And they that are meete among you to be written with our men, let them be written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuentie yeere.

42 And the people of Israel began to write in their letters, and publique instruments, In the first yeere of Simon the high and chiefe Priest, gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where hee set vp an engine of warre, & approched neere the citie, and beat a towre, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie,

45 Insomuch that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, and children, and cryed with a loude voice, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, and would fight no more against them, but put them out of the citie, and cleansed the houses, wherein the idoles were, and so entred thereunto with psalmes and thankesgiuing.

48 So when hee had cast all the filthinesse out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now when they in the castle at Ierusalem were kept, that they could not come forth nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 Insomuch that they besought Simon to make peace with them: which he granted them,

them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twentie day of the second moneth, in the hundreth seuentie and one yeere, they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cymbals, and with viols, and with psalmes, and songs, because the great enemie of Israel was ouercome.

52 And hee ordeined that the same day should be kept euery yeere with gladnesse,

53 And he fortified the mount of the Temple that was beside the castle where hee dwelt himselfe with his companie.

54 Simon also seeing that John his sonne was now a man, hee made him captaine of all the hostes, & caused him to dwell in ‖ Gazaris.

‖ Or, Gaza.

CHAP. XIIII.

1 *Demetrius is ouercome of Arsaces.* 11 *Simon being captaine, there is great quietnesse in Israel.* 18 *The couenant of friendship with the Romanes, and with the people of Sparta is renued.*

IN the hundreth seuentie and two yeere gathered king Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard, that Demetrius was entred within his borders, hee sent one of his princes to take him aliue.

3 So he went, and ouercame the army of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for hee sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to doe him worship alway.

5 Simon also wan the citie of Joppe to his great honour to be an hauen towne, and made it an entrance to the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castle, which hee cleansed from filthinesse, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The elders sate in the open places, and consulted all together for the commonwealth, and the young men were honourably clothed and armed.

10 He prouided vitailes for the cities, and all kind of munition, so that his glorious fame was renowmed vnto the end of the world.

11 Hee made peace throughout the land, and Israel had perfect mirth and ioy.

12 For euery man sate vnder his vine, and the figge trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then ỳ kings were ouercome.

14 He helped all those that were in aduersitie among his people: he was diligent to see the Law kept, and hee tooke away the vngodly, and wicked.

15 He beautified the Sanctuarie, and increased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Jonathan was dead, they were very sory.

17 But when they heard, that Simon his brother was made hie Priest in his stead, and how he had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasse to renewe the friendship and bond of loue, which they had made with Judas and Jonathan his brethren.

19 Which writings were read before the congregation at Jerusalem, and this is the copy of the letters that the Spartians sent.

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Jewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, wee were glad of their comming,

22 And haue registred their ambassage in the publike records in this maner, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Jason the Jewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should be honourably intreated, & that the copy of their ambassage should bee registred in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copy of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstood, they sayd, What thanks shall we recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue established Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the moneth

‖ Elul

‖ August. ‖ Elul in the hundreth, seuentie and two yeere, in the third yeere of Simon the hie Priest.

‖ Or, Ierusalem. 28 In ‖ Sacamel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, wee would signifie vnto you, that many battels haue beene fought in our countrey.

29 Wherein Simon the sonne of Mattathias (come of the children of Jarib) and his brethren put themselues in danger, & resisted the enemies of their nation, that their Sanctuarie, and Law might bee maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their hie Priest, and is laid with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Juda, and Bethsura that lyeth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

‖ Or, Gaza, or Gazaris. 34 And he fortified Joppe, which lyeth vpon the sea, & ‖ Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) & there hee placed Iewes, and furnished them with things necessarie for the reparation thereof.

35 Now when the people sawe the faithfulnesse of Simon, and to what glorie hee thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because hee had done all these things, and for the vprightnesse, and fidelitie that he had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Jerusalem, where they had made them a castell, out of the which they went, & defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and raised vp the wals of Jerusalem.

38 And king Demetrius confirmed him in his hie Priesthood for these causes.

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romans called the Iewes their friends, and confederates, and that they honourably receiued Simons Ambassadours,

41 And that the Iewes, and Priests consented, that Simon should be their prince, and hie Priest perpetually, till God raysed vp the true Prophet,

42 And that he should be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that he should be obeyed of euerie man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it should not be lawfull for any of the people or Priestes to breake any of these things, or to withstand his wordes, or to call any congregation in the countrey without him, or bee clothed in purple, or weare a colar of gold.

45 And if any did contrarie to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, & the captaine, and the Prince of the Iewes, and of the Priests, and to be the chiefe of all.

48 And they commaunded to set vp this writing in tables of braſſe, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same should bee laide vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romanes write letters vnto Kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

MOreouer King Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and Prince of the Iewes, and to all the nation,

2 Conteining these words, Antiochus the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the Kingdome of our Fathers I am purposed to challenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared ships of warre,

4 That I may goe thorow the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now Therefore I do confirme vnto thee

all the liberties, whereof all the kings my progenitours haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey.

7 And that Ierusalem, and the Sanctuarie bee free, and that all the weapons, that thou hast prepared, and the fortresse, which thou hast builded, and keepest in thine hands, shall be thine.

8 And all that is due vnto the king, and all that shall be due vnto the king, I forgiue it thee, from this time for euermore.

9 And when we haue obtained our kingdome we will giue thee, and thy nation and the Temple great honor, so that your honour shall be knowen throughout the world.

Ioseph. Antiq. 13. Chap. 11.

10 ¶ In the hundreth, seuenty and foure yeere, went Antiochus into his fathers land, and all the bands came together vnto him, so that few were left with Tryphon.

11 So the king Antiochus pursued him, but he fled and came to Dora, which lyeth by the sea side.

12 For he saw that troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the ships came by the sea. Thus they pressed the city by land and by sea, insomuch that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his companie from Rome, hauing letters written vnto the kings and countreyes wherein were conteined these words,

16 Lucius the Consul of Rome vnto king Ptolemeus sendeth greeting.

17 The Ambassadours of the Iewes are come vnto vs as our friends, & confederates from Simon the hie Priest, and from the people of the Iewes to renew friendship, and the bond of loue.

18 Who haue brought a shield of golde weying a thousand pound.

19 Wherefore wee thought it good to write vnto the kings and countreyes, that they should not goe about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there bee any pestilent fellowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that hee may punish them according to their owne Law.

22 The same things were written to Demetrius the king, and to Attalus, and to Arathes, and to Arsaces,

23 And to all the countreys, as ‖ Samsames, and to them of Sparta, and to ‖ Delus, and to ‖ Mindus, and to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Coos, and to Sidon, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.

‖ Or, Samplaca. ‖ Or, Delo. ‖ Or, Mydo, or Mydus.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the King camped against Dora the second time euer readie to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and gold, and much furniture.

27 Neuertheless, hee would not receiue them, but brake all the couenant, which he had made with him afore, and withdrewe himselfe from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withhold Ioppe, and Gazara with the castell that is at Ierusalem, the citie of my Realme,

29 Whose borders ye haue destroyed and done great hurt in the land, and haue the gouernement of many places of my kingdome.

30 Wherefore nowe deliuer the cities, which ye haue taken, with the tributes of the places, that yee haue rule ouer without the borders of Iudea,

31 Or els giue me for them fiue hundreth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fiue hundreth talents: if not, we will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honour of Simon, and the cupboord of gold and siluer plate, and so great preparation, he was astonished, and told him the kings message.

33 Then answered Simon, and said vnto him, Wee haue neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrightcously in possession a certaine time,

34 But when we had occasion, wee recouered the inheritance of our fathers.

35 And whereas thou ‖ requirest Ioppe and Gazara, they did great harme to our people, and thorow our countrey, yet will we giue an hundreth talents for them. But Athenobius answered him not one word,

‖ Or, complainest concerning.

36 But turned againe angrie vnto the king, and told him all these words, and the

dignitie

dignitie of Simon, with all that he had seene: and the king was very angrie.

37 ¶ In the meane time fled Tryphon by ship vnto Dytholias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footemen and horsemen,

39 And commaunded him to remoue the hoste toward Judea, and to build vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Jamnis, and began to vexe the people, and to inuade Judea, and to take the people prisoners and to slay them.

41 And he built vp Cedron, where hee set horsemen and garisons, that they might make outrodes by the wayes of Judea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus host is put to flight by the sons of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 22 John killeth them that lye in wait for his life.

Ioseph. Antiq. 13. Chap. 12.

THen came John vp from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Judas and John, and said vnto them I, and my brethren, & my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel oftentimes.

3 But I am now old, and yee by Gods mercie are of a sufficient age: be ye therefore in steade of me, and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twenty thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine fielde: and behold, a mightie great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And John ranged his armie ouer against him, and when hee saw that the people was afraid to go ouer the riuer, he went ouer first himselfe, and the men seeing him, passed through after him.

7 Then hee diuided his men, and set the horsemen in the mids of the footemen.

8 For their enemies horsemen were verie manie: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Johns brother wounded: but John followed after them, til he came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fieldes of Azotus, and those did Iohn burne with fire, thus were there slaine two thousand men of them: so hee returned peaceably into the land of Juda.

11 ¶ Now in the fielde of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For he had maried the daughter of the hie Priest.)

13 Therefore hee waxed proude in his mind, & thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about throughout the cities of the countrey, and studied carefully for them, hee came downe to Jericho with Mattathias, and Judas his sonnes in the hundreth seuentie and seuen yeere, in the eleuenth moneth, which is in the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a little holde, called Dochus, which he had built, where he made them a great banket, and had hid men there.

16 So when Simon and his sonnes had made good cheere, Ptolemeus stood vp with his men, and tooke their weapons, and entred in to Simon in the banket house, and slew him with his two sonnes, and certaine of his seruants.

17 Whereby hee committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolemeus these things and sent to the king, that hee might send him an host to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take John, and sent letters vnto the captains to come to him, and he would giue them siluer, and gold and rewards.

20 And to Jerusalem he sent other to take it, and the mountaine of the Temple.

21 But one ranne before, and tolde John in Gazara, that his father, and his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When he heard this, he was sore astonished, and laid hands on them that were come to slay him, and slew them: for hee knew that they went about to kill him.

23 Concerning other things of John, both of his wars, and of his noble acts (wherein he behaued himselfe manfully) of the building of wals which he made, and other of his deedes,

24 Behold, they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

The second Booke of the Maccabees.

CHAP. I.

1 *An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus.* 19 *Of the fire that was hid in the pit.* 24 *The prayer of Neemias.*

THe brethren the Iewes, which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren the Iewes, that are throughout Egypt, send saluation, and prosperitie.

2 God bee gracious vnto you and remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants,

3 And giue you all an heart, to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Law, and commandements, and send you peace,

5 And heare your prayers, and bee reconciled with you, and neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth, threescore and ninth yeere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeeres, after that Iason, and his companie departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood. Then we prayed vnto the Lord, & were heard: we offered sacrifices & fine flowre, and lighted the lampes, and set foorth the bread.

9 Now therefore keepe ye the dayes of the feast of the Tabernacles in ỹ month Chasleu.

10 ¶ In the hundreth fourescore and eight yeere, the people that was at Ierusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus king Ptolemeus master, which is of the stocke of the anoynted priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Inasmuch as God hath deliuered vs from great perils, wee thanke him highly, as though we had ouercome the king.

12 For hee brought them into Persia by heapes that fought against the holy citie.

13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas Priests.

14 For Antiochus, as though he would dwell with her, came thither, he, & his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Priests of Nanea had laide it forth, and hee was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in,

16 And by opening a priuie doore of the vaute, they cast stones as it were thunder, vpon the captaine and his, and hauing bruised them in pieces, they cut off their heads and threw them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Wheras we are now purposed to keep the purification of the Temple vpon the fiue and twentie day of the moneth Chasleu, we thought it necessary to certifie you thereof, that yee also might keepe the feast of the Tabernacles, and of the fire which was giuen vs when Neemias offered sacrifice, after he had built the Temple, and the altar.

19 For as when our fathers were led away vnto Persia, the Priests, which sought the honor of God, tooke the *fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man.

*Leuit. 6. 13. and 10. 2. and 16. 12.

20 Now after many yeeres, when it pleased God that Neemias should bee sent from the king of Persia, hee sent of the posteritie of those Priests, which had hid it to fetch the fire, and as they told vs, they found no fire, but thicke water.

21 Then commanded he them to draw it vp, & to bring it: and whē the things apperteining to the sacrifices were brought, Neemias commanded the Priests to sprinkle the wood, and the things laid thereupon with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marueled.

23 Now the Priests, and all prayed, while the sacrifice was cōsuming: Ionathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God, maker of all things, which art fearefull and strong, and righteous, and mercifull, and the onely and gracious king,

25 Onely liberall, only iust and almighty and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers and sanctified them,

26 Receiue the sacrifice for the whole people of Israel, and preserue thine own portion, and sanctifie it.

27 Gather those together that are scattered from vs: deliuer them that serue among the

the heathen: looke vpon them which are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place * as Moyses hath spoken. *Deut 30.5.

30 And ỹ priests sang Psalmes therunto.

31 Now when the sacrifice was consumed, Neemias commaunded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.

33 ¶ So when this matter was knowen it was tolde the king of Persia, that in the place where ỹ Priests, which were led away, had hid fire, there appeared water, wherewith Neemias and his companie had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, he gaue and bestowed many gifts.

36 And Neemias called the same place Ephthar, which is to say, purification: but many call it ‖ Nephthar. ‖Or, Nephi.

CHAP. II.

4 How Ieremie hid the tabernacle, the Arke and the altar in the hil. 23 Of the fiue books of Iason conteined in one.

IT is found also in the writings of Ieremias the Prophet, that he commanded them, which were caried away, to take fire, as was declared, and as the Prophet commaunded them that were led into captiuitie,

2 *Giuing them a law that they should not forget the commandements of the Lord, and that they should not erre in their mindes, when they saw images of golde and siluer, with their ornaments. *Baruch. 6.

3 These and such other things commanded hee them, and exhorted them that they should not let the law goe out of their hearts,

4 It is written also, how the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, and followe him: and when hee came vp into the mountaine where Moyses went vp, * and saw the heritage of God, *Deut. 34.1.

5 Ieremias went foorth and founde an holowe caue, wherein he layd the Tabernacle, and the Arke, and the Altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him, to marke the place: but they could not finde it.

7 Which when Ieremias perceiued, hee reproued them, saying, As for that place it shall bee vnknowen, vntill the time that God gather his people together againe, and that mercy be shewed.

8 Then shall the Lord shewe them these things, and the maiestie of the Lord shall appeare and the cloud also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might bee honourably sanctified. *1 Kin. 8.14, 22. 30.2. chro. 6.22.

9 For it is manifest that he, being a wise man, offered the * sacrifice of dedication, and consecration of the Temple. *1. Kin. 8. 62. 65. 2. chron. 7. 4. 5.

10 *And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so, when Salomon prayed, * the fire came downe from heauen, and consumed the burnt offering. *Leuit. 9. 24. and 10. 16. * 2. Chron. 7. 1.

11 And Moyses sayd, Because the sinne offring was not eaten, therefore it is cõsumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings, & registers of ‖ Neemias, and how he made a librarie, and how hee gathered the actes of the kings, and of the Prophets, & the actes of Dauid, and the Epistles of the kings concerning the holy gifts. ‖Some reade Ieremie.

14 Euen so Judas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede hereof, send some to fetch them vnto you.

16 Wheras we then are about to celebrate the purification, wee haue written vnto you, and ye shall do wel, if ye keepe the same daies.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Priesthood and the Sanctuary,

18 *As hee promised in the law, will shortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath clensed the place. *Deut. 30.5.

19 As concerning Judas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stoode for the Jewes religion: (for though they were but few, yet they ranne through whole countreys, and pursued the barbarous armies,

22 And repaired the Temple that was renowmed throughout all the world, and deliuered the citie, and established the Lawes, that were like to bee abolished, because the Lorde was mercifull vnto them with all lenitie)

23 We wil assay to abridge in one volume those things, that Jason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderfull number, and difficultie that they haue that would

be occupied in the rehearsal of stories, because of the diuersitie of the matter.

25 Wee haue endeuoured, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memory, and that whosoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easy thing to make this abridgement, but required both sweat, and watching.

27 Like as he that maketh a feast, and seeketh other mens commoditie, hath no small labor: so we also for many mens sakes are very well content to vndertake this great labor.

28 Leauing to the authour the exact diligence of euery particular, we will labour to goe forward according to the prescript order of an abridgement.

29 For as he that will build a new house, must prouide for the whole building, but hee that setteth out the plat or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, and to auoyd those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in words, before the storie, and to be short in the story.

CHAP. III.

2 Of the honour done vnto the Temple by the kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is striken of God, and healed at the prayer of Onias.

WHat time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, because of the godlinesse of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the kings did honour the place, and garnished the Temple with great gifts.

3 In so much that Seleucus king of Asia of his owne rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning ‖ the iniquitie committed in the citie.

‖ Or, the state and prouision.

5 And when he could not ouercome Onias, hee gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria and Phenice,

6 And told him that the treasurie in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come to the kings hands.

7 Now when Appollonius came to the king, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresayd money.

8 Immediatly Heliodorus tooke his iourney as though hee would visite the cities of Coelosyria and Phenice, but in effect to fulfil the kings purpose.

9 So when hee came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so indeed.

10 Then the hie Priest tolde him that there were such things layd vp by the widowes and fatherlesse,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundreth talents of siluer, and two hundreth of gold,

12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holinesse of the place & Temple, which is honoured thorow the whole world for holinesse and integritie.

13 But Heliodorus because of the kings commaundement giuen him, sayd that in any wise it must be brought into ỹ kings treasury.

14 So he appointed a day, and went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priestes fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to bee kept, that they should be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorow of his mind.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorow hee had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And the women, girt with sackecloth vnder their breasts, filled the streets, and the virgins that were kept in, ranne some to the gates, and some to the walles, and other looked out at the windowes.

20 And

20 And all helde vp their handes toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the high Priest beeing in such anguish.

22 Therefore they called vpon the Almighty Lorde, that hee would keepe safe and sure the things, which were laide vp for those that had deliuered them.

23 Neuertheless, the thing that Heliodorus was determined to doe, that did hee performe.

24 And as he and his souldiers were now there present by the treasurie, hee that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare, & trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barbed, and he ranne fiercely, and smote at Heliodorus with his fore feete, and it seemed that he that sate vpon the horse, had harnesse of gold.

26 Moreouer, there appeared two young men, notable in strength, excellent in beautie, and comely in apparell, which stoode by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkenesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great companie, and many souldiers into the saide treasurie, was borne out: for hee could not helpe himselfe with his weapons.

29 So they did knowe the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope & health.

30 And they praised the Lord that had honoured his owne place: for the Temple which a little afore was full of feare and trouble, when the Almighty Lord appeared, was filled with ioy and gladnesse.

31 Then straight wayes certaine of Heliodorus friends prayed Onias, that he would call vpon the most High to graunt him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euill, hee offered a sacrifice for the health of the man.

33 Nowe when the hie Priest had made his prayer, the same young men in the same clothing appeared, and stoode beside Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord graunted thee thy life.

34 And seeing that thou hast beene scourged from heauen, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lorde sacrifice, and made great vowes vnto him, which had graunted him his life, and thanked Onias, and went againe with his host to the King.

36 Then testified hee vnto euery man of the great workes of God that hee had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to be sent yet once againe to Ierusalem, he said,

38 If thou hast any enemie or traitour, send him thither, and thou shalt receiue him well scourged, if he escaped with his life: for in that place, no doubt, there is a speciall power of God.

39 For hee that dwelleth in heauen, hath his eie on that place, and defendeth it, and hee beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iason obteineth the office of the hie Priest by corrupting the King, 27 And was by Menelaus defrauded by like bribing. 34 Onias is slaine traiterously by Andronicus.

THis Simon nowe, of whom wee spake afore, being a bewrayer of the money and of his owne naturall countrey, reported euill of Onias, as though he had mooued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was hee bolde to call him a traitour that was so beneficiall to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murthers were committed,

4 Onias considering ỹ danger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice.

5 Hee went to the King not as an accuser of the citizens, but as one that intended the common wealth both priuatly and publikely.

6 For he saw it was not possible except the King tooke order to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For he came to the King, and promised him three hundreth and threescore talents of siluer, and of other rent, fourescore talents.

9 Besides

9 Besides this, he promised him an hundreth and fiftie, if he might haue licence to set vp a place for exercise, & a place for the youth, and that they would ‖ name them of Ierusalem Antiochians.

‖ Or, that he would write the Antiochians that were at Ierusalem, among them

10 The which thing when the King had granted, and he had gotten the superioritie, he began immediatly to draw his kinsemen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the Kings, that the Iewes had set vp by John, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their Lawes and policies, and brought vp newe statutes, and contrary to the Lawe.

12 For hee presumed to builde a place of exercise vnder the castle, & brought the chiefe yong men vnder his subiection, & made them weare ‖ hattes.

‖ Or, buskins in token of wantonnesse as the Gentiles did.

13 So there began a great desire to follow the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly person,

14 So that the Priestes were nowe no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expences at the play ‖ after the casting of a stone.

‖ This game was to trie strength by casting a stone that had an hole in the middes, or a piece of mettall.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to bee like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

‖ Or, Olympian sports, which were games kept euery fift yeere.

18 ¶ Nowe when the ‖ games that were vsed euery fiue yeere, were played at Tyrus, the king being present,

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had beene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of galleis.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that hee was euil affectioned toward his affaires, he sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honourably receiued of Iason, and of the citie, and was brought in with torchlight, and with great showtings, and so he went with his hoste vnto Phenice.

23 Three yeere afterward Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the king, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memoriall.

24 But he, being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for hee gaue three hundreth talents of siluer, more then Iason.

25 So he gate the Kings ‖ letters patents, albeit hee had nothing in himselfe worthie of the hie Priesthood, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.

‖ Or, commandements.

26 Then Iason, which had deceiued his owne brother, beeing deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the king, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the king.

29 Nowe Menelaus left his brother Lysimachus in his steade in the Priesthood, and Sostratus left Crates which was gouernour of the [b] Cyprians.

b That is, of them that measured the corne.

30 ¶ While these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the King in all haste, to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee solde at Tyrus and in the cities thereby.

33 Which when Onias knewe of a surety, he reproued him, and withdrewe himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when hee came to Onias, hee counselled him craftily, giuing him his right hand with an othe: (howbeit hee suspect him, and perswaded him to come out of the Sanctuarie) so hee slew him incontinently without any regard of righteousnesse.

35 For

35 For the which cause not only the Iews, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the king was come againe from the place about Cilicia, the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his mind, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commaunded him to be ledde throughout the citie, and in the same place where he had committed the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the citie through the counsel of Menelaus, and the bruite was spred abroad, the multitude gathered them together against Lysimachus: for he had caried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wit, then in age.

41 But when they vnderstoode the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust, which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe they killed beside the treasurie.

43 For these causes, an accusation was laide against Menelaus.

44 And when the King came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus, being now conuinced, promised to Ptolemeus the sonne of Dorimenes much money, if he would perswade the King.

46 So Ptolemeus went to the king into a court, whereas hee was to coole himselfe, and turned the kings minde.

47 In so much that hee discharged Menelaus from the accusation (notwithstanding hee was the cause of all mischiefe) and condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they should haue beene heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnes of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Ierusalem. 6 Of the end and wickednesse of Iason. 11 The pursuite of Antiochus against the Iewes. 15 The spoyling of the Temple. 27 Maccabeus fleeth into the wildernesse.

ABout the same time, Antiochus vndertooke his second voyage into Egypt.

2 And then were there seene throughout all the citie of Ierusalem, fourtie dayes long, horsemen running in the ayre, with robes of golde, and as bands of speare men,

3 And as troupes of horsemen set in aray, incountring and coursing one against another with shaking of shields and multitude of darts, and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all sorts.

4 Therefore euerie man prayed, that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had bene dead, Iason tooke at the least a thousand men, and came suddenly vpon the citie, and they that were vpon the wals, being put backe, and the citie at length taken.

6 Menelaus fled into the castle, but Iason slew his owne citizens without mercie, not considering, that to haue the aduantage against his kinsemen is greatest disaduantage, but thought that hee had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the superioritie, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally hee had this ende of his wicked conuersation, that hee was ‖ accused before Areta the king of the Arabians, and fled from citie to citie, being pursued of euerie man, and hated as a forsaker of the Lawes, and was in abomination as an enemie of his countrey and citizens, and was driuen into Egypt. ‖ Or, shut vp.

9 Thus hee that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And hee that had cast many out vnburied, was throwen out himselfe, no man mourning for him, nor putting him in his graue: neither

neither was hee partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the king, hee thought that Iudea would haue fallen from him: wherfore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of war also, that they should kil, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and olde men, and a destruction of men and women, and children, and virgins, and infants were murthered:

14 So that within three dayes were slaine fourescore thousand, and fourtie thousand taken prisoners, and there were as many solde as were slaine.

15 Yet was he not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his countrey, to be his guide.

16 And with his wicked handes tooke the holy vessels, which other kings had giuen for the garnishing, glorie and honor of that place, and handled them with his wicked hands.

17 So hautie in his mind was Antiochus, that he considered not, that God was not a little wroth for the sinnes of them that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not beene wrapped in many sinnes, hee, alsoone as he had come, had suddenly beene punished, & put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasurie.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it bee partaker of the benefites of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall bee set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie land, and to walke vpon the sea: such an hie minde had hee.

22 But he left deputies to vexe the people: at Ierusalem Philip a Phrygian by birth, in maners more cruell then he that set him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was despitefull against the Iewes his citizens.

24 He sent also Apollonius a cruell prince, with an armie of two and twentie thousand, whom hee commanded to slay those that were toward mans age, and to sell the women, and the yonger sort.

25 So when he came to Ierusalem, hee fained peace, and kept him still vntill the holy day of Sabbath: and then finding the Iewes keeping the feast, he commaunded his men to take their weapons.

26 And so he slew all them that were gone forth to the shew, and running through the citie with his men armed, he murthered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernesse, and liued there in the mountaines with his companie among the beasts, & dwelling there, and eating grasse, lest they should bee partakers of the filthinesse.

CHAP. VI.

1 *The Iewes are compelled to leaue the Lawe of God.* 4 *The Temple is defiled.* 10 *The women cruelly punished.* 28 *The grieuous paine of Eleazarus.*

NOt long after this, sent the king an olde man of ‖Athens, for to compel the Iewes, to transgresse the Lawes of the fathers, and not to be gouerned by the Law of God,

‖ Or, Antiochia.

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, & that of Garizin, according as they did that dwelt at that place, Iupiter, that keepeth hospitalitie.

3 This wicked gouernment was sore and grieuous vnto the people.

4 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dallied with harlots, and had to doe with women within the circuite of the holy places, and brought in such things as were not lawfull.

5 The altar also was ful of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feasts, nor plainely to confesse himselfe to be a Iewe.

7 In the day of the Kings birth they were grieuously compelled perforce euerie moneth to banket, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of yuie.

8 Moreouer through the counsell of Ptolemeus, there went out a commandement vnto the next cities of the heathen against the Iewes, that the like custome, and ‖ banketting should be kept.

‖ Or, eating of the flesh that was sacrificed.

9 And who so would not conforme themselues to the maners of the Gentiles should be put to death: then might a man haue seene the present miserie.

10 For

10 For there were two women brought foorth, that had circumcised their sons, whome when they had led round about the citie (the babes hanging at their brestes) they cast them downe headlong ouer the wals.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afrayde to helpe themselues.

12 ¶ Now I beseech those which reade this booke, that they bee not discouraged for these calamities, but that they iudge these afflictions, not to bee for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse not to suffer sinners long to continue, but straight wayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom hee punisheth when they are come to the fulnesse of their sinnes.

15 But thus hee dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercie from vs: and though hee punish with aduersitie, yet doth hee neuer forsake his people.

17 But let this bespoken now for a warning vnto vs: and now will wee come to the declaring of the matter in few words.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a well fauoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offred himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, and prayed him, that hee would take such flesh, as was lawfull for him to vse, and as hee would prepare for himselfe, and dissemble as though he had eaten of the things appointed by the King, euen the flesh of the sacrifice,

22 That in so doing hee might be deliuered from death, and that for the olde friendship that was among them, hee would receiue this fauour.

23 But hee began to consider discreetly, and as became his age, and the excellencie of his ancient yeeres, and the honour of his gray haires, whereunto hee was come, and his most honest conuersation from his childehoode, but chiefely the holy Law made and giuen by God: therefore he answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, said he, to dissemble, whereby many young persons might thinke, that Eleazar being fourescore yeere olde and ten were now gone to ‖ another religion,

‖ Or, to another manner of life.

25 And so through mine hypocrisie (for a little time of a transitorie life) they might bee deceiued by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were now deliuered from the torments of men, yet coulde I not escape the hand of the Almightie, neither aliue nor dead.

27 Wherefore I will nowe change this life manfully, and will shew my selfe such as mine age requireth,

28 And so will leaue a notable example for such as bee yong, to die willingly and courageously for the honourable & holy Lawes. And when hee had sayde these wordes, immediatly he went to torment.

29 Nowe they that led him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had beene a rage.

30 And as hee was ready to giue vp the ghost because of the strokes, he sighed & sayd, The Lorde that hath the holy knowledge, knoweth manifestly, that whereas I might haue beene deliuered from death, I am scourged and suffer these sore paynes of my bodie: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended hee his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

IT came to passe also, that seuen brethren, with their mother, were taken to bee compelled by the King against the Lawe, to taste swines flesh, and were tormented with scourges and whippes.

2 But one of them, which spake first, said thus, What seekest thou? and what wouldest thou know of vs? we are ready to die, rather then to transgresse the Lawes of our Fathers.

3 Then was the King angrie, and commanded to heate pannes and caldrons, which were incontinently made hote.

4 And he cõmanded the tongue of him that spake first, to be cut out, and to flay him, and to cut off the vtmost partes of his bodie in the sight of his other brethren and his mother.

5 Nowe when hee was thus mangled in

all

all his members, hee commaunded him to bee brought aliue to the fire, and to frie him in the panne: and while the smoke for a long time smoked out of the panne, the other brethren with their mother, exhorted one another to die couragiously, saying in this maner,

6 The Lord God doth regard vs, and in
* Deut. 32, 36. deede taketh pleasure in vs, as Moyses * declared in the song wherein he testified openly, saying, That God will take pleasure in his seruants.

7 So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him, if he would eate, or hee were punished in all the members of the bodie.

8 But he answered in his owne language, and said, No. Wherefore hee was tormented forthwith like the first.

9 And when he was at the last breath, hee said, Thou murtherer takest this present life from vs, but the King of the world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 After him was the third had in derision, and when they demaunded his tongue, he put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the King & they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 Now when hee was dead also, they vexed & tormented the fourth in like maner.

14 And when he was now readie to die, he said thus, It is better that wee should change this which we might hope for of men, & waite for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 Afterward they brought the fifth also and tormented him.

16 Who looked vpon the King, and said, Thou hast power among men, & though thou bee a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthie to bee wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt bee vnpunished.

20 But the mother was marueilous aboue all other, and worthie of honourable memorie: for when shee saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, shee exhorted euerie one of them in her owne language, and being full of courage and wisedome, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I cannot tell howe yee came into my womb: for I neither gaue you breath nor life: it is not I that set in order the members of your bodie,

23 But doubtlesse the Creator of the world, which formed the birth of man, and found out the beginning of all things, will also of his owne mercie giue you breath and life againe, as ye now regard not your own selues, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the yongest was yet aliue, he did exhort him not onely with words, but swore also vnto him by an othe that he would make him rich and wealthy, if he would forsake the Lawes of his Fathers, and that hee would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that she would counsell the yong man to saue his life.

26 And when hee had exhorted her with many words, she promised him that she would counsell her sonne.

27 So shee turned her vnto him, laughing the cruell tyrant to scorne, & spake in her owne language, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my Sonne, looke vpon the heauen & the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe worthie such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While shee was yet speaking these words ye yong man said, Whom wait ye for? I will not obey the kings commandement: but I will obey the commandement of the Lawe that was giuen vnto our Fathers by Moyses,

31 And

31 And thou that imaginest al mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things, because of our sinnes.

33 But though the liuing Lord be angry with vs a little while for our chastening and correction, yet will he be reconciled with his owne seruants.

34 But thou, O man, without religion and most wicked of all men, lift not thy selfe vp in vaine, which art puffed vp with vncertaine hope, and liftest thine hands against the seruants of God.

35 For thou shalt not yet escape the iudgement of Almighty God, which seeth al things.

36 My brethren that haue suffered a little paine, are now vnder the diuine couenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therfore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseeching God that he will soone be merciful vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God.

38 And that in me and my brethren the wrath of the Almightie, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously that he was mocked.

40 So hee also died holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now bee ynough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thanks, after they haue put their enemies to flight. Diuiding part of the spoiles vnto the fatherlesse & vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

THen Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfolks and friends together, and tooke vnto them all such as continued in the Iewes religion, and assembled sixe thousand men.

2 So they called vpon the Lord, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compassion vpon the citie that was destroyed, and almost brought to the ground, & that he would heare the voyce of the blood that cried vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his name, and that he would shew his hatred against the wicked.

5 Nowe when Maccabeus had gathered this multitude, hee could not be withstood by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore hee came at vnwares, and burnt vp the townes and cities: yet hee tooke the most commodious places, and slew many of the enemies.

7 But specially he vsed the nights to make such assaults, in so much that the bruite of his manlinesse was spread euery where.

8 ¶ So when Philip sawe that this man increased by little & litle, & that things prospered with him for the most part, hee wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the Kings businesse.

9 Then sent he speedily Nicanor the sonne of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the King of two thousand talents, which the Romanes should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediately hee sent to the cities on the sea coast, prouoking them to buie Iewes to be their seruants, promising to sell foure score and ten for one talent: but hee considered not the vengeance of Almightie God, that should come vpon him.

12 When Iudas then knew of Nicanors comming, hee told them that were with him, of the comming of the armie.

13 Now were there some of them fearefull, which trusted not vnto the righteousnesse of God, but fled away, & abode not in that place.

14 But the other solde all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had sold them, or euer he came neere them.

15 And though he would not do it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about sixe thousande, exhorting them not to bee afrayd of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie

that they had vnlustly done to the holy place, and the cruelties done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, sayd he, trust in their weapons and boldnesse: but our confidence is in the Almightie God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreouer he admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundreth & fourescore and fiue thousand vnder * Sennacherib,

*2. King. 19.35. isa.37.36. tob.1 18. eccius.48.22. 1.macca.7.41.

20 And of the battell that they had in Babylon against the Galatians, how they came in all the battell ‖ eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundreth & twentie thousand through the helpe that was giuen them from heauen whereby they had receiued many benefits.

‖ Some reade, fiue thousand.

21 Thus when hee had made them bolde with these words, and readie to die for the Lawes and the countrey, he diuided his army into foure parts.

22 And made his own brethren captaines ouer the armie, to wit, Simon, and Ioseph and Ionathan, giuing each one fifteene hundreth men.

23 And when ‖ Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the forward, ioyned with Nicanor,

‖ Or, Esdras.

24 And because the Almighty helped them, they slew aboue nine thousand men, & wounded and maymed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buie them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath & therfore they would no longer pursue them.

27 So they tooke their weapons, & spoyled the enemies, & kept the Sabbath, giuing thankes and praysing the Lord wonderfully, which had deliuered them that day, & powred vpon them the beginning of his mercie.

28 And after the Sabbath, *they distributed the spoyles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among themselues and their children.

* Nom.31.27. 1.sam.30.24.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lord to bee reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and slewe aboue twentie thousand, and wanne high and strong holdes, and diuided great spoiles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, & to aged persons also.

31 Moreouer they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slew also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many waies.

33 And when they kept the feast of victorie in their countrey, they burnt Callisthenes that had set fire vpon the holy gates, which was fled into a little house: so he receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes:

35 Hee was through the helpe of the Lord brought downe of them whom he thought as nothing, in so much that hee put off his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia with great dishonour, through the destruction of his host.

36 Thus hee that promised to pay tribute to the Romanes, by meanes of the prisoners of Ierusalem, brought news, that the Iewes had a ‖ defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

‖ Or, God their defender.

CHAP. IX.

1 *Antiochus willing to spoile Persepolis is put to flight.* 5 *As he persecuteth the Iewes, he is stricken of the Lord.* 13 *The fained repentance of Antiochus.* 28 *He dieth miserably.*

AT the same time came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persepolis, & went about to robbe the temple, and to subdue the citie, the people ran in a rage to defend themselues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, hee thought to impute to the Iewes their fault, which had put him to flight, & therefore commaunded his charet man to driue continually, and to dispatch the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I wil make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord Almighty and God of Israel smote him with an incurable and inuisible plague: for assoone as he had spoken these words, a paine of the bowels, that was remediless, come vpon him, and sore torments of the inner parts,

6 And

6 And that most iustly: for hee had tormented other mens bowels with diuers and strange torments.

7 Howbeit hee would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commanded to haste the iourney: but it came to passe that he fell down from the charet that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus hee that a little afore thought hee might command the floods of the sea (so proude was hee beyond the condition of man) and to weigh the high mountaines in the balance, was now cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God.

*Acts 12.23. 9 *So that the wormes came out of the bodie of this wicked man in abundance: and while hee was aliue, his flesh fell off for paine and torment, and all his armie was grieued at

[Or, rottenesse. his ‖ smell.

10 Thus no man could beare because of his stinke, him that a little afore thought hee might reach to the starres of heauen.

11 Then hee began to leaue off his great pride, and selfewill, when he was plagued and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, hee saide these words, It is meet to bee subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person praied also vnto ỹ Lord, who would now haue no mercy on him,

14 And sayd thus that hee would set at libertie the holy citie vnto the which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom he had iudged not worthy to be buried, but would haue cast them out with their children to be deuoured of the foules and wilde beastes) hee would make them all like the citizens of Athens.

16 And whereas hee had spoyled the holy Temple afore, hee would garnish it with great giftes, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that hee would also become a Iew himselfe, & goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, hee wrote vnto the Iewes this letter vnder written, containing the forme of a supplication.

19 ¶ The King and Prince Antiochus vnto the Iewes his louing citizens wisheth much ioy and health, and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thankes vnto God hauing hope in the heauen.

21 Though I lie sicke, yet I am mindefull of your honour and good will, for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessary to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickenesse.

23 Therefore considering that when my father led an hoste against the hie countries, he appointed who should succeede him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers, and neighbours vnto my kingdome, wait for all occasions, and looke but for opportunitie, I haue ordained that my sonne Antiochus shall be King, whom I oft commended and committed to many of you, when I went into the hie provinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, & require you to remember the benefits that I haue done vnto you generally, and particularly, and that euery man will be faithfull to me and to my sonne.

27 For I trust that he will be gentle, and louing vnto you according to my minde.

28 ¶ Thus the murtherer and blasphemer suffred most grieuously, and as hee had intreated other men, so he died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Iudas Maccabeus taketh the citie and the Temple.* 10 *The actes of Eupator.* 16 *The Iewes fight against the Idumeans.* 24 *Timotheus inuadeth Iudea, with whom Iudas ioyneth battell.* 29 *Fiue men appeare in the aire to the helpe of the Iewes.* 37 *Timotheus is slaine.*

MAccabeus now and his companie, through the helpe of the Lord, wan the Temple and the citie againe,

2 And destroied the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and sixe moneths after, and set

fooꝛth the lampes, and the shewbꝛead.

4 When that was done, they fell downe flat vpon the ground, and beſought the Lord, that they might come no moꝛe into ſuch troubles: but if they ſinned any moꝛe againſt him, that he himſelfe would chaſten them with mercie, and that they might not be deliuered to the blaſphemous, and barbarous nations.

5 Now vpon the ſame day, that the ſtrangers polluted the Temple, on the very ſame day it was cleanſed againe, euen the fiue and twentieth day of the ſame moneth, which is ‖ Chaſleu.

‖ Or, November.

6 They kept eight dayes with gladneſſe as in the feaſt of the Tabernacles, remembring, that not long afoꝛe they held the feaſt of the Tabernacles when they liued in the mountaines and dennes like beaſts.

7 And foꝛ the ſame cauſe they bare greene boughes, and faire bꝛanches and palmes, and ſang Pſalmes vnto him that had giuen them good ſucceſſe in cleanſing his place.

8 They oꝛdeined alſo by a common ſtatute and decree, that euery yeꝛe thoſe dayes ſhould be kept of the whole nation of the Jewes.

9 And this was the end of Antiochus called Epiphanes.

10 ¶ Now will we declare the acts of Antiochus Eupatoꝛ, which was the ſonne of this wicked man, gathering bꝛiefly the calamities of the warres, that followed.

11 Foꝛ when he had taken the kingdome, he made one Lyſias, which had beene captaine of the hoſte in Phenice, and Coeloſyꝛia, ruler ouer the affaires of the realme.

12 Foꝛ Ptolemeus that was called Macron, purpoſed to doe iuſtice vnto the Jewes foꝛ the wꝛong that had beene done vnto them, and went about to behaue himſelfe peaceably with them.

13 Foꝛ the which cauſe hee was accuſed of his friends beſoꝛe Eupatoꝛ, and was called oft times traitour, becauſe he had left Cyꝛpus that Philometoꝛ had committed vnto him, and came to Antiochus Epiphanes: theꝛefoꝛe ſeeing that hee was no moꝛe in eſtimation, he was diſcouraged, and poyſoned himſelfe, and died.

14 ¶ But when Goꝛgias was gouernour of the ſameplaces, he enterteined ſtrangers, and made warre oft times againſt the Jewes.

15 Moꝛeouer the Idumeans that held the ſtrong holdes, which were meete foꝛ their purpoſe, troubled the Jewes, and by receiuing them that were bꝛiuen from Jeruſalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made pꝛaiers, and beſought God that he would be their helper, and ſo they fell vpon the ſtrong holdes of the Idumeans,

17 And aſſaulted them ſoꝛe, that they wan the places, & ſlew all that fought againſt them on the wall, and killed all that they met with, and ſlew no leſſe then twentie thouſand.

18 And becauſe certaine (which were no leſſe then nine thouſand) were fled into two ſtrong caſtles, hauing all maner of things conuenient to ſuſtaine the ſiege,

19 Maccabeus left Simon, and Joſeph, and Zaccheus alſo, and thoſe that were with them, which were ynow to beſiege them, and departed to thoſe places which were moꝛe neceſſarie.

20 Now they that were with Simon, being led with couetouſneſſe, were intreated foꝛ money (thꝛough certaine of thoſe that were in ỹ caſtle) and took ſeuenty thouſand dꝛachmes, and let ſome of them eſcape.

a A dꝛachme is the eight part of an ounce, which is about thꝛee pence.

21 But when it was told Maccabeus what was done, he called the gouernours of the people together, and accuſed thoſe men, that they had ſold their bꝛethꝛen foꝛ money, and let their enemies goe.

22 So he ſlew thē when they were conuict of treaſon, & immediatly wan the two caſtles:

23 And hauing good ſucceſſe, as in all the warres that he tooke in hand, hee ſlew in the two caſtles moe then twentie thouſand.

24 Now Timotheus whom the Jewes had ouercome afoꝛe, gathered an armie of ſtrangers of all ſoꝛts, and bꝛought a great troupe of hoꝛſemen out of Aſia to winne Jewꝛie by ſtrength.

25 But when he dꝛew neere, Maccabeus and they that were with him, turned to pꝛay vnto God, & ſpꝛinkled earth vpon their heads, and girded their reines with ſackcloth.

26 And fell downe at the foote of the altar, and beſought the Lord to be mercifull to them, and to bee an enemie to their enemies, and to bee an aduerſarie to their aduerſaries, * as the Law declareth.

* Exod. 23.22. deut. 20.4.

27 So after the pꝛayer, they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke heede to themſelues.

28 And when the moꝛning appeared, they both ioyned together: the one part had the Lord foꝛ their refuge, and pledge of pꝛoſperitie, and noble victoꝛie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed ſtrong, there appeared vnto the enemies from heauen fiue comely men vpon hoꝛſes with bꝛidles of golde, and two of them led the Jewes,

39 And tooke Maccabeus betwixt them, and couered him on euery ſide with their weapons, and kept him ſafe, but ſhotte dartes, and lightninges againſt the enemies, ſo that they were confounded with blindneſſe,

and

and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and fiue hundreth, and fiue hundreth horsemen.

32 As for Timotheus himselfe, he fled vnto Gazara, which was called a very strong hold, wherein Chereas was captaine.

33 But Maccabeus and his companie laid siege against the fortresses with courage for foure daies.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

‖ Or, the fiue and twentie day.

35 Neuertheless vpon the ‖ fift day in the morning, twentie young men of Maccabeus companie, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bold stomackes smote downe those that they met.

36 Others also that climbed vp vpon the engines of warre against them that were within, set fire vpon the towres, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing founde Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they praised the Lord with psalmes and thanksgiuing, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 *Lysias goeth about to ouercome the Iews,* 8 *Succor is sent from heauen vnto the Iews.* 16 *The letter of Lysias vnto the Iewes.* 20 *The letter of King Antiochus vnto Lysias.* 27 *A letter of the same vnto the Iews.* 34 *A letter of the Romanes to the Iewes.*

VEry shortly after this, Lysias the kings steward, and a kinseman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his fourescore Elephants.

5 Hee came into Iudea, and drew neere to Beth-sura, which was a castle of defence, fiue [a] furlongs from Ierusalem, & layed sore siege vnto it.

a Whereof 8. make a mile.

6 But when Maccabeus, and his company knew that hee besieged the holdes, they, and all the people made prayers with weeping, and teares before the Lord, that hee would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would ieopard themselues together with him to helpe their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnesse of gold.

9 Then they prayed the mercifull God all together, and tooke heart, in so much that they were ready, not onely to fight with men, but with the most cruell beasts, and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lorde was mercifull vnto them.

11 And running vpon their enemies like lions, they slewe eleuen thousand footemen, and fiueteene hundreth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped,

13 Who as hee was a man of vnderstanding, considering what losse hee had had, and knowing, that the Hebrewes could not bee ouercome, because the Almightie God helped them, sent vnto them,

14 And promised, that hee would consent to all things which were reasonable, and perswade the King to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lysias conteining these words, LYSIAS vnto the people of the Iewes sendeth greeting.

17 Iohn and ‖ Abessalom, which were sent from you, deliuered mee the things that you demaund by writing, and required mee to fulfill the things that they had declared.

‖ Or, Absalon, or, Absalom.

18 Therefore what things soeuer were meete to be reported to the King himselfe, I haue declared them, and hee granted that that was possible.

19 Therefore if ye behaue your selues as friends towards his affaires, hereafter also I will endeuour my selfe to doe you good.

20 As concerning these things, I haue giuen commaundement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare yee well, the hundreth and eight

and fourty yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the Kings letter conteined these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our Father is translated vnto the gods, our will is, that they which are in our realme liue quietly, that euery man may applie his owne affaires.

24 Wee vnderstand also that the Iewes would not consent vnto our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our mind is that this nation shall bee in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to sende vnto them, and graunt them peace, that when they are certified of our mind, they may bee of good comfort, and cheerefully goe about their owne affaires.

27 And this was the kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If yee fare well, wee haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to applie your owne businesse.

30 Wherefore, those that will depart, wee giue them free libertie, vnto the thirtieth day of the moneth of ‖ Panthicus,

Or, April.

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for things done of ignorance.

32 I haue sent also Menelaus to comfort you,

33 Fare yee well; the hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these words, QVINTVS MEMMIVS and Titus ‖ Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

‖ Or, Manlius.

35 The things that Lysias the kings kinsman hath granted you, we grant the same also.

36 But concerning that which hee shall report vnto the king, send hither some with speed, when yee haue considered the matter diligently, that wee may consult thereupon as shall be best for you: for we must goe vnto Antiochia.

37 And therefore make haste and send some men that we may know your mind.

38 Fare well: this hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 20 The pursuit of the Iewes against Timotheus. 24 Timotheus is taken, and let goe vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias went vnto the King, and the Iewes tilled their ground.

2 But the gouernors of the places, as Timotheus, and Apollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile act: they prayed the Iewes that dwelt among them, to go with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduise of the citie, they obeyed them, and suspect nothing: but when they were gon forth into the deepe, they drowned no lesse then two hundreth of them.

5 Now when Iudas knew of the cruelties shewed against his nation, he commanded those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went forth against the murtherers of his brethren, and set fire in the hauen by night, & burnt the ships, and those that fled thence, he slew.

7 And when the citie was shut vp, hee departed as though he would come againe, and roote out all them of the citie of Ioppe.

8 ¶ But when he perceiued that the Iamnites were minded to doe in like maner vnto the Iewes which dwelt among them,

9 He came vpon the Iamnites by night, and set fire in the hauen with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs in their iourney toward Timotheus, about fiue thousand men of foote, and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God, the ‖ Nomades of Arabia being ouercome, besought Iudas to make peace with them, and promised to giue him certaine ‖ cattell, and to helpe him in other things.

‖ So called, because they haue Shepheards. ‖ Or, Pasture.

12 And Iudas thinking that they should in deede bee profitable concerning many

things,

things, graunted them peace: whereupon they shooke handes, and so they departed to their tents.

13 ¶ Judas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of vitailes, that they were the slacker in their doings, reuiling them that were with Judas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

15 But Maccabeus souldiers calling vpon the great Prince of the world (which without any ‖ instruments, or engins of warre did * cast downe the walles of Jericho, in the time of Jesus) gaue a fierce assault against the walles.

‖ Or, battell rammes.
* Iosh.6.20.

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broad, which lay thereby, seemed to flowe with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Jewes that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a very strong hold.

19 But Dositheus, and Sosipater, which were captaines with Maccabeus, went forth, and slew those that Timotheus had left in the fortresse, more then tenne thousand men.

20 And Maccabeus prepared, and ranged his armie by bands, and went courageously against Timotheus; which had with him an hundreth and twentie thousand men of foote, and two thousande and fiue hundreth horsemen.

21 When Timotheus had knowledge of Judas comming, he sent the women, and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, and vneasie to come vnto because of the straits on all sides.)

22 But when Judas first band came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, in so much that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the poyntes of their owne swords.

23 But Judas was very earnest in pursuing and slew those wicked men: yea, he slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the handes of Dositheus, and Sosipater, whome hee besought with much craft to let him goe with his life, because hee had many of the Jewes parents and the brethren of some of them, which, if they put him to death, should be despised.

25 So when hee had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus towarde Carnion, and Atargation, and slewe fiue and twentie thousand persons.

27 And after that hee had chased away and slaine them, Judas remoued the hoste toward Ephron a strong citie, wherin was Lysias and a great multitude of all nations, and the strong young men kept the walles, defending them mightily: there was also a great preparation of engings of warre, and dartes.

28 But when they had called vpon the Lorde, which with his power breaketh the strength of the enemies, they wanne the citie, and slewe fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth sixe hundred furlongs from Jerusalem.

30 But when the Jews which dwelt there, testified, ỹ the ‖ Scythopolitans dealt louingly with them, and intreated them kindly in the time of their aduersitie,

‖ Or, Scythians.

31 They gaue them thankes, desiring them to be still friendly vnto them, and so they came to Jerusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousande men of foote and foure hundred horsemen.

34 And when they ioyned together, a few of the Jewes were slaine,

35 And Dositheus one of the Bacchenors, which was on horsebacke and a mightie man, tooke Gorgias, and layd hold of his garment, and drew him by force, because he would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into ‖ Marisa.

‖ Or, Moresa, or, Marcsa.

36 And when they that were ‖ with Esdrin, had foughten long, and were wearie, Judas called vpon the Lord, that he would shew himselfe to be their helper, and captaine of the field.

‖ Or, with Gorgias.

37 And then hee beganne in his owne language, and sung Psalmes with a loude voyce, in so much that straightwayes hee made them that were about Gorgias, to take their flight.

38 ¶ So Judas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Judas and his company came to take vp the bodies of them that were slaine, and to bury them with their kinsmen in their fathers graues.

40 Now vnder the coates of euery one, that was slaine, they found iewels that had bene consecrate to the idoles of the * Jamnites, which thing is forbidden the Iewes by the Law. Then euery man saw, that this was the cause wherefore they were slaine.

* Deut. 7.25. Iosh. 7.1, 11, 12.

41 And so euery man gaue thankes vnto the Lorde, the righteous Judge, which had opened the things that were hid.

42 And they gaue themselues to prayer, and besought him, that they should not vtterly be destroyed for the fault committed. Besides that, noble Judas exhorted the people to keepe themselues from sinne, for so much as they saw before their eyes the things which came to passe by the sinne of these that were slaine.

43 And hauing made a gathering through the company, sent to Jerusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well, and honestly that he thought of the resurrection.

44 For if hee had not hoped, that they which were slaine, should rise againe, it had bene superfluous, and vaine, to ‖ pray for the dead.

‖ From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby: Also it is euident that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the author of this booke acknowledging his owne infirmitie, desireth pardon, if he haue not attained to that he should. And it seemeth, that this Jason the Cyrenian, out of whom hee tooke this abridgement, is Joseph Ben-Gorion, who hath written in Ebrew fiue bookes of these matters, and intreating this place, maketh no mention of this prayer for the dead, lib. 3. cap. 19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Judas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments, Exod. 4 25. or the example of Razis, that one might kill himselfe, whom this author so much commendeth, Chap. 14 41.

45 And therefore hee perceiued, that there was great fauour layed vp for those that died godly. (It was an holy, and a good thought.) So he made a reconciliation for the dead, that they might be deliuered from sinne.

CHAP. XIII.

1 *The comming of Eupator into Iudea.* 4 *the death of Menelaus.* 10 *Maccabeus going to fight against Eupator moueth his souldiers vnto prayer.* 15 *He killeth foureteene thousand men in the tents of Antiochus.* 21 *Rhodocus the betrayer of the Iewes is taken.*

IN the hundreth, fourtie and nine yeere it was tolde Judas that Antiochus Eupator was comming with a great power into Judea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their armie an hundreth and ten thousand men of foote of the Grecians, and fiue thousand horsemen, and two and twenty elephants, and three hundreth charets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the safegard of the countrey, but because he thought to haue bene made the gouernour.

4 But the King of kings moued Antiochus minde against this wicked man, and Lysias informed the King that this man was the cause of all mischiefe, so that the King commaunded to bring him to Berea to put him vnto death, as the maner was in that place.

5 Now there was in that place a towre of fifty cubits high, full of ashes, and it had an instrument that turned round, and on euery side it rowled downe into the ashes.

6 And there whosoeuer was condemned of sacrilege, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall,

8 For because hee had committed many sinnes by the Altar, whose fire and ashes were holy: he himselfe also died in the ashes.

9 ¶ Now the King raged in his minde, and came to shew himselfe more cruell vnto the Iewes then his Father.

10 Which things when Judas perceiued, hee commaunded the people to call vpon the Lord night and day, that if euer he had holpen them, hee would now helpe them, when they should be put from their law, from their countrey, and from the holy Temple:

11 And that hee would not suffer the people, which a little afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercie with weeping, and fasting, and falling downe three dayes together, Judas exhorted them to make themselues ready.

13 And hee being apart with the Elders, tooke counsell to goe forth, afore the King brought his hoste into Judea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, hee exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the Citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watch word, The victorie of God, hee piked out the manliest

manliest young men, and went by night into the kings campe, and slewe of the hoste fourteene thousand men, and the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lorde did helpe them.

18 ¶ Now when the king had tasted the manlinesse of the Iewes, hee went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but hee was chased away, hurt and lost of his men.

20 For Judas had sent vnto them that were in it, such things as were necessarie.

21 But Rhodocus which was in the Iews hoste, disclosed the secretes to the enemies: therefore hee was sought out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and ‖ tooke truce with them, departed, and ioyned battell with Judas, who ouercame him.

‖ Or, gaue and tooke the right hand.

23 But when hee vnderstoode, that Philip (whom hee had left to bee ouerseer of his businesse at Antiochia) did rebell against him, he was astonished, so that he yeelded himselfe to the Iewes, and made them an othe to do all things that were right, and was appeased toward them, and offered sacrifice, and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheless, when hee came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieued, they would that he should breake the couenants.

26 Then went Lysias vp into the iudgement seate, and excused the fact as well as he coulde, and perswaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius moued by Alcimus sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 19 Which hee yet breaketh through the motion of the king. 37 Nicanor commandeth Razis to be taken, who slayeth himselfe.

After three yeeres was Judas enformed that Demetrius the sonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 And when hee had wonne the countrey, and slaine Antiochus and his Lieutenant Lysias.

3 Now Alcimus which had been the hie Priest, & wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes he could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to king Demetrius in the hundreth, fiftie and one yere, presenting vnto him a crowne of golde, and a palme, and of the boughes, which were vsed solemnely in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to councell, and asked him what deuises or counsels the Iewes leaned vnto.

6 To the which he answered, The Iewes that be called Assideans, whose captaine is Judas Maccabeus maintaine warres, and make insurrections, and will not let the realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high Priesthood) am now come hither,

8 Partly, because I was well affectioned vnto the kings affaires, and secondly, because I sought the profite of mine owne citizens: for all our people, through their rashnesse are not a litle troubled.

9 Wherefore, O king, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Judas liueth, it is not possible that the matter should be well.

11 When hee had spoken these words, other friends also hauing euill will at Judas, set Demetrius on fire.

12 Who immediatly called for Nicanor, the ruler of the Elephantes, and made him captaine ouer Judea,

13 And sent him forth, commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathen which fledde out of Judea from Judas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled themselues with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwaies defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remooued straightwaies from thence, and came to the towne of Dessau,

17 Where Simon Judas brother had

ioyned

ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless Nicanor hearing the manlinesse of them that were with Judas, and the bolde stomackes that they had for their countrey, durst not proue the matter with bloodshedding.

19 Wherefore, hee sent Possidonius, ‖ Theodotus, and ‖ Matthias before, to make peace.

‖ Or, Theodotus. ‖ Or, Mattathias.

20 So when they had taken long aduisement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one mind, and consented to the couenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery man his stoole.

22 Neuertheless Judas commanded certaine men of armes to wait in conuenient places, lest there should suddenly arise any euill through the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Jerusalem, did none hurt, but sent away the people that were gathered together.

‖ Or, had Iudas before his eyes.

24 Hee ‖ loued Judas, and fauoured him in his heart.

25 He prayed him also to take a wife, and to beget children: so hee married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderstanding the couenaunts that were made, came to Demetrius, and told him that Nicanor had taken strange matters in hand, and ordeined Judas a traitor to the Realme to be his successor.

27 Then the king was displeased, and by the reports of this wicked man, hee wrote to Nicanor, saying, that hee was very angry for the couenants, commanding him ẏ hee should send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came vnto Nicanor, hee was astonished and sore grieued, that hee should breake the things wherein they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the king, he sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceiued that Nicanor began to be rough vnto him, and that he intreated him more rudely then hee was wont, hee perceiued that such rigour came not of good, and therefore hee gathered a fewe of his men, and withdrewe himselfe from Nicanor.

31 But the other perceiuing that hee was preuented by Maccabeus worthy policy, came into the great and holy Temple, and commanded the Priests, which were offring their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this maner, If ye will not deliuer me Judas as a prisoner, I will make this Temple of God a plaine fielde, and will breake downe the altar, and will erect a notable Temple vnto Bacchus.

34 After these wordes he departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lord of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lorde, keepe this house euer vndefiled, which lately was cleansed, and stoppe all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Jerusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Jewes.

38 For this man aforetimes when the Jewes were minded to keepe themselues vndefiled and pure, being accused to be of the religion of the Jewes, did offer to spend his body and life, with all constancie for the religion of the Jewes.

39 So Nicanor willing to declare the hatred that he bare to the Jewes, sent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Jewes much hurt.

41 But when this company would haue taken his castell, and would haue broken the gates by violence, and commaunded to bring fire to burne the gates, so that hee was ready to bee taken on euery side, hee ‖ fell on his sworde,

‖ As this priuate example ought not to be followed of the godly, because it is contrary to the word of God, although the auth. seeme heere to approue it: so that place as touching prayer, Chap. 12.44. though Judas had appointed it, yet here it not sufficient to proue a doctrine, because it is only a particular example.

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding what time as hee missed of his stroke for haste, and the multitude rushed in violently betweene the doores, he ranne boldly to the wall, and cast himselfe downe manfully among the multitude.

44 Which conueyed themselues lightly away, and gaue place, so that hee fell vpon his belly.

45 Neuertheless while there was yet breath in him, being kindled in his minde, he rose

roſe vp, and though his bloud guſhed out like a fountaine, and he was very ſore wounded, yet hee ranne thorow the middeſt of the people,

46 And gate him to the toppe of an high rocke: ſo when his blood was vtterly gone, hee tooke out his owne bowels with both his hands, and threw them vpon the people, calling vpon the Lorde of life and ſpirit, that hee would reſtore them againe vnto him, and thus he dyed.

CHAP. XV.

1 *Nicanor goeth about to come vpon Iudas on the Sabbath day.* 5 *The blaſpheme of Nicanor.* 14 *Maccabeus expounding vnto the Iewes the viſion, incourageth them.* 21 *The prayer of Maccabeus.* 30 *Maccabeus commandeth Nicanors head & hands to be cut off, and his tongue to be giuen vnto the foules.* 39 *The autor excuſeth himſelfe.*

NOw when Nicanor knewe that Iudas and his company were in the countrey of Samaria, he thought with all aſſurance to come vpon them, vpon the Sabbath day.

2 Neuertheleſſe, the Iewes that were compelled to goe with him, ſaid, O kill not ſo cruelly and barbarouſly, but honour and ſanctifie the day, that is appointed by him that ſeeth all things.

3 But this moſt wicked perſon demaunded, Is there a Lord in heauen, that commandeth the Sabbath day to be kept?

4 And when they ſaid, There is a liuing Lorde, which ruleth in the heauen, who commanded the ſeuenth day to be kept,

5 Then he ſaid, And I am mighty vpon earth to commaund them for to arme themſelues, and to performe the Kings buſineſſe. Notwithſtanding, he could not accompliſh his wicked enterpriſe.

6 For Nicanor lifted vp with great pride, purpoſed to ſet vp a memoriall of the victorie obteined of all them that were with Iudas.

7 But Maccabeus had euer ſtire confidence and a perfite hope that the Lord would helpe him,

8 And exhorted his people not to be afraid at the comming of the heathen, but alway to remember the helpe that had beene ſhewed vnto them from heauen, and to truſt now alſo, that they ſhould haue the victorie by the Almightie.

9 Thus he encouraged them by the Law and Prophets, putting them in remembrance of the battels that they had wonne afore, and ſo made them more willing.

10 And ſtirred vp their hearts, and ſhewed them alſo the deceitfulneſſe of the heathen, and how they had broken their othes.

11 Thus he armed euery one of them, not with the aſſurance of ſhields and ſpeares, but with wholeſome words and exhortations, and ſhewed them a dreame worthy to be beleeued, and reioyced them greatly.

12 And this was his viſion, He thought that hee ſawe Onias (which had beene the high Prieſt, a vertuous and a good man, reuerent in behauiour, and of ſober converſation, well ſpoken, and one that had beene exerciſed in all points of godlineſſe from a childe) holding vp his hands toward heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias ſpake, and ſaid, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, to wit, Jeremias the Prophet of God.

15 Hee thought alſo that Jeremias held out his right hand, and gaue vnto Judas a ſword of gold: and as hee gaue it, hee ſpake thus,

16 Take this holy ſworde a gift from God, wherewith thou ſhalt wound the aduerſaries.

17 And ſo being comforted by the words of Judas, which were very ſweete and able to ſtirre them vp to valiantneſſe, and to encourage the hearts of the young men, they determined to pitch no campe, but courageouſly to ſet vpon them, and manfully to aſſaile them, and to trie the matter hand to hand, becauſe the City and the Sanctuary and the Temple were in danger.

18 As for their wiues, and children, and brethren, and kinſfolks, they ſet leſſe by their danger: but their greateſt and principall feare was for the holy Temple.

19 Againe they that were in the city, were carefull for the armie that was abroad.

20 Now whiles they all awaited for the triall of the matter, and the enemies now mette with them, and the hoſt was ſet in aray, and the ‖ beaſtes were ſeparated into conuenient places, and the horſemen were placed in the wings: ‖ Or, elephants.

21 Maccabeus conſidering the comming of the multitude, and the diuers preparations of weapons, and the fierceneſſe of the beaſts, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victorie commeth not by the weapons, but that hee giueth the victorie to them that are worthie, as ſeemeth good vnto him.

22 Therefore in his prayer hee ſayd after this manner, O Lord, * thou that diddeſt ſend thine Angel in the time of Ezechias King * 1. king. 19. 35. iſa. 37. 36. 10k. 1. 18. eccluſ. 48. 22.

King of Iudea, who in the host of Sennacherib slew an hundreth, fourescore and fiue thousand,

23 Send now also thy good Angel before vs, O Lorde of heauens, for a feare and dread vnto them,

24 And let them bee discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an end.

25 Then Nicanor and they that were with him, drew neere with trumpets and shoutings for ioy.

26 But Iudas and his company praying and calling vpon God, encountred with the enemies,

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slew no lesse then fiue and thirtie thousand men: for through the presence of God they were wonderously comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstoode that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shoute and a cry, praysing the Almightie in their owne language.

30 Therefore Iudas, which was euer the chiefe defender of his citizens both in body and mind, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Hierusalem.

31 And when hee came there, hee called all them of his nation, and set the Priests by the Altar, and sent for them of the castell,

32 And shewed them wicked Nicanors head, and the hand of that blasphemour which hee had holden vp against the holy Temple of the Almightie with proude bragges.

33 He caused the tongue also of wicked Nicanor to bee cut in little pieces, & to be cast vnto foules, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man prayed towarde the heauen the glorious Lord, saying, Blessed be he, that hath kept his place vndefiled.

35 Hee hanged also Nicanors head vpon the hie castell, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree, that they would in no case suffer this day without keeping it holy:

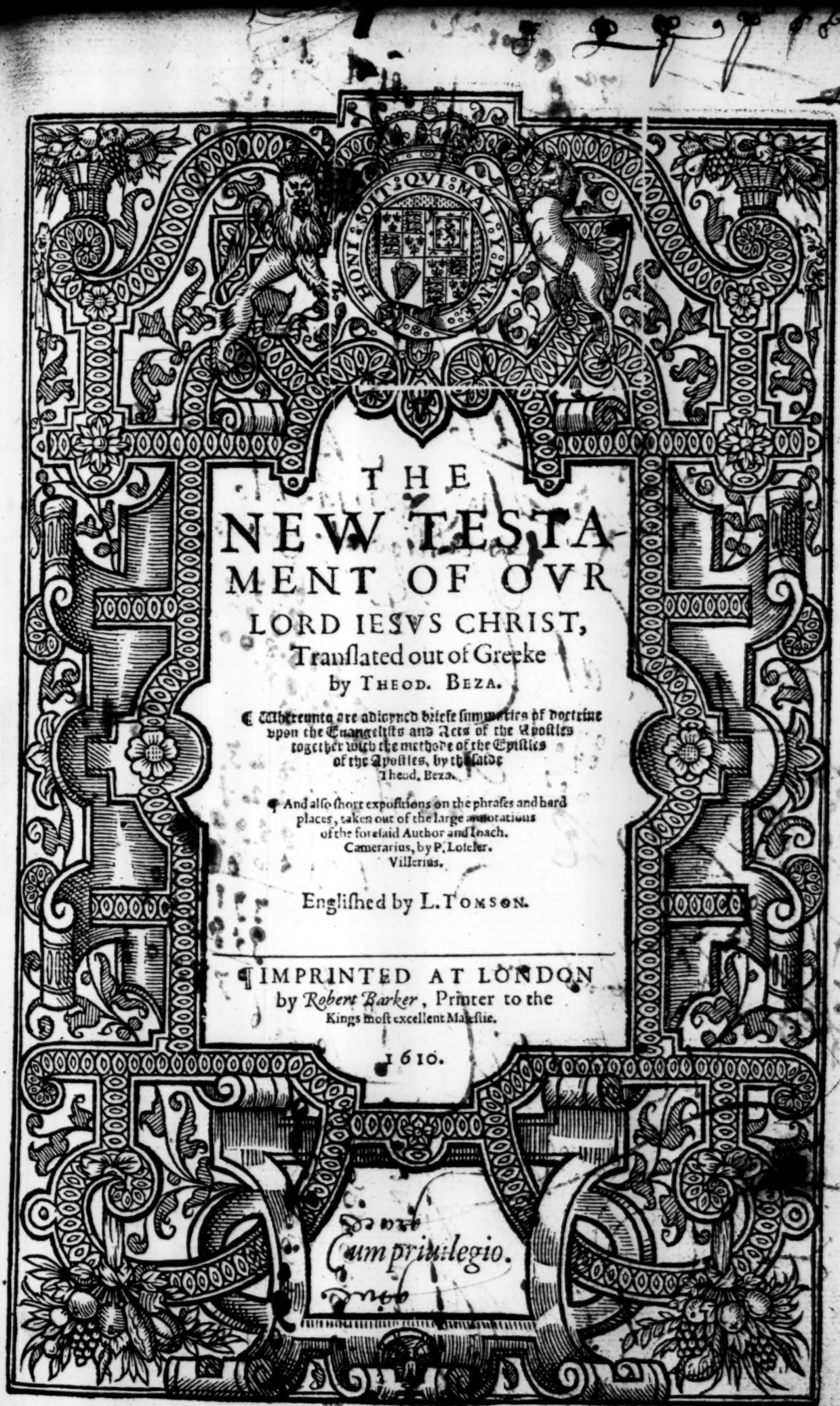
37 And that the feast should bee the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an ende.

39 If I haue done well, & as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water, and as wine tempered with water is pleasant and delighteth the taste: so the setting out of the matter delighteth the eares of them that reade the storie. And here shall be the end.

THE ENDE OF APOCRYPHA.



THE NEW TESTAMENT OF OVR LORD IESVS CHRIST,

Translated out of Greeke by THEOD. BEZA.

¶ Whereunto are adioyned briefe summaries of doctrine vpon the Euangelists and Acts of the Apostles together with the methode of the Epistles of the Apostles, by the saide Theod. Beza.

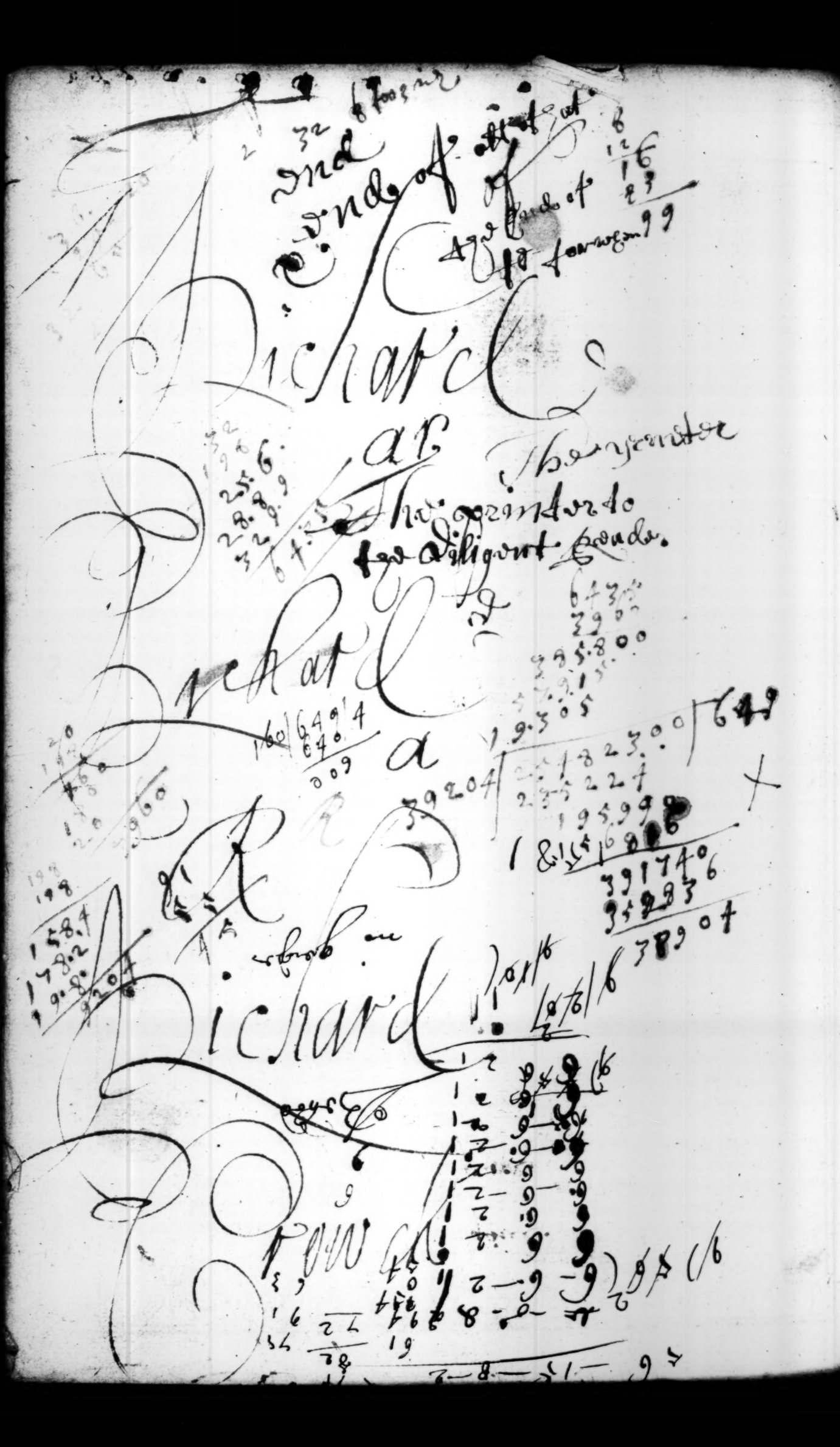
¶ And also short expositions on the phrases and hard places, taken out of the large annotations of the foresaid Author and Loach. Camerarius, by P. Loseler. Villerius.

Englished by L. TOMSON.

¶ IMPRINTED AT LONDON by *Robert Barker*, Printer to the Kings most excellent Maiestie.

1610.

Cum priuilegio.



The Printer to the diligent Reader.

DEare Chriſtian Reader, to the intent thou mighteſt the better enioy the benefit of theſe Notes or expoſitions vpon the Newe Teſtament: I thought it not amiſſe to declare vnto thee the vſe of the ſame. And firſt, foraſmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phraſe or ſenſe, haue beene ſo placed, that none without great labour could finde out the Textes alleaged, I haue made this marke, * and haue ſet it as well in the margent, as in the text, ſo that thou mayſt eaſily finde that which thou deſireſt. For example, in the firſt word of the firſt Chapter of Matthew is placed this firſt marke *, looke out the like marke in the margent, and there thou ſhalt finde, Luke 3.23. which place agreeth to this of Matthew, and ſo likewiſe thou ſhalt finde in the reſidue. But if many quotations belong to one place, word or ſentence, the firſt is onely marked, and thoſe that follow vnmarked appertaine to the ſame.

The Notes which are directed by figures of Arithmeticke, as 1.2.3. 4,&c. throughout the Euangeliſts and Actes, declare the effect or ſum of the doctrine conteined between one of the ſaid figures, and the next that followeth: as for example, from the figure 1. in the firſt line and firſt word of Matthew vnto the figure 2. in the 18. verſe of the ſame Chapter, the doctrine there gathered is ſet downe in the margent in this ſort, 1. *Ieſus came of Abraham of the tribe of Iuda, and of the ſtocke of Dauid, as GOD promiſed.*

And in the Epiſtles in like ſort they declare the methode and arte which the Apoſtles vſe, and how euery argument or reaſon dependeth one vpon another: theſe figures are begun againe at the beginning of euery Chapter. Laſtly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like anſwering vnto them in the margent, ſerue to expound and lighten the darke words and phraſes immediatly following them. As in the firſt line and ſecond word, the letter, a, being referred vnto, a, directly againſt him in the margent, ſheweth that this word, Booke, ſignifieth *A rehearſall as the Hebrewes vſe to ſpeake: as Geneſ.* 5.1. *The booke of the generations.* Theſe letters begin at the beginning of euery Chapter, continuing vnto, z, and ſo beginning againe with, a, if there be ſo many Notes that they do exceed in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruite, and giue the praiſe to GOD.

Farewell.

The deſcription of the holy Land, containing the places mentioned in the foure Euangeliſts, *with other places about the Sea coaſtes, wherein* may be ſeene the wayes and iourneyes of CHRIST and his Apoſtles in Iudea, Samaria, and Galile: for into theſe three parts this Land is diuided.

The places ſpecified in the Map, with their ſituation by the obſeruation of the degrees concerning their length and breadth.

Aſcalon	65,24:31,32.	Coraſim	66,53:32.29.	Ior, the other fountaine whence	
Azot	65,35:32.	Dan, one of the fountains whence		Iordan ſpringeth	67,31.33.7.
Bethlehem	65,55:31,51.	Iordan ſpringeth		Magdalon, called alſo Dalmanutha	66.48:32,28.
Bethphage	68, 31,58.		67,25:33,8.	Naim	66,35:32,33.
Bethſaida	66,51:32,29.	Ennon	66,40:32,18.	Nazareth	66,56:32,42.
Bethabara	66,34:32,1.	Emmaus	65,54:31,59	Ptolemais	66.50:32,58.
Bethania	66, 31,58.	Ephen	66, 8,32.	Samaria the citie	66,22:32,19.
Cana of Galile	66,52:32,48.	Gadara or Garaza	66,48:32,29.	Sidon	67,15:33:30.
Capernaum	66,53:32,29.	Gaza	65,10:31,40	Silo	66,27:32,19.
Carmel mount	66,31:32,50,	Iericho	66,10:32,1.	Tyrus	67, 33,20.
Ceſarea Straton	66,16:32,25.	Ieruſalem	66. 31.55.	Tiberias	66,44:32,26.
Ceſarea Philippi	67,39:33,5.	Ioppe	65,40:32,5.		

The

The holy Gospel of Iesus Christ, according to S. Matthew.

CHAP. I.

1 *That Iesus is that Messias, the Sauiour promised to the Fathers.* 18 *The natiuitie of Christ.*

THE [a] booke of the [b] generation of IESVS CHRIST the sonne of Dauid, the [c] sonne of Abraham.

2 *Abraham begate Isaac. *And Isaac begate Iacob. And *Iacob begate Iudas and his brethren.

3 *And Iudas begate Phares, and Zara of Thamar. And *Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And *Booz begate Obed of Ruth. And Obed begate Iesse.

6 And *Iesse begate Dauid the King. And *Dauid the King begate Solomon of her that was the wife of Urias.

7 And *Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate Joatham. And Joatham begate Achaz. And Achaz begate Ezekias.

10 And *Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And *Iosias begate Iakim. And Iakim [d] begate Iechonias & his brethren, about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, *Iechonias begate Salathiel. *And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Marie, of whom was borne IESVS, that is called Christ.

17 So [e] all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vntil they were caried away into Babylon, foureteene generations: and after they were caried away into Babylon vntill Christ, foureteene generations.

18 Now the birth of [2] IESVS Christ was thus, When as his mother Marie was *betrothed to Ioseph, before they came together, shee was founde with childe of the holy Ghost.

19 Then Ioseph her husband being a iust man, [g] not willing to *make her a publike example, was minded to put her away secretly.

20 But whiles hee thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid, feare not to [f] take Mary thy [g] wife: for that which is [h] conceiued in her, is of the holy Ghost.

21 And shee shall bring [3] forth a sonne, and thou shalt *call his name IESVS: for hee shall *[i] saue his people from their sinnes.

22 And all this was done that it might bee fulfilled, which is spoken of the Lord by the Prophet, saying,

23 *Behold, a [k] virgine shalbe with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 Then Ioseph, being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But hee knew her not, till shee had brought forth her first borne sonne, and he called his name IESVS.

*Luke 3.23.
1 Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised.
a Rehearsall: As the Hebrewes vse to speake: as Gen. 5.1. The booke of generations.
b Of the ancestors of whom Christ came.
c Which Christ is also the sonne of Abraham.
*Gen 21.2.
*Gen. 25.24.
*Gen. 29.35.
*Gen. 38.27.
*1. Chron. 2.5. ruth 4.18,19.
*Ruth. 4.21.
*1. Sam. 16.1. and 17.12.
*2. Sam. 12.24.
*1. King. 11.43. 2. chron. 9.31.
*2. King. 20.21. and 21.18. 1. chron. 3.13, 14,15.
*2. King. 23.34. and 24.1,6. 2. chron. 36.4,9.
d That is, the captiuitie fell in the dayes of Iakim and Iechonias: for Iechonias was borne before their carying away into captiuitie.
*1. Chron. 3.16.
*1. Chron. 3.17. ezra 3.2. and 5.2.
e All these which are reckoned vp in this pedegree of Dauids stock, as they begat one another orderly in their degrees.
2 Christ the true Immanuel, and therefore Iesus, (that is Sauiour) is conceiued in the Virgine by the holy Ghost as it was foretold by the Prophets.
*Luke 1.32.
*Deut. 24.1.
f Receiue her as her parents and kinsfolks hands.
g Which was promised and made sure to thee to bee thy wife.
h Of the mothers substance, by the holy Ghost.
3 Christ is born of the same Virgine which neuer knew man: and is called Iesus of God himselfe, by the Angel.
*Luke 1.31.
*Acts 4.12.
i Deliuer, & this sheweth vs the meaning of this name Iesus.
*Esai. 7.14.
k There is in the Hebrew and Greeke text an article added, to point out the woman, and les her fourth plainly: as you would say, That Virgin, or a certaine Virgine.
l This litle word Till, in the Hebrew tongue, giueth vs to vnderstand also, that a thing shall not come to passe in time to come: as Michol had no children Till her deaths day, 2. Sam 6.23. And in the last Chapter of this Euangelist: Behold, I am with you Till the ende of the world.

CHAP. II.

The wisemen, who are the first fruits of the Gentiles, worship Christ. 14 *Ioseph flieth into Egypt with Iesus and his mother.* 16 *Herod slayeth the children.*

WHen * [1] IESVS then was borne at Bethlem in [2] Iudea, in the dayes of

*Luke 2.6.
1 Christ a poore babe, laid before in a crib and nothing set by of his owne people: receiueth notwithstanding a noble witnesse of his diuinitie from heauen, and of his kingly estate, of strangers: which his owne also vnwittingly allow of, although they see not acknowledge him.
2 For there was another in the tribe of Zabulon.

Herod the king, behold, there came [b] Wisemen from the East to Hierusalem,

2 Saying, Where is that King of the Iewes that is borne? for wee haue seene his starre in the East, [f] and are come to worship him.

3 When King Herod heard this, he was [c] troubled, and all Ierusalem with him.

4 And gathering together all the [d] chiefe Priests and [e] Scribes of the people, he asked of them where Christ should be borne.

5 And they sayd vnto him, At Beth-leem in Iudea: for so it is written by the Prophet,

6 *And thou Beth-leem in the land of Iuda, art not the [f] least among the Princes of Iuda: For out of thee shall come the gouernour that [g] shall feede my people Israel.

7 Then Herod priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me word again, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and loe, the starre which they had seene in the East, went before them, till it came and stood ouer the place where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and found the babe with Mary his mother, and [h] fell downe, and worshipped him, and opened their [i] treasures, and presented vnto him gifts, euen gold, and frankincense, and myrrhe.

12 And after they were [k] warned of God in a dreame, that they should not goe againe to Herod, they returned into their countrey another way.

13 ¶ [2] After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee word: for Herod will seeke the babe to destroy him.

14 So he arose, and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might bee fulfilled, which is spoken of the Lord by the *Prophet, saying, Out of Egypt haue I called my sonne.

16 ¶ Then Herod, seeing that hee was mocked of ỹ Wisemen, was exceeding wroth, and sent foorth, and slew all the male children that were in Beth-leem, and in all the coasts thereof, from two yeere old and vnder, according to the time which he had diligently searched out of the Wisemen.

17 Then was that fulfilled which is spoken [1] by the Prophet Ieremias, saying,

18 *In Rhama was [m] a voyce heard, mourning, and weeping, and great howling: [n] Rachel weeping for her children, and would not bee comforted, because they were not.

19 [3] And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the land of Israel: for they are dead which sought the babes life.

21 Then hee arose vp and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in stead of his father Herod, he was afraid to goe thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galile,

23 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the Prophets, which was, That he should be called a Nazarite.

CHAP. III.

1 Iohn preacheth. 4 His apparell and meat. 5 He baptizeth. 8 The fruits of repentance. 10 The axe at the root of the tree. 12 The fan and the chaffe. 13 Christ is baptized.

AND in [a] those dayes, 1*Iohn the Baptist came and preached in the [b] wildernesse of Iudea.

2 And sayd, [c] Repent: for the [d] kingdome of heauen is at hand.

3 For this is hee of whom it is spoken by the Prophet Esaias, saying, *The voyce of him that crieth in the wildernesse, Prepare yee the way of the Lord: [e] make his pathes straight.

4 *And this Iohn had his garment of camels haire, and a girdle of a skinne about his loynes: his meate was also [f] locusts and wilde honie.

5 *Then went out to [g] him Ierusalem and all Iudea, and all the region round about Iordan.

6 And they were baptized of him in Iordan, [h] confessing their sinnes.

7 [2] Now when hee saw many of the Pharises, and of the Sadduces come to his baptisme, hee sayd vnto them, * O generations

*Hose 11.1.

*Ier. 31.15.

*Micha. 5.2. Iohn 7.42.

*Marke 1.4. luke 3.3.

*Mat. 3.3. mar. 1.3. luke 3.4. ioh. 1.23.

*Mar. 1.6.

*Chap. 12.34.

1 For God speaketh by the mouth of the Prophets.

b Wise and learned men: It is a Persian word which they vse in good part.

c Was much moued, for hee was a stranger and came to the kingdome by force: and the Iewes were troubled: for wickednesse is mad and raging.

d The chiefe Priests, that is such as were of Aarons family, which were diuided into foure and twentie orders. 1. Chro. 24. 5. and 2. Chron. 36. 14.

e They that expound the Law to the people: for the Hebrewes take this word of another which signifieth as much as to expound & declare.

f Though thou be a small towne yet shalt thou be very famous and noble through the birth of the Messias, who shall be borne in thee.

g That shal rule and governe: for Kings are fitly called feeders and shepheards of the people.

h A kind of humble and lowly reuerence.

i The rich and costly presents, which they brought him.

k God warned and told them of it, when as they asked it not.

2 Christ being yet scarce borne, beginneth to be crucified for vs, both in himselfe, and also in his members.

m A voyce of lamenting, weeping and howling.

n That is to say All that coast, about Bethlehem: for Rachel Iacobs wife, who died in childbed, was buried in the way that leadeth to this towne, which is also called Ephrata, because of the fruitfulnesse of the soyle, and plentie of corne.

3 Christ is brought vp in Nazareth, after the death of the tyrant by Gods prouidence: that by the very name of the place, it might plainely appeare to the world, that he is the Lords true Nazarite.

a Not when Ioseph went to dwell at Nazareth, but a great while after, about the space of fiue and twentie yeres: for in the thirtieth yeere of his age was Iesus baptized of Iohn: therefore by those dayes, is meant, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth.

b Iohn who, though his singular holinesse and rare austerenesse of life, caused all men to cast their eyes vpon him, prepareth the way for Christ following fast on at his heeles, as the Prophet Esai foretold, and deliuereth the summe of the Gospel, which in short space after should be deliuered more fully. b In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there: Luke 1.40, & there was Ioabs house, 1. kin. 2.34. and besides these, Iehoshua maketh mention of fiue townes that were in this wildernesse, chap. 15.61. c The word in the Greeke tongue signifieth a changing of our mindes and hearts from euill to better. d The kingdome of Messias, whose gouernment shall be heauenly, and nothing but heauenly. e Make him a plaine and smooth way. f Locusts were a kinde of meat, which certaine of the East people vse, which were therefore called deuourers of locusts, Eust. in Od. 9. g The people of Ierusalem. h Acknowledging that they were saued only by free remission and forgiuenesse of their sins. 2 There is nothing that stopped vp the way of mercy and saluation against vs so much as the opinion of our vaine righteousnesse vnto.

of vipers, who hath forewarned you to flee from the anger to come?

8 [3] Bring forth therefore fruite worthy amendment of life.

9 [4] And [i] thinke not to say [k] with your selues, *We haue Abraham to our father: for I say vnto you, that GOD is able euen of these stones to raise vp children vnto Abraham.

10 And nowe also is the axe put to the roote of the trees: * therefore euery tree which bringeth not forth good fruite, is hewen downe, and cast into the fire.

11 *[5] Indeed I baptize you with water to [l] amendment of life, but hee that commeth after mee, is mightier then I, whose shooes I am not worthy to beare: hee will baptize you with the holy Ghost, and with fire.

12 [6] Which hath his fanne in his hand, and will [m] make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ *[7] Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?

15 Then Iesus answering, saide to him, Let bee nowe: for thus it becommeth vs to fulfill [n] all righteousnesse. So hee suffered him.

16 And Iesus when he was baptized, came straight out [o] of the water. And loe, the heauens were opened vnto [p] him, and Iohn sawe the spirit of God descending like a Doue, and lighting vpon him.

17 [8] And loe, a voyce came from heauen, saying, * This is my beloued Sonne, in whom I am [p] well pleased.

3 True repentance, is an inward thing, which hath it seat in the mind and heart.
4 The faith of the fathers, auaileth the vnbeleeuing children nothing at all: and yet for all that, God plaieth not the liar, nor dealeth vnfaithfully in his league which he made with the holy fathers.
i Thinke not that you haue any cause to be proud of Abraham.
k In your hearts.
* Iohn 8.39. actes 13.26.
* Chap.7.19.
* Mark.1.8. luke 3.16. Iohn 1.26. actes 1.5. & 2.4 and 8.17.& 19.4
5 We may neither dwell vpon the signes which God hath ordeyned as meanes to leade vs vnto our saluation, neither vpon them that minister them: but we must clime vp to the matter it selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.
l The outward signe putteth vs in minde of this, that we must change our liues and become better, assuring vs as by a seale, that we are ingrafted into Christ, whereby our old man dieth, and the new man riseth vp, Rom.6.
6 The triumphs of the wicked shall end in euerlasting torment.
m Will cleanse it throughly, and make a full riddance.
* Marke 1.9 luke 3.21
7 Christ sanctifieth our baptisme in himselfe.
n All such things as he hath appointed vs to keepe.
o To Iohn.
8 Christs full consecration, and authorizing to the office of the Mediatourship, is shewed by the Fathers stone voice, and a visible signe of the holy Ghost.
* Coloss.1.13.2.pet.1.17.
p The Greeke word betoketh a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ onely is the man, whom when hee beholdeth, looke what opinion he had conceiued of vs, he laieth it cleane aside.

CHAP. IIII.

1 *Christ is tempted.* 4 *Hee vanquisheth the diuell with Scripture.* 11 *The Angels minister vnto him.* 12 *He preacheth repentance, and that himselfe is come.* 18 *The calling of Peter, Andrew.* 21 *Iames & Iohn.* 23 *He preacheth the Gospel, and healeth the diseased.*

* Marke 1.12. luke 4.1.
1 Christ was tempted all manner of waies, and still ouercommeth, that we also through his power, may ouercome.
a Full fortie daies.

THen * was [1] Iesus led aside of the Spirite into the wildernes, to be tempted of the diuell.

2 And when hee had fasted [a] fortie dayes, and fortie nights, he was afterward hungrie.

3 Then came to him the tempter, and said, If thou be the Sonne of God, command that these stones be made bread.

4 But hee answering said, It is written, *Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

* Deut.8.3.

5 Then the diuell tooke him vp into the holy Citie, and set him on a [b] pinacle of the Temple,

b The battlement, wherewith the flat roofe of the Temple was compassed about that no man might fal down: as was appointed by the law, Deut. 22.8.

6 And saide vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, *that he will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

* Psal.91.11.

7 Iesus saide vnto him, It is written againe, *Thou shalt not [c] tempt the Lord thy God.

* Deut.6.16.
c Word for word, Thou shalt not goe on stil in tempting.

8 Againe the deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glorie of them.

* Deut.6.13. and 10.20.

9 And saide to him, All these will I giue thee, if thou wilt fall downe and worship me.

* Marke 1.13. luke 4.13.

10 Then saide Iesus vnto him, Auoyde Satan: for it is written, *Thou shalt worship the Lorde thy God, and him onely shalt thou serue.

* Marke 1.24. luke 4.34. iohn 4.42.
2 When the Heroldes mouth is stopped, the Lord exalteth himselfe & bringeth full light into the darknesse of this world, preaching free forgiuenesse of sinnes to them that repent.

11 * Then the diuel left him: and behold, the Angels came, and ministred vnto him.

12 ¶ *[2] And when Iesus had heard that Iohn was committed to prison, hee returned into Galile.

d Which was a towne a great deale more famous then Nazareth was.
* Esai 9.1.

13 And leauing Nazareth, went & dwelt in [d] Capernaum, which is neere the sea in the borders of Zabulon and Nephthalim.

e Of Tiberias, or because that countrey bended toward Tyrus, which standeth vpon the sea that cutteth the midst of the world.
f So called, because it bordered vpon Tyrus and Sidon, & because Salomon gaue the king of Tyrus twentie cities in that quarter, 1. King. 9. 11

14 That it might bee fulfilled which was spoken by Esaias the Prophet, saying.

15 *The land of Zabulon, and the land of Nephthalim by the way of the [e] sea, beyond Iordan, [f] Galile of the Gentiles:

* Marke 1.15.
g Is come to you
3 Christ thinking by time, that he should at length depart from vs euen at the beginning of his preaching, getteth him disciples after an heauenly sort, men vnlearned, poore, and seruily vnlearned, and therefore fit (as we might be bold to speake) instruments of such things as he would haue done and spoken.

16 The people which sate in darkenesse, saw great light: and to them which sate in the region, and shadow of death, light is risen vp.

17 *From that time Iesus beganne to preach, and to say, Amend your liues: for the kingdome of heauen is at [g] hand.

* Matth.3.2.

18 ¶ [3] And Iesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers)

19 *And he said vnto them, Follow mee, and I will make you fishers of men.

* Marke 1.17. luke 5.10.

20 And they straightway leauing the nets, followed him.

21 And when hee was gone foorth from thence, he saw other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a shippe with Zebedeus their father, mending their nets, and he called them.

22 And they without tarying, leauing the ship, and their father, followed him.

* Marke 1.19. luke 5.10.

23 So [4] Iesus went about all Galile, teaching in [h] their [i] Synagogues, and preaching the Gospell of the [k] kingdome, and healing [l] euery sickenesse, and euery [m] disease among the people.

24 And his fame spread abroad thorowe all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and [n] torments, and them that were possessed with diuels, and those which were [o] lunatike, and those that had the [p] palsey: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, & Ierusalem, and Judea, and from beyond Iordan.

4 Christ alloweth the hearers of the beleeuers of his spirituall and sauing vertue, by healing the diseases of the body.
h Their, that is, the Galileans.
i Synagogues, that is, the Iewes Churches.
k Of Messias.
l Diseases of all kinds, but not euery one: that is, as we say, some of euery one.
m The word signifieth properly, the weaknesse of the stomacke: but here it is taken for those diseases which make men faint and weare away, that haue them. n The word signifieth properly the stone wherewith gold is tried: and by a borowed kind of speech, is applied to all kind of examination by torture, when as by rough dealing & torments, we go about to draw out the trueth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sicke men to great woe. o Which at euery full Moone, or other changes of the Moone, are shrewdly troubled and diseased.
p Weake and feeble men, who haue the parts of their body loosed, and so weakened, that they are neither able to gather them vp together, nor put them out as they would.

CHAP. V.

1 *Who are blessed.* 13 *The Apostles are the salt and light of the world.* 14 *The cities set on an hill.* 15 *The candle.* 16 *Good workes.* 19 *The fulfilling of Christs commandements.* 21 *What killing is.* 23 *Reconciliation is set before sacrifice.* 27 *Adulterie.* 29 *The plucking out of the eie.* 30 *Cutting off of the hand.* 31 *The bil of diuorcement.* 33 *Not to sweare* 43 *To loue our enemies.* 48 *Perfectnesse.*

AND when he saw the multitude, he went vp into a mountaine: and when hee was set, his disciples came to him.

2 [1] And hee opened his mouth and taught them, saying.

3 * Blessed are the [a] poore in [b] spirit, for theirs is the kingdome of heauen.

4 * Blessed are they that mourne, for they shall be comforted.

5 * Blessed are the meeke: for they shal inherite the earth.

6 * Blessed are they which hunger and thirst for righteousnesse: for they shal be filled.

7 Blessed are the mercifull: for they shall obtaine mercy.

8 Blessed are the * [c] pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they * which suffer persecution for righteousnesse sake: for theirs is the kingdome of heauen.

11 * Blessed shall yee be when men reuile you, and persecute you, and say all maner of euill against you for my sake, falsely.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

1 Christ teacheth that the greatest ioy and felicitie is not in the commodities and pleasures of this life, but is laid vp in heauen for them that willingly rest in the good will and pleasure of God, and endeuour to profit all men, although they be cruelly vexed and troubled of the worldlings, because they will not fashion themselues to their maners.
* Luke 6.20.
a Vnder the name of pouertie, are all such miseries meant, as are ioyned with pouerty.
b Whose mindes and spirits are brought vnder, and tamed, and obey God.
* Esai. 61.1.2. Iake 6.21.
* Psal. 37.11.
* Esai. 65.13.
* Psal. 24.4.
c Fitly, is this word, Pure, ioyned with the heart, for as a bright & shining resemblance or image may be seene plainly in a cleare and pure looking glasse, euen so doth the face (as it were) of the euerlasting God, shine foorth, and cleerely appeare in a pure heart. * 1. Cor. 14.33. 1. pet. 3.14. * Act. 5.41. 1. pet. 5.14.

13 * Ye [2] are the salt of the [d] earth: but if the salt haue lost his sauour, wherewith shall it bee [e] salted? It is thencefoorth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Ye are the [f] light of the world. A citie that is set on an hill, cannot be hid.

15 * Neither do men light a candle, & put it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

17 [3] Thinke not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to [g] fulfill them.

18 * For truly I say vnto you, Till heauen, & earth perish, one iote or one title of the Law shall not scape, till all things be fulfilled.

19 * [4] Whosoeuer therefore shall breake one of these least commandements, and teach men so, hee shalbe called the [h] least in the kingdome of heauen: but whosoeuer shall obserue and teach them, the same shall be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse * exceede the righteousnesse of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.

21 [5] Yee haue heard that it was sayd vnto them of the old time, * Thou shalt not kill: for whosoeuer killeth shalbe culpable of iudgemẽt.

22 But I say vnto you, whosoeuer is angry with his brother vnaduisedly, shalbe [i] culpable [k] of iudgement. And whosoeuer sayeth vnto his brother, Raca, shall be worthy to be punished by the [l] Councel. And whosoeuer shall say, Foole, shall be worthy to be punished with [m] hell [n] fire.

23 [6] If then thou bring thy gift to the

* Marke 9.50. luke 14.34.
2 The ministers of the word especially (vnlesse they will be the most caitifes of all) must needs leade other both by word & deed to this greatest ioy and felicitie.
d Your doctrine must be very sound and good, for if it be not so, it shal be nought set by, and cast away as a thing vnsauorie and vaine.
e What shal you haue to salt with al? And so are fooles in the Latine tongue called saldesse, as you would say, men that haue no salt, or sauour and taste in them.
f You shine and giue light, by being made partakers of the true light.
* Marke 4.21. luke 8.16. and 11.33.
* 1. Pet. 2.12.
3 Christ came not to bring any new way of righteousnes & saluation into the world, but to fulfill that in deed, which was shadowed by the figures of the Law, by deliuering men through grace from the curse of the Law: and more ouer to teach the true vse of obedience, which the Law appointeth, and to graue in our hearts the force of obedience. g That the prophecies may bee accomplished. * Luke 16.17. * Iames 2.10. 4. He beginneth with the true expounding of the Lawe, and setteth it against the olde (but yet false) glosses of the Scribes: so far is he from abolishing the least commandement of his Father. h He shall haue no place in the Church. * Luke 11.39. 5 The true meaning of the first commandement. * Exod. 20.13. deut. 5.17. i He speaketh of the iudgement of God, and of the difference of sinnes, and therefore applieth his words to the forme of ciuill iudgements, which were then vsed. k Of that iudgement which was ruled by three men, who had the hearing & deciding of mony matters, and such other small causes. l By that iudgement which stood of 23. Iudges, who had the hearing and deciding of weighty affaires, and matters of life and death: as the highest iudges of all were, to the number of 71. which had the hearing of most weighty affaires, as the matter of a whole tribe, or of an high Priest, or of a false prophet. m Wheras we read here, Hell, it is in the text it selfe, Gehenna, which is an Hebrew word made of two, and is as much to say, as the valley of Hinnon, which otherwise the Ebrewes called Topheth: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in, Ier. 7.31. n The Iewes vsed 4. kinds of punishments, before their gouernement was taken away by Herode, hanging, beheading, stoning, and burning: this is it that Christ shooteth at, because burning was the greatest punishment, therefore in that he maketh mention of a iudgement, a councill, & a fire, he sheweth that some sinnes are worse then other some, but yet they are al such, that we must giue an account for them, & shal be punished for them. 6 The couetous Pharises taught that God was appeased by the sacrifices appointed in the Lawe, which they themselues deuoured. But Christ on the contrary side teacheth that God accepteth any mans offering, vnlesse he maketh satisfaction to his brother whom he hath offended: and saith moreouer, that these stubburne and stiffenecked despisers of their brethren, shall neuer escape the wrath and ire of God, before they haue made full satisfaction to their brethren.

altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first bee reconciled to thy brother, and then come and offer thy gift.

25 *[p] Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the iudge, and the Iudge deliuer thee to the sergeant, & thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast [q] payed the vtmost farthing.

27 ¶ [7] Yee haue heard that it was said to them of olde time, *Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 *Wherefore if thy [r] right eie cause thee [s] to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole bodie should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole bodie should bee cast into hell.

31 It hath beene said also, *Whosoeuer shall put away his wife, let him giue her a bill of diuorcement.

32 But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoeuer shall marry her that is diuorced, committeth adulterie.

33 [8] Againe, yee haue heard that it was said to them of olde time, *Thou shalt not forsweare thy selfe, but shalt performe thine oths to the Lord.

34 But I say vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his footstoole: neither by Ierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 *But let your communication be [t] Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of [u] euill.

38 ¶ [9] Ye haue heard that it hath bin said, An *eie for an eie, and a tooth for a tooth.

39 But I say vnto you, *Resist not euill: but whosoeuer shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee to go a mile, goe with him twaine.

42 * Giue to him that asketh, & from him that would borrow of thee, turne not away.

43 Yee haue heard that it hath beene said, *Thou shalt loue thy neighbour, and hate thine enemie.

44 But I say vnto you, *Loue your enemies: bless them that curse you: doe good to them that hate you, * and pray for them which hurt you, and persecute you,

45 [10] * That yee may be the children of your father that is in heauen: for hee maketh his sunne to arise on the euil, and the good, and sendeth raine on the iust, and vniust.

46 For if yee loue them, which loue you, what reward shal you haue? Do not the Publicanes euen the same?

47 And if yee be friendly to your brethren only, what singular thing do ye? doe not euen the [x] Publicanes likewise?

48 Ye shal therefore be perfit, as your Father which is in heauen, is perfit.

CHAP. VI.

1 Almes. 5 Prayer. 14 Forgiuing our brother. 16 Fasting. 19 Our treasure. 20 We must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, and apparell, forbidden. 33 The kingdome of God and his righteousnesse.

TAke heede that ye giue not your [1] almes before men, to be seene of them, or else ye shall haue no [a] reward of your Father which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to bee blowen before thee, as the [b] hypocrites doe in the Synagogues and in the streets, to be praised of men. Verily I say vnto you, they haue their reward.

3 But when thou doest thine almes, let not thy left hand know what thy right hand doth,

4 That thine almes may be in secret, and thy Father that seeth in secret, he will reward thee openly.

5 [2] And when thou prayest, bee not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verily I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy

o He appleeth all this speech, to the state of his time, when as there was an altar standing in Ierusalem: and therefore they are very foolish, that gather hereupon, that we must build altars, and vse sacrifices: but they are more fooles, which draw that to purgatory, which is spoken of peace making and atonement one with another.
* Luke 12.58.
p Cut off all cause of enmity.
q Thou shalt be dealt withall, to the vtmost extremitie.
7 He is taken for an adulterer before God what soeuer he be, that coueteth a woman: and therefore we must keepe our eies chast, and all the members we haue, yea and we must eschew all occasions which might moue vs to euill, how deare soeuer it cost vs.
* Exod. 20.14 rom. 13.9.
* Chap. 18 & 9. marke 9.47.
r He nameth the right eie and the right hand, because the parts of the right side of our bodie are the chiefest, and readiest to commit any wickednes.
s Word for word, doe cause thee to offend: for sinnes are stumbling blocks as it were, that is to say, rockes which we are cast vpon.
* Chap. 19.7. deut. 24.1. mark 10.4. luke 16.18 1.cor.7.10.
8 The meaning of the third commandement against the froward opinion & iudgement of the Scribes, which excuse by-oathes or indirect forms of swearing.
* Exod. 20.7. Leuit. 19.12. deut. 5.11.
* Iam. 5.12.
t Whatsoeuer you vouch, vouch it barely, and whatsoeuer you deny, deny it barely without any more words.
u From an euill conscience, or from the deuill.
9 He sheweth cleane contrarie to the doctrine of the Scribes, that the summe of the second table must be so vnderstoode, that we may in no wise render euill for euill, but rather suffer double iniurie, and wee well to them that are our deadly enemies.
* Exod. 21.24. leuit. 24.20. deuter. 19.21.

* Luke 6.29. rom. 12.17. 1.cor. 6.7.
* Deut. 15.8.
* Leuit. 19.8.
* Luke 6.27.
* Luke 23.34. acts 7.60. 1.cor. 4.12.
10 A double reason: the one is taken of the ceremonies. The children must be like their father: the other is taken of comparisons. The children of God must be better, then the children of this world.
* Luke 6.35.
x They that were the toll masters, and had the ouersight of tributes and customes: & a kind of men that the Iewes hated to death, both because they serued the Romanes in those offices (whose yokefull bondage they could hardly away withal) and also because these toll masters are for the most part giuen to couetousnesse.

1 Ambition maketh almes haine.
a This word, Reward, is alwaies taken in the Scriptures for a free recompence, and therefore the schoolemen doe fondly set it to be answerable to a deserning, which they call merite.
* Rom. 12.8.
b Counterfaits, for hypocrites were players that plaied a part in a play.

2 He reprehendeth two foule faults in prayer, ambition, and vaine babling.

thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, vse no [c] vaine repetitions as the Heathen: for they thinke to bee heard for their much babling.

8 Be ye not like them therefore: for your Father knoweth whereof yee haue neede, before ye aske of him.

9 [3] After this maner therefore pray yee, *Our Father which art in heauen, hallowed be thy name.

10 Thy kingdome come. Thy will bee done euen in earth, as it is in heauen.

11 Giue vs this day our [d] daily [e] bread.

12 And forgiue vs our debts, as wee also forgiue our debters.

13 And lead vs not into tentation but deliuer vs * from euil: for thine is the kingdome, and the power, and the glorie for euer. Amen.

14 *[4] For if ye doe forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if ye do not forgiue men their trespasses, no more will your father forgiue you your trespasses.

16 [5] Moreouer, when yee fast, looke not sowre as the hypocrites: for they [f] disfigure their faces, that they might seeme vnto men to fast. Verily I say vnto you, that they haue their reward.

17 But when thou fastest, anoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 ¶ [6] Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeues digge thorow and steale.

20 *But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig thorow nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ *[7] The light of the body is the eye: if then thine [g] eye be single, the whole bodie shalbe light.

23 But if thine eye be wicked, then all thy bodie shall be darke. Wherefore if the light that is in thee, be darknesse, how great is that darknesse?

24 *[8] No man can serue [h] two masters: for either hee shal hate the one, and loue the other, or els he shall leane to the one, and despise the other. Ye cannot serue God and [i] riches.

25 *[9] Therefore I say vnto you, bee not carefull for your life, what ye shal eat, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth then meate? and the bodie then rayment?

26 Behold the fowles of the [k] heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by [l] taking care is able to adde one cubit vnto his stature?

28 And why care ye for raiment? Learne how the lilies of the field doe grow: they [m] are not wearied, neither spin.

29 Yet I say vnto you, that euen Salomon in all his glorie was not arayed like one of these.

30 Wherefore if God so cloth the grasse of the field which is to day, and to morrow is cast into the ouen, shall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eate? or what shal we drinke? or wherewith shall we be clothed?

32 (For after all these things seeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of all these things.

33 But seeke ye first the kingdom of God, and his righteousnes, and all these things shal be ministred vnto you.

34 Care not then for the morrow: for the morrow shall care for it selfe: the day hath enough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbour, 6 nor cast that which is holy to dogs. 13 The broad and strait way. 15 False prophets. 18 The tree and fruite. 24 The house built on a rocke, 26 And on the sand.

I Udge [1] not, that ye be not iudged.

2 For with what * iudgement ye iudge, ye shall be iudged, and with what * measure ye mete, it shall be measured to you againe.

3 And why seest thou the mote, that is in thy brothers eie, and perceiuest not the beame that is in thine owne eie?

4 * Or how saiest thou to thy brother, Suffer me to cast out the mote out of thine eie, and behold, a beame is in thine owne eie?

5 Hypocrite, first cast out that beame out of thine owne eie, and then shalt thou see clearely to cast out the mote out of thy brothers eie.

6 ¶ [2] Giue yee not that which is holy to dogs, neither cast ye your [a] pearles before swine, lest they tread them vnder their feete, & turning againe, all to rent you.

7 ¶ *[3] Aske, and it shall bee giuen you: seeke, and ye shal find: knocke, and it shall be

c Long prayers are not condemned but vaine, needlesse, and superstitious.
3 A true summe and forme of all Christian prayers.
* Luke 11.2.
d That, that is meete for our nature for our daily foode, or such as may suffice our nature and complection.
* Chap 13.19.
e From the Deuill, or from all aduersitie.
* Marke 11.25.
4 They that forgiue wrongs, to them sinnes are forgiuen, but reuenge is prepared for them that reuenge.
5 Against such as hunt after a name of holines by fasting.
f They suffer not their first hue to be seene, that is to say, they mar the naturall colour of their faces, that they may seeme leane and pale faced.
6 Those mens labors are shewed to be vaine, which passe not for the assured treasure of euerlasting life, but spend their liues in scraping together fraile and vaine riches.
* Luke 12.33. 1.tim.6.19.
* Luke 11.34.
7 When one maliciously & wickedly put out euen y little light of nature that is in them.
g The iudgement of the mind: that as the body is with the eies, so our whole life may be ruled with right reason, that is to say, with the spirit of God wherewith we are lightned.
* Luke 16.13.
8 God will be worshipped of the whole man.
h Which be at iar together, for if two agree, they are as one.
i This word is a Syrian word and signifieth all things that belong to money.
* Luke 12.22. phil.4.6.1.tim. 6.8.1.pet 5.7. psal.55.23. 9
k Of the aire, or that liue in the aire: for in all tongues almost this word Heauen, is taken for the aire.
l He speaketh of care which is ioined with thought of mind, & hath for the most part distrust yoked with it.
m By labour.
a Apearle hath his name among the Grecians, for the orient brightnesse that is in it: and a pearle was in ancient time in great estimation among the Latines: for a pearle that Cleopatra had, was valued at two hundred and fiftie thousand crownes: and the word is now borowed from that, to signifie the most precious heauenly doctrine.
1 We ought to find fault one with another, but we must beware we doe it not without cause, or to seeme better then they, or in hatred of them.
* Luke 6.37.38. rom.2.1. 1.cor.4.3.
* Marke 4.24. luke 6.38.
* Luke 6.41.
2 The stiffenecked and stubborne enemies of the Gospell, are vnworthie to haue it preached vnto them.
* Chap 21.22. marke 11.24. luke 11.9. ioh. 14.13. and 16.23. iames 1.5.

9 The froward carking carefulnesse for things of this life, is reproued in the children of God by an earnest thinking vpon the prouidence of God.
3 Prayers are a sure refuge in all miseries.

be opened vnto you.

8 For whosoeuer asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if hee aske fish, will hee giue him a serpent?

11 If yee then, which are euill, can giue to your children good gifts, how much more shal your Father which is in heauen, giue good things to them that aske him?

12 *4 Therefore whatsoeuer yee would that men should doe to you, euen so doe yee to them: for this is the b Law & the Prophets.

13 ¶ *5 Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.

14 Because c the gate is straite, and the way narrow that leadeth vnto life, and fewe there be that find it.

15 ¶ 6 Beware of false prophets, which come to you, in sheeps clothing, but inwardly they are rauening wolues.

16 Yee shall know them by their fruits, *Doe men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euill fruit, neither can a corrupt tree bring forth good fruit.

19 *Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruits ye shal know them.

21 ¶ 7 Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, * but hee that doth my Fathers will which is in heauen.

22 *Many wil say to me in that day, Lord, Lord, haue we not by thy d Name prophesied? and by thy Name cast out diuels? and by thy Name done many e great workes?

23 And then wil I profesle to them, *f I neuer knew you: *depart from me, g yee that worke iniquitie.

24 8 Whosoeuer then heareth of me these words, * and doth the same, I will liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, and the floods came, and the winds blewe, and beate vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoeuer heareth these my words, and doth them not, shalbe likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floods came, and the winds blew, and beat vpon that house, and it fell, and the fall thereof was great.

28 ¶ * And it came to passe, when Iesus had ended these words, the people were astonied at his doctrine. * Marke 1.22. Luke 4.32.

29 For hee taught them as one hauing authoritie, and not as the Scribes.

*Luke 6.31. Ioh. 4.16.
4 A rehearsall of the meaning of the second table.
b That is to say, The doctrine of the Law and Prophets.
*Luke 13.24.
5 Example of life must not be taken from a multitude.
c The way is strait and narrow: we must passe thorow this rough way, and suffer, and endure, and be wronged, and so enter into life.
6 False teachers must be taken heede of: and they are knowen by false doctrine and euill liuing.
*Luke 6.44.
*Chap. 3.10.
7 Euen the best gifts that are, are nothing without godlinesse.
*Rom. 2.13.
*Iames 1.22.
d By Name here, is meant that mighty working power of God, which euery man witnesseth that calleth vpon him.
e Properly, powers: Now these excellent workes wrought, are called Powers, by occasion of those things which they bring to passe, for by the we vnderstand, how mighty the power of God is.
*Luke 13.27.
f This is not of ignorance, but because he will cast them away.
*Psalm 6.8.
g You that are giuen to all kind of wickednesse, and seeme to make an art of sinne.
8 True godlinesse reflecteth only vpon Christ, and therefore alwaies remaineth inuincible.
*Luke 6.47.48.

CHAP. VIII.

1 *The Leper cleansed.* 5 *The Centurions faith.* 11 *The calling of the Gentiles,* 12 *and casting out of the Iewes.* 14 *Peters mother in law healed.* 19 *A Scribe desirous to follow Christ.* 23 *The tempest on the sea.* 28 *Two possessed with diuels cured.* 32 *The diuels goe into swine.*

NOwe when hee was come downe from the mountaine, great multitudes followed him.

2 *1 And loe, there came a Leper & worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus sayd vnto him, See thou tell no man, but goe, and shewe thy selfe vnto the Priest, and offer the gift that *Moses commanded, for a witnesse to them.

5 ¶ *2 When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And sayd, Master, my seruant lyeth sicke at home of the palsie, and is grieuously pained.

7 And Iesus sayd vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my roofe: but speake the word only, and my seruant shall be healed.

9 For I am a man also vnder the authority of another, & haue souldiers vnder mee: and I say to one, Goe, and hee goeth: and to another, Come, and hee commeth: and to my seruant, Doe this, and he doth it.

10 When Iesus heard that, hee marueiled, and said to them that followed him, Verily, I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall a sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into b vtter *darknesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe

* Marke 1.40. Luke 5.12.
1 Christ in healing the leprous with the touching of his hand sheweth that he abhorreth no sinners that come vnto him, be they neuer so vncleane.
*Leuit. 14.3.4.
*Luke 7.1.
2 Christ by setting before them the example of the vncircumcised Centurion, and yet of an excellent faith, prouoketh the Iewes to emulation, and together forewarneth them of their casting off and the calling of the Gentiles.

a A metaphore taken of banquets, for they that sit downe together are followes in the banquet.
b Which are without the kingdome: For in the kingdome is light, & without the kingdome darknesse.
*Chap. 22.13.

Go thy way, and as thou hast beleeued, so bee it vnto thee. And his seruant was healed the same houre.

14 ¶ *3 And when Iesus came to Peters house, he sawe his wiues mother layed downe and sicke of a feuer.

15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.

16 *When the Euen was come, they brought vnto him many that were possessed with diuels: and hee cast out the spirits with his word, and healed [c] all that were sicke,

17 That it might be fulfilled, which was spoken by *Esaias the Prophet, saying, Hee tooke our infirmities, and bare our sicknesses.

18 ¶ *And when Iesus saw great multitudes of people about him, hee commanded them to goe [d] ouer the water.

19 [4] Then came there a certain Scribe, and sayd vnto him, Master, I will follow thee whithersoeuer thou goest.

20 But Iesus sayd vnto him, The foxes haue holes, and the birds of the heauen haue [e] nests, but the Sonne of man hath not whereon to rest his head.

21 ¶ [5] And another of his disciples sayd vnto him, Master, suffer mee first to goe, and burie my father.

22 But Iesus sayd vnto him, Follow me, and let the dead burie their dead.

23 ¶ *[6] And when hee was entered into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was couered with waues: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he sayd vnto them, Why are yee fearefull, O ye of little faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ *[7] And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with diuels which came out of the graues very fierce, so that no man might goe by that way.

29 And behold, they cried out, saying, Iesus the sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs before the time?

30 Now there was, [f] a farre off from them, a great heard of swine feeding.

31 And the diuels besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine.

32 And hee said vnto them, Go. So they went out and departed into the heard of swine. and behold, the whole heard of swine ranne headlong into the Sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the deuils.

34 And behold, all the citie came out to meete Iesus: and when they saw him, they besought him to [g] depart out of their coasts.

g Where men liue as swine, there dotn not Christ tarie, but deuils.

CHAP. IX.

1 One sicke of the palsie is healed. 5 Remission of sinnes. 9 Matthew is called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloodie issue. 28 Two blind men by faith receiue sight. 32 A dumbe man possessed is healed. 37 The harueft and workmen.

THen he [1] entred into a ship, and passed ouer and came into his [a] owne citie.

2 And *loe, they brought to him a man sicke of the palsie, laide on a bed. And Iesus [b] seeing their faith, saide to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiuen thee.

3 And behold, certaine of the Scribes said with themselues, This man [c] blasphemeth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authoritie in earth to forgiue sinnes, (then said hee vnto the sicke of the palsie,) Arise, take vp thy bedde, and goe to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ *[2] And as Iesus passed forth from thence, he saw a man sitting at the [d] custome, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in his house, behold, many Publicanes and [e] sinners, that came thither, sate downe at the table with Iesus and his Disciples.

11 And when the Pharises saw that, they said to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole neede not a Physition, but they that are sicke.

13 But goe yee and learne what this is, *I will haue mercie, and not sacrifice: for I am not come to cal the righteous, but the *sinners to repentance.

14 ¶ *[3] Then

*Marke 1.29. luke 4.38.
3 Christ in healing diuers diseases, sheweth that he was sent of his Father, that in him onely wee should seeke remedie in all our miseries.
*Marke 1.32. luke 4.40.
c Of all sorts.
*Esai. 53.4. 1.pet.2.24.
*Luke 9.57,58.
d For Capernaum was situate vpon the lake of Tiberias.
4 The true disciples of Christ must prepare themselues to all kinde of miseries.
e Word for word, shades made with boughes.
5 When God requireth our labour wee must leaue off all duetie to men.
*Marke 4.37. luke 8.23.
6 Although Christ seemeth often times to neglect his, euen in most extreme dangers, yet in time conuenient he asswageth all tempests, and bringeth them to the hauen.
*Marke 5.1,2. luke 8.26,27.
7 Christ came to deliuer men from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.
f On an hill, as Marke and Luke witnesse: Now Gedera as Ioseph recordeth, book 17 chap. 13. liued after the order of the Grecians, and therefore we may not marueil if there were swine there.

1 Sinners are the causes of our afflictions, and Christ only forgiueth them if we beleeue.
a Into Capernaum, for as Theoph. saith, Bethleem brought him forth, Nazareth brought him vp, and Capernaum was his dwelling place.
*Marke 2.3. luke 5.18.
b Knowing by a manifest signe
c To blaspheme signifieth amongst the Diuines, to speake wickedly: and amongst the more eloquent Grecians to slander.
*Marke 2.14. luke 5.27.
2 Christ calleth the humble sinners vnto him, but he contemneth the hypocrites.
d At the Customers table, where it was receiued.
e The Customers fellowes which were placed by the Romanes, after that Iudea was brought into the forme of a prouince, to gather the customes, & therefore of the rest of the Iewes, they were called sinners, that is to say, very vile men.
*Hose 6.6. chap. 12.7.
*1. Tim. 1.15.

14 ¶ *3 Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus sayde vnto them, Can the f children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreouer no man pieceth an olde garment with a piece of g new cloth: for that that should fil it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into olde vessels: for then the vessels would breake, and the wine would bee spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserued.

18 ¶ *4 While he thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hande on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For shee sayde in her selfe, If I may touch but his garment only, I shall be whole.

22 Then Iesus turned him about, & seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 [5] Now when Iesus came into the Rulers house, and saw the [h] minstrels and the multitude making noyse,

24 He sayd vnto them, Get you hence: for the maide is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, hee went in and tooke her by the hand, and the maide arose.

26 And this bruite went throughout all that land.

27 [6] And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when hee was come into the house, the blinde came to him, and Iesus sayde vnto them, Beleeue yee that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touched hee their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man knowe it.

31 But when they were departed, they spread abroad his fame throughout all ye land

32 ¶ *7 And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude maruelled, saying, The like was neuer seene in Israel.

34 But the Pharises said, *He casteth out deuils, through the prince of deuils.

35 ¶ And *Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing euery sickenesse and euery disease among the people.

36 [8] But *when he saw the multitude, he had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, * Surely the haruest is great, but the labourers are few.

38 Wherefore pray the Lord of the haruest, that he would [i] send forth labourers into his haruest.

CHAP. X.

1 The gift of healing giuen to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust. 16 Affliction. 22 Continuance vnto the end. 23 Flying from persecution. 28 Feare. 29 Two sparrowes. 30 Haires of our head. 32 To acknowledge Christ. 34 Peace and the sword. 35 Variance. 37 Loue of parents. 38 The crosse. 39 To lose the life. 40 To receiue a preacher.

AND [1] * he called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sickenesse, and euery disease.

2 Now the names of the twelue Apostles are these. The [a] first is Simon, called Peter, and Andrew his brother: Iames the sonne of Zebedeus, and Iohn his brother.

3 Philip and Bartlemew: Thomas, and Matthew that Publicane: Iames the sonne of Alpheus, and Lebbeus whose surname was Thaddeus.

4 Simon the Cananite, and Iudas [b] Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not.

6 But goe rather * to the lost Sheepe of the house of Israel.

7 *3 And as ye goe, preach, saying, The Kingdome of heauen is at hand.

8 [3] Heale the sicke, cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue.

9 *4 Possesse [c] not gold nor siluer, nor money in your girdles,

10 Nor a scrippe, for the iourney, neither two coates, neither shoes, nor a staffe: * for

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*Mar. 2. 18. luke 5. 33.
3 Against naughtie emulation in matters indifferent.
f An Hebrewe kind of speech, for they that are admitted into the marriage chamber, are as the neerest about the bridegrome.
g Rawe, which was neuer put to the fuller.
*Mar. 5. 22. luke 8. 41.
4 There is no euill so olde, and incurable, which Christ cannot heale by and by if he be touched with true faith but lightly as it were with the hand.
5 Euen death it selfe giueth place to the power of Christ.
h It appeareth that they vsed minstrels at their mournings.
6 By healing these two blind Christ sheweth that he is the light of the world.
*Luke 11. 14.
7 An example of that power, that Christ hath ouer the deuill.
*Chap. 12. 24. marke 3. 22. luke 11. 15.
*Marke 6. 6. luke 13. 22.
8 Although the ordinarie pastors cease, yet Christ hath not left all the care of his Church.
*Marke 6. 34.
*Luke 10. 2. iohn 4. 35. 36.
i Worde for word, cast them out: for men are very slow in so holy a worke.
1 The Apostles are sent to preach the Gospel in Israel.
*Mar. 3. 13, 14. 15. luke 9. 1, 2.
a Theophylact. saith that Peter and Andrew are called the first, because they were first called.
b A man of Kerioth. Now Kerioth was in the tribe of Iudah, Iosh. 15. 25.
*Act 13. 46.
*Luke 10. 9. 11.
2 The summe of the Gospel, or preaching of the Apostles.
3 Miracles are dependances of the worde.
*Mark. 6. 8. 9. luk. 9. 3. & 22. 35.
4 The ministers of the worde must cast away all cares that might hinder them the least wise that might be.
c For this iourney, to wit, both ye nothing might hinder them, and also ye they might feele somewhat of Gods prouidence for as much as they were to be sent abroad. ye Lord ordained that they
*2. Tim. 3. 17.

the workeman is worthy of his d meate.

11 5 And into *whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when ye come in into an house, salute the same.

13 And if the house bee worthy, let your e peace come vpon it: but if it bee not worthy, let your peace returne to you.

14 *And whosoeuer shall not receiue you, nor heare your words, when yee depart out of that house, or that city, *shake off the dust of your feete.

15 Truely I say vnto you, it shall be easier for them of the land of Sodom & Gomorrah in the day of iudgement, then for that citie.

16 ¶ *6 Beholde, I send you as f sheepe in the middes of the wolues: be yee therefore wise as serpents, and g innocent as doues.

17 But beware of h men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And yee shall be brought to the gouernours and Kings for my sake, in witnesse to them, and to the Gentiles.

19 *But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say.

20 For it is not yee that speake, but the spirit of your father which speaketh in you.

21 And the *brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: *but he that endureth to the end, he shal be saued.

23 And when they persecute you in this citie, flee into another: for verily I say vnto you, ye shall not i goe ouer all the cities of Israel, til the sonne of man be come.

24 *The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is enough for the disciple to bee as his master is, and the seruant as his Lord, *If they haue called the master of the house k Beel-zebub, how much more them of his household?

26 l Feare them not therefore: * for there is nothing couered, that shall not be discloſed, nor hid, that shall not be knowen.

27 What I tell you you in darkenesse, that speake ye in light: and what yee heare in the eare, that preach ye on the m houses.

28 And n feare yee not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparowes solde for a o far-

d God will prouide you meate.
5 Happy are they that receiue the preaching of the Gospell: and vnhappy are they, that refuse it.
*Luke 10.8.

e It is a maner of speach taken from the Hebrewes, whereby they meant all kinde of happinesse.
*Mar.6.11. luke 9.5.
*Actes 13.51.
*Luke 10.3.
6 Christ sheweth how the ministers must behaue themselues vnder the crosse.
f You shall be in great danger.
g You shall not so much as reuenge an iniurie: and by the mixing of these beasts natures together, hee will not haue our wisdome to bee malicious, nor our simplicitie mad, but a certaine forme of good nature as exquisitely framed of both the, as may be.
h For in the cause of religion men are wolues one to another.
*Mark.13.11. luke 12.11.
*Luke 21.16.

*Marke 13.13.
i Bring to an end that is, you shall not haue gone through all the cities of Israel and preached in them.
*Luke 6.40. ioh. 13.16. & 15.20.
*Chap.12.24.
k It was j Idoll of j Acaronites, which wee call the god of flies.
l Truth shall not alwayes be hid.
*Marke 4.22. luk.8.17. & 12.2
m Openly, and in the highest places. For the tops of their houses were so made, that they might walke vpon the, Act.10.9.
n Though tyrants be neuer so raging and cruel, yet we may not feare them.
o The fourth part of an ounce.

thing, & one of them shal not fall on the ground without your Father:

30 *Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparowes.

32 7 *Whosoeuer therefore shall confesse me before men, him will I confesse also before my Father which is in heauen.

33 But whosoeuer shall denie mee before men, him will I also denie before my Father which is in heauen.

34 *8 Thinke not that I am come to send peace into the earth, I came not to send peace, but the sword.

35 For I am come to set a man at variance against his Father, and the daughter against her Mother, and the daughter in Law against her Mother in Law.

36 *And a mans enemies shalbe they of his owne household.

37 *9 Hee that loueth Father or Mother more then me, is not worthy of me. And he that loueth sonne, or daughter more then me, is not worthie of me.

38 *And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 *He that will p find his life, shal lose it: and he that loseth his life for my sake, shall find it.

40 10 He that receiueth you, receiueth me: and he that receiueth mee, receiueth him that hath sent me.

41 *11 He that receiueth a prophet in q the name of a prophet, shal receiue a Prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 *And whosoeuer shall giue vnto one of these r litle ones to drinke a cup of colde water only, in the name of a disciple, verily I say vnto you, he shall not lose his reward.

*1.Sam.14.45. 2.sam.14.11. actes 27.34.

7 The necessity and reward of open confessing Christ.
*Marke 8.38. luk.6.26 & 12. 8. 2.tim.2.12.

*Luke 12.51.
8 Ciuill dissentions follow the preaching of the Gospell.

*Micah. 7.6.
*Luke 14.26.
9 Nothing without exception is to be preferred before our duety to God.
*Chap.16.24. marke 8.34. luke 9.23. and 14.27.
*Iohn 12.25.
p They are said to find their life, which deliuer it out of danger: & this is spoken after the opinio of the people, which think them clean lost that die, because they thinke not of the life to come.
10 God is both Author and reuenger of his holy Ministerie.
*Luke 10.16. iohn 13.20.
11 We shall lose nothing that we bestowe vpon Christ.
q As a Prophet.
*Marke 9.41.
r Which in the sight of the world are vile & abiect.

CHAP. XI.

2 Iohn sendeth his disciples to Christ. 7 Christs testimony of Iohn. 13 The Law & the Prophets. 18 Christ & Iohn. 21 Chorazin, Bethsaida. 25 The Gospel reuealed to children. 28 They that are wearie and laden.

AND [1] it came to passe that when Iesus had made an end of [a] commaunding his twelue Disciples, he departed thence to teach and to preach in [b] their cities.

2 ¶ *And when Iohn heard in the prison the workes of Christ, hee sent two of his disciples, and said vnto him,

3 Art thou he that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shewe Iohn, what things yee heare, and see.

5 The blinde receiue sight, and the halte

1 Christ proueth by his workes, that hee is the promised Messias.
a Of instructing them with precepts.
b The Disciples cities, that is to say, in Galile, where many of them were born, act.2.7.
*Luke 7.18.

doe walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, *and the poore receiue the Gospell.

6 And blessed is he that shall not be offended in mee.

7 [2] And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went yee out into the wildernesse to see? a reed shaken with the winde?

8 But what went yee out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is hee of whom it is written, *Behold, I sende my messenger before thy face, which shall prepare thy way before thee.

11 Verily, I say vnto you, among them which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the [c] kingdome of heauen, is greater then he.

12 And from* the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.

13 For all the Prophets and the Lawe [d] prophecied vnto Iohn.

14 And if yee will receiue it, this is* that Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 *[3] But whereunto shall I liken this generation? [e] It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, We haue piped vnto you, and ye haue not danced, wee haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The sonne of man came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicanes and sinners: [4] but [f] wisdome is iustified of her children.

20 ¶ [5] * Then began he to vpbraide the cities, wherein most of his great workes were done, because they repented not.

21 Woe be to thee, Chorazin: Woe bee to thee Bethsaida: for if the great workes which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in sackecloth and ashes.

22 But I say to you, It shalbe easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bene done in thee, had beene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shall be easier for them of the land of Sodom in the day of iudgement, then for thee.

25 * At that time Iesus answered, & sayd, I giue thee thankes, O father, Lord of heauen and earth, because thou hast hid these things, from the wise and men of vnderstanding, and hast [g] opened them vnto babes.

26 It is [h] so, O Father, because thy [i] good pleasure was such.

27 *[6] All things are giuen vnto mee of my father: and* no man knoweth the Sonne, but the father: neither knoweth any man the Father, but the Sonne, and he to whom the sonne will reueile him.

28 Come vnto me, all yee that are wearie and laden, and I will ease you.

29 Take my yoke on you, and learne of me that I am meeke and lowly in heart: and yee shall finde* rest vnto your soules.

30 * For my yoke is [k] easie, and my burden light.

CHAP. XII.

1 The disciples plucke the eares of corne. 6 Mercie, sacrifice. 10 The withered hand is healed. 12 Wee must do good on the Sabbath. 22 The possessed is holpen. 25 A kingdome diuided. 31 Sinne, blasphemy. 33 The good or euill tree. 34 Vipers. 41 The Ninevites. 42 The Queene of Saba. 48 The true mother and brethren of Christ.

AT [1] * that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne, and to eate.

2 And when the Pharises sawe it, they saide vnto him, Behold, thy disciples doe that *which is not lawful to do vpon the Sabbath.

3 But he said vnto them, * Haue yee not read what Dauid did when hee was an hungred, and they that were with him?

4 How he entred into the house of God, and did eate the [a] shew-bread, which was not lawfull for him to eat, neither for them which were with him, but onely for the* Priests?

5 Or haue ye not read in the Lawe, how that on the Sabbath dayes the Priestes in the Temple* [b] breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, * I will haue mercie, and not sacrifice, yee would not haue condemned the innocents.

8 For the sonne of man is Lord, euen of the Sabbath.

9 *[2] And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had his hande dried vp. And they asked him, saying,

*Esai. 61.1. Iuke 4.18.
2 What agreement and what difference is betwixt the ministerie of the prophets, the preaching of Iohn, and the full light of the Gospel, which Christ hath brought.
*Malach. 3.1. Iuke 7.28.
c In the newe state of the Church where the true glory of God shineth: the persons are not compared together, but the kindes of doctrines, the preaching of Iohn with the Law and the Prophets: and againe, the most cleare preaching of the Gospell with Iohns.
*Luke 16.16.
d They prophesied of things to come, which are now present, and clearely and plainely seene.
*Mal. 4.5.
*Luke 7.31.
3 There are none more stout and stubborne enemies of the Gospell, then they to whom it ought to be most acceptable.
e Hee blameth the frowardnes of this age, by a prouerbe, in that they could bee moued neither with rough, nor gentle dealing.
4 That which the most part refuse, the elect and chosen embrace.
f Wise men doe acknowledge the wisedome of the Gospel, when they receiue it.
5 The prouide reiect the Gospel offered vnto them, to their great hurt and smart, which turneth to the saluation of the simple.
*Luke 10.13.
g Through the ministerie of Christ, who only sheweth & trueth of all things pertaining to God.
h This worde sheweth that hee contenteth himselfe in his Fathers counsell.
i Gods will is the only rule of righteousnesse.
*Iohn 3.35.
6 There is no true knowledge of God, nor quietnesse of mind but onely in Christ alone.
*Iohn 6.46.
*Iere. 6.16.
*1 Iohn 5.3.
k May easily be borne. For his commandements are not grieuous for all that is borne of God ouercommeth the world, 1 Iohn 5.4.
1 Of the true sanctifying of Sabbath, & the abrogating of it.
*Marke 2.23. luke 6.1.
*Deut. 23.25.
*1 Sam. 21.6.
a The Hebrewe cal it bread of faces, bec. vsed to stood before the Lord al the week vpon the golde table appointed to that seruice. Leuit. 24.6.
*Exod. 29.32. leuit. 8.31. and 24.9.
*Num. 28.9.
b When the Priests do God seruice vpon the Sabbath day, they breake not the Law: much lesse doeth the Lord of the Sabbath breake the Sabbath.
*Hose 6.7. chap. 9.13.
*Marke 3.1. luke 6.6.
2 The strictnes of the Law are not against the loue of our neighbours.

saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shal there bee among you, that hath a sheepe, and if it fall on a Sabbath day into a pit, doth not take it and lift it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on the Sabbath day.

13 Then said he to the man, Stretch forth thine hand. And hee stretched it forth, and it was made whole as the other.

14 [3] Then the Pharises went out and consulted against him, how they might destroy him.

15 But when Iesus knew it, hee departed thence, and great multitudes followed him, and he healed them all.

16 And charged them in threatning wise, that they should not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 *Behold my seruant whome I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and he shal shewe [c] iudgement to the Gentiles.

19 He shall not striue, nor crie, neither shall any man heare his voyce in the streets.

20 A bruised reede shall he not breake, and smoking flaxe shall he not quench, till he [d] bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ *[4] Then was brought to him one possessed with a deuill, both blinde & dumme, and he healed him, so that he which was blind and dumme, both spake and saw.

23 And all the people were amased and sayde, Is not this that sonne of Dauid?

24 But when the Pharises heard it, they sayd, *This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 [5] But Iesus knew their thoughts, and sayd to them, Euery kingdome deuided against it selfe, is brought to nought: and euery citie or house, deuided against it selfe, shall not stand.

26 So if Satan cast out Satan, hee is deuided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house & spoile his goods, except hee first bind the strong man, & then spoile his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 *Wherefore I say vnto you, euery sin and blasphemie shalbe forgiuen vnto men: but the blasphemie against the holy Ghost shal not be forgiuen vnto men.

32 And whosoeuer shall speake a word against the Sonne of man, it shall bee forgiuen him: [6] but whosoeuer shall speake against the holy Ghost it shall not be forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree euil, and his fruit euil: for the tree is knowen by the fruit.

34 [7] O generations of vipers, how can you speake good things, when yee are euill? For of the *abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euil man out of an euil treasure bringeth foorth euill things.

36 But I say vnto you, that of euery [e] idle word that men shall speake, they shall giue accompt thereof at the day of Iudgement.

37 For by thy words thou shalt be iustified, and by thy words thou shalt bee condemned.

38 ¶ [8] *Then answered certaine of the Scribes and of the Pharises, saying, Master, we would see a signe of thee.

39 But he answered and sayd to them, An euil & [f] adulterous generation seeketh a signe, but no signe shall bee giuen vnto it, saue that signe of the Prophet Ionas.

40 *For as Ionas was three dayes and three nights in the whales belly: so shall the Sonne of man be three daies and three nights in the heart of the earth.

41 [9] The men of Nineue shal rise in iudgement with this generation, and condemne it: for they *repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 *The Queene of the [g] South shal rise in iudgement with this generation, and shall condemne it: for shee came from the [h] vtmost parts of the earth to heare the wisedome of Solomon: and behold, a greater then Solomon is here.

43 ¶ *Now when the vncleane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then he saith, I wil returne into mine house from whence I came: and when hee is come, he findeth it empty, swept & garnished.

45 Then hee goeth, & taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: *and the end of that man is worse then the beginning. Euen so shal it be with this wicked generation.

46 ¶ [10] *While

3 How farre, and in what respect wee may giue place to the vnbridled rage of the wicked.

* Esai. 42.1.

c By iudgement is meant a setled state, because Christ was to publish true religion among § Gentiles, and to cast out superstition, which thing whersoeuer it is done, the Lord is said to reigne and iudge there, that is to say, to gouerne and rule matters.

d He shall pronounce sentence and iudgement, maugre § world and Satan, and shew himselfe conquerour ouer all his enemies.

4 Luke 11. 14.

5 A truth, be it neuer so manifest & subiect to the slander of the wicked: yet notwithstanding it ought to be auouched stoutly.

* Chap. 9. 34. Marke 3. 22. Luke 11. 15.

§ The Kingdome of Christ and the kingdome of the deuill cannot cohabit together.

6 Of blasphemy against the holy Ghost.

7 Hypocrites at the length bewray themselues euen by their own mouth.

* Luke 6 45.

e Vaine and vnprofitable trifles, which the most part of men spend their liues in.

8 Against froward desirers of miracles.

* Chap. 16. 1. Luke 11. 29. 1. cor. 1. 22.

f Bastard, which fell from Abrahams faith, or forsooke the true worship of God.

* Ionas 1. 17.

9 Christ teacheth by the sorowfull example of the Iewes, that there are none more miserable then they which put out the light of the Gospel, which was kindled in them.

* Ionas 3. 5.

* 1. King. 10. 1. 2. chron. 9. 1.

g He meaneth the Queene of Saba: whose countrey is South in respect of the land of Israel, 1. King. 10.

h For Saba is situate in the vtmost coast of happie Arabia vpon the mouth of the Arabian sea.

* Luke 11. 24. *Heb. 6. 4. 5. and 10. 26. 2. pet. 2. 20.

10 Christ teacheth by his own example, how that all things ought to bee set apart, in respect of Gods glorie.

46 ¶ [10] * While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother? & who are my brethren?

49 [11] And hee stretched foorth his hand toward his disciples, and sayd, Behold my mother and my brethren.

50 For whosoeuer shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

* Marke 3.31. luke 8.20.

11 None are more neere vnto vs, then they that are of the household of faith.

CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Christ spake in parables. 18 The exposition of the Parable. 24 The parable of the tares. 31 Of the mustard seed. 33. Of the leauen. 44 Of the hidden treasure. 45 Of the Pearle. 47 Of the draw net cast into the sea. 53 Christ is not receiued of his countrey men the Nazarites.

THe * same day went Jesus out of the house, and sate by the sea side.

* Marke 4.1. luke 8.4.5.

1 Christ sheweth in putting forth this parable of the sower, that the seed of life which is sowen in the world commeth not on so well in one as in another, and the reason is for that men for the most part, either doe not receiue it, or suffer it not to ripen.

2 [1] And great multitudes resorted vnto him, so that hee went into a shippe, and sate downe: and the whole multitude stood on the shore.

3 Then hee spake many things to them in parables, saying, Behold, a sower went forth to sowe.

4 And as he sowed, some fell by the way side, and the foules came & deuoured them vp.

5 And some fell vpon stonie ground, where they had not much earth, & anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 Some againe fell in good ground, and brought foorth fruite, one corne an hundreth folde, some sixtie fold, and another thirtie fold.

9 Hee that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, why speakest thou to them in parables?

11 [2] And he answered, and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.

12 * For whosoeuer hath, to him shall bee giuen, and he shal haue abundance: but whosoeuer hath not, from him shall be taken away, euen that he hath.

* Chap. 25.29.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing, ye shal heare, and shal not vnderstand, and seeing ye shall see, and shall not perceiue.

* Esai. 6.9. marke 4.12. luke 8.10. iohn 12.40. acts 28.26. rom. 11.8.

15 For this peoples heart is waxed fatte, and their eares are dull of hearing, and with their eyes they haue winked, lest they should see with their eies, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 [3] But blessed are your eies, for they see, and your eares, for they heare.

17 * For verily I say vnto you, that many Prophets, & righteous men haue desired to see those things which ye see, & haue not seene them, & to heare those things, which yee heare and haue not heard them.

3 The condition of the Church vnder and since Christ, is better then it was in the time of the fathers vnder the Law.

* Luke 10.24.

18 ¶ * Heare ye therefore the parable of the sower.

* Marke 4.15. luke 8.11.

19 Whensoeuer any man heareth the word of that kingdome, and vnderstandeth it not, that euil one commeth, and catcheth away that which was sowen in his [a] heart: and this is he which hath receiued the seede by the way side.

a Though there be mention made of the heart, yet this sowing is referred to hearing without vnderstanding. For whether the seed be receiued in the heart or no, yet he that soweth, soweth to the heart.

20 And he that receiued seede in the stonie ground, is he which heareth the word, and incontinently with ioy receiueth it,

21 Yet hath hee no roote in himselfe, and dureth but a season: for assoone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And hee that receiued the seede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulnesse of riches choke the word, and he is made vnfruitfull.

23 But he that receiued the seed in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruite and bringeth foorth, some an hundreth folde, some sixtie folde, and some thirtie folde.

24 ¶ [4] Another parable put he foorth vnto them, saying, The Kingdome of heauen is like vnto a man which sowed good seede in his fielde.

4 Christ sheweth in an other parable of the euill seede mixt with the good, that the Church shall neuer bee free & quit from offences, both in doctrine and manners, vntill the day appointed for the restoring of all things be come, and therefore the faithfull haue to arme themselues with patience and constancie.

25 But while men slept, there came his enemie, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung vp, and brought foorth fruite, then appeared the tares also.

27 Then came the seruants of the householder, and saide vnto him, Master, sowedst not thou good seed in thy field? from whence then hath it tares?

28 And he saide to them, Some enuious man hath done this. Then the seruants saide vnto him, Wilt thou then that we goe and gather them vp?

29 But hee said, Nay, least while yee goe

about to gather the tares, yee plucke vp also with them the wheate.

30 Let both growe together vntill the harueſt, and in time of harueſt I will ſay to the reapers, Gather yee firſt the tares, and binde them in ſheaues to burne them: but gather the wheate into my barne.

* Mar.4.30. luke 13.19. 5 God beginneth his kingdome with very ſmall beginnings to the end that by the growing on of it he ſtirre the expectation and hope of all men, his mighty power and working may be the more ſet foorth.

31 ¶ *5 Another parable hee put foorth vnto them, ſaying, The kingdome of heauen is like vnto a graine of muſtard ſeede, which a man taketh and ſoweth in his field:

* Luke 13.21.

32 Which in deede is the leaſt of all ſeedes: but when it is growen, it is the greateſt among herbes, and it is a tree, ſo that the birdes of heauen come and builde in the branches thereof.

33 ¶ * Another parable ſpake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale till all be leauened.

* Mar.4.33.34.

34 ¶ * All theſe things ſpake Jeſus vnto the multitude in parables, and without parables ſpake he not to them,

35 That it might bee fulfilled, which was ſpoken by the Prophet, ſaying, * I will open my mouth in parables, and will vtter the things which haue beene kept ſecret from the foundation of the world.

* Pſal.78.1.

36 Then ſent Jeſus the multitude away, & went into the houſe. And his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of that field.

6 He expoundeth the former parable of the good and euill ſeede.

37 6 Then anſwered he, and ſaid to them, He that ſoweth the good ſeede, is the Sonne of man.

38 And the fielde is the world, and the good ſeede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemie that ſoweth them, is the deuill, * and the harueſt is the ende of the world, and the reapers be the Angels.

* Ioel.4.13. reuel.13.14.

40 As then the tares are gathered and burned in the fire, ſo ſhall it be in the ende of this world.

41 The Sonne of man ſhall ſend foorth his Angels, and they ſhall gather out of his kingdome al things that offend, & them which doe iniquitie,

42 And ſhal caſt them into a fornace of fire. There ſhalbe wailing and gnaſhing of teeth.

43 * Then ſhall the iuſt men ſhine as the ſunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

* Dan.12.3.

44 ¶ 7 Againe, the kingdome of heauen is like vnto a treaſure hidde in the fielde, which when a man hath founde, hee hideth it, and for ioy thereof departeth, and ſelleth all that hee hath, and buieth that field.

7 Few men vnderſtand how great the riches of the kingdome of heauen are, and ſo man can bee partaker of them, but he that eſteemeth them aboue the loſſe of all his goods.

45 ¶ Againe, the kingdome of heauen is like to a marchant man, that ſeeketh good pearles,

46 Who hauing founde a pearle of great price, went and ſold all that he had, & bought it.

47 ¶ 8 Againe, the kingdome of heauen is like vnto a draw net caſt into the Sea, that gathereth of all kindes of things.

8 There are many in the Church which notwithſtanding are not of the Church, and therefore at length ſhalbe caſt out: but the full & perfect cleanſing of them is deferred to the laſt day.

48 Which, when it is full, men drawe to land, and ſit and gather the good into veſſels, and caſt the bad away.

49 So ſhall it be at the end of the world. The Angels ſhall goe forth, and ſeuer the bad from among the iuſt,

50 And ſhal caſt them into a fornace of fire: there ſhalbe wailing, and gnaſhing of teeth.

51 ¶ 9 Jeſus ſayd vnto them, Vnderſtand ye all theſe things? They ſaid vnto him, Yea, Lord.

9 They ought to bee diligent, which haue not onely to be wiſe for themſelues, but to diſpence the wiſedom of God to other.

52 Then ſaid hee vnto them, Therefore euery Scribe which is taught vnto the Kingdome of heauen, is like vnto an houſholder, which bringeth forth out of his treaſure things both newe and olde.

53 ¶ And it came to paſſe, that whē Jeſus had ended theſe parables, he departed thence.

54 * 10 And came into his owne countrey, and taught them in their Synagogue, ſo that they were aſtonied, and ſaide, Whence commeth this wiſedome and great workes vnto this man?

* Marke 6.1. luke 4.16.

10 Men doe not onely ſinne of ignorance, but alſo wittingly & willingly lay ſtumbling blocks in their own waies, that when God calleth them, they may notably, and ſo moſt plainely deſtroy, and caſt away themſelues.

55 Is not this the carpenters Sonne? Is not his mother called Mary, * and his brethren James and Joſes, and Simon and Judas?

* Iohn 6.42.

56 And are not his ſiſters all with vs? Whence then hath he all theſe things?

57 And they were offended with him. Then Jeſus ſaide to them, * A Prophet is not without honour, ſaue in his owne countrey, and in his owne houſe.

* Marke 6.4. luke 4.24. iohn 4.44.

58 And he did not many great workes there, for their vnbeliefes ſake.

CHAP. XIIII.

1 Herods iudgement of Chriſt. 3 Wherefore Iohn was bound, 10 And beheaded. 13 Ieſus departeth. 18 Of the fiue loaues, &c. 23 Chriſt prayeth. 24 The Apoſtles toſſed with the waues. 27 Faith. 34 Peter in ieopardie. 36 The hemme of Chriſtes garment.

AT * that time Herod the Tetrarch heard of the fame of Jeſus.

* Marke 6.14. luke 9.7.

1 Herein is in Iohn, an example of an inuincible courage, which al faithful miniſters of Gods worde ought to follow: in Herod, an example of tyrannous vanitie, pride, & crueltie, and to be ſhort, of a courtly conſcience, and of their miſerable flauerie, which haue once giuen themſelues ouer to pleaſures: in Herodias and her daughter, an example of wherelike wantonneſſe, and womanly crueltie. a By works, he meaneth that force and power, wherby workes are wrought, and not the works, as is ſeene oft before. luke 3.12.

2 And ſaid vnto his ſeruants, This is that Iohn Baptiſt, he is riſen again from the dead, and therefore great a workes are wrought by him.

* Marke 6.17.

3 * For Herod had taken Iohn, and bound him, and put him in priſon for Herodias ſake, his brother Philips wife.

4 For John saide vnto him, It is not * lawfull for thee to haue her.

*Leuit.18.16. and 20.21.

5 And when hee would haue put him to death, he feared the multitude, because they counted him as a *Prophet.

*Chap.21.26.

6 But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleased [b] Herod.

b There were three Herodes: the first of them was Antipaters sonne, who is also called Ascalonius, in whose reigne Christ was borne, and he it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mothers name was Malthaca or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus, and hee it was that slewe Iames.

7 Wherefore he promised with an othe, that he would giue her whatsoeuer she would aske.

8 And shee being before instructed of her mother, saide, Giue me here John Baptists head in a platter.

9 And the King was sorie: neuertheless because of the othe, and them that sate with him at the table, he commanded it to be giuen her,

10 And sent, and beheaded John in the prison.

11 And his head was brought in a platter, and giuen to the maide, and she brought it vnto her mother.

12 And his Disciples came, and tooke vp the body, and buried it, and went, and told Jesus,

*Mark.6.23. luke 9.10.

13 *And when Jesus heard it, he departed thence by shippe into a desert place apart. And when the multitude had heard it, they followed him on foote out of the cities.

2 Christ refresheth a great multitude with fiue loaues and two litle fishes, shewing thereby that they shall want nothing, which lay all things aside, and seeke the Kingdome of heauen.

14 [2] And Jesus went forth and saw a great multitude, and was mooued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, *his disciples came to him, saying, This is a desert place, and the time is already past, let the multitude depart, that they may go into ỹ townes, and by them vitailes.

*Marke 6.35. luke 9.12. iohn 6.5.

16 Jesus said to them, They haue no neede to goe away: giue ye them to eate.

17 Then sayd they vnto him, Wee haue here but fiue loaues and two fishes.

18 And hee sayd, Bring them hither to mee.

19 And hee commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaues to his disciples and the disciples to the multitude.

20 And they did all eate and were sufficed, and they tooke vp of the fragments that remayned, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and litle children.

22 ¶ And straightway Jesus compelled his Disciples to enter into a shippe, and to goe ouer before him, while hee sent the multitude away.

23 And assoone as hee had sent the multitude away, he went vp into a mountaine alone to pray: and * when the euening was come, he was there alone.

*Mar.6.45.46. 47. iohn 6.16. 17,18.

24 [3] And the ship was nowe in the middes of the sea, and was tossed with waues: for it was a contrary winde.

3 The ship must suffer euen through mighty tempests, & Christ will not suffer shipwracke vs, that we go whither he hath commanded vs.

25 And in the [c] fourth watch of the night, Jesus went vnto them, walking on the Sea.

c By the fourth watch is meant the time neere the day breaking: for in olde time deuided the night into foure watches in which they scoured.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a [d] spirit, and cryed out for feare.

d A spirit, as it here taken, is that which a man imagineth to himself vainly in his mind, perswading himselfe that he seeth something, and seeth nothing.

27 But straightway Jesus spake vnto them, saying, Be of good comfort, It is I: be not afraide.

28 [4] Then Peter answered him, and sayd, Master, if it be thou, bid me come vnto thee on the water.

4 By faith we tread vnder our feete euen ỹ tempests themselues, but yet by the vertue of Christ which helpeth ỹ vertue, which he of his mercie hath giuen.

29 And he saide, Come. And when Peter was come downe out of the shippe, he walked on the water, to go to Jesus.

30 But when he saw a mightie winde, he was afraid: and as he began to sinke, he cryed, saying, Master, saue me.

* Marke 6.54.

31 So immediatly Jesus stretched foorth his hand, and caught him, and said vnto him, O thou of little faith, wherefore diddest thou doubt?

32 And assoone as they were come into the Ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the Sonne of God.

34 ¶ * And when they were come ouer, they came into the land of [e] Gennezaret.

e This Gennereth was a lake nigh to Capernaum, which is also called the sea of Galile, & Tiberias, so that ỹ countrey it selfe got to be called by that name.

35 [5] And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him, all that were sicke.

5 In that that Christ healeth the sicke, he vrgeth vs to vnderstand, that we must seeke remedie for their miseries at his handes: and that we are bound not only to succour ourselues, but also to bring others vnto him.

36 And besought him that they might touch the hemme of his garment only: and as many as touched it were made whole.

CHAP. XV.

3 The commandements and traditions of men. 12 Offence. 13 The plant which is rooted vp. 14 Blinde leading the blind. 18 The heart. 22 The woman of Canane. 26 The childrens bread: whelps. 28 Faith. 32 4000 men fed. 36 Thankesgiuing.

Then [1] came to Jesus the Scribes and Pharises, which were of Jerusalem, saying,

1 Howe confidently are men bold contemners of God, through whom God appointed keepers of his lawe.

2 * Why doe thy Disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eate bread.

*Marke 7.1.

a Which thing receiued of their auncestors from hand to hand, they followed, which was the

3 [2] But he answered and said vnto them, Why doe yee also transgresse the commaundement of God by your tradition?

nours of the Church. 2 Their wicked boldnesse in corrupting the commandements of God, and that vpon pretence of godlinesse, and willingnesse to make lawes, is here reproued.

4 * For God hath commanded, saying, [b] Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But yee say, [c] whosoeuer shall say to father or mother, By the gift that is offered by me, thou mayest haue profite,

6 Though hee honour not his father or his mother, shalbe free: thus haue yee made the commandement of God of no [d] authority by your tradition.

7 [3] O hypocrites, Esaias prophecied wel of you, saying,

8 * This people draweth neere vnto mee with their mouth, and honoureth me with the lips, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines mens precepts.

10 [4] Then hee called the multitude vnto him, and sayd to them, Heare and vnderstand.

11 * That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But hee answered and sayd, * Euery plant which mine heauenly Father hath not planted shall bee rooted vp.

14 Let them alone, they be the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 ¶ * Then answered Peter, and sayd to him, Declare vnto vs this Parable.

16 Then sayd Iesus, Are yee yet without vnderstanding?

17 Perceiue yee not yet, that whatsoeuer entreth into the mouth, goeth into the bellie, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of [y] heart [x] come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, slaunders.

20 These are the things, which defile the man: but to eate with vnwashen handes, defileth not the man.

21 * And Iesus went thence, and departed into the [e] coastes of Tyrus and Sidon.

22 And beholde, a woman a [f] Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercie on me, O Lord, the Sonne of Dauid: my daughter is miserably vexed with a deuill,

23 [5] But he answered her not a word. Then came to him his Disciples, and besought him, saying, Send her away, for she crieth after vs.

24 But he answered, and sayd, I am not sent but vnto the * lost Sheepe of the [g] house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And hee answered, and sayd, It is not good to take the childrens bread, and to cast it to whelps.

27 But she said, Trueth, Lord: yet indeede the whelps eat of the crummes, which fal from their masters table.

28 Then Iesus answered, and sayd vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ [6] So Iesus * went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him, * hauing with them, halt, blind, dumme, [h] maimed and many other, and cast them downe at Iesus feete, and he healed them.

31 Insomuch that the multitude wondered, to see the dumme speake, the maymed whole, the halt to goe, and the blind to see: and they glorified the God of Israel.

32 * [7] Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue [i] continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples said vnto him, Whence should we get so much bread in the wildernes, as should suffice so great a multitude!

34 And Iesus said vnto them, How many loaues haue yee? And they saide, Seuen, and a few litle fishes.

35 Then he commanded the multitude to [k] sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thankes, and brake them, and gaue to his Disciples, and the disciples to the multitude.

37 And they did all eat, and were sufficed: and they tooke vp of the fragments that remained, seuen [l] baskets full.

38 And they that had eaten, were foure thousande men, beside women, and litle children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the warts of Magdala.

CHAP. XVI.

4 *The signe of Ionas.* 6 *The leauen of the Pharisei.* 12 *for their Doctrine.* 13 *The peoples opinion of Christ.* 17 *Faith commeth of God.* 18 *The rocke.* 19 *The Keyes.* 21 *Christ foreshewes his death.* 24 *The forsaking of ones selfe, and the crosse.* 25 *To lose the life.*

* Exod. 20 12. deut. 5. 16. ephe. 6 2.
b By honour is meant all kind of duety which children owe to their parents.
* Exod. 21. 17. leui. 20 9 prou. 20 20.
c The meaning is this: whatsoeuer I bestowe vpon the temple, is to thy profit, for it is as good as if I gaue it thee, for (as the Pharises of our time say) it shalbe meritorious for thee, for vnder this colour of religion, they raked all to themselues, as though that hee that had giuen any thing to the temple, had done the duetie of a childe.
d You made it of no power & authoritie as much as lay in you: for otherwise the commandements of God stand fast in the Church of God, in despite of the world and Satan.
The same men are condemned for hypocrisie and superstition, because they made the Kingdome of God to stande in outwarde things.
Esai. 29. 13.
Christ teacheth vs, that hypocrisie & false teachers which deceiue our soules, is not to be borne withall, no not in indifferent matters, and where is no reason why their ordinarie vocation should blind our eyes: otherwise wee are like to perish with them.
Matth. 7. 18. Iohn 16. 2. Luke 6. 39. Mark. 7 17. Gen 6. 5. and 8 21 mar. 7. 21. Mar. 7. 24 25.
Coasts which were next to Tyre and Sidon, that is to say that quarter where Palestina endeth toward Phenice, and the coasts of Syria.
Of the stocke of the Canaanites, which were fled in Phenicia.
In that that Christ with some delay as it were stoppe his eares against the prayers of his Saints, he doeth it for their profite, and our profit.
* Chap. 10. 6.
g Of the people of Israel, which people was diuided into tribes, but all those tribes came of one house.
6 Christ ceaseth not to bee beneficiall euen there where he is contemned, and in the midest of wolues hee gathereth together and foldeth his flocke.
* Mark. 7. 31.
* Esai 35. 5.
h Whose members were weakened with the palsie, or by nature, for afterward it is said, he healed them. Now Christ was wont to heale in this wise, that such members as were weake, he restored to health, and yet he could easily if he had wold, haue giuen them hands and feete and other members which wanted them.
* Mark. 8. 1.
7 By doing againe this miracle, Christ sheweth that he will neuer be wanting to them that follow him, no not in the wildernesse.
i Goe not from my side.
k Worde for worde, to lie downe backward, as rowers doe in rowing they drawe their oares to them.
l A kinde of vessel wrought with twigs.

Then [1]* came the Phariſes and Sadducees, and did [a] tempt him, deſiring him to ſhew them a ſigne from heauen.

2 But he anſwered, and ſaid vnto them, When it is euening, yee ſay, Faire weather: for the ſkie is red.

3 *And in the morning, ye ſay, To day ſhall bee a tempeſt: for the ſkie is red & lowring. O hypocrites, ye can diſcerne the [b] face of the ſkie, and can ye not diſcerne the ſignes of the times?

4 *The wicked generation, and adulterous ſeeketh a ſigne, but there ſhal no ſigne be giuen it, but [c] that ſigne of the Prophet *Ionas: ſo he left them, and departed.

5 [2] And when his diſciples were come to the other ſide, they had *forgotten to take bread with them.

6 Then Ieſus ſaide vnto them, Take heede and beware of the leauen of the Phariſes and Sadduces.

7 And they reaſoned among themſelues, ſaying, It is becauſe we haue brought no bread.

8 But Ieſus [d] knowing it, ſaide vnto them, O ye of litle faith, why reaſon yee thus among your ſelues, becauſe yee haue brought no bread?

9 Doe yee not yet perceiue, neither remember the [e] fiue loaues, when there were *fiue thouſand men, and how many baſkets tooke ye vp?

10 Neither the ſeuen loaues when there were *foure thouſande men, and howe many baſkets tooke ye vp?

11 Why [f] perceiue yee not that I ſpake not vnto you concerning bread, that ye ſhould beware of the leauen of the Phariſes and Sadduces?

12 Then vnderſtoode they that he had not ſayde that they ſhould beware of the leauen of bread, but of the doctrine of the Phariſes, and Sadduces.

13 [3]* Now when Ieſus came into the coaſtes of [h] Ceſarea Philippi, hee aſked his diſciples, ſaying, Whom doe men ſay that I, the ſonne of man am?

14 And they ſaid, Some ſay, [i] Iohn Baptiſt: and ſome, Elias: and others, Jeremias, or one of the Prophets.

15 He ſaid vnto them, But whom ſay yee that I am?

16 Then Simon Peter anſwered, and ſaid, *Thou art that Chriſt, the ſonne of the liuing God.

17 [4] And Ieſus anſwered, and ſaide to him, Bleſſed art thou, Simon, the ſonne of Ionas: for [k] fleſh & blood hath not reuciled it vnto thee, but my Father which is in heauen.

18 [5] And I ſay alſo vnto thee, that thou art *[l] Peter, and vpon this rocke I will build my Church: and the [m] gates of hell ſhal not ouercome it.

19 [6] And I *wil giue vnto thee the [n] keyes of the kingdome of heauen, and whatſoeuer thou ſhalt [o] binde vpon earth, ſhalbe bound in heauen: and whatſoeuer thou ſhalt looſe on earth, ſhall be looſed in heauen.

20 [7] Then he charged his diſciples, that they ſhould tell no man that hee was Ieſus that Chriſt.

21 [8] From that time forth Ieſus began to ſhewe vnto his diſciples, that he muſt goe vnto Hieruſalem, and ſuffer many things of the [p] Elders, and of the hie Prieſtes, and Scribes, and be ſlaine, and be raiſed againe the third day.

22 Then Peter [q] tooke him aſide, and began to rebuke him, ſaying, Maſter, pitie thy ſelfe: this ſhall not be vnto thee.

23 [9] Then he turned backe, and ſaid vnto Peter, Get thee behind me, [r] Satan: thou art an offence vnto me, becauſe thou [s] vnderſtandeſt not the things that are of God, but the things that are of men.

24 [10] Ieſus then ſaid to his diſciples, *If any man will followe me, let him forſake him ſelfe, and take vp his croſſe, and follow me.

25 For *whoſoeuer will ſaue his life, ſhall loſe it: and whoſoeuer ſhall loſe his life for my ſake, ſhall [t] find it.

26 *For what ſhall it profit a man though he ſhould winne the whole world, if he loſe his owne ſoule? or what ſhall a man giue for recompence of his ſoule?

27 For the ſonne of man ſhall come [u] in the glory of his Father, with his Angels, and *then ſhall he giue to euery man according to his deedes.

1 The wicked which otherwiſe are at deffiance one with another, agree well together againſt Chriſt, but doe what they can, Chriſt beareth away the victory, and triumpheth ouer them.
*Chap. 12. 38. marke 8 11.
a To try whether he could do that which they deſired, but their purpoſe was naught, for they thought to finde ſome thing in him by that meanes, whereupon they might haue iuſt occaſion to reprehend him: or elſe diſtruſt & curioſitie mooued them ſo to doe, for by ſuch meanes alſo is God ſaid to be tempted, that is to ſay, prouoked to anger, as though men would ſtriue with him.
*Luke 12. 54.
b The outward ſhew and countenance as it were of althings, is called in the Hebrew tongue, a face.
*Chap. 12 39.
c The article ſheweth the notableneſſe of the deede.
*Ionas 1. 17.
2 Falſe teachers muſt be taken heede of.
*Marke 8. 14. luke 12. 1.
d Not by others, but by vertue of his diuinitie.
e That fiue thouſand men were filled with ſo many loaues?
*Chap. 14. 17. iohn 6. 9.
*Chap. 15. 34.
f A demaund or queſtion ioyned with admiration
g Said, for, Commaunded.
*Marke 8. 27. luke 9. 18.
3 There be diuers iudgements and opinions of Chriſt, notwithſtanding he is knowen of his alone.
h There were two Ceſareas, the one called Stratonis vpon the ſea Mediterranie, which Herod built ſumptuouſly in the honour of Octauius, Ioſeph. li. 15. the other was Ceſarea Philippi, which Herod the great the Tetrarches ſonne by Cleopatra built in the honor of Tiberius at the foote of Lebanon, Ioſeph. li. 15.
i As Herod thought.
*Iohn 6, 69.
4 Faith is of grace, not of nature.
k By this kind of ſpeach is meant mans naturall procreation vpon the earth, the creature not being deſtroyed which was made, but deformed through ſinne: So then this is the meaning: this was not reuciled to thee by any vnderſtanding of man, but God ſhewed it thee from heauen.
5 That is true faith, which confeſſeth Chriſt, the vertue whereof is inuincible.
*Iohn 1 42.
l Chriſt ſpake in the Syrian tongue, and therefore vſed not this deſcanting betwixt Petros, which ſignifieth Peter, and Petra, which ſignifieth a rocke, but in both places vſed this word Cephas: but his minde was that wrote in Greke, by the diuers termination to make a difference betweene Peter, who is a piece of the building, and Chriſt the Petra, that is the rocke and foundation: or elſe he gaue his name Peter, becauſe of the confeſſion of his faith, which is the Churches as well as his, as the olde fathers witneſſe, for ſo ſaith Theoph. That confeſſion which thou haſt made, ſhalbe the foundation of the beleeuers.
m The enemies of the Church are compared to a ſtrong kingdome, & therefore by Gates, are meant cities which are made ſtrong with counſaile & forteſſes, and this is the meaning, whatſoeuer Satan can doe by counſel or ſtrength. So doth Paul, 2. Cor. 10. 4. call them ſtrong holds. 6 The authority of ꝑ Church is from God. *Ioh. 20 21. n A metaphore taken of ſtewards which cary the keyes: and here is ſet forth the power of the miniſters of the word, as Eſa. 22. 22. and that power is common to all miniſters, as Chap. 18. 18. & therfore the miniſterie of the Goſpel may rightly be called the key of the kingdome of heauen. o They are bound whoſe ſins are reteined, heauē is ſhut againſt thē, becauſe they receiue not Chriſt by faith: on the other ſide, how happy are they, to whom heauen is open, which imbrace Chriſt, & are deliuered by him, & become fellow heires with him? 7 Men muſt firſt learn, & then teach. 8 The minds of men are in time to be prepared & made ready againſt the ſtumbling block of perſecution. p It was a name of dignitie & not of age: and it is put for them, which were the Iudges, which the Hebrewe call Sanhedrim. q Tooke him by the hand and led him aſide, as they vſe to do, which meane to talke familiarly with one. 9 Againſt a prepoſterous zeale.
r The Hebrews cal him Satan, that is to ſay, an aduerſary, whom the Grecians cal diabolos, that is to ſay, ſlanderer, or tempter, but it is ſpoken of them, that either of malice, as Iudas, Iohn 6. 70. or of lightneſſe & pride reſiſt the will of God.
i By this word we are taught that Peter ſinned, through a falſe perſwaſion of himſelfe. 10 No men do worſe prouide for themſelues, then they that loue themſelues more then God. *Chap. 10, 38. mark. 8. 34. luke 9. 23. & 14. 27. *Chapter 10. 39. marke 8. 35, 36. luke 9. 24. 25. 26. & 17. 33 t Shal gaine himſelfe? And this is his meaning, they that denie Chriſt to ſaue themſelues, doe not onely not gaine that which they looke for, but alſo loſe the thing they would haue kept, that is, themſelues, which loſſe is the greateſt of all: but as for them that doubt not to die for Chriſt, it fareth farre otherwiſe with them. *Iohn. 12. 25. u Like a King, as Chap. 6. 29. *Pſalme 62. 12. rom. 2. 6.

28 *Verely I say vnto you, There bee some of them that stand heere, which shall not taste of death, till they haue seene the Sonne of man come in his x kingdome.

* Mark.9.1. Luk.9.27.
x By his kingdome is vnderstood the glorie of his ascension, and what followeth thereof, Eph 4 10. or the preaching of the Gospel, Mar.9.1.

CHAP. XVII.

2 The transfiguration of Christ. 5 Christ ought to bee heard. 11 Elias. 13 Iohn Baptist. 17 The vnbeliefe of the Apostles. 20 The power of faith. 21 Prayer and fasting. 22 Christ foretelleth his passion. 24 He payeth tribute.

AND *[1a] after sixe dayes, Iesus tooke Peter, and Iames, and Iohn his brother, and brought them vp vnto an high mountaine apart,

2 And was [b] transfigured before them: and his face did shine as the Sunne, and his clothes were white as the light.

3 And behold, there appeared vnto them Moses, and Elias, talking with them.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three Tabernacles, one for thee, and one for Moses, and one for Elias.

5 While hee yet spake, behold, a bright cloude shadowed them: and behold, there came a voyce out of the cloude, saying, * This is [c] that my beloued Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they [d] fell on their faces, and were sore afraide.

7 Then Iesus came and touched them, and said, Arise, and be not afraid.

8 And when they lifted vp their eyes, they saw no man, saue Iesus onely.

9 ¶ And as they came downe from the mountain, Iesus charged them, saying, Shew the [e] vision to no man, vntill the Sonne of man rise againe from the dead.

10 * And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?

11 And Iesus answered, and said vnto them, Certainely Elias must first come, and restore all things.

12 But I say vnto you that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that hee spake vnto them of Iohn Baptist.

14 ¶ *[2] And when they were come to the multitude, there came to him a certaine man, and [f] fell downe at his feete,

15 And said, Master, haue pitie on my sonne: for he is [g] lunatike, and is sore vexed: for oft times hee falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and said, O generation faithlesse, and crooked, howe long nowe shall I bee with you! howe long nowe shall I suffer you! bring him hither to me.

18 And Iesus rebuked the deuill, and hee went out of him: and the child was healed at that houre.

19 [3] Then came the disciples to Iesus apart, & said, Why could not we cast him out?

20 And Iesus sayd vnto them, Because of your vnbeliefe: for *verely I say vnto you, if ye haue faith as much as is a grain of mustard seed, ye shal say vnto this mountaine, Remoue hence to yonder place, and it shall remoue: and nothing shall be vnpossible vnto you.

21 [4] Howbeit this kind goeth not out, but by [h] prayer and fasting.

22 ¶ [5] And they * being in Galile, Iesus said vnto them, The Sonne of man shall bee deliuered into the hands of men,

23 And they shall kill him, but the third day shall hee rise againe: and they were very sorie.

24 ¶ [6] And when they were come to Capernaum, they that receiued polle money, came to Peter, and said, Doth [i] not your Master [k] pay polle [l] money?

25 He sayd, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the Kings of the earth take tribute, or poll money? of their [m] children, or of strangers?

26 Peter sayd vnto him, Of strangers. Then saide Iesus vnto him, Then are the children free.

27 Neuertheles, lest we should offend them: go to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt find a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

*1a Mark.9.2. luke 9.28.
1 Christ is in such sort humble in the Gospell, that in the meane season he is Lord both of heauen and earth.
a Luke reckoneth eight dayes, conteinning in that number the first and the last, and Matthewe speaketh but of them that were betwixt them.
b Changed into another hue.
* Chap.3.17. 2.pet.1.17.
c The article or the word, That seuereth Christ from other children. For he is Gods naturall sonne, we by adoption, therefore he is called the first begotten among the brethren, because that although he be of right the only sonne, yet is he chiefe among many, in that he is the fountaine and head of the adoption.
d Fell downe flat on their faces and worshipped him, as Cha. 2.11
e Which they saw, otherwise the word vsed in this place is properly spoken of that which is seene in a dreame.
* Mark 9.11,12. Mala 4.5. chap.11.14.
*Mar 9.14. luke 9.38.
2 Men are vnworthy of Christ his goodnesse, yet notwithstanding he regardeth the.
f As men that make supplications vse to doe.
g They that at certaine times of the moone are troubled with the falling sickenesse, or any other kind of disease, but in this place, we must so take it, for besides a natural disease, he had a diuelish possession.
3 Incredulitie and distrust, hinder and breake the course of Gods benefits.
* Luke 17.6.
3 The remedie against distrust.
h To giue vs to vnderstand the watchfulnes and diligence of earnest prayer, which cannot be without sobriety
5 Our mindes must be prepared more and more against the offence of the crosse.
* Chap.20.17. mar.9.31 luk.9.44. and 7.24.
6 In that that Christ voeth willingly obey Cesars edicts, hee sheweth that ciuill policy is not taken away by the Gospel.
i He denieth not, but he asketh.
k Ought he not to pay?
l They that were from twentie yeres of age to fiftie, paied halfe a sicle of the Sanctuary, Exod. 30. 13. This was an Atticke didrachme which the Romans exacted after they had subdued Iudea.
m By children we must not vnderstand subiects which pay tribute, but natural children.
n The word here vsed, is stater, which is in value foure didrachmes, every drachme is about fiue pence.

CHAP. XVIII.

1 The greatest in the kingdome of God. 5 To receiue a little child. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The lost sheepe. 15 The telling of one his fault. 17 Excommunication. 21 We must alwaies pardon the brother that repenteth. 23 The parable of the king that taketh an account of his seruants.

THE * same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

* Mar.9.34. luke 9.46.

2 [1] And Iesus called a [a] litle childe vnto him, and set him in the mids of them,

3 And said, Verely I say vnto you, except ye be *[b] conuerted, & become as litle children, yee shall not enter into the kingdome of heauen.

4 Whosoeuer therfore shal humble himselfe, as this litle childe, the same is the greatest in the kingdome of heauen.

1 Humblenesse of minde is the right way to preeminence.
a A child in yeeres.
*Chap.19.14. 1.cor.14.20.
b A kinde of speach taken from the Hebrews, & it is as much as, repent.

5 And

5 And whosoeuer shall receiue one such litle childe in my Name, receiueth me.

6 *[2] But whosoeuer shall offende one of these litle ones which beleeue in mee, it were better for him, that a millstone were hanged about his necke, and that hee were drowned in the depth of the Sea.

7 [3] Woe be vnto the worlde because of offences: for it must needes bee that [c] offences shall come, bu woe be to that man by whome the offence commeth.

8 *Wherefore, if thy hande or thy foote cause thee to [d] offende, cut them off, & cast them from thee: it is better for thee to enter into life, halt, or maymed, then hauing two hands, or two feete, to be cast into euerlasting fire.

9 And if thine eye cause thee to offende, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

10 [4] See that yee despise not one of these litle ones: for I say vnto you, that in heauen their *Angels alwayes beholde the face of my Father which is in heauen.

11 For *the Sonne of man is come to saue that which was lost.

12 How thinke yee? *If a man haue an hundreth Sheepe, and one of them bee gone astray, doeth he not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so bee that hee finde it, verily I say vnto you, he reioyceth more of that sheepe, then of the ninetie and nine which went not astray:

14 So is it not the will of your Father which is in heauen, that one of these litle ones should perish.

15 [*5] Moreouer, if thy brother trespasse against [c] thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the *[f] mouth of two or three witnesses euery worde may bee [g] confirmed.

17 [6] And if he [h] refuse to heare them, tell it vnto the [i] Church: and if he refuse to heare the Church also, let him be vnto thee as [k] an heathen man, and a Publicane.

18 Verely I say vnto you, *Whatsoeuer ye bind on earth, shalbe bound in heauen: and *whatsoeuer yee loose on earth, shalbe loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shal [l] agree in earth vpō any thing, whatsoeuer they shall desire, it shall bee giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 [7] Then came Peter to him, & said, Master, howoft shal my brother sinne against me, and I shall forgiue him? *vnto seuen times?

22 Iesus said vnto him, I say not vnto thee, Vnto seuen times, but, vnto seuentie times seuen times.

23 Therefore is the Kingdome of heauen likened vnto a certaine King, which woulde take an account of his seruants.

24 And when hee had begunne to reckon, one was brought vnto him, which ought him [m] ten thousand talents.

25 And because he had nothing to pay, his Lord commanded him to be sold, and his wife, and his children, & all that he had, and the debt to be payd.

26 The seruant therfore fel down, & [n] worshipped him, saying, Lord, [o] refraine thine anger toward me, and I will pay thee all.

27 Then that seruants Lord had compassion, and loosed him, and forgaue him the debt.

28 But when the seruaunt was departed, he found one of his fellowe seruaunts, which ought him an hundred pence, and he laid hands on him, and thratled him, saying, Pay me that that thou owest.

29 Then his fellow seruant fell downe at his feet, and besought him, saying, Refraine thine anger towards me, & I will pay thee all,

30 Yet hee would not, but went, and cast him into prison, till he should pay the debt.

31 And when his other fellow seruants sawe what was done, they were very sorie, and came, and declared vnto their Lorde all that was done.

32 Then his Lorde called him vnto him, and saide to him, O euill seruaunt, I forgaue thee all that debt, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellowe seruant, euen as I had pitie on thee?

34 So his Lorde was wroth, and deliuered him to the tormentours, till hee should pay all that was due vnto him.

35 So likewise shall mine heauenly Father do vnto you, except ye forgiue from your hearts, eche one to his brother their tresprses.

*Marke 9. 42. luke 17.2.
2 We ought to haue great respect to our brethren be they neuer so base: and he that doeth otherwise shalbe sharply punished.
3 A good man cannot but goe through the mids of offences, yet he must eut off all occasion of offences.
c Lets and hinderances which stop the course of good workes. The Greeke word importeth thusmuch, things which we stumble at.
*Chap. 5.29.30. mar. 9. 45.
d Looke afore, chap. 5.29.
4 The weaker that a man is, the greater care we ought to haue of his saluation, as God teacheth vs by his owne example.
*Psal. 34.8.
*Luke 19.10.
*Luke 15.4.
*Leuit. 19.7. luke 17. 3. iames 5.19.
5 We must labour for concord, not to reuenge iniuries.
e If his offence be such, that thou onely knowest thy brothers offence.
*Deut. 19.15. iohn 8.17.2.cor. 13.1.heb. 10.28.
f That is, by the worde and witnesse, the mouth is sometime taken for the word or speach, Num. 3.16. and also for a still witnesse, to wit, when the matter speaketh of it selfe, as beneath, cha. 21.16
g Sure and certaine.
6 He that contemneth the iudgement of the Church, contemneth God.
h Worde for word, doe not vouchsafe to heare, or make as though he did not heare.
i He speaketh not of any kinde of pollicie, but of an Ecclesiasticall assemblie, for he speaketh afterward of the power of loosing and binding, which belonged to the Church, and he hath regard to the order vsed in those dayes, at what time the Elders had the iudgement of Church matters in their handes, Iohn 9.22. and 12.42. and 16.2. and vsed casting out of the Synagogue for a punishment, as wee doe nowe excommunication.
k Prophane, and voyde of religion: such men, the Iewes called Gentiles: whose company they shunned, as they did the Publicanes. *1.Corinth. 5.4.2.thess. 3.14. *Iohn 20.23.
l This word is translated from the body to the mind, for it belongeth properly to song.
7 They shall finde God seuere & not to be pleased, which do not forgiue their brethren although they haue beene diuerslie and grieuously iniured by them.
*Luke 17.4.
m Here is set downe a very great summe of threescore hundred thousand crownes, and a small summe of ten crownes, that the difference may be the greater, for there is no proportion betweene them.
n This was a ciuill reuerence which was very vsual in the East.
o Yeeld not to much to thine anger against me: so is God called in the Scripture, slowe to anger, that is to say, gentle, and one that refraineth the storming of his mind. Psal 86 5. patient and of great mercie.

CHAP. XIX.

1 The sicke are healed. 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Christ. 17 God onely good. The commandements must bee kept. 21 A perfect man. 23 A rich man. 26 Saluation commeth of God. 27 To leaue all and follow Christ.

And

AND * it came to passe that when Iesus had finished these sayings hee [a] departed from Galile, and came into the coastes of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to [b] put away his wife vpon euery occasion?

4 And he answered and sayd vnto them, Haue ye not read, * that he which made them at the beginning, made them male and female,

5 And saide, * For this cause shall a man leaue Father and Mother, and [c] cleaue vnto his wife, and they which were [d] two shall bee one flesh?

6 Wherefore they are no more twaine, but one flesh. Let no man therefore put asunder that, which God hath [e] coupled together.

7 [2] They said to him, Why did then * Moses commaund to giue a bill of diuorcement, and to put her away?

8 Hee said vnto them, Moses, [f] because of the hardnesse of your heart, [g] suffered you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, * that whosoeuer shall put away his wife, except it be [h] for whoredome, and marry another, committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then saide his disciples to him, If the [i] matter be so betweene man and wife, it is not good to marry.

11 [3] But he sayd vnto them, All men cannot [k] receiue this thing, saue they to whom it is giuen.

12 For there are some [l] eunuches, which were so borne of their mothers belly: & there be some eunuches, which bee gelded by men: and there be some eunuches, which haue [m] gelded themselues for the kingdom of heauen. He that is able to receiue this, let him receiue it.

13 ¶ [4] * Then were brought to him litle children, that he should put his hands on them, and pray: and the Disciples rebuked them.

14 But Iesus saide, Suffer the litle children, and forbid them not to come to me: for of such is the Kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ [5] * And beholde, one came and saide vnto him, Good Master, what good thing shall I doe, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandements.

18 He said to him, Which? And Iesus said * These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse,

19 Honour thy Father and Mother: and thou shalt loue thy neighbour as thy selfe.

20 The yong man said vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If [n] thou wilt bee perfit, goe sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

22 And when the young man heard that saying, hee went away sorowfull: for hee had great possessions.

23 [6] Then Iesus said vnto his disciples, Verily I say vnto you, that a rich man shall hardly enter into the Kingdome of heauen.

24 And againe I say vnto you, It is [o] easier for a [p] camell to go through the eye of a needle, then for a richman to enter into the Kingdome of God.

25 And when his Disciples heard it, they were exceedingly amazed, saying, Who then can be saued?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God all things are possible.

27 ¶ * Then answered Peter, and said to him, Behold, we haue forsaken al, and followed thee: what therefore shall we haue?

28 [7] And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, yee which followed me in the [q] regeneration, * shall sit also vpon twelue thrones and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my Names sake, hee shall receiue an hundreth fold more, and shall inherite euerlasting life.

30 [8] * But many that are first, shalbe last, and the last shalbe first.

CHAP. XX.

1 *Labourers hired into the vineyard.* 15 *The euill eye.* 17 *Hee foretelleth his passion.* 20 *Zebedeus sonnes.* 22 *The cup.* 28 *Christ is our minister.* 30 *Two blind men.*

FOr the Kingdome of heauen is like vnto a certaine [1] householder, which went out at

* Marke 10.1.
a Passed ouer the water out of Galile into the borders of Iudea.
a The band of mariage ought not to be broken, vnlesse it be for fornication.
b To send her a book of diuorcement, afore chap. 5.19.
* Genes. 1 27.
* Gen. 2.24. 1. cor. 6.16. ephes. 5.31.
c The Greeke word importeth to be glewed vnto, whereby is signified that streight knot, which is betweene man and wife, as though they were glewed together.
d They which were two, become as it were one: and this worde flesh, is by a figure taken for the whole man, or the body after the maner of the Hebrewes.
e Hath made them yoke fellowes, as the mariage it selfe is by a borowed kinde of speach called a yoke.
2 Because politike Lawes are constrained to beare with some things, it followeth not by and by that God alloweth them.
* Deut 24.1.
f Being occasioned by reason of the hardnesse of your hearts.
g By a politike lawe, not by the morall Lawe: for this law is a perpetual law of Gods iustice, the other boweth & bendeth as the carpenters Beuel.
* Chap. 5.32. mar. 10.11. luk. 16. 18. 1. cor. 7.11.
h Therefore in these dayes the lawes that were made against adulteress, were not regarded: for they should haue needed no diuorcement, if mariage had bene cut asunder with punishmens by death.
i If the matter stand so betweene man and wife, or in mariage.
3 The gift of continency is peculiar, & therefore no man ought a Law to himself of perpetuall continencie.
k Receiue and admit, as by translation we say, that a streight and narrow place, is not able to receiue many things.
l The worde Eunuch is a generall word, and hath diuers kindes vnder it, as gelded men and barsten men.
m Which abstaine from mariage, and liue continently through the gift of God.
4 Infantes and litle children are conteined in the free couenant of God.
* Marke 10, 13. luke 18. 15. chapter 18. 3.
5 They neither know themselues nor the Lawe, that seeke to be saued by the Lawe.
* Marke 10. 17. luke 18. 18.

n The yong man did not answere truely in saying that he had kept all the commandements: and therefore he layeth out an example of true charitie before him, to shew the disease that lay lurking in his mind.
6 Rich men haue neede of a singular gift of God, to escape out of the snares of Satan.
o Worde for word, it is of lesse labour.
p Theophylact. noteth that by this word is meant a cable rope, but Caninius alleadgeth out of the Thalmudists, that it is a prouerb, & the word, Camel signifieth the beast it selfe.
* Marke 10. 28. luke 18.28.
7 It is not lost, that is neglected for Gods sake.
q The regeneration is taken for that day, wherin the elect shall begin to liue a new life, that is today, when they shall enioy the heauenly inheritance, both in body and soule.
* Luke 22. 29
8 To haue begun well, and not to continue vnto the end, doth not only not profite, but also hurteth verie much.
* Chap. 20 16. marke 10. 31. luke 13. 30.

1 God is bound to no man, and therefore hee calleth whomsoeuer and whensoeuer he listeth. This onely enerie man ought to take heede of, and thereupon bestow his whole endeuour, that hee goe forward and come to the marke without al stopping or staggering, and not curiously to examine other mens doings, or the iudgements of God.

the dawning of the day to hire labourers into his vineyard.

2 And he [a] agreed with the labourers for a peny a day, and sent them into his vineyard.

3 And he went out about the third houre, & saw other standing idle in the market place,

4 And said vnto them, Goe yee also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And he went about the [b] eleuenth houre, and found other standing idle, and sayd vnto them, Why stand ye heere all the day idle?

7 They said vnto him, because no man hath hired vs. He said to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyard sayde vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden and heat of the day.

13 And he answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eye [c] euill, because I am good?

16 *So the last shall be first, and the first last: for many are called, but few chosen.

17 *[2] And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and said vnto them,

18 [3] Behold, wee goe vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests, and the Scribes, and they shall condemne him to death,

19 [4] And * shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 *[5] Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certain thing of him.

21 And he said vnto her, What wouldest thou? She saide to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye know not what ye aske. Are ye able to [d] drinke of the cup that I shall drinke of, and to bee baptized with the [e] baptisme that I shall bee baptized with? They said to him, We are able.

23 And he said vnto them, Ye shall drinke in deed of my cup, and shalbe baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is [f] not mine to giue: but it shall be giuen to them for whom it is prepared of my Father.

24 * And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and sayde: Ye know that the lords of the Gentiles haue [h] domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not bee so among you: but whosoeuer will bee great among you, let him be your seruant.

27 And whosoeuer will bee chiefe among you, let him be your seruant.

28 *Euen as the Sonne of man came not to bee serued, but to serue, and to giue his life for the ransome of many.

29 ¶ [6] * And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blind men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lorde, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stood still, and [h] called them, and said, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion, touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

1 *Christ rideth on an asse in to Ierusalem.* 12 *He casteth out the sellers.* 13 *The house of prayer.* 19 *The withered figtree.* 25 *Iohns Baptisme.* 28 *Who doe the will of God.* 30 *Publicanes, Harlots.* 33 *Gods vineyard. The Iewes.* 38 *The sonne killed of the husbandmen.* 42 *The corner stone.*

AND * [1] when they drewe neere to Hierusalem, and were come to Bethphage, vnto the mount of the Olives, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anone yee shall finde an Asse bound, and a colt with her: loose them and bring them vnto me.

a Word for word, fell in time: it is a kind of speech taken from song.

b The last houre for the day was twelue houres long, & the first houre began at the Sun rising.

c Naught, that is to say, doest thou enuy at my goodnesse towards them? for the Hebrewes by an euill eye, meane enuie, because such dispositions apeare chiefly in the eyes, as aboue chap. 6. 23. it is set to answer the word single, and it is taken there, for corrupt: for whereas he said thereafore vers. 22 If thine eye be single, hee addeth in the 23. but if thine eye bee wicked, or corrupt, ỹ word being the same in that place, as it is here.
* Chap. 19. 30. and 22. 14. marke 10. 31. luke 13. 30.
* Marke 10 32. luke 18. 31.
2 Christ goeth to the crosse necessarily, but yet willingly.
3 They that least ought, are the greatest persecuters of Christ
4 The ignominie of the crosse, is the sure way to the glory of euerlasting life.
* Iohn 18. 32.
* Marke 10. 35.
5 The maner of the heauenly kingdome is quite contrary to the earthly kingdome.

d This is spoken by a figure, taking the cup, for that which is conteined in the cup. And againe, the Hebrewes vnderstand by this word Cup, some time the maner of punishment which is rendred to sinne, as Psal. 11. 6. or the ioy that is giuen to the faithfull, as Psal. 23. 5. and sometime a lot or condition, as Psal. 16. 5.
e That is applied to afflictions, as Dauid commonly vseth.
f The almightinesse of Christ his diuinitie, is not shut out by this, but it sheweth the debasing of himselfe by taking mans nature vpon him.
* Marke 10. 42. luke 22. 25.
g Some what sharply and roughly.
* Phil. 2. 7.
6 Christ by restoring these blind men with an only touch, sheweth that he is the only light of the world.
* Marke 10. 46. luke 18. 35.

h Himselfe, not by other meanes.

1 Christ by his humilitie, triumphing ouer the pride of this world, ascendeth to true glory by ignominie of the crosse.
* Marke 11. 1. luke 19. 29.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, & straightway [a] he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 ¶ *Tell yee the [b] daughter of Sion, Behold, thy King commeth vnto thee, meeke and sitting vpon an asse, and a colt, the foale of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on them their [c] clothes, and set him [d] thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer the people that went before, and they also that followed, cried, saying, *Hosanna to the Sonne of Dauid, [f] Blessed be hee that commeth in the Name of the Lorde, Hosanna thou which art in the highest heauens.

10 *And when hee was come into Hierusalem, [g] all the citie was moued, saying, Who is this?

11 And the people saide, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them *that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues,

13 And said to them, It is written, *My house shall bee called the house of prayer: but *ye haue made it a denne of theeues.

14 Then the blinde, and the halt came to him in the Temple, and he healed them.

15 [2] But when the chief Priests & Scribes saw the marueiles that he did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto thē, Yea: read ye neuer, *By the mouth of Babes and sucklinges thou hast [h] made perfite the praise?

17 ¶ [3] So hee left them, and went out of the citie into Bethania, and lodged there.

18 [4] And *in the morning, as hee returned into the citie, he was hungrie,

19 And seeing a figge tree in the way, came to it, and found nothing thereon, but leaues onely, and said to it, Neuer fruit grow on thee henceforwards. And anon the fig tree withered.

20 And when his disciples sawe it, they marueiled, saying, How soone is the fig tree withered!

21 [5] And Iesus answered and sayd vnto them, Verily I say vnto you, if ye haue faith, and [i] doubt not, yee shall not onely doe that, which I haue done to the figge tree, but also if yee say vnto this mountaine, Take thy selfe away, and cast thy selfe into the Sea, it shal be done.

22 *And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ *[6] And when he was come into the Temple, the chiefe Priestes, and the Elders of the people came vnto him, as hee was teaching, and sayde, By wat authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and sayde vnto them, I also will aske of you [l] a certaine thing, which if you tell me, I likewise will tell you by what authoritie I doe these things.

25 The [m] baptisme of John, whence was it? from [n] heauen, or of men? Then they [o] reasoned among themselues, saying, If wee shall say, From heauen, hee will say vnto vs, Why did ye not then beleeue him?

26 And if wee say, Of men, wee feare the multitude, * for all hold John as a Prophet.

27 Then they answered Iesus, and sayd, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ [7] But what thinke yee? A certaine man had two Sonnes, and came to the elder and said, Sonne, goe and worke to day in my vineyard.

29 But hee answered, and sayde, I will not: yet afterward hee repented himselfe, and went.

30 Then came hee to the second, and sayd likewise. And hee answered, and sayd, I will Sir: yet he went not.

31 Whether of them twaine did the will of the Father? They sayd vnto him, The first. Iesus sayd vnto them, Verely I say vnto you, that the Publicanes and the harlots [p] goe before you into the Kingdome of God.

32 For John came vnto you in the [q] way of righteousnesse, and yee beleeued him not: but the Publicanes, and the harlots beleeued him, and ye, though ye sawe it, were not moued with repentance afterward, that ye might beleeue him.

33 ¶ [8] Heare another parable, There was a certaine householder, * which planted a vineyard, and hedged it round about, and made a wine presse therein, and built [r] a tower, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

a He that shall say any thing to you, shall let the goe, to wit, the asse and the colt.
* Esai. 62. 11. zac. 9. 9. iohn 12. 15.
b The citie of Sion. An Hebrew kind of speach, common in the lamentations of Ieremie.
c Their vppermost garment.
d Vpon their garments, not vpon the asse and the colt.
e This was an ancient kind of crying which they vsed in the feast of Tabernacles, when they caried boughs according as God commanded, Leuit. 23. 40. And the word is corruptly made of two, for we should say, Hoshiang-na, which is as much to say, as Saue I pray thee.
f Well be it to him that commeth in the name of ỹ Lord, that is to say, whom the Lord hath giuen vs for our King.
* Marke 11. 11. luke 19. 45. iohn 2. 13.
g That is, all the men of Hierusalem were moued.
* Deu. 14. 25.
* Esai. 56. 6.
* Iere. 7. 11. mar. 11. 17. luk. 19. 46
2 Such as should be masters of godlinesse, are they that doe most enuie the glory of Christ: but in vaine.
* Psal 8. 2.
h Thou hast mademost perfit. We read in Dauid, Thou hast established or grounded, and if ỹ matter be considered well, it is all one that the Euangelist saith, for that is stable and sure, which is most perfite.
3 Christ doth so forsake the wicked, ỹ yet he hath a consideration and regard of his Church.
4 Hypocrites that at length haue their masks discouered, & their visards plucked from their faces.
* Marke 11. 13.
5 How great the force of faith is.
* Chap. 17. 20.
i The Greeke word signifieth a sticking or wauering of mind, so that we cannot tell which way to take.
* Chap. 7. 7. iohn 15. 7. 1. iohn 5. 14.
* Mar. 11. 27, 28. luke 20. 1, 2
6 Against them which ouerslipping the doctrine, bind the calling and vocation to an ordinarie succession, going about by that false pretext, to stop Christs mouth.
k Or, by what power.
l One word, that is to say, I will aske you in one word.
m Iohn his preaching is called by figure, Baptisme, because he preached ỹ Baptisme of repentance, &c. Marke 1. 4. act. 19. 3.
n From God, and so it is plainly seene, how these are set one against another.
o Beate their heads about it, and mused, or laid their heads together.
* Chap. 14. 5. marke 6. 20.
7 It is no new thing to see them to bee the worst of all men, which ought to shew the way of godlinesse to others.
p They make haste to ỹ Kingdome of God, and you slacke: so that at least wise you should haue followed their example. Marke then that this word, go before, is improperly taken in this place, whereas no man followeth.
q Liuing vprightly, being of a good and honest conuersation: For the Hebrewes vse this word, Way, for life and maners.
8 Those men often times are the cruellest enemies of the Church, to whose fidelitie it is committed: But the vocation of God, is neither tied to time,

place, nor person. * Esai. 5. 1. ierem. 2. 21. marke 12. 1 luke 20. 9.
r Made the place strong: for a towre is the strongest place of a wall.

35 And the husbandmen tooke his seruants and beate one, and killed another, and stoned another.

36 Againe he sent other seruants, more then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they said among themselues, * This is the heire: come, let vs kill him, let vs [f] take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will he doe to those husbandmen?

41 They said vnto him, He will [c] cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus sayd vnto them, Read yee neuer in the Scriptures, * The stone which the [u] builders refused, the same is [x] made the [y] head of the corner? [z] This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, The kingdom of God shall be taken from you, and shall bee giuen to a nation, which shall bring forth the [a] fruits thereof.

44 *And whosoeuer shal fal on this stone, he shall be broken: but on whomsoeuer it shall fall, it will [b] dash him in pieces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 [8] And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

* Chap 26.3,4. and 27.1. iohn 11.53.
f Word for word let vs hold it fast.
t A kinde of prouerbe, shewing what ende the wicked are worthy of.
* Psal.118,22. actes 4.11. rom 9.33.
u Master builders, which are chiefe builders of the house, that is, of the Church.
x Began to be.
y The chefest stone in the corner is called the head of the corner: which beareth vp the couplings or ioints of the whole building.
z That matter (in that the stone which was cast away, is made the head) is the Lords doing, which wee behold and greatly marueile at.
a They bring foorth the fruits of the kingdome of God, which bring foorth the fruits of the spirit, and not of the flesh, Gal, 5.
* Esai 8.14.
b As chaffe vseth to be scattered with the wind, for he vseth a word which signifieth properly, to separate the chaffe from the corne with winnowing, and to scatter it abroad.
8 The wicked can doe nothing but what God will.

CHAP. XXII.

2 *The parable of the mariage.* 9 *The calling of the Gentiles.* 11 *The wedding garment, faith.* 16 *Of Cesars tribute.* 23 *The question with Christ touching the resurrection.* 32 *God is of the liuing.* 36 *The greatest cõmandement.* 37 *To loue God.* 39 *To loue our neighbour.* 42 *Iesus reasoneth with the Pharises touching the Messias.*

THen * [1] Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine king which maried his sonne,

3 And sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are [a] killed, and all things are ready: come vnto the mariage.

5 But they made light of it, & went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slew them.

7 [2] But when the King heard it, hee was wroth, and sent forth his warriors, & destroied those murtherers, and burnt vp their citie.

8 Then sayde hee to his seruants, Truely the [b] wedding is prepared: but they which were bidden, were not worthy.

9 [3] Goe yee therefore out into the hie wayes, and as many as ye find, bid them to the mariage.

10 So those seruants went out into the hie wayes, and gathered together all that euer they found, both good and [c] bad: so the wedding was furnished with ghests.

11 [4] Then the King came in, to see the ghests, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was [d] speachlesse.

13 Then saide the King to the [e] seruants, Binde him hand and foote: take him away, and cast him into vtter darkenes, * there shall be weeping and gnashing of teeth.

14 * For many are called, but few chosen.

15 ¶ * Then went the Pharises & tooke counsell how they might [f] tangle him in talke.

16 And they sent vnto him their disciples with the [g] Herodians, saying, Master, wee know that thou art true, and teachest the way of God [h] truely, neither carest for any man: for thou considerest not the [i] person of men.

17 [5] Tel vs therefore, how thinkest thou? Is it lawfull to giue [k] tribute vnto Cesar or not?

18 But Iesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shew mee the tribute money. And they brought him a [l] peny.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cesars. Then said hee vnto them, * Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ [6] * The same day the Sadduces

*Luke 14.16. reuel. 19.9.
1 Not all the whole company of them that are called by the voyce of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and some do most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth. 2 The word here vsed is commonly vsed in sacrifices, and is by translation vsed for other feasts also: For feasts and banquets were wont to be begun with sacrifices.

a A dreadfull destruction of them that contemne Christ.
b The Mariage feast.
3 God doth first call vs, when we thinke nothing of it.
c The generall calling offereth the Gospel to all men: but their life is examined that enter in.
4 In the small number which come at the calling, there are some cast awayes which doe not confirme their faith with newnesse of life.
d Worde for word, haultered, that is to say, he held his peace, as though hee had had a bridle or an halter about his necke.
e To them that serued the ghests.
* Chap.8.12. and 13.42. & 25.30.
* Chap.20.16.
* Marke 12.13. luke 20.20.
f Snare him in his wordsor talke. The Greeke worde is deriued of snares which hunters lay.
g They which with Herode made a new religion, patched together of the heathenish and of the Iewish religion.
h Truely and sincerely.
i Thou art not moued with any appearance and outwarde shew.
5 The Christians must obey their Magistrates, although they be wicked and extortioners, but so far forth as the authority that God hath giuen vs may remaine safe vnto him, and his honour be not diminished.
k The word that is vsed heere, signifieth a valewing and rating of mens substance, according to the proportion whereof they payed tribute in those prouinces, which were subiect to tribute, and it is here taken for the tribute it selfe.
l Before, Chap.17.24. there is mention made of a didrachme, & here of a peny, whereas a didrachme is more by the seuenth part then a peny: so that there seemeth to be a iar in these two places: but they may easily be accorded thus: The penie was payed to the Romanes for tribute, according to the proportion they were rated at, the drachme was payed of euery one to the Temple, which also the Romanes tooke to themselues when they had subdued Iudea. * Marke 12.17. luke 20.25. rom.13.7. 6 Christ voucheth the resurrection of the flesh against the Sadduces. * Marke 12.18. luke 20.27. acts 23.8.

came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man die, hauing no [m] children, his brother shall marrie his wife by the right of alliance, and raise vp seede vnto his brother.

25 Now there were with vs seuen brethren, and the first maried a wife, & deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto them, Yee are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry wiues, nor wiues are bestowed in marriage, but are as the [n] Angels of God in heauē.

31 And concerning the resurrection of the dead, haue yee not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the multitude heard it, they were astonied at his doctrine.

34 ¶ *7 But when the Pharises had heard that he had put the Sadduces to silence, they assembled together.

35 And [o] one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the greatest commandment in the Law?

37 Iesus said to him, * Thou shalt loue the Lord thy God with all thine heart, with all thy [p] soule, and with all thy minde.

38 This is the first and the great commandement.

39 And [q] second is like vnto this, * Thou shalt loue thy [r] neighbour as thy selfe.

40 On these two commaundements hangeth the whole Law, and the Prophets.

41 ¶ *8 While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke yee of Christ? [s] whose sonne is hee? They sayde vnto him, Dauids.

43 Hee sayd vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footestoole?

45 If then Dauid call him Lord, how is he then his sonne?

46 And none could answere him a word, neither durst any from that day forth aske him any moe questions.

* Deut. 25. 5.

m Vnder which name are daughters also comprehended, but yet as touching the family and name of a man, because hee that left daughters was in no better case, then if hee had left no children at all, (for they were not reckoned in the familie) by the name of children are sonnes vnderstood.

n He sayth not that they shal be without bodies, for then they should not bee men any more, but they shalbe as Angels, for they shal neither marrie nor bee married.

* Exod. 3. 6, marke 12. 27.

* Marke 12. 28.

7 The Gospel doeth not abolish the precepts of the Law, but doth rather confirme them.

o A Scribe, so saith Marke 12. 28. now what a Scribe is, looke Chap. 2. 4.

* Deut. 6. 5.

p The Hebrew text readeth, Deut. 6. 5. with thine heart, soule and strength: and in Marke 12. 30. and Luke 10. 27. wee reade, with soule, heart, strength, and thought.

* Marke 12. 31. rom. 13. 9. gal. 5. 14. iam 2. 8.

q An other man.

8 Christ proueth manifestly that hee is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and very God.

* Mark 12. 35. luke 20. 41.

r Of whose stock or familie: for the Hebrewes call a mans posteritie, sonnes.

* Psalm. 110. 1.

CHAP. XXIII.

2 *How the Scribes, teaching the people the Law of Moses, behaue themselues.* 5 *Their Phylacteries, & Fringes.* 7 *Greetings.* 8 *Wee are brethren.* 9 *The Father.* 10 *The seruant.* 13 *To shut the kingdome of heauen.* 14 *To deuoure widowes houses.* 15 *A Proselyte.* 16 *To sweare by the Temple.* 23 *To tithe mint.* 25 *To clense the outside of the cup.* 27 *Painted sepulchres.* 33 *Serpents, vipers.* 37 *The Henne.*

THen spake Iesus to the multitude, and to his Disciples,

2 [1] Saying, The * Scribes & the Pharises [a] sit in Moses seate.

3 [b] All therefore what soeuer they bid you obserue, that obserue and doe: but after their workes doe not: for they say, and doe not.

4 *2 For they binde heauie burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers.

5 [3] All their workes they doe for to bee seene of men: for they make their [c] phylacteries broad, and make long [d] the * fringes of their garments,

6 * And loue the chiefe place at feasts, and to haue the chiefe seates in the [e] assemblies,

7 And greetings in the markets, and to be called of men, Rabbi, [f] Rabbi.

8 *4 But bee not yee [g] called, Rabbi: for [h] one is your doctor, to wit, Christ, and all yee are brethren.

9 And * call no man your [i] father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called [k] doctors: for one is your doctor, euen Christ.

11 But he that is greatest among you, let him be your seruant.

12 * For whosoeuer [l] will exalt himselfe, shall bee brought lowe: and whosoeuer will humble himselfe, shall be exalted.

13 ¶ [5] Woe therefore be vnto you, Scribes and Pharises, [m] hypocrites, because yee shut vp the kingdome of heauen before men: for ye your selues goe not in, neither suffer ye them that would [n] enter, to come in.

1 We ought to heare whatsoeuer any wicked teachers teach vs purely out of the word of God, yet so that we eschew their euill manners.

* Nehem 8. 4.

a Because God appointed the order, therefore the Lord would haue his word to bee heard euen from the mouth of hypocrites & hirelings.

b Prouided alwaies, that they deliuer Moses his doctrine which they professe, which thing the Metaphore of the seat sheweth, which they occupied as teachers of Moses his learning.

* Luke 11. 46. actes 15 10.

2 Hypocrites set the most part are most seuere exactors of those things, which they themselues chiefly neglect.

3 Hypocrites are ambitious.

c It was a thread or ribband of blew silke in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was he called a phylacterie, as yee would say, a keeper, Numb. 15. 38. deut. 6. 8. which order the Iewes afterward abused, as they doe now a dayes, which hang S. Iohns Gospels about their neckes: a thing condemned many yeres agoe in the Councill of Antioch d Word for word, Twisted tassels of thread which hanged at the nethermost hemmes of their garments. * Numb. 15. 38. deut. 22. 12. mark. 12. 38. * Luke 11. 34 and 20. 46. e When assemblies and Councils are gathered together. f This word Rab. signifieth one that is aboue his fellowes, and is as good as a number of them: and we may see by the repeating of it, how proud a title it was. Now they were called Rabbi, which by laying on of hands were vttered and declared to the world to be wise men. * Iam. 3. 1. 4 Modestie is a singular ornament of Gods ministers. g Seeke not ambitiously after it: for our Lord doth not forbid vs to giue the Magistrate & our masters the honour that is due to them, *August. de sermone verbi Domini ex Matth. chap.* 11. h He seemeth to allude to a place of Esai, chap. 54. 13. and Ierem. 31. 34 * Malac. 1. 6. i Hee shooteth at a fashion which the Iewes vsed, for they called the Rabbins our Fathers. k It seemeth that the Scribes did very greedily hunt after such titles, whom vers. 16. he calleth blind guides. * Luke 14 11. and 18. 14. l He seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft. 5 Hypocrytes can abide none to be better then themselues. m Christ when hee reproueth any man sharpely, vseth this word, to giue vs to vnderstand that there is nothing more detestable then hypocrisie and falshood in religion. n Which are euen at the doore.

14 *[6] Woe be vnto you, Scribes & Pharises, hypocrites: for ye deuoure widowes houses, cuē [o] vnder a colour of long prayers: wherfore ye shall receiue the greater damnation.

15 Woe bee vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and land to make one of your profession: and when bee is made, yee make him two fold more the child of hell, then your selues.

16 Woe be vnto you blind guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the gold of the Temple, he [q] offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Temple that [r] sanctifieth the golde?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering that is vpon it, offendeth.

19 Yee fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon

21 *And whosoeuer sweareth by ỹ Temple, sweareth by it, and by him that dwelleth therein.

22 *And he that sweareth by heauen, sweareth by the [t] throne of God, and by him that sitteth thereon.

23 ¶ [7] *Woe bee to you, Scribes and Pharises, hypocrites: for yee tithe mint, and annise, and cummin, and leaue the weightier matters of the Law, as iudgement, and mercy and [s] fidelitie. These ought yee to haue done, and not haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 ¶ [8] Woe bee to you, *Scribes and Pharises, hypocrites: for ye make cleane the vtter side of the cup, & of the platter: but within they are full of bribery and excesse.

26 Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 Woe bee to you, Scribes, and Pharises, hypocrites: for yee are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are ye also: for outward ye appeare righteous vnto men, but within yee are full of hypocrisie and iniquitie.

29 ¶ [9] Woe be vnto you, Scribes & Pharises, hypocrites: for yee build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we would not haue bene partners with them in the blood of the Prophets.

31 So then yee bee witnesses vnto your selues, that yee are the children of them that murthered the Prophets.

32 [u] Fulfill yee also the measure of your fathers.

33 O serpents, the generation of vipers, how should yee escape the damnation [x] of hell!

34 [10] Wherefore behold, I send vnto you Prophets, and wise men, and Scribes, and of them ye shall kill and crucifie: and of them shal yee scourge in your Synagogues, and persecute from citie to citie,

35 [11] That vpon you may come all the righteous blood that was shed vpon the earth, *from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of [y] Barachias, *whom ye slew betweene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 [12] *Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue [z] gathered thy children together, as the henne gathereth her chickins vnder her wings, and yee would not!

38 Behold, your habitation shall bee left vnto you desolate,

39 For I say vnto you, yee shall not see me hencefoorth, till that yee say, Blessed is he that commeth in the Name of the Lord.

CHAP. XXIIII.

2 The destruction of the Temple. 4 The signes of Christs comming. 12 Iniquity. 23 False Christs. 29 The signes of the end of the world. 31 The Angels. 32 The figtree. 37 The dayes of Noe. 42 We must watch. 45 The seruant.

AND *Iesus went out, & departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 [1] And Iesus said vnto them, See yee not all these things? Verely I say vnto you, *there shall not bee heere left a stone vpon a stone, that shall not be cast downe.

3 And as hee sate vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall be of thy comming, and of the end of the world.

4 [2] And Iesus answered, and sayd vnto them, *Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And yee shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the *end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall bee famine, and pestilence, & earthquakes in [b] diuers places.

* Marke 12.40. luke 20.47.
6 It is a common thing amongst hypocrites, to abuse the pretence of zeale to couetousnes and extortion
o Word for word, vnder a colour of long praying. And this word, Euen, noteth a double naughtinesse in them: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of godlinesse.
p The dry part: now that part of the earth is called dry, which the Lord hath giuen vs to dwell vpon.
q Is a debter. Sinnes are called in the Syrian tongue, Debts, and it is certaine that Christ spake in the Syrian tongue.
r Causeth the gold to be counted holy, which is to be dedicate to an holy vse.
* 1.King.8.13. 2.chron 6 2.
*Chap.5.34.
t If heauen be Gods throne, then hee is no doubt aboue all this world.
7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose.
*Luke 11.42.
s Faithfulnesse in keeping of promises.
8 Hypocrites are too much careful of outward things, and the inward they vtterly contemne.
*Luke 11.39.
9 Hypocrites when they goe most about to cauer their wickednesse, then doe they by the iust iudgement of God, shame themselues.
u A prouerbe vsed of the Iewes which hath this meaning, Goe yee on also, and follow your ancestors, that at length your wickednesse may come to the full.
x Looke Chap. 5. verse 22.
10 Hypocrites be cruell.
11 The end of them which persecute the Gospel, vnder the pretence of zeale.
* Gen. 4 8.
y Of Ioiada, who was also called Barachiah, that is, blessed of the Lord.
*2.Chro.24. 22.
12 Where the mercy of God was greatest, there was greatest wickednesse and rebellion, and at length the most sharpe iudgements of God.
* Luke 13.34.
z He speaketh of the outward ministerie, and as he was promised for the saluing of this people, so was he also carefull for it, euen from the time that the promise was made to Abraham.
1 The destruction of the citie, and especially of the Temple is foretold.
* Luke 19.44.
2 The Church shall haue a continuall conflict with infinite miseries and offences, and that more so, with false prophets, vntill the day of victorie and triumph come.
* Ephes. 5.6. colos. 2.18.
a That is, when these things are fulfilled, yet the end shall not come.
b Euery where.

8 All these are but the beginning of [c] sorowes.

9 * Then shall they deliuer you vp to bee afflicted, and shall kill you, and ye shall bee hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because iniquitie shal be increased, the loue of many shalbe colde.

13 *[3] But he that endureth to the end, he shalbe saued.

14 And this [d] Gospel of the kingdome shall bee preached throw the whole [e] world for a witnesse vnto all nations, and then shall the end come.

15 ¶ [4] When yee * therefore shall see the [f] abomination of desolation spoken of by * Daniel the Prophet, set in the holy place (let him that readeth consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And hee that is in the field, let not him returne backe to fetch his [g] clothes.

19 And woe shalbe to them that are with child, & to them that giue sucke in those daies.

20 But pray that your flight be not in the winter, neither on the * [h] Sabbath day.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except [i] those dayes should bee shortened, there should no [k] flesh be saued: but for the elects sake those dayes shall bee shortned.

23 * Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christes, and false prophets, and [l] shall shewe great signes and woonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the desert, goe not forth: Behold, he is in the secret places, beleeue it not.

27 For as the lightning commeth out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 *[5] For wheresoeuer a dead [m] carkeis is, thither will the Egles bee gathered together.

29 *[6] And immediately after the tribulation of those dayes, shall the Sunne be darkned, and the Moone shal not giue her light, and the Starres shal fal from heauen, and the powers of heauen shalbe shaken.

30 And then shall appeare the [n] signe of the Sonne of man in heauen: and then shall all the [o] kinreds of the earth [p] mourne, * and they shall see the Sonne of man [q] come in the cloudes of heauen with power and great glorie.

31 * And hee shall send his Angels with a great sound of a trumpet, and they shal gather together his elect from the [r] foure windes, and from the one ende of the heauens vnto the other.

32 [7] Now learne the parable of the figge tree: when her bough is yet [s] tender, and it putteth foorth leaues, ye know that summer is neere.

33 So likewise yee, when yee see all these things, knowe that the Kingdome of God is neere, euen at the doores.

34 Verely I say vnto you, this [t] generation shall not passe, till all these things be done.

35 *[8] Heauen and earth shall passe away: but my words shall not passe away.

36 [9] But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the comming of the Sonne of man bee.

38 * For as in the dayes before the flood, they did [u] eate and drinke, marrie, and gaue in mariage, vnto the day that Noe entred into the Arke,

39 And knew nothing till the flood came, and tooke them all away, so shall also the comming of the Sonne of man be.

40 [10] * Then two shall bee in the fieldes, the one shall be receiued, and the other shall be refused.

41 [x] Two women shall be grinding at the mill: the one shall be receiued, and the other shall be refused.

42 [11] * Watch therefore: for ye know not what houre your Master will come.

43 * Of this be sure, that if the goodman of the house knewe at what watch the theefe

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[c] Word for word, of great torments like vnto women in trauell.
* Chap. 10.17. luke 21.12. iohn 15.20. and 16.2.

* 2. Thess. 3.13. 2. tim. 2.5.

3 The Gospel shalbe spread abroad, rage the world and the deuill neuer so much: and they which doe constantly beleeue, shalbe saued.

[d] Ioyfull tidings of the kingdome of heauen.

[e] Through all that part that is dwelt in.

4 The kingdome of Christ shall not be abolished when the citie of Hierusalem is vtterly destroyed, but shalbe stretched out euen to the end of the world.

* Marke 13.14. luke 21.20.

[f] The abomination of desolation, that is to say, which all men detest & cannot abide, by reason of the foule and shamefull filthines of it: and he speaketh of the idols that were set vp in the Temple, or as other thinke, he meant the marring of the doctrine in the Church.

* Dan. 9.27.

[g] This betokeneth the great feare that shall be.

* Acts 1.12.

[h] It was not lawful to take a iourney on the Sabbath day, Ioseph booke 13.

[i] Those things which befell the people of the Iewes in the 34. yeeres, when as the whole land was wasted, and at length the citie of Hierusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last comming of the Lord.

[k] The whole nation should vtterly bee destroyed: and this word, Flesh, is by a figure taken for man, as the Hebrewes vse to speak.

* Mar. 13.21. luke 17.23.

[l] Shal openly lay forth great signs for men to behold.

* Luk 17.37.

5 The only remedy against the furious rage of the world, is to be gathered & ioyned to Christ.

[m] Christ, who wil come with speed, & his presence wil be with a maiesty, to whom all shal flocke euen as Egles.

* Marke 13.24. luke 21.25. esai. 13.10. eze. 32.7. ioel 2.31. and 3.15.

6 Euerlasting damnation shall be the end of the fellowship of the wicked, and euerlasting blisse, of the miseries of the godly.

[n] The exceeding glory and maiestie, which shall beare witnesse, that Christ the Lord of heauen and earth draweth nere to iudge the world.

[o] All nations, and he alludeth to the dispersion which we reade of, Gene. 10. and 11. or to the diuiding of the people of Israel.

[p] They shall be in such sorowe, that they shall strike themselues: and it is transferred to the mourning.

* Reuel. 1.7. dan. 7.13.

[q] Sitting vpon the cloudes, as he was taken vp into heauen.

* 1. Cor. 15.52. 1. thess. 4.16.

[r] From the foure quarters of the world.

7 If God hath prescribed a certaine order to nature, much more hath hee done so to his eternall iudgements, but the wicked vnderstand it not, or rather make a mocke at it: but the godly doe marke it, and waite for it.

[s] When his tenderners sheweth that the sappe which is the life of the tree, is come from the roote into the barke.

[t] This age: this word Generation or Age, being vsed for the men of this age.

* Marke 13.31.

8 The Lorde doeth nowe begin the iudgement, which he will make an ende of in the latter day.

9 It is sufficient for vs to knowe that God hath appointed a latter day for the restoring of all things: but when it shall be, it is hidden from vs all for our profite, that wee may be so much the more watchfull, that we be not taken, as they were in olde time in the flood.

* Luke 17.26. genes 7.1. 1. pet. 3.20.

[u] The worde which the Euangelist vseth, expresseth the matter more fully then ours doeth: for it is a worde which is proper to bruite beastes: and his meaning is, that in those dayes men shall be giuen to their bellies like vnto bruite beastes: for otherwise it is no fault to eate and drinke.

10 Against them that perswade themselues that God will be mercifull to all men, and so by that meanes giue ouer themselues to sinne, that they may in the meane while liue in pleasure, voyd of all care.

* Luke 17.36.

[x] The Greeke women and the Barbarians did grinde and bake, Plutarch booke Problem.

11 An example of the horrible carelesnesse of men in holy things wherein they ought to be most carefull.

* Marke 13.35.

* Luke 12.39. 1. thess. 5.2. reuel. 16.15.

would come, hee would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that yee thinke not, will the Sonne of man come.

*Luke 12. 42.

45 *Who then is a faithfull seruant and wise, whom his Master hath made ruler ouer his household, to giue them meate in season?

46 Blessed is that seruant, whom his master when he commeth, shall find so doing.

y To wit, from the rest, or will cut him into two partes, which was a most cruel kind of punishment: wherewith as lustine martyr witnesseth, Esay the Prophet was executed by the Iewes: the like kind of punishment we read of, 1. Sam. 15. 33. and Dan. 3. 29.

47 Verely I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth defarre his comming,

49 And begin to smite his fellowes, and to eate, and to drinke with the drunken,

50 That seruants Master, will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will y cut him off, and giue him his portion with hypocrytes: *there shall be weeping and gnashing of teeth.

*Chap. 13. 42. and 15. 30.

CHAP. XXV.

1 *The Virgins looking for the Bridegrom.* 13 *We must watch.* 14 *The talents deliuered vnto the seruaunts.* 24 *The euill seruant.* 30 *After what sort the last iudgement shall be.* 41 *The cursed.*

1 Wee must desire strength at Gods hand, which may serue vs as a torch while we walke through this darkenesse, to bring vs to our desired end: otherwise if we become slouthfull and negligent as weary of our paines and trauell, we shal be shut out of the doores.

THen 1 the Kingdome of heauen shall bee likened vnto tenne virgins, which tooke their lampes, and a went foorth to meete the bridegrome.

a The pompe of brideales was woont for the most part to be kept in the night seasons, and that by damsels.

2 And fiue of them were wise, and fiue foolish.

3 The foolish tooke their lamps, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all b slumbred and slept.

b Their eyes being heauy with sleepe,

6 And at midnight there was a cry made, Behold, the bridegome commeth: goe out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish sayd to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, Not so: lest there will not be ynough for vs and you, but goe ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and sayd, Verely I say vnto you, I know you not.

*Chap. 24. 42. marke 13. 35.

13 *Watch therefore: for yee know neither the day, nor the houre, when the Sonne of man will come.

14 *2 For the Kingdome of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

*Luke 19. 12, 13. 2 Christ witnesseth that there shall be a long time, betweene his departure to his Father, and his comming againe to vs, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obstinate, how they haue bestowed that which they receiued of him, but also of his household seruants, which haue not through slouthfulnesse employed those gifts which be bestowen vpon them.

15 And vnto one he gaue fiue talents, and to another two, and to another one, to euery man after his own c habilitie, and straightway went from home.

c According to the wisedome and skill in dealing, which was giuen them.

16 Then hee that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewise also, hee that receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hide his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto mee fiue talents: behold, I haue gained with them other fiue talents.

21 Then his master sayde vnto him, It is well done good seruant and faithfull, Thou hast beene faithfull in litle, I will make thee ruler ouer much: d enter into thy Masters ioy.

d Come and receiue the fruit of my goodnes: now the Lords ioy is doubled, Iohn 15. 11. that my ioy may remain in you, and your ioy be fulfilled.

22 Also he that had receiued two talents, came, and saide, Master, thou deliueredst vnto me two talents: beholo, I haue gained two other talents more.

23 His master sayde vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then hee which had receiued the one talent, came, and sayd, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraide, and went, and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euill seruant, and slouthfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the e Exchangers, & then at my comming should I haue receiued mine owne with vantage.

e Table mates which haue their shop bulkes or tables set abroad where they lay out money to vsurie.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 *For vnto euery man that hath, it shall be giuen, and hee shall haue abundance, and from him that hath not, euen that he hath, shall be taken away.

*Chap. 13. 12. marke 4. 25. luke 8. 18. and 19. 26.

30 Cast therefore that vnprofitable seruant into

into vtter * darknesse: there shall be weeping and gnashing of teeth.

31 ¶ [3] And when the Sonne of man commeth in his glorie, and all the holy Angeles with him, then shall hee sit vpon the throne of his glory,

32 And before him shall bee gathered all nations, and hee shall separate them one from another, as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goates on the left.

34 Then shal the King say to them on his right hand, Come yee [f] blessed of my Father: take the inheritance of the kingdome prepared for you from the foundation of the world.

35 * For I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, & ye tooke me in vnto you.

36 I was naked, and ye clothed me: I was * sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shal the righteous answere him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when saw wee thee a stranger, and tooke thee in vnto vs? or naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and came vnto thee?

40 And the King shal answere, and say vnto them, Verely I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say vnto them on the left hand, * Depart from me ye cursed, into euerlasting fire, which is prepared for the deuil and his angels.

42 For I was an hungred, and yee gaue me no meate: I thirsted, and yee gaue me no drinke:

43 I was a stranger, and yee tooke me not in vnto you: I was naked, and yee clothed mee not: sicke, and in prison, and yee visited mee not.

44 Then shall they also answere him, saying, Lord, when saw wee thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall hee answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, yee did it not to mee.

46 * And these shall goe into euerlasting paine, and the righteous into life eternall.

*Chap. 8. 12. and 22. 13.

3 A lively setting forth of the euerlasting iudgment which is to come.

f Blessed and happie, vpon whom my Father hath most abundantly bestowed his benefits.

*Esai. 58. 7. ezech. 18. 7.

*Ecclus. 7. 35.

*Psal. 6. 8. cha. 7. 23. luke 13. 27.

*Daniel 12. 2. iohn 5. 29.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feete are anointed. 15 Iudas selleth him. 26 The institution of the Supper. 34 and 69 Peters deniall. 38 Christ is heauie. 47 He is betrayed with a kisse. 56 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spet at him.

AND * [1] it came to passe, when Iesus had finished all these sayings, hee sayde vnto his Disciples,

2 [2] Ye know that after two dayes is the Passeouer, and the Sonne of man shall be deliuered to be crucified.

3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the hie Priest called Caiaphas:

4 And consulted together that they might take Iesus by subtiltie, and kill him.

5 But they sayd, Not on the [a] feast day, lest any vproare be among the people.

6 ¶ * [3] And when Iesus was in Bethania, in the house of Simon the leper,

7 [b] There came vnto him a woman, which had a [c] boxe of very costly ointment, and powred it on his head, as he sate at the table.

8 And when his [d] Disciples saw it, they had indignation, saying, What needed this [e] waste?

9 For this ointment might haue beene solde for much, and bene giuen to the poore.

10 [4] And Iesus knowing it, said vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon me.

11 *[5] For ye haue the poore alwayes with you, but me shall ye not haue alwayes.

12 For [f] in that she powred this ointment on my body, she did it to burie me.

13 Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throughout all the world, there shall also this that she hath done, be spoken of for a memoriall of her.

14 ¶ * Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests,

15 And said, What will yee giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie pieces of siluer.

16 And from that time, he sought opportunitie to betray him.

17 ¶ *[6] Now [g] on the first day of the feast of vnleauened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passeouer?

*Marke 14. 1. luke 22. 1.

1 Christ witnesseth by his voluntarie going to death, that he wil make full satisfaction for the sinne of Adam, by his obedience.

2 God himselfe and not men, appointed the time that Christ should be crucified in.

*Iohn 11. 47.

a By this worde Feast, is meant the whole feast of vnleauened bread: the first and eight day whereof were so holy, that they might doe no maner of worke therein, though the whole company of the Sanhedrin determined otherwise: And yet it came to passe through Gods prouidēce, that Christ suffered at that time, to the ende that all the people of Israel might bee witnesses of his euerlasting sacrifice.

*Marke 14. 3. iohn 11. 2.

3 By this sudden worke of a sinfull woman, Christ giueth the ghests to vnderstand of his death & burial which was nigh: the sauour whereof shal bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell.

b For these things were done before Christ came to Hierusalem: and yet some thinke that the Euangelists recite two histories.

c These boxes were of alabaster which in olde time men made hollow to put in ointments: for some write, that alabaster keepeth ointment without corruption, Plinie, booke 13. Chap. 1.

d This is a figure called Synecdoche: for it is sayde but of Iudas that hee was moued thereat, Iohn 12. 4.

e Vnprofitable spending. 4 Wee ought not rashly to condemne that which is not openly done. * Deut. 15. 11. 5 Christ who was once anoynted in his owne person, must alwayes bee anoynted in the poore.

f In that shee powred this ointment vpon my body, she did it to burie me. *Marke 14. 10. *Marke 14. 12. luke 22. 7. 6 Christ verily purposing to bring vs into our countrey out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custome of the Iewes: and therewithall sheweth that all things shall so come to passe by the ministerie of men, that the secret counsell of God shall gouerne them.

g This was the fourteenth day of the first moneth: and the first day of vnleauened bread should haue bene the fifteenth, but because this dayes euening (which after the maner of the Romanes was referred to the day before) did belong by the Iewes maner to the day following, therefore it is called the first day of vnleauened bread.

18 And hee sayd, Goe ye into the citie to such a man, and say to him, The Master sayth, My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the disciples did as Jesus had giuen them charge, and made ready the Passeouer.

20 *So when the euen was come, hee h sate downe with the twelue.

21 And as they did eate, he sayd, *Verely I say vnto you, ý one of you shall betray me.

22 And they were exceeding sorowfull, and began euery one of them to say vnto him, Is it I, Master?

23 And hee answered and sayd, *He that i dippeth his hand with me in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whom the Sonne of man is betraied: it had bene good for that man, if hee had neuer bene borne.

25 Then Judas k which betrayed him, answered and said, Is it I, master? Hee said vnto him, Thou hast said it.

26 ¶ 7 *And as they did eate, Jesus tooke the bread, and when h had l blessed, he brake it, and gaue it to the disciples, and sayd, Take, eate: m this is my body.

27 Also he tooke the cup, and when he had giuen thanks, he gaue it them, saying, Drinke ye n all of it.

28 °For this is my blood of the p newe Testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that I will not drinke hencefoorth of this fruit of the vine vntill that day, when I shall drinke it newe with you in my Fathers kingdome.

30 And when they had sung q a Psalme, they went out into the mount of Oliues.

31 ¶ 8 *Then said Jesus vnto them, All ye shall bee offended by me this night: for it is written, I *will smite the sheepheard, and the sheepe of the flocke shall be scattered.

32 But *after I am risen againe, I will goe before you into Galile.

33 But Peter answered, and sayd vnto him, Though that all men should be offended by thee, yet will I neuer be offended.

34 *Jesus sayde vnto him, Uerely I say vnto thee, that this night, before the cocke crow, thou shalt denie me thrise.

35 Peter said vnto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.

36 ¶ *9 Then went Jesus with them into a place which is called Gethsemane, & sayd vnto his disciples, Sit yee here, while I goe, and pray yonder.

37 And he tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorowfull, and r grieuously troubled,

38 10 Then sayde Jesus vnto them, My soule is very heauie, euen vnto the death: tarie ye here, and watch with me.

39 So he went a litle further, and fell on his face, and prayed, saying, O my Father, if it bee possible, s let this t cup passe from me: neuertheless, not as I will, but as thou wilt.

40 11 After, hee came vnto the disciples, and found them asleepe, and sayde to Peter, What? could yee not watch with mee one houre?

41 Watch, and pray, that ye enter not into tentation: the spirite in deede is readie, but the flesh is weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this cuppe cannot passe away from mee, but that I must drinke it, thy will be done.

43 And hee came, and found them asleepe againe, for their eyes were heauie.

44 So hee left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Sleepe henceforth, and take your rest: beholde, the houre is at hande, and the Sonne of man is giuen into the handes of sinners.

46 12 Rise, let vs goe: beholde, hee is at hand that betrayeth me.

47 *And while hee yet spake, loe Judas one of the twelue came, and with him a great multitude with swordes and staues, u from the high Priestes and Elders of the people.

48 Now hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay holde on him.

49 And foorthwith hee came to Jesus, and sayde, God saue thee, Master, and kissed him.

50 13 Then Jesus said vnto him, x Friend

*Luke 22.14. h Because the Lawe appointed them to be shod, and haue their staues in their hands, as though they were in haste, thereby it is to be gathered, that they sate not downe when they did eate the Passeouer, but stood, for otherwise when they went to Meate, they put off their shoes: therfore he speaketh here in this place, not of the Passeouer, but of the Supper, which was celebrated after that the Passeouer was solemnly done.

*Mark. 14.18. Iohn 13.21.

*Psal. 41.9.

i That is to say, whom I vouchsafed to come to my table, alluding to the place, Psa. 41.10 which is not so to be vnderstood, as though at the selfe same instant that the Lord spake these words Iudas had had his hand in the dish (for that had bene an vndoubted token) but it is ment of his tabling and eating with him.

k Whose head was about nothing else but to betray him.

7 Christ minding foorthwith to fulfill the promises of the old couenant, instituteth a new couenant with new signes.

l 1.Cor. 11.24. I Marke saith Had giuē thanks: and therefore blessing is not a consecrating, with a coniuring kind of murmuring & force of words: and yet the bread and the wine are changed, not in nature but in qualitie, for they become vndoubted tokens of the body and blood of Christ, not of their owne nature or force of words, but by Christ his institution, which must be recited and laid foorth, that faith may find what to lay hold on, both in the word and in the elements. m This is a figuratiue speach, which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his body, which is the signe and sacrament of his body: and yet notwithstanding it is so a figuratiue and changed kind of speach, that the faithfull doe receiue Christ in deed with all his gifts (though by a spirituall meanes) and become one with him. n Therefore they which tooke away the cup from the people, did against Christ his institution. o To wit, this cup or wine, is my blood sacramentally, as Luke 22.20. p Or, couenant, that is to say, whereby the new league & couenant is made, for in making ofleagues, they vsed powring of wine and shedding of blood. q When they had made an end of their solemne singing, which some thinke was sixe Psalmes, beginning at the 112. to the 117. 8 Christ being more careful of his disciples then of himselfe, forewarneth them of their flight and putteth them in better comfort. *Marke 14.27. Iohn 16.32 and 18.8. *Zach. 13.7. *Marke 14.28, and 16.7.

*Iohn 13.31. mat. 14.30.

9 Christ hauing regarde to the weakenesse of his disciples, leauing all the rest in safetie, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in.

r The worde which he vseth, signifieth great sorow, and marueilous & deadly griefe: which thing, as it betokeneth the truth of mans nature, which shunneth death as a thing that entred in against nature, so it sheweth that though Christ were voide of sinne, yet he susteined this horrible punishmēt, because he felt the wrath of God kindled against vs for sins, which he reuenged and punished in his person.

10 Christ a true man, going about to suffer the punishment which was due vnto vs, for forsaking of God, is forsaken of his owne: hee hath a terrible conflict with the horrour and feare of the curse of God: out of which he escaping as conqueror, causeth vs not to be any more afraid of death.

s Let it passe me, and not touch me.

t That is, which is at hand, and is offered and prepared for me: a kinde of speach which the Hebrewes vse, for the wrath of God, and the punishment he sendeth: above Chap. 20.22.

11 An example of the carefulnes of man.

12 Christ offereth himselfe willingly to be taken, that in so obeying willingly, he might make satisfaction for the wilfull fall of man. *Mat. 14.43. luke 22.47. iohn 18.3. u Sent from the high Priestes. 13 Christ is taken, that wee might be deliuered. x Christ reprehendeth Judas roundly, and rebuketh him sharply, for hee knewe well ynough for what cause he came.

wherefore

wherefore art thou come? Then came they, and layd hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drewe his sword, and stroke a seruant of the hie Priest, and smote off his eare.

52 [14] Then sayd Iesus vnto him, Put vp thy sworde into his place: * for all that [y] take the sword, shall perish with the sword.

53 [15] Either thinkest thou, that I cannot nowe pray to my Father, and he will giue me moe then twelue legions of Angels?

54 [z] Howe then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Yee be come out as it were against a theefe, with swordes and staues to take me: I sate daily teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might bee fulfilled. * Then all the disciples forsooke him, and fled.

57 ¶ *[16] And they tooke Iesus, and led him to [a] Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him afarre off vnto the hie Priestes [b] hall, and went in, and sate with the seruants to see the end.

59 Nowe * the chiefe Priests and the Elders, and all the whole Councill sought false witnesse against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And sayd, This man sayd, * I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and sayd to him, Answerest thou nothing? [c] What is the matter that these men witnesse against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and sayd to him, I charge thee sweare vnto vs by the liuing God, to tel vs, If thou be that Christ the Sonne of God, or no.

64 * Iesus sayd to him, Thou hast sayd it: neuertheless I say vnto you, [d] hereafter shall yee see the Sonne of man, sitting [e] at the right hand of the power of God, and come in the [f] cloudes of the heauen.

65 Then the hie Priest [g] rent his clothes, saying, He hath blasphemed, what haue we any more neede of witnesses? behold: now yee haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 * Then spet they in his face, and buffeted him, and other smote him with rods,

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ *[17] Peter [h] sate without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galile:

70 But hee denied before them all, saying, I wote not what thou sayest.

71 And when he went out into the porch, another maide saw him, and sayde vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe hee denied with an oath, saying, I know not the man.

73 So after a while, came vnto him they that stoode by, and sayde vnto Peter, Surely thou art also one of them: for euen thy speach bewrayeth thee.

74 Then beganne hee to [i] curse himselfe, and to sweare, saying, I knowe not the man. And immediatly the cocke crew.

75 Then Peter remembred the wordes of Iesus, which had sayde vnto him, Before the cocke crow thou shalt denie me thrise. So he went out, and wept bitterly.

CHAP. XXVII.

2 He is deliuered bound to Pilate. 5 Iudas hangeth himselfe. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate washeth his hands. 29 Christ is crowned with thorne. 34 Hee is crucified, 40 Reuiled. 50 Hee giueth vp the ghost. 57 He is buried. 62 The souldiers watch him.

WHen * the morning was come, al the chiefe Priests, and the elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ [1] Then when Iudas which betrayed him, saw that hee was condemned, hee repented himselfe, and brought againe the thirtie pieces of siluer to the chiefe Priestes, and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when hee had cast downe the siluer pieces in the Temple, hee [a] departed, and went, * and hanged himselfe.

6 And the chiefe Priestes tooke the siluer pieces, and said, It is not lawful for vs to put them into the [b] treasure, because it is the price [c] of blood.

7 And they tooke counsell, and bought with them a potters fielde, for the buriall of [d] strangers.

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was spoken

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24 Our vocation must be the rule of our zeale.
* Gen. 9.6. reuel. 13.10.
y They take the sword to whom the Lord hath not giuen it, that is to say, they which vse the sword, & are not called to it.
13 Christ was taken, because he was willing to be taken.
z By this questioning he answereth a slie obiection, for they might haue asked him, why he did not in this his great extremitie of danger, call to his Father for aide: but to this he answereth by a question.
* Isa. 35.10.
* Verse 31.
* Marke 14.53. luke 12.54. iohn 18.14.
16 Christ being innocent is condemned of the high Priest for that wickednes whereof we are guiltie.
a From Annas to Caiaphas, before whom the multitude was assembled, Iohn 18.13.
b The word here vsed, signifieth properly an open large roume before an house, as we see in Kings palaces and noble mens houses: we cal it a court, for it is open to the aire, and by a figure Synecdoche, is taken for the house it selfe.
* Marke 14.55.
* Iohn 2.19.
c How commeth it to passe that these men witnesse against thee?
* Chap. 16.27. rom. 14.10. 1. thess. 4.14.
d This word distinguisheth his first comming from the latter.
e Sitting with God in like and equall honour at the right hand of his power, that is, in greatest power: for the right hand signifieth among the Hebrewes, that that is mighty and of great power.
f Cloudes of heauen. Looke afore, Chap. 24.30.
g This was an vsuall matter among the Iewes: for so were they bound to doe, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmude in the booke of the Magistrates, in the title, of the foure kindes of death.
17 Peter by the wonderfull prouidence of God, appointed to be a witnesse of all these things, is prepared to the example of singular constancie, by the experience of his owne incredulitie.
h That is, without the place where the Bishop sate, but not without the house, for afterward he went from hence into the porche.
i He swore and cursed himselfe.
* Marke 14.66. luke 22.55. iohn 18.29.
* Elai. 50.6.
1 An example of the horrible iudgement of God, as well against them which sell Christ, as against them which buy Christ.
a Out of mens sights.
* Acts 1.18.
b The treasure of the Temple.
c Of life and death.
d Strangers and ghests, whom the Iewes could not abide to be ioyned vnto, no not after they were dead.
* Acts 1.19.

spoken by c Jeremias the Prophet, saying.

*f And they tooke thirtie siluer pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gaue them for the Potters field, as the Lord appointed me.)

11 ¶ [2]* And Jesus stoode before the Gouernour, and the gouernour asked him saying, Art thou the King of the Jewes? Jesus sayd vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priests, and Elders, he answered nothing.

13 Then sayde Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, in so much that the Gouernour marueiled greatly.

15 [3] Now at the feast, the Gouernour was woont to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate sayd vnto them, Whether will ye that I let loose vnto you Barabbas, or Jesus which is called Christ?

18 (For he knew well, that for enuie they had deliuered him.

19 Also when hee was set downe vpon the iudgement seate, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priestes and the Elders had perswaded the people that they should aske Barabbas, and should destroy Jesus.

21 Then the Gouernours answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? And they saide, Barabbas.

22 Pilate sayde vnto them, What shall I doe then with Jesus, which is called Christ? They all said to him, Let him be crucified.

23 Then sayd the Gouernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

24 [4] When Pilate saw that he auailed nothing, but that more tumult was made, hee tooke water and g washed his handes before the multitude, saying, I am innocent of the h blood of this iust man: looke you to it.

25 Then answered all the people, and said, i His blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified.

27 ¶ * Then the souldiers of the Gouernour tooke Jesus into the common hall, and gathered about him the whole band,

28 [5] And they stripped him, and [k] put about him a [l] skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue the king of the Jewes,

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had moked him, they tooke the robe from him, and put his owne raiment on him, and leade him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they [m] compelled to beare his crosse.

33 *[6] And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skuls)

34 [7] They gaue him vineger to drinke, mingled with Gall: and when hee had tasted thereof, he would not drinke.

35 ¶ [8] And when they had crucified him, they parted his garments, and did cast lotes, that it might be fulfilled, which was spoken by the Prophet, * They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate, and watched him there.

37 ¶ [9] They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEVVES.

38 ¶ [10] And there were two theeues crucified with him, one on the right hand, and an other on the left.

39 [11] And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buyldest it in three dayes, saue thy selfe: if thou bee the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, sayd,

42 He saued others, but hee can not saue himselfe: if hee be the King of Israel, let him now come downe from the crosse, and we will beleeue in him.

43 * Hee trusted in God, let him deliuer him now, if he will haue him: for he sayd, I am the Sonne of God.

44 The selfe same thing also the [n] theeues which were crucified with him, cast in his teeth.

45 [12] Now from the sixt houre was there

c Seeing this prophecie is read in Zach. 11.12. it can not be denied but Ieremies name crept into the text either through the Printers fault, or by some others ignorance: it may be also that it came out of ℣ margine, by reason of the abbreuiation of the letters, the one being Iot, ℣ other Zain, which are not much vnlike: But in the Syrian text the Prophets name is not set downe at all.

* Zach. 11.12.

f The Euangelist doth not follow the Prophets wordes, but his meaning, which he sheweth to be fulfilled.

2 Christ holdeth his peace when hee is accused, that we may not bee accused: acknowledging our guiltinesse, and therewithall his owne innocencie.

* Marke 15.2. luke 23.3. iohn 18.33.

3 Christ is first quitted of the same Iudge, before hee be condemned, that we might see how the iust died for the iniust.

b Marke 15.11. luke 23.18. iohn 18.40. actes 3.14.

4 Christ being quit by the testimonie of the Iudge himselfe, is notwithstanding condemned by the same, to quit vs before God.

g It was a maner in olde time, when any man was murthered and in other slaughters, to wash their hands in water, to declare themselues guiltlesse.

h Of the murder, an Hebrew kinde of speach.

i If there be any offence committed in slaying him, let vs and our posteritie smart for it.

* Marke 15.16. iohn 19.2.

5 Christ suffereth that typocth which was due to our sinnes, notwithstanding in the meane time by the secrete prouidence of God, he is instituted King by them which did him that reproch

k They cast a cloake about him, & wrapped it about him, for it lacked sleeues, 1 Iohn & Marke make mention of a purple robe, which is also a verypleasant red. But these prophane and malepert saucie souldiers clad Iesus in this aray, to mocke him withall, who was in deede a true King.

* Marke 15.21. luke 23.26.

m They compelled Simon to beare his burdensome crosse, wherby it appeareth that Iesus was so sorehandled before, that he fainted by the way, & was not able to beare his crosse thorow: for Iohn writeth that he did beare the crosse, to wit, at ℣ beginning.

n Marke 15.22. iohn 19.17.

6 He is led out of the citie that wee might bee brought into the heauenly Kingdome.

7 Christ found no comfort any where, that in him we might be filled with all comfort.

8 He is made a curse, that in him we may bee blessed: he is spoiled of his garments, that wee might be enriched by his nakednesse.

* Psal. 22.18. marke 15.24.

9 Hee is pronounced the true Messias, cleane contrary to them of whom he is reiected.

10 Christ began then to iudge the world, when after his iudgement he hung betweene two theeues.

11 To make full satisfaction for vs. Christ suffereth and ouercommeth not onely the torments of the body, but also the most horrible torments of the minde. * Iohn 2.19. * Psal. 22.9.

n This is spoken by the figure Synecdoche, for there was but one of them that did reuile him.

12 Heauen it selfe is darkened for very horror, and Iesus crieth out from the depth of hell, and in the meane while he is mocked.

darknesse

darkenesse ouer all the Lande, vnto the ninth houre.

46 And about the ninth houre Iesus cried with a loude voyce, saying, *Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou o forsaken me?

47 And some of them that stoode there, when they heard it, sayde, This man calleth p Elias.

48 And straightway one of them ranne, and tooke * a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other sayd, Let be: let vs see, if Elias will come and saue him.

50 [13] Then Iesus cryed againe with a loude voyce, and yeelded vp the Ghost.

51 [14] And behold, * the q vaile of the Temple was rent in twaine, from the toppe to the bottom, and the earth did quake, and the stones were clouen.

52 And the r graues did open themselues, and many bodies of the Saintes, which slept, arose,

53 And came out of the graues after his resurrection, and went into the holy citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the sonne of God.

55 ¶ And many women were there, beholding him a farre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and Marie the mother of James, and Joses, and the mother of Zebedeus sonnes.

57 ¶ [15] * And when the euen was come, there came a rich man of Arimathea, named Joseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Joseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ [16] Now the next day that followed the Preparation of the Sabbath, the high Priestes and Pharises assembled to Pilate,

63 And sayd, Sir, we remember that that deceiuer said, while he was yet aliue, Within three dayes I will rise.

64 Commaund therefore, that the Sepulchre be made sure vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last errour be worse then the first.

65 Then Pilate said vnto them, Ye haue a f watch: goe, and make it sure as ye know.

66 And they went, and made the Sepulchre sure with the watch, and sealed the stone.

CHAP. XXVIII.

1 The women go to the sepulchre. 2 The Angel. 9 The women see Christ. 18 Hee sendeth his Apostles to preach.

NOwe * in [1] the [a] ende of the Sabbath, when the first day of the weeke [b] began to dawne, Marie Magdalene, and the other Marie came to see the Sepulchre,

2 And beholde, there was a great earthquake: for the Angel of the Lorde descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his [c] countenance was like lightening, and his rayment white as snow.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare [d] yee not: for I know that yee seeke Iesus which was crucified:

6 Hee is not here, for hee is risen, as hee sayd: come, see the place where the Lord was layed,

7 And goe quickly, and tell his disciples, that he is risen from the dead: and behold, hee goeth before you into Galile: there ye shall see him: loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did run to bring his disciples word.

9 [2] And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feet, and worshipped him.

10 Then said Iesus vnto them, Be not afraid. Goe and tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ [3] Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the hie Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers.

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter [e] come before the Gouernour to bee heard, wee will perswade him, and so vse the matter that you shall not neede to care.

* Psal. 28. 1.

o To wit, in this misterie: And this crying out is proper to his humanitie, which notwithstanding was voyde of sinne, but yet it felt the wrath of God, which is due to our sins.

p They allude to Elias name, not for want of vnderstanding the tongue, but of a prophane impudencie and sauciues, & he repeated those words, to the ende that this better harping vpon the name, might be vnderstood.

* Psal. 69. 22.

13 Christ after he had ouercome other enemies, at length prouoketh and setteth vpon death it selfe.

14 Christ when he is dead, sheweth himselfe to be God Almightie, euen his enemies confessing the same.

* 2. Chron. 3. 14.

q Which deuided the holiest of all.

r That is to say, the stones claue in sunder, and the graues did open themselues, to shew by this token, that death was ouercome: and the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.

15 Christ is buried, not priuily or by stealth, but by the Gouernours consent, by a famous man, in a place not farre distant, in a new sepulchre. so that it cannot bee doubted of his death.

* Marke 15. 42. Luke 23. 50. Iohn 19 38.

16 The keeping of the sepulchre is committed to Christes owne murtherers, that there might bee no doubt of his resurrection.

* Marke 16. 5. Iohn 20. 11.

1 Christ hauing put death to flight in the sepulchre, riseth by his owne power, as straightway the Angel witnesseth.

a At the going out of the Sabbath, that is, about day breake after the Romanes count which recken the naturall day from the Sunne rising to the next Sunne rising: and not as the Hebrewes, which count from euening to euening.

b When the morning of the first day after the Sabbath began to dawne: and that first day is the same, which wee now call Sunday, or the Lords day.

c The beames of his eyes, and by the figure Synecdoche, for the countenance.

d The word (Ye) is spoken with force to confirme the women, now that the souldiers were afraid.

2 Christ appeareth himselfe after his resurrection, and sending the women to his disciples, sheweth that hee hath not forgotten them.

3 The more the Sunne shineth, the more are the wicked blinded.

e For it was to bee feared, that it would bee brought to the Gouernors eares.

15 So they tooke the money, and did as they were taught: and this ſaying is noyſed among the Iewes vnto this day.

4 Chriſt appeareth alſo to his Diſciples whom hee maketh Apoſtles.

16 ¶ [4] Then the eleuen diſciples went into Galile, into a mountaine where Ieſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Ieſus came, and ſpake vnto them, ſaying, * All power is giuen vnto mee, in heauen, and in earth.

* Heb. 1.2. chap. 11.27. ioh. 17.2.

19 * [5] Goe therefore, and teach al nations, baptizing them [f] in the Name of the Father, and the Sonne, and the holy Ghoſt,

20 Teaching them to obſerue all things, whatſoeuer I haue commanded you: and loe, * I am with you [g] alway, vntill the ende of the world, Amen.

* Mark. 16.15. 5 The ſumme of the Apoſtleſhip, is the publiſhing of the doctrine excelled of Chriſt throughout all the world, and the miniſtring of the Sacraments: the effi-

cacie of which things, hangeth not of the miniſters, but of the Lord. f Calling vpon the Name of the Father, the Sonne, and the holy Ghoſt. * Iohn 14.16. g For euer: and this place is meant of the maner of the preſence of his ſpirite, by meanes whereof he maketh vs partakers both of himſelfe and of all his benefites, but is abſent from vs in bodie.

The holy Goſpel of Ieſus Chriſt, according to S. Marke.

CHAP. I.

4 Iohn baptiſeth. 6 His apparell and meate. 9 Ieſus is baptized. 12 Hee is tempted. 14 Hee preacheth the Goſpell. 21 and 39 Hee teacheth in the Synagogues. 23 He healeth one that had a deuil. 29 Peters mother in law. 32 Many diſeaſed perſons. 40 The Leper.

THe beginning of the Goſpel of Ieſus Chriſt, the Sonne of God:

1 Iohn goeth before Chriſt as it was foze ſpoken by the Prophets.

2 [1] As it is written in the [a] Prophets, * Behold, [b] I ſend my meſſenger [c] before thy face, which ſhall prepare thy way before thee.

a This is the figure Metonymia, whereby is meant the bookes of the Prophets, Malachie and Eſay.

* Mal. 3.1.

b The Prophet vſeth the preſent tenſe, when hee ſpeaketh of a thing to come, being as ſure of it, as if he ſaw it.

c A Metaphor taken from the vſage of Kings, which vſe to haue vſhers goe before them.

3 * The voice of him that crieth in the wilderneſſe, is, Prepare the way of the Lord, make his pathes ſtraight.

* Iſa. 40.3. luke 3.4 iohn 1.15.

4 [2] * Iohn did baptiſe in the wilderneſſe, and preach the [d] baptiſme of amendement of life, foz remiſſion of ſinnes.

2 The ſumme of Iohns doctrine, or rather Chriſts, is remiſſion of ſins and amendment of life.

* Matth 3.1.

5 And all the countrey of Iudea, and they of Ieruſalem went out vnto him, and were all baptized of him in the riuer Iozdan, confeſſing their ſinnes.

d The Iewes vſed many kindes of waſhings: but here is ſpoken of a peculiar kind of waſhing, which hath all the parts of true baptiſme, amendement of life, and forgiueneſſe of ſinnes.

6 * Now Iohn was clothed with camels haire, and with a girdle of a ſkinne about his loynes, and he did eate * Locuſts and wilde honie.

* Matth. 3.4. * Leuit. 11.21. * Matth. 3.11. luke 3.16. ioh. 1.26. & 15.5. & 2.4. and 11.16. and 19.4.

7 * [3] And preached, ſaying, A ſtronger then I commeth after me, whoſe ſhoes latchet I am not worthie to [e] ſtoupe downe, and vnlooſe.

3 Iohn and all miniſters caſt their eyes vpon Chriſt the Lord.

8 Truth it is, I haue [f] baptized you with water: but hee will baptize you with the holy Ghoſt.

e The Euangeliſt his meaning was to expreſſe the condition of the baſeſt ſeruant.

9 ¶ * [4] And it came to paſſe in thoſe daies, that Ieſus came from Nazareth, a citie of Galile, and was baptized of Iohn in Iozdan.

f Hee ſheweth that all the force of baptiſme proceedeth from Chriſt, who baptiſeth within. * Matth 3.13. luke 3.21. ioh. 1.33. 4 Chriſt doeth conſecrate our Baptiſme in himſelfe.

10 [5] And aſſoone as [g] hee was come out of the water, Iohn ſaw the heauens clouen in twaine, and the holy Ghoſt deſcending vpon him like a doue,

5 The vocation of Chriſt from heauen, as head of the Church.

g Iohn that went downe into the water with Chriſt.

11 Then there was a voice from heauen, ſaying, Thou art my beloued Sonne, in whom I am [h] well pleaſed.

h Looke Matth. 3.17.

12 * [6] And immediatly the ſpirit [i] driueth him into the wildernes.

* Matth. 4.1. luke 4.1 hebr. 2.18.

6 Chriſt being tempted ouercommeth.

i Here is no violent and forcible driuing out meant: but the diuine power cladded Chriſt (who had lied vntill this time as a priuate man) with a new perſon, and prepareth him to the combate that was at hand, and to his miniſterie.

13 And hee was there in the wildernes fourtie dayes, and was tempted of Satan: he was alſo with the wild beaſts, and the Angels miniſtred vnto him.

14 ¶ * [7] Now after that Iohn was committed to priſon, Ieſus came into Galile, preaching the Goſpel of the kingdome of God,

* Matt. 4.12. luke 4.14. iohn 4.43.

7 After that Iohn is taken, Chriſt ſheweth himſelfe fully.

15 And ſaying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Goſpell.

* Matth. 4.18. luke 5.2.

16 ¶ * [8] And as hee walked by the ſea of Galile, he ſaw Simon and Andrew his brother, caſting a net into the Sea, (foz they were fiſhers.)

8 The calling of Simon and Andrew.

17 Then Ieſus ſaid vnto them, Follow me, and I will make you to be fiſhers of men.

18 And ſtraightway they foꝛſooke their nets, and followed him.

19 [9] And when he had gone a little further thence, he ſaw Iames the ſonne of Zebedeus, and Iohn his brother, as they were in the ſhip, mending their nets.

9 The calling of Iames and Iohn.

20 And anon hee called them: and they left their father Zebedeus in the ſhip with his hyred ſeruaunts, and went their way after him.

* Matth. 4.13. luke 4.31.

21 ¶ So * they entred into [k] Capernaum, and ſtraightway on the Sabbath day hee entred into the Synagogue, and taught.

k From the citie Nazareth.

22 And they were aſtonied at his doctrine, * foz hee taught them as one that had authoꝛitie, and not as the Scribes.

* Matth. 7.28. luke 4.32.

10 He preacheth that doctrine, by which alone God can ſaue men out of the world, which alſo he confirmeth by a miracle.

23 ¶ [10] And there was in their ſynagogue, a man

a man [l] in whom was an vncleane spirit, and he cried out,

24 Saying, Ah, what haue we to do with thee, O [m] Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, euen that [n] holy one of God.

25 And Iesus rebuked him, saying, Holde thy peace, and come out of him.

26 And the vncleane spirit [o] tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amased, so that they demaunded [p] one of another, saying, What thing is this? what new doctrine is this? for hee [q] commaundeth euen the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout all the region [r] bordering on Galile.

29 ¶ [*11] And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and shee ministred vnto them.

32 And when euen was come, at what time the sunne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils, and [s] suffered not the deuils to say that they knew him.

35 And in the morning very earely before day, Iesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they said vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the [t] next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ [*12] And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, & put forth his hand, and touched him, and said to him, I will: be thou cleane.

42 And assoone as hee had spoken, immediatly the leprosie departed from him, and hee was made cleane.

43 And after hee had giuen him a straite commaundement, hee sent him away forthwith.

44 [13] And sayde vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to the [u] *Priest, and offer for thy cleansing those things, which Moses commanded, for a testimoniall vnto them.

45 But when he was departed, *he began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desart places: and they came to him from euery quarter.

CHAP. II.

3 And 4. One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthew is called. 19 Fastings and afflictions are foretold. 23 The disciples plucke the eares of corne. 26 The shewbread.

AFter [*1] a few daies, he entred into Capernaum againe, and it was noised that he was in the [a] house.

2 And anone, many gathered together, in so much that the [b] places about the doore could not receiue any more: & he preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where hee was: and when they had broken it open, they [c] let downe the [d] bed, wherein the sicke of the palsie lay.

5 Now when Iesus saw their faith, he said to the sick of the palsie, Sonne, thy sinnes are forgiuen thee.

6 And there were certaine of the Scribes sitting there, and [e] reasoning in their hearts.

7 Why doeth this man speake such blasphemies? *who can forgiue sinnes, but God onely?

8 And immediatly when Iesus perceiued in his spirite, that thus they reasoned with themselues, he said vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, and take vp thy bed, and walke?

10 But that ye may know, that the sonne of man hath authoritie in earth to forgiue sins, (he said vnto the sicke of the palsie)

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, and tooke vp his bed, and went forth before them all, in so much that they were all [f] amased, and glorified

l Word for word, a man in an vncleane spirit, that is to say, possessed with an euill spirit.

m He was borne in Bethlehem, but through the error of the people, he was called a Nazarean, because hee was brought vp in Nazareth.

n He alludeth to that name that was written in the golden plate which the high Priest wore, Exod. 28. 36.

o Looke beneath chap. 9. 20

p As men amased.

q By his owne authoritie, or as a Lord.

r Not onely into Galile, but also into the countries bordering vpon it.

* Matth. 8. 14. Iuke 4. 38.

11 By healing of diuers diseases, he sheweth that hee hath brought true life into the world.

s For it belongeth not to the deuils to preach the Gospell, Acts 16. 18.

t Villages which were as cities.

* Matth. 8. 2. Iuke 5. 12.

12 By healing the leprous, he sheweth that hee came for this cause to wipe out the sinnes of the world with his touching.

13 He witnesseth that he was not moued with ambition, but with the only desire of his fathers glorie, and loue towards poore sinners.

u All the posteritie of Aaron might iudge of a Leper.

* Leuit. 14. 4.

* Luke 5. 13.

* Matth. 9. 1. luke 5. 18.

1 Christ sheweth by healing this man which was sicke of the palsie, that men recouer in him through faith onely, all their strength which they haue lost.

a In the house where he vsed to remaine: for hee chose Capernaum to dwel in, & left Nazareth.

b Neither the house nor the entrie was able to hold them.

c They brake vp the vpper part of the house, which was plaine, and let downe the man that was sick of the palsie into the lower part where Christ preached, for they could not otherwise come into his sight.

d The word signifieth the worst kind of bedde, whereupon men vse to lay downe themselues at noonetide, and such other times to refresh themselues, we call it a couch.

e In their minds disputing vpon that matter, on both sides.

* Iob. 14. 4. isa. 43. 25.

f Word for word, past themselues, or out of their wits.

glorified God, saying, Wee neuer saw such a thing.

2 The Gospel offendeth the proud, and saueth the humble.

13 ¶ [2] Then he went forth againe toward the sea, and all the people resorted vnto him, and he taught them.

*Matth.9.9. Luke 5.27.

14 *And as Iesus passed by, he saw [g] Leui the sonne of Alpheus sit at the receit of custome, and sayd vnto him, Follow me. And he arose and followed him.

g Matthewes other name.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they sayd vnto his Disciples, How is it that hee eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, he said vnto them, The whole haue no need of the Phisicion, but the sicke. * I came not to call the righteous, but the sinners to repentance.

*1.Tim.1.13. *Matth.9.14. Luke 5.33.

18. *[3] And the disciples of John, and the Pharises did fast, and came and said vnto him, Why doe the disciples of John, and of the Pharises fast, and thy disciples fast not?

3 The superstitious & hypocrites doe rashly put the summe of godlines in things indifferent, and are heere for three causes reprehended. First, for that not considering what euery mans strength is able to beare, they rashly make all maner of lawes concerning such things without all discretion.

19 And Iesus said vnto them, Can the children of the mariage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the daies wil come, when the bridegrome shal be taken from them, and then shall they fast in those dayes.

*Matth. 12.1. Luke 6.1.

21 Also no man soweth a piece of newe cloth in an old garment: for els the new piece that filled it vp, taketh away somwhat from the olde and the breach is worse.

4 Secondarily, for that they make no difference betweene the lawes which God made concerning the same things, & lawes that are made of things which are vtterly vnlawful.

22 Likewise no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but the new wine must be put into new vessels.

h Word for word, on the Sabbaths, that is, on the holy daies

23 ¶ *[4] And it came to passe as hee went through the corne on the [h] Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

*1.Sam.21.6.

24 And the Pharises sayde vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?

i He is called 1. Sam.21.1. Achimelech, and his sonne Abiathar, but by cõference of other places, it is plaine that both of them had two names, Looke 1. Chron. 24.6. 2. Sam.8. 17. and 15.29. 1.King.2.26. 2. King.25.18. *Exod 29.33. leu.8.31. and 24.9.

25 And hee sayd to them, Haue yee neuer read what * Dauid did when he had need, and was an hungred, both hee, and they that were with him?

26 How hee went into the house of God, in the dayes of [i] Abiathar the hie Priest, and did eate the shew bread, which was not lawful to eate, but for the * Priests, and gaue also to them which were with him?

27 And hee sayd to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the sonne of man is Lord, euen of the [k] Sabbath.

CHAP. III.

1 The withered hand is healed. 6 The Pharises consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the deuils fall downe before him. 14 The twelue Apostles. 24 The kingdom diuided against it selfe. 29 Blasphemie against the holy Ghost. 33 Christs parents.

AND * [1] he entred againe into the Synagogue, and there was a man which had a [a] withered hand.

*Matth.12.9. luke 6.6.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him.

1 Thirdly, for that they preferred the ceremoniall law (which was but an appendant to the morall law) before the morall law. Whereas contrariwise, they should haue learned out of this, the true vse of the ceremoniall law.

3 Then hee sayd vnto the man which had the withered hand, Arise: stand foorth in the middes.

4 And he said to them, Is it lawfull to doe a good deed on the Sabbath day, or to do euil: to saue the [b] life, or to kill: But they held their peace.

a That is, vnprofitable and dead.

b A figurative speach, by the figure Synecdoche. For this kinde of saying, To saue the life, is as much as to saue the man.

5 Then hee looked round about on them [c] angerly, mourning also for the [d] hardnesse of their hearts, and sayd to the man, Stretch foorth thine hand. And hee stretched it out: and his hand was restored, as whole as the other.

c Men, when they haue wrong done vnto them, are angrie, but not without vice: but Christ is angrie without vice, neither is he sorie so much for the iniury that is done to his owne person, as for their wickednes: and therefore hee had pitie vpon them, & for that cause is he said to haue mourned.

d As though their heart had bin so closed vp, & growen together that wholesome doctrine could preuaile no more with them.

6 ¶ [2] And the Pharises departed, and straightway gathered a councell with the [e] Herodians against him, that they might destroy him.

2 The more the truth is kept vnder, the more it commeth out.

e Looke Matth. 22.16.

7 But Iesus auoyded with his Disciples to the sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and [f] beyond Iordan: and they that dwelled about Tyrus and Sydon, when they had heard what great things hee did, came vnto him in great number.

f Which Iosephus calleth stonie or rockie.

9 And he commanded his Disciples, that a little ship should [g] waite for him, because of the multitude, lest they should throng him.

g Should alwayes be ready for him.

10 For he had healed many, insomuch that they preassed vpon him to touch him, as many as had [h] plagues.

h Diseases wherwith God scourgeth men as it were with whippes.

11 And when the [i] vncleane spirits sawe him, they fell downe before him, and cried, saying, Thou art the sonne of God.

i In them whom they had entred into: or by the figure called Metonymia, for them which were vexed with the vncleane spirits. *Chap 6.7. mat 10.1. luke 9.1.

12 And hee sharpely rebuked them, to the end they should not vtter him.

13 ¶ *Then he went vp into a mountain, and called vnto him whom he would, and they came vnto him.

3 The twelue Apostles are set apart to bee trained vp to the office of the Apostleship.

14 [3] And hee [k] appointed twelue, that

k Chose and appointed out twelue to be familiar and conuersant with him.

they ſhould bee with him, and that hee might ſend them to preach.

15 And that they might haue power to heale ſickeneſſes, and to caſt out deuils.

16 And the firſt was Simon, and hee named Simon, Peter.

17 Then Iames the ſonne of Zebedeus, & Iohn Iames brother (and ſurnamed them Boanerges, which is, the ſonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames the ſonne of Alpheus, and [l] Thaddeus, and Simon the Cananite,

19 And Iudas Iſcariot, who alſo betrayed him, and they came [m] home.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eate bread.

21 [4] And when his [n] kinſefolkes heard of it, they went out to lay holde on him: for they ſaid that he was beſide himſelfe.

22 ¶ *And the Scribes which came down from Hieruſalem, ſayd, Hee hath Beelzebub and through the prince of the deuils he caſteth out deuils.

23 But he called them vnto him, and ſayd vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided againſt it ſelfe, that kingdome cannot ſtand.

25 Or if a houſe be diuided againſt it ſelfe, that houſe cannot continue.

26 So if [o] Satan make inſurrection againſt himſelfe, and be diuided, he cannot endure, but is at an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he firſt binde that ſtrong man, and then ſpoyle his houſe.

28 ¶ *[5] Verily I ſay vnto you, all ſins ſhall be forgiuen vnto the children of men, and blaſphemies, wherewith they blaſpheme:

29 But hee that blaſphemeth againſt the holy Ghoſt, ſhall neuer haue forgiueneſſe, but is culpable of eternall damnation.

30 [p] Becauſe they ſayde, Hee had an vncleane ſpirit.

31 ¶ *Then came his [q] brethren and mother, and ſtood without, and ſent vnto him, and called him.

32 And the people ſate about him, and they ſayde vnto him, Behold, thy mother, and thy brethren ſeeke for thee without.

33 But hee anſwered them, ſaying, Who is my mother and my brethren?

34 [6] And hee looked round about on them, which ſate in compaſſe about him, and ſayde, Behold my mother and my brethren.

35 For whoſoeuer doeth the will of God, hee is my brother, and my ſiſter, and my mother.

l Whom Luke alſo calleth Iudas: & for difference ſake, the other Iudas is called Iſcariot.

m The diſciples whom Chriſt had taken to bee of his traine and to liue with him, come home to his houſe, to bee with him alwaies after.

4 None are worſe enemies of the Goſpel, then they that leſt ought.

n Word for word, they that were of him, that is, his kinſfolks for they that were mad were brought to their kinſmen.

*Mat. 9 34. & 12 24. luke 11. 15.

o Satans impes or bande.

*Matth. 12. 31. luke 12. 10. 1. iohn 5. 16.

5 They onely are without hope of ſaluation, which doe maliciouſly oppugne Chriſt, whom they know.

p Theſe are the wordes of the Euangeliſt.

*Matth. 12. 46. luke 8. 19.

q Vnder this name Brother, the Hebrewes vnderſtand all that are of the ſame ſtocke and kinred.

6 The ſpirituall kinred is farre otherwiſe to bee accounted of, then the carnall or fleſhly.

CHAP. IIII.

4 *The parable of the ſower,* 14 *And the meaning thereof.* 18 *Thornes.* 21 *The candle.* 26 *Of him that ſowed, and then ſlept.* 31 *The graine of muſtard ſeed.* 38 *Chriſt ſleepeth in the ſhip.*

AND *hee began againe to teach by the [a] ſea ſide, and there gathered vnto him a great multitude, ſo that hee entred into a ſhip, and ſate [b] in the ſea, and all the people was by the ſea ſide on the land.

2 And hee taught them many things in parables, and ſayd vnto them in his doctrine,

3 [1] Hearken: Behold, there went out a ſower to ſow.

4 And it came to paſſe as hee ſowed, that ſome fell by the way ſide, and the foules of the heauen came, and deuoured it vp.

5 And ſome fell on ſtonie ground, where it had not much earth, and by and by ſprang vp, becauſe it had not depth of earth.

6 But aſſoone as the ſunne was vp, it was burnt vp, and becauſe it had not root, it withered away.

7 And ſome fell among the thornes, and the thornes grew vp, and choked it, ſo that it gaue no fruit.

8 Some fell againe in good ground, and did yeeld fruit that ſprong vp, and grewe, and it brought forth, ſome thirtie folde, ſome ſixtie folde, and ſome an hundreth folde.

9 Then he ſayd vnto them, Hee that hath eares to heare, let him heare.

10 And when hee was [c] alone, they that were [d] about him with the twelue, aſked him of the parable.

11 And hee ſayd vnto them, To you it is giuen to knowe the myſterie of the kingdome of God: but vnto them that are [e] without, all things be done in parables.

12 *That they ſeeing, may ſee, and not diſcerne: and they hearing, may heare, and not vnderſtand, leaſt at any time they ſhould turne, and their ſinnes ſhould bee forgiuen them.

13 Againe he ſayd vnto them, Perceiue ye not this parable? how then ſhould yee vnderſtand all other parables?

14 The ſower ſoweth the word.

15 And theſe are they that receiue the ſeede by the wayes ſide, in whom the word is ſowen: but when they haue heard it, Satan commeth immediatly, and taketh away the worde that was ſowen in their hearts.

16 And likewiſe they that receiue the ſeed in ſtony ground, are they, which when they haue heard the word, ſtraightwayes receiue with gladneſſe.

17 Yet haue they no roote in themſelues, and

*Matth. 13. 1. luke 8. 4.

a Sea ſide of Tyberias.

b In a ſhip which was launched into the ſea.

1 The ſelfe ſame doctrine of the Goſpel is ſowen euery where, but it hath not like ſucceſſe in deed through the fault of man, but yet by the iuſt iudgement of God.

c Word for word, ſolitary.

d They that followed him at the heeles.

e That is to ſay, to ſtrangers, and ſuch as are none of ours.

* Eſai. 6. 9. matt. 13. 14. luke 8. 10 iohn 12. 40. acts 28. 26. rom. 11. 8

and endure but a time: for when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares [f] of this world, and the *deceitfulnes of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, & bring forth fruite: one corne thirty, another sixty, and some an hundreth.

21 ¶ [z] Also hee said vnto them, *Commeth the candle in, to bee put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 *For there is nothing hid, that shal not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 [3] And hee said vnto them, Take heede what ye heare. *With what measure ye mete, it shall bee measured vnto you: and vnto you that heare, shall more be giuen.

25 *For vnto him that hath, shall bee giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ [4] Also hee said, so is the kingdome of God, as if a man should cast seede in the ground,

27 And [g] should sleepe, and rise vp night and day, and the seede should spring and grow vp, he [h] not knowing how.

28 For the earth bringeth forth fruit [i] of it selfe, first the blade, then the eares, after that full corne in the eares.

29 And assoone as the fruit sheweth it selfe, anone he putteth in the sickle, because the harnest is come.

30 ¶ *[5] He said moreouer, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seed, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may build vnder the shadow of it.

33 And * with many such parables hee preached the word vnto them, [k] as they were able to heare it.

34 And without parables spake he nothing vnto them: but he [l] expounded all things to his disciples apart.

35 ¶ *Now the same day when euen was come hee said vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the ship, and there were also with him other litle ships.

37 [6] And there arose a great storme of wind, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne a sleepe on a pillow: and they awoke him, and said to him, Master, carest thou not that wee perish?

39 And he rose vp, and rebuked the wind, and said vnto the sea, Peace, and bee still. So the wind ceased, and it was a great calme.

40 Then he said vnto them, [m] Why are ye so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and said one to another, who is this, that both the wind and the sea obey him?

CHAP. V.

2 One possessed is healed. 7 The deuill acknowledgeth Christ. 9 A legion of deuils 13 entreth into swine. 22 Iairus daughter. 25 A woman healed of a bloodie issue. 26 Physitians. 34 Faith. 39 Sleepe.

AND *[1] they came ouer to the other side of the sea into the countrey of the [a] Gadarens.

2 And when hee was come out of the ship, there met him incontinently out of the graues, a man [b] which had an vncleane Spirit:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines.

4 Because that when he was often bound with fetters & chaines, he plucked the chaines asunder, and brake the fetters in peeces, neither could any man tame him.

5 And alwayes both night and day he cried in the mountaines, & in the graues, and strooke himselfe with stones.

6 And when he saw Jesus a farre off, hee ranne, and worshipped him,

7 And cried with a loude voice, and said, What haue I to do with thee, Jesus the Son of the most high God? I [c] wil that thou sweare to me by God, that thou torment me not.

8 (For hee said vnto him, Come out of the man, thou vncleane Spirit.)

9 And hee asked him, What is thy name? and he answered, saying, My name is Legion: for, we are many.

10 And hee [d] prayed him instantly, that hee would not send them away out of the countrey.

11 Now there was there in the [e] mountaines a great heard of Swine, feeding.

12 And al the deuils besought him, saying, Send vs into the Swine, that we may enter into them.

13 And incontinently Jesus gaue them leaue. Then the vncleane spirits went out, and entred

f Which pertaine to this life.
* 1. Tim. 6. 17.
z Although the light of the Gospel be reiected of the world, yet it ought to be lighted, if it were for no other cause then this, that the wickednes of the world might be made manifest.
* Mat. 5. 15. luke 8. 16. and 11. 33.
* Mat. 10. 26. luk 8. 17. & 12. 2
3 The more liberally that we communicat such gifts as God hath giuen vs with our brethren, the more bountifull will God be toward vs.
* Mat. 7. 2. luke 6. 38.
* Mat. 13. 12. & 25. 29. luke 8. 18. and 19. 26.
4 The Lord soweth and reapeth after a maner vnknowen to man.
g That is, when hee hath done sowing, should passe the time both day and night, nothing doubting but that the seede would spring, which groweth both by day and night.
h It is the part of the ministers, to labour the ground with all diligence, and commend the successe to God: for that mightie working wherby the seede commeth to blade and eare is secret, and is onely knowen by the fruit.
i By a certaine power which moueth it selfe.
* Matth. 13. 31. luke 13. 19.
5 God farre otherwise then men vse, beginneth with the least, and endeth with the greatest.
* Mat. 13. 34.
k According to the capacitie of the hearers.
l Word for word, Loosed, as you would say, read them the hard riddels.
* Mat. 8. 23. luke 8. 22.
6 They that saile with Christ, although he seem to sleepe neuer so soundly when they are in danger, yet they are preserued of him in time conuenient, being awaked.
m How commeth it to passe that you haue no faith?
* Matth. 8. 28. luke 8. 26.
1 Many haue the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they haue.
a Looke Matth. 8. 30.
b Word for word, in an vncleane spirit: now they are said to be in the spirit, because the spirit holdeth them fast locked vp, and as it were bound.
c That is, assure me by an othe, that thou wilt not vexe me.
d The deuil displaied the messenger for his fellowes.
e This whole countrey is for the greater part of it very hilly, for the mountaines of Galaad runne through

entred into the swine, and the heard ran headlong from the high banke into the [f] sea, (and there were about two thousand swine) and they were choked vp in the sea.

14 And the swineheards fled, and tolde it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had beene possessed with the deuil, and had the legion, sit both clothed, and in his right mind: and they were afraid.

16 And they that saw it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that hee would depart from their coasts.

18 And when hee was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but sayd vnto him, Goe thy way home to thy friends, and shew them what great things the Lord hath done vnto thee, and how he hath had compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and hee was neere vnto the sea.

22 * And [g] behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, hee fell downe at his feete,

23 And besought him instantly, saying, My little daughter lyeth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that shee may bee healed, and liue.

24 Then hee went with him, and a great multitude followed him, and thronged him.

25 ([z] And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many physicions, and had spent all that shee had, and it auailed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For shee said, If I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried vp, and she felt in her bodie, that shee was healed of that plague.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, hee turned him round about in the preasse, and said, Who hath touched my clothes?

31 And his Disciples said vnto him, Thou seest the multitude throng thee, and saiest thou, Who did touch me?

32 And hee looked round about, to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and she came and fell downe before him, and tolde him the whole trueth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certaine which sayd, Thy daughter is dead: why diseasest thou the maister any further?

36 [3] Assoone as Iesus heard that worde spoken, hee sayde vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

37 And hee suffered no man to follow him saue Peter and James, and John the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and said vnto them, Why make yee this trouble, and weepe? the childe is not dead, but sleepeth.

40 [4] And they laught him to scorne: but he put them all out, and tooke the father, and the mother of the childe, and them [h] that were with him, and entred in where the childe lay,

41 And tooke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise.

42 And straightway the mayden arose, and walked: for she was of the age of twelue yeeres, and they were astonied out of measure.

43 And he charged them straitely that no man should know of it, and commanded to giue her meate.

CHAP. VI.

2 Christ preaching in his countrey, his own contemne him. 6 The vnbeliefe of the Nazarits. 7 The Apostles are sent. 13 They cast out deuils: they anoint the sicke with oyle. 14 Herods opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dauncing. 27 Iohn beheaded, 29 Buried. 30 The Apostles returne from preaching. 34 Christ teacheth in the desart. 37 Hee feedeth the people with fiue loaues. 48 The Apostles are troubled on the Sea. 56 The sicke that touch Christes garment, are healed.

AND * [1] hee departed thence, and came into his owne countrey, and his Disciples followed him.

2 And when the Sabbath was come, hee began to teach in the Synagogue, and many that heard him, were astonied, and said, From

f Strabo in the sixteenth booke saith that in Gadaris there is a standing poole of very naughtie water, which if beasts taste of, they shed their haire, nayles, or hooues and hornes.

* Matth. 9. 18. luke 8. 41.

g The whole companie assembled not disorderly, but in euerie Synagogue there were certaine men which gouerned the people.

z Iesus being touched with true faith, although it bee but weake, doeth heale vs by his vertue.

3 Fathers apprehend by faith, the promises of life euen for their children.

4 Such as mock and scorne Christ are vnworthie to be witnesses of his goodnesse.

h The three Disciples.

* Matth. 13. 54. luke 4. 16.

1 The faithfulnesse of man doth no whit at all diminish the vertue of Christ, but wittingly and willingly depriues it selfe, of the efficacie of it being offered vnto them.

whence

whence hath this man these things? and what wisedom is this that is giuen vnto him, that euen such [a] great workes are done by his handes?

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda, and Simon? and are not his [b] sisters here with vs? And they were offended in him.

4 And Iesus said vnto them, A * Prophet is not without [c] honour, but in his owne countrey, and among his owne kinsfolke, and in his owne house.

5 And he [d] could there do no great workes, saue that hee laide his hands vpon a few sicke folke, and healed them.

6 And he marueiled at their vnbeliefe * and went about by the townes on euerie side, teaching.

7 ¶ *[2] And he called vnto him ye twelue, and began to send them forth two and two, and gaue them power ouer vncleane Spirits,

8 [3] And commanded them that they should take nothing for their iourney, saue a staffe only: neither scrippe, neither bread, neither money in their girdles:

9 But that they should be shod with *[e] sandals, and that they should not put on [f] two coates.

10 And hee said vnto them, Whersoeuer ye shall enter into an house, [g] there abide till ye depart thence.

11 *[4] And whosoeuer shall not receiue you, nor heare you, when yee depart thence, * shake off the dust that is vnder your feete, for a witnesse vnto them. Verily I say vnto you, It shal be easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they *[h] anoynted many that were sicke, with oyle, and healed them.

14 ¶ *[5] Then King Herod heard of him (for his name was made manifest) and said, Iohn Baptist is risen again from the dead, and therefore great [i] workes are wrought by him.

15 Other said, It is Elias, and some said, It is a Prophet, or as one of [k] those Prophets.

16 * So when Herod heard it, he said, It is Iohn whom [l] I beheaded: hee is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, * It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias [m] laide waite against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, & when he heard him, he did many things, and heard him [n] gladly.

21 But the time being conuenient, when Herod on his birth day made a banket to his Princes and captaines, and chiefe estates of Galile:

22 And the daughter [o] of the same Herodias came in, and daunced, and pleased Herod, and them that sate at table together, the King said vnto the maide, Aske of mee what thou wilt, and I will giue it thee.

23 And hee sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my Kingdome.

24 * So [p] shee went forth, and said to her mother, What shal I aske? And she said, Iohn Baptists head.

25 Then shee came in straightway with haste vnto the king, and asked, saying, I would that thou shouldest giue mee euen now in a charger the head of Iohn Baptist.

26 Then the King was very sorie: yet for his othes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the King sent the [q] hangman, & gaue charge that his head should bee brought in. So he went and beheaded him in the prison:

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her Mother.

29 And when his Disciples heard it, they came & tooke vp his bodie, & put it in a tombe,

30 ¶ * And the Apostles gathered themselues together to Iesus, and tolde him all things, both what they had done, & what they had taught.

31 [6] And hee said vnto them, Come yee apart into the wildernesse, and rest a while: for there were many commers and goers, that they had no leasure to eate.

32 * So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran a foote thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like sheepe which had no Shepheard: * and he began to teach them many things.

35 * And when the day was nowe farre spet, his disciples came vnto him, saying, This is a desart place, & now the day is farre passed,

a The word signifieth powers, or vertues, whereby are meant those wonderful works that Christ did, which shewed and set forth the vertue and power of his Godhead to all the world. Matth 7.22.

b After the maner of the Hebrewes, who by brethren and sisters, vnderstand all their kinsfolkes.

* Matth. 13.57. luke 4.24. iohn 4.44.

c Not onely that hath that honour which of right is due to him taken from him, but is also euill spoken of and mis-reported.

d That is, hee would not: for we must needes haue faith if we will receiue the workes of God.

* Matth. 4.23. luke 13.22.

* Chap 3.14. matth. 10.1. luke 9.1.

2 The disciples are prepared to that generall Apostleship, by a peculiar sending forth.

3 Faithful Pastours ought not to haue their mindes set, no not on things that are necessarie for this life, if they may be an hinderance vnto them, be it neuer so little.

* Actes 12.8.

e The word signifieth properly womens shooes.

f That is, they should take no change of garmēts with them, that they might be lighter for this iourney, and make more speed.

g That is, change not your Innes in this short iourney.

* Matth. 10.14. luke 9.5.

4 The Lord is a most seuere reuenger of his seruants.

* Actes 13.51. and 18.6.

* Iames 5.14.

h That oyle was a token and a signe of his marueilous vertues: and seeing that the gift of healing is ceased a good while since, the ceremonie which is yet retained of som, is to no purpose. * Matth. 14.1. luke 9.7. 5 The Gospell confirmeth the godly, and vexeth the wicked. i The word signifieth Powers, whereby is meant the power of working miracles. k Of the old Prophets.

* Luke 3.19. l Commanded to be beheaded. * Leuit. 18.16. and 20.21.

m Sought all meanes to doe him hurt.

n The tyrant was verie well content to heare S. Iohns sentence pronounced against him, but the seede fell vpon stonie places.

o Which the same Herodias had not by Herodes Antipas, but by Philip, and Iosephus called her Salome.

* Matth. 14.8.

p For women vsed not to sit at table with men.

q The word signifieth one that beareth a dart, & the Kings garde was so called, because they did beare dartes.

* Luke 9.10.

6 Such as follow Christ shall want nothing, no not in the wildernesse, but shall haue abundance. And how wicked a thing is it, not to looke for this transitorie life at his hande, who giueth euerlasting life?

* Matth. 14.13. Iuke 9.10.

* Matth. 9.36. and 14.14.

* Iuke 9.11.

* Matth. 14.15.

36 Let them depart, that they may go into the countrey and townes about, and buy them bread: for they haue nothing to eate.

37 But hee answered, and said vnto them, Giue ye them to eate. And they said vnto him, [r] Shall we goe, and buy [f] two hundreth penie worth of bread, and giue them to eate?

38 * Then hee said vnto them, How manie loaues haue yee? goe and looke. And when they knew it, they said, Fiue, and two Fishes.

39 So he commanded them to make them all sit downe by [t] companies vpon the greene grasse.

40 Then they sate downe by [u] rowes, by hundreds, and by fifties.

41 And hee tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ [7] And straightway he caused his disciples to goe into the shippe, and to goe before vnto the other side vnto Bethsaida, while hee sent away the people.

46 Then assoone as hee had sent [x] them away, he departed into a mountaine to pray.

47 * And when euen was come, the shippe was in the mids of the Sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the wind was contrarie vnto them) and about the fourth watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had beene a spirit, and cried out.

50 For they all sawe him, and were sore afraid: but anon he talked with them, and said vnto them, Be of good comfort: it is I, be not afraide.

51 Then hee went vp vnto them into the ship, and the wind ceased, and they were [y] much more amased in themselues, and marueiled.

52 For they had not [z] considered the matter of the loaues, because their hearts were hardened.

53 ¶ * And they came ouer, and went into the land Gennesaret, and arriued.

54 [8] So when they were come out of the ship, straightway they knew him,

55 And ran about throughout all that region round about, and began to carry hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoeuer hee entred into townes, or cities or villages, they layde their sick in the streets, & praied him that they might touch at the least the edge of his garment. And as many as touched [a] him, were made whole.

a Or, the hemme of the garment.

CHAP. VII.

2 The Apostles are found fault with, for eating with vnwashen handes. 4 The Pharises traditions about washings. Hypocrites. 8 Mans traditions more set by then Gods. 10 Parents must be honoured. 14 The things that do in deede defile a man. 25 The woman of Chanane. 32 The deafe dumme man is healed.

THen * [a] gathered vnto him the Pharises, and certaine of the Scribes which came from Hierusalem.

2 And when they saw some of his disciples [a] eate meate with [b] common hands, (that is to say, vnwashen) they complained.

3 (For the Pharises, and all the Iewes, except they wash their handes oft, eate not, [c] holding the tradition of the Elders.

4 And when they come from the [d] market, except they wash, they eate not: and many other thinges there be, which they haue taken vpon them to obserue, as the washing of cups, and [e] pots, and of brasen vessels, and of beds.)

5 Then asked him the Pharises & Scribes, Why [f] walke not thy Disciples according to the tradition of the Elders, but eate meate with vnwashen hands?

6 [2] Then he answered and said vnto them, Surely * Esay hath propheried well of you, hypocrites, as it is written, This people honoureth me with lips, but their heart is farre away from me.

7 [3] But they worship me in vaine, teaching for doctrines the commandements of men.

8 [4] For ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 [5] And he said vnto them, Well, ye reiect the commandement of God, that yee may obserue your owne tradition.

10 For Moses saide, * Honour thy Father and thy mother: & * Whosoeuer shal speake euill of father or mother, let him [g] die the death.

11 But yee say, If a man say to Father or Mother, Corban, that is, By the gift that is offered by mee, thou mayest haue profite, hee

* Matth. 15.2.

1 None do more resist the wisedome of God then they that should be wisest, and that vpon a zeale of their owne traditions: for men doe not please themselues more in any thing then in superstition, that is to say, in a worship of God fondly deuised of themselues.

a Word for word, eate bread: a kind of speech which the Hebrewes vse, taking bread for al kind of foode.

b For the Pharises would not eat their meate with vnwashed hands, because they thought that their hands were defiled with common handling of things, Matth. 15.11,12.

c Obseruing diligently.

d That is to say, frō ciuill affaires & worldly, they goe not to meat, vnlesse they wash themselues first.

e By these words are vnderstod all kinds of vessels, which are appointed for our dayly vse.

f Why liue they not? a kind of speach taken from the Hebrewes: for amongst them, the way is taken for trade of life.

2 Hypocrisie is alwayes ioyned with superstition. * Isai. 29.14. 3 The more earnest the superstitious are, the more they are mad, in promising themselues Gods fauour by their deserts. 4 The deuises of superstitious men doe not onely not fulfill the Law of God (as they blasphemously perswade themselues) but also vtterly take it away. 5 True religion, which is cleane contrarie to superstition, consisteth in spirituall worship: and all enemies of true religion, although they seeme to haue taken deepe roote, shall be pluckt vp. * Exod. 20.12. deut. 5.16. ephes. 6.2. * Exod. 21.17. leuit. 20.9. proverb. 20.20. g Without hope of pardon, hee shall be put to death.

r This is a kind of demaund and wondring, not without a priuie mocke, which men doe commonly vse, when beginning to be in a fume, they denie to doe a thing.

f Which is about twentie crownes, which is fiue pound.

* Matth. 14.17. luke 9.13. iohn 6.9.

t Word for word, by bākets, after the maner of the Hebrewes, who haue no distributiues, as Chap. 6.7 Now he calleth the rowes of the sitters, bankets.

u The word signifieth, the beds in a garden, & it is word for word, by beds & beds, meaning thereby that they sate downe in rowes one by another, as beds in a garden.

7 The faithfull seruants of God gather their litle about, are subiect to a great tempest, which Christ doth so moderate, being present in power, although absent in bodie, that hee bringeth them to an happie hauen, at such time and by such meanes, as they looked not for: A liuely image of the Church tossed to and fro in this world.

x His disciples.

* Matth. 14.23. iohn 6.15.

y They were so farre from leaning to be amased, when they knew that it was no spirit, that they were much more astonished then euer they were before, when they saw the wind and the seas obey his cōmandement.

z Either they perceiued not, or had not wel considered that miracle of the fiue loaues, insomuch that that vertue of Christ was no lesse strange to them, then if they had not beene present at that miracle which was done but a little before. * Marke 14.34. 8 Christ being reiected in his owne countrey, and arriuing vpon a sudden amongst them of whom hee was not looked for, is receiued to their great profit.

shall be free.

12 So yee suffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authority, by your tradition which ye haue ordeined: and ye doe many such like things.

*Matth.15.10. 14 *Then hee called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What? are yee without vnderstanding also? Do ye not know that whatsoeuer thing from without entreth into a man, cannot defile him,

h For that that goeth into the draught, purgeth all meates.
*Gene.6.5. and 8.21.
i All kind of craftinesse whereby men profite themselues by other mens losses.
k Cankered malice.
*Matth.15.21.
6 That which the proude doe reiect when it is offred vnto them, that same doe the modest and humble sinners as it were violently wring out.
l Into the vttermost coastes of Palestine, which were next to Tyrus and Sidon.
m By profession, prophane.
n Neighbour or neere to Damascus.
o He vseth this word Whelpes rather then the word Dogs, that he may seeme to speake more cõtumeliously.
p As if she said, It is as thou saiest Lord, for it is enough for the whelpes, if they can but gather vp the crummes that are vnder the table: therefore I craue the crummes and not the childrens bread.
7 As the Father created vs to this life in the beginning in his onely Sonne, so doth he also in him alone renew vs vnto euerlasting life.

19 Because it entreth not into his heart, but into the belly, & goeth out into the draught which is the h purging of all meates?

20 Then hee saide, That which commeth out of man, that defileth man.

21 *For from within, euen out of the heart of men, proceede euill thoughts, adulteries, fornications, murthers,

22 Thefts, i couetousnesse, wickednesse, deceite, vncleannesse, a k wicked eie, backbiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

24 ¶ *6 And from thence he rose, and went into the l borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but he could not be hidde.

25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a m Greeke, a n Syrophenitian by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Jesus saide vnto her, Let the children first bee fedde: for it is not good to take the childrens bread, and to cast it vnto o whelpes.

28 Then she answerd, and said vnto him, p Trueth, Lord: yet in deede the whelpes eate vnder the table of the childrens crummes.

29 Then he said vnto her, For this saying goe thy way: the diuell is gone out of thy daughter.

30 And when shee was come home to her house, she found the diuell departed, and her daughter lying on the bed.

31 ¶ 7 And hee departed againe from the coastes of Tyrus Sidon, and came vnto the sea of Galile, through the middes of the coasts of q Decapolis.

q It was a little country, and so called of tenne cities, which the foure gouernements doe runne betweene and compasse, Plinie, booke 3. chap. 8.

32 And they brought vnto him one that was deafe, and stammered in his speech, and prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee sighed, and saide vnto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them y they should tell no man: but how much soeuer he forbade them, the more a great deale they published it.

37 And were beyond measure astonied, saying, *He hath done all things well: he maketh both the deafe to heare, and the dumme to speake.

*Gene.1.31. eccle.39.21.

CHAP. VIII.

1 The miracle of the seuen loaues. 11 The Iewes seeke signes. 15 To beware of the leauen of the Pharises. 22 A blinde man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ 31 He foretelleth his death. 33 Peter, Satan. 35 To saue and lose the life. 38 To bee ashamed of Christ.

IN *those daies, when there was a verie great multitude, and had nothing to eate, Jesus calleth his Disciples to him, and sayde vnto them. *Matth.15.32.

2 I haue compassion on the multitude, because they haue now continued with me three daies, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would a faint by the way: for some of them came from farre.

a Word for word, they will fall in sunder, or be dissolued, for when men fal in a sound, their synowes fall one from another.

4 Then his Disciples answered him, Whence can a man satisfie these with bread heere in the wildernesse?

5 And he asked them, How many loaues haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and he tooke the seuen loaues, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes: and when he had giuen thankes, hee commanded them also to be set before them.

8 So they did eate, and were sufficed, and they tooke vp of the broken meat that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ *And anone hee entred into a shippe with his disciples, and came into the parts of Dalmanutha. *Matth.15.39.

11 *1 And

11 *[1] And the Pharises [b] came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he [c] sighed deepely in his spirit, and said, Why doth this generation seeke a signe? Uerily I say vnto you, [d] A signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ *And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 [2] And he charged them, saying, Take heede, and beware of the leauen of the Pharises, and of the leauen of Herod.

16 [3] And they reasoned among themselues, saying, It is, because we haue no bread.

17 And when Iesus knew it, he said vnto them, Why reason you thus, because ye haue no bread? perceiue yee not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eies, and see not? and haue ye eares, and heare not? and doe ye not remember?

19 *When I brake the fiue loaues among fiue thousand, how many baskets full of broken meate tooke yee vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meate tooke yee vp? And they said Seuen.

21 Then he said vnto them, [e] How is it that ye vnderstand not?

22 [4] And hee came to Bethsaida, and they brought a blind man vnto him, & desired him to touch him.

23 Then he tooke the blind by the hand, and led him out of the town, & spat in his eies, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I [f] see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him [g] looke againe. And hee was restored to his sight, and saw euerie man a farre off clearely.

26 [5] And hee sent him home to his house, saying, Neither goe into the towne, nor tel it to any in the towne.

27 ¶ *[6] And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, Some say, John Baptist: and some Elias: and some, one of the Prophets.

29 And he said vnto them, But whom say ye that I am? Then Peter answered, & sayd vnto him, Thou art that Christ.

30 [7] And he sharpely charged them, that concerning him they should tell no man.

31 [8] Then he began to teach them that the Sonne of man must suffer many things, and should be reproued of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three daies rise againe.

32 [9] And he spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind mee, Satan: for thou [h] vnderstandest not the things that are of God, but the things that are of men.

34 ¶ [10] And he called the people vnto him with his disciples, and said vnto them, *Whosoeuer will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoeuer will *saue his life, shall lose it: but whosoeuer shall lose his life for my sake and the Gospels, he shall saue it.

36 [11] For what shall it profite a man, though he should winne the whole world, if he lose his soule?

37 Or what exchange shal a man giue for his soule?

38 *For whosoeuer shall bee ashamed of mee, and of my words among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, when he commeth in the glorie of his Father with the holy Angels.

CHAP. IX.

2 Christs transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

AND *he saide vnto them, Uerely I say vnto you, that there be some of them that stand heere, which shall not taste of death till they haue seene the [a] kingdome of God come with power.

2 *[1] And sixe daies after, Iesus taketh vnto him Peter, and James, and John, and carieth them vp into an hie mountaine out of the way alone, and his shape was changed before them.

3 And his rayment did [b] shine, and was very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, & they were talking with Iesus.

5 Then Peter answered, and saide to

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*Matth. 16. 1.

1 The stubburne enemies of the doctrine of the Gospell, giuing no credite to the miracles already done, require new: but Christ being angry with them, doth vtterly forsake them.

b A common kind of speech, which the Hebrews vse, whereby is meant that the Pharises went from their houses of purpose to encounter with him.

c These sighes came euen from his heart roote, for the Lord was very much mooued with these mens so great infidelity.

d Word for word, If a signe begiuen: It is a cutted kind of speech very common among the Hebrewes: wherin some such words as these must be vnderstood, Let me be taken for a lyar, or some such like And when they speake out the whole, they say, The Lord do thus and thus by me.

*Matth. 16. 5.

2 We must especially take heede of them which corrupt the word of God, what degree soeuer they be of, either in the Church, or in ciuill policie.

3 They that haue their minds fixed on earthly things, are vterly blinde in heauenly things, although they be neuer so plainely set foorth vnto them.

*Iohn 6. 11.

e How commeth it to passe, that you vnderstand not these things which are so plaine and euident?

4 A true image of our regeneration, which Christ, separating vs from the world, worketh and accomplisheth by little and little in vs.

f He perceiued some mouing of men, when he could not discerne their bodies.

g He cõmanded him again to try in deede, whether he could see well or no.

5 Christ will not haue his miracles to be separated from his doctrine. *Matth. 16. 13. luke 9. 18

6 Many praise Christ, which yet notwithstanding spoile him of his praise.

7 Christ hath appointed his times to the preaching of the Gospel and therfore here deferreth it to a more commodious time, least sundren haste should rather hinder then further the mysterie of his comming.

8 Christ suffred all that hee suffered for vs, not vnwillingly, neither vnawares but foreknowing it, and willingly.

9 None are more mad then they that are wise besides the word of God.

h This is not godly, but worldly wisedome.

10 The disciples of Christ must beare stoutly, what burden soeuer the Lord laieth vpon them, and subdue the affections of the flesh.

*Mat. 10. 38. & 16. 24. luke 9. 23 and 14. 27

*Mat. 10. 39. & 16. 25. luke 9. 24 and 17. 33.

11 They are the most foolish of all men, which purchase the enioying of this life, with the losse of euerlasting blisse

*Mat. 10. 33. luke 9. 26. and 12. 9.

*Matth. 6. 28. luke 9. 27.

a When he shall begin his kingdome through the preaching of th Gospel: that is to say, after the resurrection.

*Matth. 17. 1. luke 9. 28.

1 The heauenly glory of Christ, which should within a short space be abased vpon the crosse, is auouched by visible signes, by the presence and talke of Elias & Moses, & by the voice of the Father himselfe, before three of his disciples, which are witnesses against whom lyeth no exception.

b Did sparkle as it were.

Jesus, Master, it is good for vs to be here: let vs make also three Tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet he knew not what he said: for they were [c] afraid.

c They were beside themselues for feare.

7 And there was a cloude that shadowed them, & a voice came out of the cloude, saying, *This is my welbeloued Sonne: heare him.

*Matth. 3.17.& 17.5.cap.1.11.

8 And suddenly they looked round about, and sawe no more any man saue Jesus onely with them.

9 [2] *And as they came downe from the mountaine, he charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

2 The Lord hath appointed his times for the publishing of the Gospell.
*Matth. 17.9.

10 So they [d] kept the matter to themselues, and [e] demaunded one of another, what the rising from the dead againe should meane:

d Euen verie hardly as it were.
e They questioned not together touching the generall resurrection, which shalbe in the latter day, but they vnderstood not, what he meant by that which he spake of his own peculiar resurrection.

11 [3] Also they asked him, saying, Why say the Scribes, that *Elias must first come?

12 And he answered, and sayde vnto them, Elias verely shall first come, and restore all things: and *as it is written of the Sonne of man, he must suffer many things, and be set at nought.

3 The foolish opinion of the Rabbines is here refelled touching Elias comming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other bodie.
*Malac. 4.5.
*Esai 53.4.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ *[4] And when hee came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

*Matth. 17.14. luke 9.38.
4 Christ sheweth by a myracle euen as the vnworthy, what he is come to bridle the rage of Satan.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the company answered, and saide, Master, I haue brought my Sonne vnto thee, which hath a dumme Spirit:

18 And whersoeuer hee taketh him, hee [f] teareth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy Disciples, that they should cast him out, and they could not.

f Vexeth him inwardly, as the corlike vseth to doe.

19 Then hee answered him, and sayd, O faithlesse generation, how long nowe shall I be with you? how long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit [g] saw him, he tare him, & he fel downe on the ground walowing & foming.

g So soone as Iesus had looked vpon the boye whatwas brought vnto him, the deuil began to rage after this maner.

21 Then he asked his Father, How long time is it since he hath bene thus? And he said, Of a child.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Jesus saide vnto him, If thou canst beleeue it, [h] all things are possible to him that beleeueth.

h There is nothing but Christ can and will doe it, for them that beleeue in him.

24 And straightway the father of the child crying with teares, said, Lord, I beleeue: help my vnbeliefe,

25 When Jesus saw that the people came running together, hee rebuked the vncleane spirit, saying vnto him, Thou dumme & deafe spirit, I charge thee, come out of him, and enter no more into him.

26 [5] Then the spirit cried, and rent him sore, and came out, and he was as one dead, in so much that many said, He is dead.

5 The secret that the vertue of Christ is, the more outragiously doth Satan rage.

27 But Jesus tooke his hand, and lift him vp, and he arose.

28 [6] And when he was come into the house, his Disciples asked him secretly, Why could not we cast him out?

6 Wee haue neede of faith, and therefore of prayer and fasting, to cast Satan out of his olde possession.

29 And hee said vnto them, This kind can by no other meanes come forth, but by prayer and fasting.

30 ¶ *And they departed thence & [i] went together through Galile, and hee would not that any should haue knowen it.

*Matth. 17.22. luke 9.22.
i He and his disciples together.

31 [7] For hee taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the hands of men, and they shall kill him, but after that hee is killed, hee shall rise againe the third day.

7 Christ forewarneth vs with great diligence, to the end wee should not be oppressed with sodden calamities, but the slouthfulnesse of man is wonderfull.

32 But they vnderstood not that saying, and were afraid to aske him.

33 *[8] After, he came to Capernaum: and when he was in the [k] house, hee asked them, What was it that yee disputed among you by the way?

*Matth. 18.1. luke 9.46.
8 Onely humilitie not pertait.
k Where he was wont to make his abode.

34 And they held their peace: for by the way they reasoned among themselues, who should be the chiefest.

35 And he sate downe, & called the twelue, and said to them, If any man desire to bee first, the same shall bee last of all, and seruant vnto all.

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoeuer shall receiue one of such litle children in my Name, receiueth me: and whosoeuer receiueth me, receiueth not [l] mee, but him that sent me.

l Hee doth not only receiue me, but also him that sent me.
*Luke 9.49.

38 ¶ *[9] Then John answered him, saying, Master, we saw one casting out deuils by thy Name, which followeth not vs, and wee forbade him, because he followeth vs not.

9 God, who is the author of an ordinarie vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinarie vocation is tried by the doctrine and the effects.
*1. Cor. 12.3.

39 *But Jesus said, forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

*Matth. 10.42.

40 For whosoeuer is not against vs, is on our part.

41 *And whosoeuer shall giue you a cup of water to drink for my Names sake, because

ye belong to Christ, verily I say vnto you, hee shall not loose his reward.

42 *[10] And whosoeuer shall offend one of these litle ones, that beleeue in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the Sea.

43 *Wherefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into Hell, into the fire that neuer shall bee quenched.

44 *Where their [m] worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shalbe quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the Kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 [11] For euerie man shalbe [n] salted with fire: & *euerie sacrifice shalbe salted with salt.

50 *Salt is good: but if the salt be vnsauorie, wherewith shall it be seasoned? haue salt in your selues, & haue peace one with another.

* Matth. 11. 6. luke 17. 1.
10 God is so seuere a reuenger of offences, that it is better to suffer any losse, then to be an occasion of offence vnto any.
* Matth. 5. 29. and 18. 8.

* Esai. 66. 24.
m Their worme which shalbe cast into that flame.

11 We must be seasoned and powred by God, both that we may be acceptable sacrifices vnto him, and also, that we being knit together, may season one another.
n That is, shalbe consecrate to God, being seasoned with the incorruptible word.
* Leuit. 2. 13.
* Matth 5. 13. luke 14. 34.

CHAP. X.

9 *The wife, onely for fornication, is to be put away.* 13 *Litle children are brought to Christ.* 17 *A rich man asketh Iesus, how he may possesse eternal life.* 28 *The Apostles forsooke all things for Christes sake.* 33 *Christ foreshewth his death.* 35 *Zebedees his Sonnes request.* 46 *Blind Bartimeus healed.*

AND *he [a] arose from thence, and went into the coasts of Iudea by the farre side of Iordan, & the people resorted vnto him again, and as he was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And hee answered, and said vnto them, What did *Moses commaund you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 [1] Then Iesus answered, and said vnto them, For the hardnesse of your heart he wrote this [b] precept vnto you.

6 But at the beginning of the creation *God made them male and female:

7 *For this cause shall man leaue his Father and Mother, and cleaue vnto his Wife,

8 And they twaine shall be one flesh, so that they are no more twaine, but one flesh.

9 *Therefore, what God had coupled together let not man separate.

* Matth. 19. 1.
a That is to say, departed & went from thence: for in the Hebrewe tongue, sitting and dwelling are all one, and so are rising and going foorth.
* Deut. 24. 1.
1 God did neuer allow those diuorces, which the Law did tolerate.
b Looke mat. 19. For Moses gaue them no commandement to put away their wiues, but rather made a good prouiso for the wiues against the stubburne hardnesse of their husbands.
* Gen. 1. 27. matth. 19. 4.
* Gene. 2. 24. 1. cor. 6. 16. ephes. 5. 31.
* 1. Cor. 7. 10.

10 And in the house his disciples asked him againe of that matter.

11 And hee said vnto them, *Whosoeuer shall put away his wife and marrie another, committeth adulterie [c] against her.

12 And if a woman put away her husband, and bee married to another, shee committeth adulterie.

13 [*2] Then they brought litle children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus saw it, he was displeased, and said to them, Suffer the litle children to come vnto mee, and forbid them not: for of such is the Kingdome of God.

15 Verily I say vnto you, Whosoeuer shal not receiue the kingdome of God [3] as a little child, he shall not enter therein.

16 And hee tooke them vp in his armes, and put his hands vpon them, & blessed them.

17 [4] And when hee was gone out on the way, there came one *running, and kneeled to him, and asked him, Good master, what shall I doe, that I may possesse eternall life?

18 Iesus said to him, [5] Why callest thou me good? there is none good but one, euen God.

19 Thou knowest the commaundements, *Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt [d] hurt no man. Honour thy Father and Mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus looked vpon him, and loued him, and said vnto him, [5] One thing is lacking vnto thee. Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow mee, and take vp the crosse.

22 But he was sad at that saying, & went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and said vnto his Disciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his Disciples were afraide at his words. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Iesus looked vpon them, and said With men it is impossible, but not with God: for with God all things are possible.

28 [*5] Then Peter began to say vnto him, Lo, we haue forsaken all, & haue followed thee.

29 Iesus

* Matth 5. 32. and 19. 9. luke 16. 18.
c Whom hee putteth away, for he is an adulterer by keeping companie with another.
* Matth. 19. 13. luke 18. 15.
2 God of his goodnesse comprehendeth in the couenant not only the Fathers, but the children also: and therefore he blesseth them.

3 We must in malice become children, if we will enter into the Kingdome of heauen.
4 Two things are chiefly to be eschewed of them which earnestly seek eternall life: that is to say, an opinion of their merits or deseruings, which is not onely vnderstood, but condemned by the due consideration of the Law; and the loue of riches, which turneth aside many from that race wherein they ran with a good courage.
* Matth. 19. 16. luke 18. 18.
* Exod. 20. 13.
d Neither by force nor deceit, nor any other meane whatsoeuer.

* Matth. 19. 27. luke 18. 28.
5 To neglect all things in comparison of Christ, is a sure way vnto eternall life, so that we fall not away by the way

29 Jesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an [e] hundred fold, now at this present, houses, and brethren, and sisters, and mothers, and children, and landes [f] with persecutions, and in the world to come, eternall life.

31 *But many that are first, shall be last, and the last, first.

32 ¶ [*6] And they were in the way, going vp to Hierusalem, and Jesus went before them and they were troubled, and as they followed, they were afraid, and Jesus tooke the twelue againe, and began to tell them what things should come vnto him,

33 Saying, Behold, we goe vp to Hierusalem, and the Sonne of man shalbe deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ [*7] Then James & John the sonnes of Zebedeus came vnto him, saying, Master, [g] we would that thou shouldest doe for vs that we desire.

36 And he said vnto them, What would yee I should do for you?

37 And they said to him, Grant vnto vs, that we may sit, one at the right hand, and the other at thy left hand in thy glory.

38 But Jesus said vnto them, Ye know not what ye aske, Can ye drinke of the cuppe that I shall drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And they said vnto him, We can. But Jesus said vnto them, Ye shall drinke in deed of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at James and John.

42 [8] But Jesus called them vnto him, and said to them, *Ye know that [h] they which are princes among the Gentiles, haue domination ouer them, & they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: but whosoeuer will be great among you, shall be your seruant.

44 And whosoeuer will be chiefe of you, shalbe the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ [*9] Then they came to Jericho: and as he went out of Jericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sate by the wayes side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry, & to say, Jesus the sonne of Dauid, haue mercy on me.

48 And many rebuked him, because hee should holde his peace: but hee cried much more, O Sonne of Dauid, haue mercy on me.

49 Then Jesus stood stil, and commanded him to bee called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and arose, and came to Jesus.

51 And Jesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde sayd vnto him, Lord, that I may receiue sight.

52 Then Jesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by, hee receiued his sight, & followed Jesus in the way.

CHAP. XI.

1 *Christ entreth into Hierusalem riding on an asse.* 13 *The fruitlesse fig tree is cursed.* 15 *Sellers and buyers are cast out of the Temple.* 23 *The force of faith.* 24 *Faith in prayer.* 25 *The brothers offences must bee pardoned.* 27 *The Priests aske by what authoritie he wrought those things that he did.* 30 *Whence Iohns baptisme was.*

AND [*1] when they came neere to Hierusalem, to Bethphage and Bethania vnto the mount of Olives, he sent foorth two of his disciples,

2 And said vnto them, Go your waies into that towne that is ouer against you, and assoone as yee shall enter into it, yee shall finde a colte tied, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why do yee this? Say that the Lord hath need of him, and straightway he will send him hither.

4 And they went their way, and found a colte tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood there said vnto them, What do ye loosing the colte?

6 And they sayde vnto them, as Jesus had commanded them: So they let them goe.

7 ¶ *And they brought the colte to Jesus, and cast their garments on him, and hee sate vpon him.

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed

e An hundreth folde as much, if we looke to the true vse & commodities of this life, so that we measure them after the will of God, and not after the wealth it selfe, and our greedie desire.

f Euen in the mids of persecutions.

* Matth. 19.30. luke 13.30.

* Matth. 20.17. luke 18.31.

6 The disciples are again prepared to patience not to be ouercome by the foretelling vnto them of his death, which was at hand, and therewithall of life which should most certeinely follow.

* Matth. 20.20.

7 We must first strive before we triumph.

g We pray thee.

8 The Magistrates according to Gods appointment rule ouer their subiects: but the Pastors are not called to rule, but to serue according to the example of the Sonne of God himselfe, who went before the, forsomuch as he also was a Minister of his Fathers will.

* Luke 22.25.

h They to whom it is decreed and appointed.

* Matth. 20.29. luke 18.35.

9 Christ onely, being called vpon by faith, healeth our blindenesse.

* Matth 21.1. luke 18.29

1 A liuely image of the spirituall Kingdome of Christ on earth.

* Iohn 12.14.

followed, cryed, ſaying, Hoſanna: [a] bleſſed be he that commeth in the Name of the Lord.

10 [b] Bleſſed be the kingdome that commeth in the Name of the Lord of our father Dauid, Hoſanna, O thou which art in the higheſt heauens.

11 * So Ieſus entred into Ieruſalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went foorth vnto Bethania with the twelue.

12 *And on the morrow when they were come out from Bethania, he was hungry.

13 [2] And ſeeing a figge tree a far off, that had leaues, he went to ſee if he might find any thing thereon: but when he came vnto it, hee found nothing but leaues: for the time of figs was not yet.

14 Then Ieſus anſwered, and ſaid to it, Neuer man eate fruite of thee hereafter while the world ſtandeth: and his diſciples heard it.

15 ¶ [3] And they came to Ieruſalem, and Ieſus went into the Temple, and beganne to caſt out them that ſolde and bought in the Temple, and ouerthrew the tables of the money changers, and the ſeates of them that ſold Doues.

16 Neither would hee ſuffer that any man ſhould cary a [c] veſſell through the Temple.

17 And he taught, ſaying vnto them, Is it not written, * Mine houſe ſhalbe [d] called the houſe of prayer vnto all nations? * but you haue made it a denne of theeues.

18 And the Scribes & high Prieſts heard it, and ſought how to deſtroy him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

19 But when euen was come, Ieſus went out of the citie.

20 ¶ *[4] And in the morning as they iourneyed together, they ſaw the figge tree dried vp from the rootes.

21 Then Peter remembred, and ſaid vnto him, Maſter, behold, the figge tree which thou curſedſt is withered.

22 And Ieſus anſwered, & ſaid vnto them, Haue [e] the faith of God.

23 For verily I ſay vnto you, that whoſoeuer ſhal ſay vnto this mountaine, Be thou taken away, and caſt into the Sea, and ſhall not wauer in his heart, but ſhall beleeue that thoſe things which hee ſayth, ſhall come to paſſe, whatſoeuer he ſaith, ſhall be done to him.

24 * Therefore I ſay vnto you, Whatſoeuer ye deſire when ye pray, beleeue that [f] yee ſhall haue it, and it ſhall be done vnto you.

25 * But when [g] yee ſhall ſtand, and pray, forgiue, if ye haue any thing againſt any man, that your Father alſo which is in heauen, may forgiue you your treſpaſſes.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your treſpaſſes.

27 ¶ *[5] Then they came againe to Ieruſalem: and as hee walked in the Temple, there came to him the high Prieſtes, and the Scribes, and the Elders,

28 And ſaid vnto him, By what authoritie doeſt thou theſe things? and who gaue thee this authoritie, that thou ſhouldeſt doe theſe things?

29 Then Ieſus anſwered, and ſayd vnto them, I will alſo aſke of you a certaine thing, and anſwere ye me, and I will tel you by what authoritie I doe theſe things.

30 The baptiſme of Iohn, was it from heauen, or of men? anſwere me.

31 And they thought with themſelues, ſaying, If we ſhall ſay, From heauen, he will ſay, Why then did ye not beleeue him?

32 [6] But if we ſay, Of men, we feare the people: for all men counted Iohn, that he was a Prophet in deede.

33 Then they anſwered, and ſayde vnto Ieſus, We cannot tell. And Ieſus anſwered, and ſayd vnto them, Neither will I tell you by what authoritie I doe theſe things.

CHAP. XII.

1 Of the vineyard. 10 Chriſt the ſtone refuſed of the Iewes. 13 Of tribute to be giuen to Ceſar. 18 The Sadduces denying the reſurrection. 28 The firſt commandement. 31 To loue God and the neighbour is better then ſacrifice. 36 Chriſt Dauids ſonne. 38 To beware of the Scribes and Phariſes. 42 The poore widow.

AND [1] he began to ſpeake vnto them in [a] parables, * A certaine man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the winepreſſe, and built a tower in it, and let it out to husbandmen, and went into a ſtrange countrey.

2 [b] And at the time, hee ſent to the husbandmen a ſeruant, that hee might receiue of the husbandmen of the fruite of the vineyard.

3 But they tooke him and beat him, and ſent him away emptie.

4 And againe hee ſent vnto them an other ſeruant, and at him they caſt ſtones, and brake his head, and ſent him away ſhamefully handled.

5 And againe he ſent another, and him they ſlew, and many other, beating ſome, and killing ſome.

6 Yet had he one ſonne, his deare beloued: him alſo he ſent the laſt vnto them, ſaying, They will reuerence my ſonne.

7 But the husbandmen ſayd among themſelues, This is the heire: come let vs kil him, and the inheritance ſhalbe ours.

8 So they tooke him, and killed him, and caſt

a Well be it to him that commeth to vs from God, or that is ſent of God.
b Happy and proſperous.
* Matt. 21.10. luke 19.45.
* Matth. 21.19.
2 An example of that vengeance which hangeth ouer the heads of hypocrites.
3 Chriſt ſheweth indeed that he is the true King and high Prieſt, and therefore the reuenger of the diuine ſeruice of the Temple.
c That is, any prophane inſtrument, of which thoſe fellowes had a number, that made the Court of the Temple a market place.
* Iſa. 56.7.
d Shall openly be ſo accompted and taken.
* Ierem. 7.11.
* Matth. 21.19.
4 The force of faith is exceeding great, and charitie is euer ioyned with it.
e The faith of God is that aſſured faith & truſt which we haue in him.
* Matth. 7.7. luke 11.9.
f Word for word, that you receiue it, ſpeaking in the time that now is, to ſhew the certaintie of the thing, and the performance in deed.
* Matth. 6.14.
g When you ſhall appeare before the altar.
* Matth. 21.23. luke 20.1.
5 The Goſpel hath bene aſſaulted long time ſince, vnder the pretence of an ordinarie ſucceſſion.
6 A reward of an euill conſcience to be afrayd of thoſe, of whom they ſhould and might haue bene feared.
1 The calling of God is not tied either to place, perſon, or time without exception.
a This word, parable, which the Euangeliſts vſe, doeth not onely ſignifie a comparing of things together, but alſo darke ſpeeches and allegories.
* Eſai. 5.1. iere. 2.2. matth. 21.33. luke 20.9.
b When the fruits of the ground vie to be gathered.

cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue yee not read so much as this Scripture? *The stone which the builders did refuse, is made the head of the corner.

*Psal.118.22. isa.28.16. matt. 21.42. acts 4.11. rom.9.33. 1.pet. 2.8.

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they went c about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

c They were greedie and very desirous.

13 ¶ *2 And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in his talke.

*Matth.22.15. luke 20.20.

2 The Gospel ioyneth the authoritie of the Magistrate with the seruice of God.

14 And when they came, they sayd vnto him, Master, we know that thou art true, and carest for no man: for thou d considerest not the person of men, but teachest the e way of God truely, Is it lawfull to giue tribute to Cesar or not?

d Thou doest not so iudge by outward appearance, that the trueth is thereby darkened any whit at all.

e The way whereby wee come to God.

15 Should wee giue it, or should wee not giue it? but he knew their hypocrisie, and sayd vnto them, Why tempt yee me? Bring me a penie that I may see it.

16 So they brought it, and hee said vnto them, Whose is this image and superscription? and they sayd vnto him, Cesars.

17 Then Jesus answered, and sayde vnto them, *Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

*Rom.13.7.

3 The resurrection of the body is auouched against the foolish ignorance and malice of the Sadducees.

18 ¶ 3 *Then came the Sadducees vnto him, (which say there is no resurrection) and they asked him, saying,

*Matth.22.33. luke 20.27.

19 Master, *Moses wrote vnto vs, If any mans brother die, and leaue his wife, & leaue no children, that his brother should take his wife, and raise vp seed vnto his brother.

*Deut 25.5. Matth.22.24.

20 There were seuen brethren, and the first tooke a wife, and when hee died, left no issue.

21 Then the second tooke her, and hee died, neither did he yet leaue issue, & the third likewise:

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall shee bee of them: for seuen had her to wife.

24 Then Jesus answered, and said vnto them, Are ye not therefore deceiued, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in the bush God spake vnto him, saying, I *am the God of Abraham, and the God of Isaac, and the God of Jacob?

*Exod.3.6. mat.22.32.

27 God is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 ¶ *4 Then came one of the Scribes that had heard them disputing together, and perceiuing that hee had answered them well, he asked him, Which is the first Commandement of all?

*Matth.22.35.

4 Sacrifices and outward worship neuer pleased God, vnlesse such necessary duelies as wee owe to God and our neighbours went afore.

29 Jesus answered him, The first of all the Commandements is, *Heare, Israel, The Lord our God is the onely Lord.

*Deut.6.4. *Leuit.19.18. matt.22.39. rom. 13.9. gal.5.14. iames 2.8.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy minde, & with all thy strength: this is the first Commandement.

*Matth.22.41. luke 20.41.

5 Christ proueth his Godhead euen out of Dauid himselfe, of whom he came according to the flesh.

31 And the second is like, that is, *Thou shalt loue thy neighbour as thy selfe. There is none other Commaundement greater then these.

f Word for word in ỹ holy Ghost, and there is a great force in this kind of speach, wherby is meant, that it was not so much Dauid, as ỹ holy Ghost that spake, who did in a manner possesse Dauid.

32 Then that Scribe said vnto him, Well, Master, thou hast said the trueth, that there is one God, and that there is none but he,

*Psal.110.1. *Marke 12.6. luke 11.43. and 20.43.

6 Eye maners of Ministers are not rashly to be followed as an example.

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all the whole burnt offerings and sacrifices.

g Whiles hee taught them.

34 Then when Jesus saw that hee answered discreetly, he said vnto him, Thou art not farre from the Kingdome of God. And no man after that durst aske him any question.

h The word is a stole, which is a kind of womans garment, long euen down to the heeles, and is taken generally, for any garment made for comelines, but in this place it seemeth to signifie that fringed garment mentioned in Deut. 22.11.

35 ¶ *5 And Jesus answered and said teaching in the Temple, How say the Scribes that Christ is the Sonne of Dauid?

*Matth.23.34. luke 20.47.

36 For Dauid himselfe saide by f the holy Ghost, *The Lord sayde to my Lord, Sit at my right hand, till I make thine enemies thy footestoole.

7 The doing of our duelies, which God alloweth, is not esteemed according to the outward paine, but the inward affects of the heart.

37 Then Dauid himself calleth him Lord: by what meanes is hee then his Sonne? and much people heard him gladly.

*Luke 21.1.

38 *6 Moreouer hee sayde vnto them in g his doctrine, Beware of the Scribes which loue to goe in h long robes, and loue salutations in the markets,

i Money of any kind of mettall, as the Romanes vsed, who in the beginning did stampe or coine brasse, and after vsed it for currant money.

39 And the chiefe seates in the Synagogues, and the first roomes at feasts,

40 Which *deuoure widowes houses, euen vnder a colour of long prayers. These shal receiue the greater damnation.

41 7 * And as Jesus sate ouer against the treasurie, he beheld how the people cast i mony into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widowe, and she threw in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and sayd vnto them, Verily I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but shee of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

1 Of the destruction of Ierusalem. 9 Persecutions for the Gospel. 10 The Gospel must be preached to all nations. 26 Of Christs comming to iudgement. 33 We must watch and pray.

AND *1 as he went out of the Temple, one of his disciples sayd vnto him, Master, see what maner stones, and what mauer buildings are heere.

2 *Then Iesus answerd and sayde vnto him, Seest thou these great buildings? there shall not bee left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew, asked him secretly,

4 Tell vs when shall these things be? and what shall bee the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, *Take heede least any man deceiue you.

6 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

7 Furthermore, when yee shall heare of warres, and rumours of warres, bee yee not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shal rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

9 But take yee heed to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: yee shall be beaten, and brought before Rulers and Kings for my sake, for a [a] testimoniall vnto them.

10 And the Gospel must first bee published among all nations.

11 *But when they lead you, and deliuer you vp, [b] be not careful before hand, neither [c] studie what yee shall say: but what is giuen you at the same time, that speake: for it is not yee that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die,

13 And yee shall bee hated of all men [d] for my Names sake: but whosoeuer shall endure vnto the ende, he shalbe saued.

14 *Moreouer, when ye shall see the abomination of desolation (spoken of by *Daniel the Prophet) [e] set where it ought not, (let him that readeth consider it) then let them that be in Iudea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turn backe againe to take his garment.

17 Then woe shall bee to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight bee not in the winter.

19 For [f] in those daies shalbe such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall bee.

20 And except that the Lord had shortened those dayes, no flesh should be saued: but for the elects sake, which he hath chosen, hee hath shortened those dayes.

21 Then *if any man say to you, Loe, here is Christ, or loe, he is there, beleeue it not.

22 For false Christs shall rise, and false prophets, and shall shew signes and wonders, to deceiue if it were possible the very elect.

23 But take ye heed: behold, I haue shewed you all things before.

24 Moreouer in those dayes, after that tribulation, *the sunne shall ware darke, and the moone shall not giue her light,

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man comming in the clouds, with great power and glory.

27 *And he shal then send his Angels, and shall gather together his elect from the foure windes, and from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, yee know that summer is neere.

29 So in like manner when yee see these things come to passe, know that the kingdom of God is neere, euen at the doores.

30 Verely I say vnto you, that this generation shall not passe, till all these things bee done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 [2] But of that day and houre knoweth no man, no, not ỹ Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 *Take

*Matth. 24 1. luke 21.5.
1 The destruction of the Temple, citie, and whole nation is foretold, and the troubles of the Church: but yet there are annexed many comforts, and last of all, the ende of the world is described.
*Luke 19.43.

*Ephes. 5.6. 2. thes. 2.3.

a The bearing of you preaching, shal be a most euident witnes against them, so that they shal not be able to pretend ignorance.
*Matth. 10.19. luke 12.11. and 21.14.
b We are not forbidden to thinke before hand, but pensiue carefulnes wherby men discourage themselues, which proceedeth from distrust, & want of confidence & ture hope of Gods assistance, that carefulnesse wee are willed to beware of, Looke Matt. 6.27.
c By any kinde of artificious & cunning kind of tale what to speake.
d For me.

*Matth. 24.15. luke 21.20.
*Dan. 9.27.
e When the heathen & prophane people shall not only enter into ỹ Temple, and defile both it, and the citie, but also cleane destroy it.

f This is a kinde of speach which the Hebrewes vse, and it hath a great force in it, for it giueth vs to vnderstand that in all that time one misery shall so follow vpon another, as if the time it selfe were very miserie it selfe. So the Prophet Amos 5.20. saith that the day of the Lord shall bee darkenesse.
*Matth. 24.23. luke 17.23. and 21.8.

*Isa. 13.10. ezek. 32.7. ioel 2.10. and 3.15.

*Matth. 24.31.

2 The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take heed, that it come not vpon vs vnawares.

Matth.24.13.

33 *Take heed: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the Porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning.)

36 Least if he come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 The Priests conspiracie against Christ. 3 The woman powring oyle on Christs head. 12 The preparing of the Passeouer. 22 The institution of the Supper. 41 Christ deliuered into the hands of men. 43 Iudas betrayeth him with a kisse. 55 Christ is before Caiaphas. 66 Peters deniall.

*Matth.26.2. luke 22.1.

AND*[1] two dayes after followed the feast of the Passeouer, and of vnleauened bread: and the hie Priests, & Scribes sought how they might take him by craft, and put him to death.

1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death vpon the solemne day of the Passeouer, that in all respects the truth might agree to the figure.

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

*Matt.26 6. iohn 12.2.

3 *And when hee was in Bethania in the house of Simon the leper, as hee sate at table, there came a woman hauing a box of ointment of spikenard, very costly, and she brake the box, and powred it on his head.

2 Rash iudgements are frustrate before God.

4 [2] Therefore some disdained among themselues, and sayd, To what ende is this waste of oyntment?

5 For it might haue beene solde for more then [a] three hundreth pence, and beene giuen vnto the poore, and they murmured against her.

a Which is about fiue pounds English.

6 But Iesus sayd, Let her alone: why trouble ye her? she hath wrought a good worke on me.

3 Christ suffered himselfe to bee anointed once or twise for certaine considerations: but his will is to be daily anointed in the poore.

7 [3] For yee haue the poore with you alwayes, and when yee will yee may doe them good, but me ye shall not haue alwayes.

4 This woman by the secret instinct of the spirit anointing Christ, foreseeth before mens eyes, his death and buriall which were at hand.

8 [4] She hath done that she could: she came afore hand to anoint my body to the burying.

9 Verely I say vnto you, wheresoeuer this Gospel shalbe preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

*March.26.14. luke 22.4.

5 Couetousnesse cloked with a pretext of charitie, is occasion to betray the crucifie Christ.

10 *[5] Then Iudas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore hee sought how he might conueniently betray him.

*Mat.26.17. luke 22.8.

6 Christ being made subiect to the Lawe for vs, doth with the Passeouer accomplish the Lawe: and then vpon it by a miracle he frees it that he with standing he in the sixth shall straightway suffer, yet that hee is God.

12 [*6] Now the first day of vnleauened bread, [b] when [c] they sacrificed the [d] Passeouer, his disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the passeouer?

b That is, vpon which day, and at the euening of the same day, which was the beginning of the fifteenth, Looke Matth.26.17.

c They vsed to sacrifice.

d This is spoken thus, by the figure Metonymia, which is vsual in Sacraments, and by the Passeouer is meant the Paschall lambe.

13 Then hee sent foorth two of his disciples, and saide vnto them, Goe yee into the citie, and there shall a man meete you bearing a pitcher of water: followe him.

14 And whithersoeuer he goeth in, say yee to the good man of the house, The Master saith, Where is the lodging where I shal eate the Passeouer with my disciples?

15 And he will shew you an [e] vpper chamber which is large, trimmed and prepared: there make it readie for vs.

e The Greeke word signifieth that part of the house that is highest from the ground, to what vse soeuer it be put, but because they vsed to sup in that part of the house, they called it a supping chamber.

16 So his disciples went foorth, and came to the citie, and founde as hee had saide vnto them, and made ready the Passeouer.

17 And at euen he came with [f] the twelue.

*Psal.41.10. mat.26.20.23. luke 22.14. iohn 13.18.21.

18 *[7] And as they sate at table and did eate, Iesus said, Verily I say vnto you, that one of you shall betray mee, which eateth with me.

7 The figure of the law, which is by and by to be fulfilled, is abrogated: & in place thereof are put figures of the new couenant answerable vnto them, which shall continue to the worlds end.

19 Then they began to be sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, It is one of the twelue that [f] dippeth with mee in the platter.

f That vseth to eate meate with me.

21 Truely the Sonne of man goeth his way, as it is written of him: *but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

* Acts 1.16.

22 *And as they did eate, Iesus tooke the bread, and when he had giuen thanks, he brake it and gaue it to them, and said, Take, eate, this is my body.

*Mat.26.26. 1.cor.11.24.

23 Also he tooke the cup, and when he had giuen thankes, gaue it to them: and they all dranke of it.

24 And hee sayd vnto them, This is my blood of that newe Testament which is shed for many.

25 Verily I say vnto you, I will drinke no more of the fruit of the vine vntill that day, that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

*Iohn 16.32.

8 Christ foretelleth how hee shall be forsaken of his, but yet that he will neuer forsake them.

27 [*8] Then Iesus sayd vnto them, All ye shall be offended by me this night: for it is written, *I will smite the shepheard, and the sheepe shall be scattered.

*Zach.13.7.

28 But after that I am risen, I wil go into *Galile before you.

*Chap.16.7.

9 Peter is set foorth in an excellent person, a most notable example of mans rashnesse and inconstancie.

29 [9] And Peter said vnto him, Although all men should bee offended at thee, yet would not I.

30 Then Iesus said vnto him, Verily I

say vnto thee, this day, euen in this night, before the Cocke crowe twise, thou shalt deny me thrise.

g That doubling of words setteth out more plainely Peters vehement affirmation.

31 But hee saide[g] more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

* Matth. 26.36. luke 22.39.

32 ¶ *[10] After, they came into a place named Gethsemane: then hee saide to his disciples, Sit yee heere, till I haue prayed.

10 Christ suffering for vs, in that flesh which he tooke vpon him for our sakes, the most horrible terrours of the curse of God, receiueth the cup at his fathers hands, which he being iust, doth straight way drinke of for the iniust.

33 And hee tooke with him Peter, and James, and John, and he began to be troubled, and in great heauines,

34 And saide vnto them, My soule is very heauie, euen vnto the death: tarie heere, and watch.

35 So hee went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

h This doubling of the word, was vsed in those daies, when their languages were so mixed together: for this word, Abba, is a Syrian word.

36 And he saide,[h] Abba, Father, all things are possible vnto thee: take away this cuppe from mee: neuertheless not that I will, but that thou wilt, be done.

11 An horrible example of the sluggishnes of men, euen in the disciples whom Christ had chosen.

37 [11] Then he came, and found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that yee enter not into tentation: the spirit in deede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And hee returned, and found them asleepe againe: for their eies were heauie: neither knew they what they should answere him.

41 And he came the third time, and saide vnto them, Sleepe henceforth, and take your rest: it is ynough: the houre is come: Behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betraieth me, is at hand.

* Mat. 26.47. luke 22.47. john 18.3.

43 *[12] And immediatly while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with swords and staues from the hie Priests, and Scribes, and Elders.

12 As men did willingly spoile God their Creator of his praise, in forsaking and betraying him: so Christ willingly going about to make satisfaction for this ruine, is forsaken of his owne, and betraied by one of his familiars as a theefe, that the punishment, might be agreeable to the sinne, and we who are very traitors, forsakers, and sacrileges, might be deliuered out of the deuils hand.

44 And hee that betraied him, had giuen thē a token, saying, Whomsoeuer I shal kisse he it is: take him and leade him away[i] safely.

i So diligently, that he scape not out of your hands.

45 And assoone as he was come, hee went straightway to him, and said, Haile Master and kissed him.

46 Then they laide their handes on him and tooke him.

47 And[k] one of them that stoode by, drewe out a sworde, and smote a seruant of the high Priest, and cut off his eare.

k That is, Peter.

48 And Iesus answered and said to them, Yee bee come out as against a theefe with swords, and with staues, to take me.

49 I was dayly with you teaching in the Temple, and yee tooke mee not: but this is done that the Scriptures should bee fulfilled.

1 All his Disciples.

50 Then they[l] all forsooke him, and fled.

13 Vnder pretence of godlinesse, all things are lawfull to such as doe violence against Christ.

51 [13] And there followed him a certaine yong man, clothed in[m] linnen vpon his bare body, and the yong men caught him.

m Which he cast about him, when he hearing the sturre in the night suddenly ranne foorth: whereby we may vnderstand with how great licentiousnesse these villaines violently set vpon him.

52 But he left his linnen cloth, and fledde from them naked.

* Mat. 26.57. luke 22. 54. iohn 18.24.

53 *So they led Iesus away to the high Priest, and to him came[n] together all the high Priests, and the Elders, and the Scribes.

n The highest Councill was assembled, because Christ was accused as a blasphemer and a false Prophet: for as for the other crime of treason, it was forged against him by the Priest to enforce Pilate by that meanes to condemne him.

54 Then Peter followed him a farre off, euen into the hall of the high Priest, and sate with the seruants, and warmed himselfe at the fire.

14 Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at length, for confessing God to be his Father, condemned of impietie before the hie Priest: that we, who deserued God and were indeede wicked, might be quit before God.

55 [14] And the *high Priestes, and all the Council sought for witnesse against Iesus to put him to death, but found none.

* Matth. 26.59. * Iohn 2.19.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, *I wil destroy this Temple made with hands, and within three dayes I will builde another made without hands.

59 But their witnesse yet agreed not together.

o Of God, who is most worthie of all praise.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and said vnto him, Art thou that Christ the sonne of the °Blessed?

* Matth. 24.38.

62 And Iesus said, I am he, * and ye shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes, and said, What haue wee any more neede of witnesses?

64 Yee haue heard the blasphemie: what thinke ye? And they all condemned him to bee worthie of death.

15 Christ suffering all kinde of reproch for our sakes, getteth euerlasting glory to them that beleeue in him.

65 [15] And some began to spit at him, and to couer his face, and to beat him with fists, and to say vnto him, Prophesie. And the sergeants smote him with their rods.

* Marke 26.69. luke 22.55. iohn 18.25.

66 *[16] And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

16 An horrible example of the stubbornesse of men together with a most comfortable example of the mercie of God, who giueth the spirit of repentance and faith to his elect.

67 And when shee saw Peter warming himselfe, she looked on him, and said, Thou wast also with Iesus of Nazareth.

68 But hee denied it, saying, I knowe him not, neither wot I what thou sayest. Then hee went out into the porch, and the cocke crew.

69 *Then

69 *Then a maid saw him againe, and beganne to say to them that stood by, This is one of them.

70 But he denied it againe: and anone after, they that stoode by, said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speach is like.

71 And he began to curse, and sweare, saying, I know not this man of whom ye speake.

72 *Then the second time the cocke crew, and Peter remembred the worde that Jesus had said vnto him, Before the cock crowe twise, thou shalt denie mee thrise, and waying that with himselfe, he wept.

*Matth. 26.71. p If we compare the Euangelists diligently together, we shal perceiue that Peter was knowen of many through the maidens report: yea, and in Luke, when the second denial is spoken of, there is a man seruant mentioned, and not a maid.

*Matth. 26.75. Iohn 13.38.

CHAP. XV.

1 *Of the things that Christ suffred vnder Pilate.* 11 *Barabbas is preferred before Christ.* 15 *Pilate deliuereth Christ to be crucified.* 17 *He is crowned with thorne.* 19 *They spit on him, & mocke him.* 21 *Simon of Cyrene carieth Christes crosse.* 27 *Christ is crucified betweene two theeues.* 29 *Hee is railed at.* 37 *Hee giueth vp the Ghost.* 43 *Ioseph burieth him.*

AND *[1] anone in the dawning, the hie Priests held a Councel with the Elders, and the Scribes, and the whole Councell, and bound Jesus, and led him away, and [a] deliuered him to Pilate.

*Matth. 27.1. Luke 22.66. Iohn 18.19.

1 Christ being bound before the iudgement seat of an earthly Iudge, in open assemblie is condemned as guiltie vnto the death of the crosse, not for his owne sins, (as appeareth by the Iudges owne words) but for all ours, that we most guiltie creatures being deliuered from the guiltinesse of our sinnes, might be quitted before the iudgement seat of God, euen in open assemblie of the Angels.

a It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herode the great, and afterward by the Romanes, about fourtie yeeres before the destruction of the Temple, and therefore they deliuer Iesus to Pilate.

*Matth. 27.12. Luke 23.3. Iohn 18.35.

b Vsed Pilate to deliuer.

2 Then Pilate asked him, Art thou the King of the Iewes? And hee answered, and said vnto him, Thou saiest it.

3 And the hie Priests accused him of many things.

4 *Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnesse against thee.

5 But Jesus answered no more at all, so that Pilate marueiled.

6 Now at the feast, Pilate [b] did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his followes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cried aloud, and began to desire that he would doe as hee had euer done vnto them.

9 Then Pilate answered them, and sayd, Will ye that I let loose vnto you the King of the Iewes?

10 For he knew that the high Priests had deliuered him of enuie.

11 But the high Priests had mooued the people to desire that hee would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayd againe vnto them, What will ye then that I do with him, whom ye call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? and they cryed the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Jesus, when he had scourged him, that hee might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band.

17 [2] And clad him with purple, & platted a crowne of thornes and put it about his head.

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reed, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, & put his own clothes on him, and led him out to Crucifie him.

21 *And they [c] compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was Father of Alexander and Rufus) to beare his crosse.

22 *[4] And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drinke Wine mingled with myrrhe: but he receiued it not.

24 *[5] And when they had crucified him, they parted his garments, casting lots for them what euery man should haue.

25 And it was the third houre, when they crucified him.

26 And the title of his cause was written aboue, THAT KING OF THE IEVVES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, *And he was counted among ỹ wicked.

29 And they that went by, railed on him, wagging their heads, and saying, *Hey, thou that destroyest the Temple, and buildest it in three dayes.

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, saide among themselues with the Scribes, He saued other men, himselfe hee cannot saue.

32 Let Christ the King of Israel nowe come downe from the crosse, that we may see, and beleeue. They also that were crucified with him reuiled him.

33 ¶ Now when the sixt houre was come, [6] darkenesse arose ouer [c] all the land vntill the ninth houre,

2 Christ going about to take away the sinnes of men who went about to disturbe the throne of God himselfe, is condemned as one that hunted after the kingdom, and mocked with a false shew of a kingdom, that was on the other side, who shall indeede be eternal king, might receiue the crown of glory at Gods own hand. Matth. 27.32. Luke 23.26.

3 The rage of the wicked hath no measure, but in the meane season, euen ỹ weakenesse of Christ, being in paine vnder the heauy burden of the crosse, doth manifestly shew that a Lamb is led to be sacrificed.

*Matth. 27.33. Iuke 23.33. Iohn 19.17.

4 Christ is led out of the walles of the earthly Ierusalem, into a foule place of dead mens carkases, as a man most vncleane, not touching himself, but touching our sins, which were laid vpon him, to the end ỹ we being made cleane by his blood, might be brought into the heauenly Sanctuary.

*Luke 23.34.

5 Christ hangeth naked vpon the crosse, and as the wickednesse of that euil was most vilely reuiled: that we being clothed with his righteousnesse, & blessed with his curse, sanctified by his onely oblation, may be taken vp into heauen.

*Esai. 53.12. *Iohn 2.19.

6 How angry God was against our sinnes, which he punished in our suretie his sonne, it appeareth by this horrible darkenesse.

c By this word land, he meaneth Palestina: for the the strangenesse

of the wonder, is so much the more set foorth in that, that at the feast of the Passeouer, and in the full Moone, when the Sunne shined ouer all the rest of the world, and at midday, that corner of the world, wherein so wicked an act was committed, was ouercouered with most grosse darkenesse.

34 And at the [7] ninth houre Iesus cryed with a loud voyce, saying, * Eloi, Eloi, lamma-sabachthani? which is by interpretation; My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Beholde, he calleth Elias.

36 And one ranne, and filled a * spunge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come, and take him downe.

37 And Iesus cried with a loud voyce, and gaue vp the Ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, sawe that hee thus crying gaue vp the Ghost, he saide, Truely this man was the Sonne of God.

40 [8] There were also women, which beheld a farre off, among whom was Marie Magdalene, and Marie (the mother of James the lesse, and of Joses) and Salome,

41 Which also when hee was in Galile, * followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 * And now when the night was come (because it was the day of preparation that is before the Sabbath)

43 * Joseph of Arimathea, an [d] honorable counseller, which also looked for the Kingdom of God, came and went in [e] boldely vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when hee knew the trueth of the Centurion, he gaue the body to Joseph:

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the the sepulchre:

47 And Mary Magdalene, and Mary Joses mother, beheld where he should be layed.

CHAP. XVI.

1 Of Christes resurrection. 9 Hee appeareth to Marie Magdalene and others. 15 Hee sendeth his Apostles to preach. 19 His ascension.

AND * when the Sabbath day was past, Marie Magdalene, and Mary the mother of James, & Salome, bought sweet ointments, that they might come and anoint him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the Sepulchre, when the Sunne was now risen.

3 And they sayde one to another, Who shall rolle vs away the Stone from the doore of the Sepulchre?

4 And when they [a] looked, they saw that the stone was rolled away (for it was a very great one)

5 * So they went into the [b] Sepulchre, and saw a yong Man sitting at the right side, clothed in a long white robe: and they were sore troubled.

6 But he said vnto them, Be not so troubled: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: beholde the place where they put him.

7 But go your way, and tell his disciples, & Peter, that he will go before you into Galile: there shall ye see him, * as he said vnto you.

8 And they went out quickly, & fled from the Sepulchre: for they trembled, and were amased, neither saide they any thing to any man: for they were afraid.

9 [1] And when Iesus was risen again, early the first day of the weeke, hee appeared first to Marie Magdalene, * out of whom he had cast seuen deuils:

10 And shee went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was aliue, and had appeared to her, they beleeued it not.

12 [*2] After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went, and told it to the remnant, neither beleeued they them.

14 [*c] Finally he appeared vnto the eleuen as they sate together, & reproched them for their vnbeliefe and hardnesse of heart, because they beleeued not them which had seene him, being risen vp againe.

15 [3] And he sayd vnto them, * Goe ye into all the world, and preach the Gospel to [d] euery Creature.

16 He that shall beleeue and bee baptized, shall be saued: * but hee that will not beleeue, shall be damned.

17 And these tokens shal follow them that beleeue, * In my Name they shall cast out deuils, and * shall speake with [e] new tongues,

18 * And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall recouer.

19 *[4] So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went forth, and preached euery where. And the * Lord wrought with them, and confirmed [f] the worde with signes that followed. Amen.

7 Christ striuing mightily with Satan, with sin and with death, all three armed with the horrible curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, pearst riuedly him selfe, crying with a mighty voyce: & notwithstanding the wound which he receiued of death, in that that he died, yet by smiting both things about, and things beneath, by rending of the vaile of the Temple, and by the testimonie wrung out of the which murdered him, he sheweth euidently vnto the rest of his enemies which are as yet obstinate, & mocke at him, that he shall be knowen out of hand to be conquerour & Lord of all.

* Psal. 21. 1. matth. 27. 46.

* Psal 69. 22.

8 Christ to the great shame of men which forlooke the Lord, chooseth women for his witnesses, which beheld all his whole action.

* Luke 8. 2.

* Matth 27. 57. Luke 23. 50. Iohn 19. 38.

d A man of great authoritie, of the Councell of the Sanhedrin, or els taken in counsell by Pilate.

e If we consider what danger Ioseph cast himselfe into, we shal perceiue how bold he was.

* Luke 24. 1. Iohn 20. 1.

a When they cast their eyes toward the Sepulchre.

* Matth. 28. 1. Iohn 20. 12.

b Into the caue, wherein the Sepulchre was cut out.

* Chap. 14. 28. matth. 26. 32.

1 Christ himselfe appeareth to Mary Magdalene to vpbraid the disciples incredulitie.

* Iohn 20. 16. Luke 8. 2.

* Luke 24. 13.

2 Christ appeareth to two other disciples, and at length to the eleuen.

* Luke 24, 36. Iohn 20. 19.

c The Euangelist considered not the order of the time, but the course of his historie, which he deuided into three parts: The first sheweth how he appeared to the women, the second, to his Disciples, the third to his Apostles, and therfore he saith, finally.

3 The Apostles are appointed, and their office is limited vnto them, which is, to preach that, which they learn of him, and to minister the Sacraments, which Christ hath instituted, hauing besides power to doe miracles.

* Matth. 28. 19.

d Not to the Iewes onely, nor in Iudea onely, but to all men, & euery where: and so must all the Apostles doe.

* Iohn 12. 48.

* Actes 26. 18.

* Acts. 2. 4. and 10. 46.

e Strange tongues, such as they knew not

before. * Actes 28. 5. * Acts 28. 8. * Luke 24. 51. 4 compliished his office on earth, ascended into heauen from whence (the doctrine of his Apostles being confirmed with signes) he gouerne his Church, vnto the worlds ende. * Hebr 2. 4. f To wit, the doctrine; therefore doctrine must go before, and signes must follow after.

THE

¶ The holy Gospel of Iesus Christ, according to S. Luke.

CHAP. I.

1 *Lukes preface.* 5 *Zacharias and Elizabet.* 15 *What an one Iohn should be.* 20 *Zacharias strooken dumbe, for his incredulitie.* 26 *The Angel saluteth Mary, & foretelleth Christs nativitie.* 39 *Marie visiteth Elisabet.* 46 *Maries song.* 68 *The song of Zacharias shewing that the promised Christ is come.* 76 *The office of Iohn.*

FOrasmuch as [1] many haue [a] taken in hand to set forth the story of those things, whereof we are fully perswaded.

2 [b] As they haue deliuered them vnto vs, which from ỹ beginning saw thẽ their selues, & were ministers of the word.

3 It seemed good also to me ([c] most noble Theophilus) alsoone as I had searched out perfectly all things [d] from the beginning, to write vnto thee thereof from point to point.

4 That thou mightest [e] acknowledge the certainty of those things, wherein thou hast beene instructed.

5 IN [2] the [f] time of [g] Herod King of Iudea, there was a certaine Priest named Zacharias, of the [*h] course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabet.

6 Both were [i] iust before God, and [k] walked in all the [l] commandements and ordinances of the Lord, [m] without reproofe.

7 And they had no childe, because that Elizabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priests office before God, as his course came in order.

9 *According to the custome of the Priests office, his lot was to burne incense, when he went into the [n] Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angel sayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elizabet shal beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 For he shall be great in the [o] sight of the Lord, & shall neither drinke wine, nor [p] strong drinke: and hee shall be filled with the holy Ghost, euen from his mothers wombe.

16 *And many of the children of Israel shall he [q] turne to the Lord their God.

17 *For hee shall goe [r] before him [s] in the spirite and power of Elias, to turne the [t] hearts of the fathers to the children, and the disobedient to the [u] wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias sayd vnto the Angel, Whereby shall I knowe this? for I am an old man, and my wife is of a great age.

19 And the Angel answered, and sayd vnto him, I am Gabriel [x] that stande in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumme, and not bee able to speake, vntill the day that these things be done, because thou beleeuedst not my words, which shall be fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that hee tarried so long in the Temple.

22 And when hee came out, hee could not speake vnto them: then they perceiued that hee had seene a vision in the Temple: for he made signes vnto them, and remained dumme.

23 And it came to passe, when the daies of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the daies wherein hee looked on me, to take from me my rebuke among men.

26 ¶ [3] And in the sixt moneth, the Angel Gabriel was sent from God vnto a city of Galile, named Nazareth.

27 *To a virgin affianced to a man whose name was Ioseph, of the [y] house of Dauid, and

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[1] Luke commendeth the witnesses that saw this history.

[a] Many tooke it in hand, but did not performe it. Luke wrote his Gospel before Matthew and Marke.

[b] Luke was not an eie witnesse, and therefore it was not hee, to whom the Lord appeared when Cleopas saw him: & he was taught not only by Paul, but by others of the Apostles also.

[c] It is most mighty, & therefore Theophilus was a very honourable man, and in place of great dignitie.

[d] Luke beganne his Gospel a great deale farther off, then the other did.

[e] Haue fuller knowledge of those things, which before thou knewest but meanely.

[2] Iohn who was another Elias, and appointed to be herault of Christ, comming of the stocke of Aaron, and of two famous & blamelesse parents, hath shewed in his conception which was against the course of nature a double miracle, to the end that men should be more readily stirred vp to the hearing of his preaching, according to the forewarning of the Prophets.

[f] Word for word, in the daies: so speake the Hebrewes, giuing vs to vnderstand, how short and fraile a thing the power of princes is.

[g] Herod the great. *1. Chro 24. 1.

[h] For the posteritie of Aaron was diuided into courses.

[i] The true marke of righteousnesse is, to bee liked and allowed of in the iudgement of God.

[k] Liued, so speake the Hebrewes, for our life it as a way, wherin we must walke, vntill we come to the marke.

[l] In all the morall and ceremoniall law.

[m] Whom no man could iustly reproue: now so it is, that the fruits of iustification are set foorth here, & not the cause, which is faith onely, and nothing else, *Exod. 30. 7.

[n] The Temple was one, and the Court another, for Zacharias went out of the Court or outward roome, where all the people were, and therefore are said to be without, into the Temple. *Leuit. 16. 17.

[o] So speake the Hebrewes, when is signified a rare kind of excellencie: so it is said of Nemrod, Gene. 10. 9. He was a valiant hunter before God.

[p] Any drinke that may make drunken. *Malac. 4. 5.

[q] Shall be a meane to bring many to repentance, and turne themselues to the Lord, from whom they fell.

*Matth. 11. 14.

[r] As they vse to go before kings, and when you see them, you know the king is not farre off.

[s] This is spoken by the figure Metonymie, taking the spirit, for the gift of the spirit as you would say, the cause for that that commeth of the cause.

[t] By the figure Synecdoche, he sheweth that he shall take away all kinds of enmities, which vse to breed great troubles and turmoiles amongst men.

[u] Wisedome and goodnesse are two of the chiefest causes which make men to reuerence, and honour their fathers.

[x] That appeare, for so the Hebrewes vse this word (to stand) meaning that they are ready to doe his commandement.

[3] The Angel telling the Lord which should be borne, is sent to the virgine Mary, in whom the sonne of the most high promised to Dauid, is conceiued by the vertue of the holy Ghost.

*Mat. 1. 18.

[y] As much is to be said of Mary, otherwise Christ had not beene of the stock, nor the sonne of Dauid,

and the virgins name was Mary.

28 And the Angel went in vnto her, and sayd, Haile thou that art [z] freely beloued: the Lord is with thee: [a] blessed art thou among women.

29 And when she saw him, she was [b] troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou hast [c] found fauour with God.

31 * For loe, thou shalt conceiue in thy wombe, and beare a sonne, * and shalt call his name Iesus.

32 Hee shall be great, and shall be [d] called the Sonne of the most High, and the Lorde God shall giue vnto him the throne of his father Dauid.

33 * And hee shall reigne ouer the House of Iacob for euer, and of his kingdome shall be none end.

34 Then saide Mary vnto the Angel, [e] How shal this be, seeing [f] I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost [g] shall come vpon thee, and the power of the most High shall ouershadow thee: therfore also that [h] holy thing which shalbe borne of thee, shalbe [i] called the Sonne of God.

36 And behold, thy [k] cousin Elizabet, shee hath also conceiued a sonne in her olde age: and this is her [l] sixt moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Mary said, Behold the seruant of the Lord: bee it vnto mee according to thy word. So the Angel departed from her.

39 ¶ [4] And Mary arose in those dayes, and went into the [m] hill countrey with haste to a [n] citie of Iuda.

40 And entred into the house of Zacharias, and saluted Elizabet.

41 And it came to passe, as Elizabet heard the salutation of Mary, the babe * sprang in her bellie, and Elizabet was filled with the holy Ghost.

42 And she cryed with a loud voice, & said, Blessed art thou among women, because [p] the fruit of thy wombe is blessed.

43 And whence commeth this to me, that the mother of my Lord should come to me?

44 For loe, assoone as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is she that beleeued: for those things shall be performed, which were told her from the Lord.

46 [5] Then Mary saide, My soule magnifieth the Lord,

47 And my spirite reioyceth in God my Sauiour.

48 For he hath [q] looked on the [r] poore degree of his seruant: for behold, from henceforth shall all ages call me blessed.

49 Because hee that is mighty, hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them [s] that feare him.

51 * Hee hath shewed strength with his [t] arme: * he hath [u] scattered the proude in the [x] imagination of their hearts.

52 * Hee hath [y] put downe the mightie from their seates, and exalted them of [z] lowe degree.

53 * He hath filled the [a] hungry with good things, and sent away the rich empty.

54 [b] * He hath vpholden Israel his seruant to be mindfull of his mercie.

55 (* As hee hath [c] spoken to our fathers, to wit, to Abraham, and his seede) for euer.

56 ¶ And Marie abode with her about three moneths: after she returned to her owne house.

57 ¶ [6] Now Elisabets time was fulfilled, that she should be deliuered, and she brought foorth a sonne.

58 And her neighbours, and cousins heard tell how the Lord had shewed his great mercie vpon her, and they * reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias after the name of his father.

60 But his mother answered, and sayde, Not so, but he shall be called Iohn.

61 And they saide vnto her, There is none of thy kinred, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue, || and he spake and praised God.

65 Then feare came on al them that dwelt neere vnto them, and all [d] these wordes were

z It might be rendred word for word, full of fauour & grace, and he sheweth straight after, laying out plainly vnto vs, what that fauour is, in that he saith, The Lord is with thee.

a Of God.

b Mooued at the strangenesse of the matter.

c So spake the Hebrewes, saying that men haue found fauour, which are in fauour.

* Esai. 7. 14.

* Chap. 2. 21. mat. 1. 21.

d He shalbe declared so to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.

* Dan. 7. 14. 27. mich 4 7.

e The greatnesse of the matter causeth the virgine to aske this question, not that she distrusteth any whit at all, for she asketh only of the maner of the conceiuing, so that it is plain, she beleeued all the rest.

f So speake the Hebrewes, signifying by this modest kind of speach the company of man and wife together, and this is the meaning of it: how shal this be, for seeing I shall be Christ his mother, I am very sure, I shall not know any man: for the godly virgine had learned by the prophets, that the Messias should be borne of a virgine.

g That is, the holy Ghost shall cause thee to conceiue by his mightie power

h That pure thing and void of all spot of vncleannesse: for he that was to take away sinne, must needs be void of sinne. i Declared & shewed to the world, to be the Sonne of God. k Though Elizabet were of the tribe of Leui, yet she might be Maries cousin: for whereas it was forbidden by the Law, for maidens to be maried to men of other tribes, this could not let, but that the Leuites might take them wiues out of any tribe: for the Leuites had no portion allotted them, when the land was deuided among the people. l This is now the sixt moneth from the time when she conceiued. 4 Elizabet being great with child of Iohn and Mary with Christ, by the inspiration of the holy Ghost, do reioyce eth for other. m Which is on the Southside of Hierusalem. n That is to say, Hebron: which was in times past called Cariatharbe: which was one of the Townes, that were giuen to the Leuites, in the tribe of Iuda, and is said to be in the mountaines of Iuda, Iosh. 14 15. and 21. 11. o This was no ordinarie, nor vsual kind of mouing. p Christ is blessed in respect of his humanity.

5 Christ the redeemer of the afflicted, and reuenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.

q Hath freely and graciously loued.

r Word for word My baseneſſe, that is, my base estate: so that the Virgine vanteth not her deserts, but the grace of God.

s To them that liue godly and religiously, so speake the Hebrewes.

* Esai 51. 9. psal 33. 10.

t This is an heaping vp of words more then needs, which the Hebrewes vse very much, and the arme is taken for strength.

* Esai. 29. 15.

u Euen as the wind doeth the chaffe.

x He hath scattered them, and the imagination of their hearts: or by & through the imagination of their owne hearts: so that their wicked counsell turned to their owne destruction.

* 1. Sam. 2. 6.

y The mighty and rich men.

z Such as none accompt is made of, and are vile in mens eies, which are indeede the poore in spirit, that is, such as challenge nothing to themselues in the sight of God.

* Psal. 34. 10.

a Them that are brought to extreme pouertie.

b He hath holpen vp Israel with his arme, being cleane cast downe.

* Esai. 30. 18. and 41. 8. and 54. 5. ierem. 31. 3. 20. * Gen. 17. 19. and 22. 17 psal. 132. 11.

c Promised.

6 Iohns nativitie is set out with newe miracles. * Verse 14. || was restored to it former state, is read in some copies.

d All this that was sayde and done.

noysed

noysed abroad throughout all the hil countrey of Judea.

66 And all they that heard them, [e] layed them vp in their hearts, saying, What manet childe shall this be! and the [f] hand of the Lord was with him.

67 [7] Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because hee hath [g] visited * and [h] redemed his people,

69 * And hath raised vp the [i] horne of saluation vnto vs, in the house of his seruant Dauid,

70 * As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That hee would send vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That he might shewe mercie towards our Fathers, and [k] remember his holy couenant,

73 * And the othe which hee sware to our father Abraham,

74 Which was, that he would grant vnto vs, that we being deliuered out of the hands of our enemies, should serue him without feare,

75 All the dayes of our life, in * holinesse and righteousnesse [i] before him.

76 And thou [m] babe, shalt bee called the Prophet of the most High: for thou shalt goe before the face of the Lorde, to prepare his wayes,

77 And to [n] giue knowledge of saluation vnto his people, by the [o] remission of their sinnes,

78 Through the tender mercie of our God whereby * the [p] day-spring from an hie hath visited vs,

79 To giue light to them that sit in darkenesse, and in the shadowe of death, and to guid our feet into the [q] way of peace.

80 And the child grew, and waxed strong in spirit, and was in the wildernesse, till the day came that he should shewe himselfe vnto Israel.

e Thought vpon them diligently and earnestly, & as it were, printed them in their hearts.
f That is, the present fauour of God, and a singular kinde of vertue appeared in him.
7 John yet scarce borne, by the authoritie of the holy Ghost, is appointed to his office.
g That he hath shewed himselfe mindfull of his people, insomuch that hee came downe from heauen himselfe, to visit vs in person, & to redeeme vs.
* Chap. 2. 30. matth. 1. 21.
h Hath payed the ransome, that is to say, the price of our redemption.
* Psal 132. 18.
i This worde, Horne, in the Hebrew tongue signifieth might, & it is a metaphore, taken frō beasts, that fight with their hornes: And by raising vp the might of Israel, is meant, that the Kingdome of Israel was defended, and the enemies therof layed on the ground, euen then when the strength of Israel seemed to be vtterly decayed.
* Ierem. 23. 6. and 30. 10.
k Declare indeed that he was mindfull.
* Gen. 22. 16. ier. 31. 33. heb. 6. 13, 17.
* 1. Pet. 1. 15.
l To Gods good liking.
m Though thou be at this present neuer so little.
n Open the way.
o Forgiuenesse of sinnes, is the meanes wherby God saueth vs, Rom. 4. 7. * Zach. 3. 8. and 6. 12. mal. 4. 2.
p Or, bud, or branch, he alludeth vnto the places in Ier. 23. 5. zech 3. 8. and 6. 12. and he is called a bud from an high, that is, sent from God vnto vs, & not as other buds which budde out of the earth.
q Into the way which leadeth vs to true happinesse.

CHAP. II.

1 Augustus Cesar taxeth all the world. 7 Christ is born. 13 The Angels song. 21 Christ is circumcised. 22 Marie purified. 28 Simeon takth Christ in his armes. 29 His song. 36 Anna the Propheteesse. 40 The childe Christ. 46 Iesus d sputeth with the Doctours.

1 Christ ỹ sonne of God, taking vpon him ỹ forme of a seruant, and making himselfe of no reputation, is poorely borne in a stable: and by the meanes of Augustus the mightiest Prince in the world, (thinking nothing lesse) hath his cradle prepared in Bethlehem, as the Prophets foretolde.

AND [1] it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the [a] world should be [b] taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne Citie.

4 And Ioseph also went vp from Galile out of a citie called Nazareth, into Judea, vnto the citie of * Dauid, which is called Bethlem (because hee was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with child.

6 ¶ And so it was, that while they were there, the dayes were accomplished that shee should be deliuered.

7 And she brought forth her first begotten sonne, and wrapped him in swadling clothes, and laid him in a cratch, because there was no roome for them in the Inne.

8 ¶ [2] And there were in the same countrie shepheards, [d] abiding in the field, and keeping watch by night ouer their flocke.

9 And loe, the Angel of the Lord * came vpon them, and the glorie of the Lord shone about them, and they were sore afraid.

10 Then the Angel said vnto them, Bee not afraid: for behold, I bring you glad tidings of great ioy, that shall be to all the people,

11 That is, that vnto you is borne this day in the citie of Dauid, a Sauiour, which is Christ the Lord.

12 And this shalbe a signe to you, Ye shall find the babe swadled, and laid in a cratch.

13 And straightway there was with the Angell [f] a multitude of heauenly souldiours, praysing God, and saying,

14 Glorie be to God in the high heauens, and peace in earth, and towards men [g] good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards said one to another, Let vs goe then vnto Beth-leem, and see this thing that is come to passe which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Ioseph, and the babe laid in the cratch.

17 And when they had seene it, they published abroad the thing, that was tolde them of that child.

18 And all that heard it, wondered at the things which were told them of ỹ shepheards.

19 But Marie kept all those sayings, and pondered them in her heart.

20 And the shepherds returned glorifying and praying God, for all that they had heard and seene as it was spoken vnto them.

21 ¶ *[3] And when the eight dayes were accomplished, that they should circumcise the child,

a So farre as the Empire of the Romanes did stretch.
b That is, the inhabitants of euery citie should haue their names taken, and their goods rated at a certaine value, that the Emperour might vnderstand, howe rich euery countrey, citie, familie, and house was.
c Which Dauid was borne, and brought vp in.
* Iohn 7. 42.
2 The Angels themselues declare to poore shepheards (nothing regarding the pryde of the mightie) the Godhead and office of the child lying in the crib. d Lodging without doores, and open in the aire.
e Came suddenly vpon them, when they thought of no such matter.
f Whole armies of Angels, which compasse the Maiestie of God round about, as it were souldiers.
g Gods ready, good, infinite, and gracious fauour towards men.
* Gen. 17. 12. leuit. 12. 3. iohn 7. 22.
3 Christ the head of the Church, made subiect to the Law, to deliuer vs from the curse of the Lawe (as the Name of Iesus doth well declare) being circumcised, both soule and body as his vnder sheepe, the circumcision of the Papists.

child, his name was then called *Iesus, which was named of the Angel, before hee was conceiued in the wombe.

22 *4 And when the dayes of h her purification after the Lawe of Moses were accomplished they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lorde *Euery man childe that first openeth the wombe, shalbe called holy to the Lord)

24 And to giue an oblation, * as it is commanded in the Lawe of the Lorde, a paire of turtle doues, or two yong pigeons.

25 5 And beholde, there was a man in Hierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the i holy Ghost was vpon him.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before hee had seene that Anoynted of the Lord.

27 And he came by the motion of the spirit into the Temple, and when the k parents brought in the babe Iesus, to doe for him after the custome of the Lawe,

28 Then hee tooke him in his armes, and prayed God, and sayd,

29 Lord, now l lettest thou thy seruant depart in peace, according to thy m word.

30 For n mine eyes haue seene thy o saluation,

31 Which thou hast prepared p before the face of all people,

32 A light to bee reuelled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his Mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and sayd vnto Mary his mother, Behold, this child is q appointed for the *r fall and rising againe of many in Israel, and for a s signe which shalbe spoken against,

35 (Yea and a sword shal t pearce through thy soule) that the thoughts of many hearts may be opened.

36 6 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after shee had liued with an husband seuen yeeres from her virginitie:

37 And shee was widow about foure score and foure yeeres, & went not out of the Temple, but serued God with fastings and prayers night and day.

38 Shee then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things according to the Lawe of the Lorde, they returned into Galile to their owne citie Nazareth.

40 And the childe grew, and waxed strong in Spirit, u and was filled with wisedom, and the grace of God was with him.

41 ¶ 7 Now his parents went to Hierusalem euery yeere, * at the feast of the Passeouer.

42 And when hee was twelue yeere olde, and they were come vp to Hierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Hierusalem, and Ioseph knewe not, nor his Mother.

44 But they supposing, that he had bene in the companie, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the middes of the doctors, both hearing them, and asking them questions,

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 8 So when they saw him, they were amased, and his Mother sayd vnto him, Sonne, why hast thou thus dealt with vs? behold, thy Father and I haue sought thee with very heauie hearts.

49 Then sayd he vnto them, How is it that ye sought me? knew yee not that I must goe about my Fathers busines?

50 But they vnderstood not the word that he spake to them.

51 9 Then he went downe with them, and came to Nazareth, and was subiect to them: and his Mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

CHAP. III.

4 Iohn exhorteth to repentance. 15 His testimonie of Christ. 20 Herod putteth him in prison. 21 Christ is baptized. 23 His pedegree.

NOw 1 in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being Gouernour of Iudea, and Herod being Tetrarch of Galile, & his brother Philip Tetrarch of Iturea, & of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (*When a Annas and Caiaphas were

* Chap. 1. 31. matth. 1. 21.
* Leuit. 12. 6.
4 Christ vpon whom all our sinnes were laid, being offred to God, according to the law, doth purifie both Mary, and vs all, in himselfe.
h This is meant for the fulfilling of the Law: for otherwise the Virgin was not defiled, nor vncleane, by the birth of this child.
* Exod. 13. 2. num. 8. 16.
* Leuit. 12. 6.
5 Simeon doth openly in the Temple foretell the death, of the comming of Messias, of the calling out of the greatest part of Israel, and of the calling of the Gentiles.
i He was indued with the gifts of the holy Ghost, & this is spoken by the figure Metonymie.
k Ioseph and Mary: and so he speaketh as it was commonly taken.
l Lettest me depart out of this life, to be ioyned to my Fathers.
m As thou promisedst me.
n That is, for I haue seene with my very eyes: for he saw before in mind, as it is sayd of Abraham, He saw my day, and reioyced.
o That, wherein thy saluation is conteined.
p As a signe set vp in an hie place, for all men to looke vpon.
q Is appointed, and set of God for a marke.
* Esai. 8. 14. rom. 9. 32. 1. pet. 2. 8.
r Fall of the reprobate, which perish through their owne defaults: & for the rising of the elect, vnto whom God shall giue faith to beleeue.
s That is, a mark, which all men shall strike earnestly to hit.
t Shall wound and grieue most sharply.
6 The other holie Prophetesse before Christs comming, against whom no exception may be brought, inuiting all men to the receiuing of the Messias.

u As Christ grew vp in age, so the vertue of his Godhead shewed it selfe more and more.
7 The Scribes and Pharises are stirred vp, to beare the wisedom of Christ in his time, by an extraordinary deede.
* Deut. 16. 1.
8 All duetie which we owe to men, as they are not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.
9 Christ verie man is made like vnto vs, in all things, except sinne.

1 Iohn commeth at the time foretold of the Prophets, and layeth the foundation of the Gospel which is exhibited vnto vs, setting forth the true obseruing of the Law and free mercie in Christ, which commeth after him, tieing also baptisme the effectuall signe both of regeneration, and also forgiuenesse of sinnes.
* Actes 4. 6.
a Iosephus calleth him Ananus.

the hie Priestes) the word of God came vnto Iohn the sonne of Zacharias in the wildernesse.

*Matth 3.1. marke 2,4. 3 *And hee came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes.

Esai.40.3. iohn 1, 23. 4 As it is written in the booke of the sayings of Esaias ỹ Prophet, which saith, The voyce of him that crieth in the wildernesse, is Prepare yee the way of the Lord: make his paths straight.

5 Euery valley shall bee filled, and euery mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough things shall bee made smoothe.

6 And all flesh shall see the saluation of God.

*Matth.3.7. 7 Then sayd hee to the people that were come out to be baptized of him, * O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites worthy amendement of life, and begin not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe layd vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shalbe hewen down, and cast into the fire.

*Iames 2.15. 1.iohn 3.17. 10 ¶ Then the people asked him, saying, What shall we do then?

11 And hee answered, and said vnto them, * He that hath two coates, let him part with him that hath none: and he that hath meat, let him doe likewise.

12 Then came there publicanes also to be baptized, and sayde vnto him, Master, what shall wee doe?

b Require no more then that summe, that is appointed for the tribute money. c Which was payd them, partly in money, and partly in victuall. 2 If wee will rightly, & fruitfully receiue the sacraments, wee must neither rest in the signes, neither in him, that ministreth the signes, but lift vp our eies to Christ, who is the author of the sacraments and the giuer of that which is represented by the sacraments. *Mat. 3.11. mar. 1.8. iohn 1.26. act.1.5. and 8.4. and 11.16. and 19.4. 3 The Gospel is the fanne of the worlde.

13 And hee sayd vnto them, Require no more then that which is [b] appointed vnto you.

14 The souldiers likewise demaunded of him, saying, And what shall we doe? And hee sayd vnto them, Doe violence to no man, neither accuse any falsely, and bee content with your [c] wages.

16 [2] And the people waited and all men mused in their hearts of Iohn, if hee were not that Christ.

16 Iohn answered, and sayde to them all, * In deed I baptise you with water, but one stronger then I, commeth, whose shoes latchet I am not worthy to vnloose: he will baptise you with the holy Ghost, and with fire.

17 [3] Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

*Matth.14.3. marke 6.32. 4 Iohns preaching is confirmed with his death. 19 *[4] But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this aboue al, that he shut vp Iohn in prison.

*Matth. 3.13. marke 1.9. iohn 1.32. 5 Our baptisme is sanctified in the head of the Church, and Christ also is pronounced, by the voyce of the Father, to be our euerlasting King, Priest, and Prophet. 6 The stocke of Christ according to the flesh, is brought by ouer euen to Adam, & so to God, that it might appeare, that he onely it was, whom God promised to Abraham and Dauid, & appointed from euerlasting to his Church, which is gathered together of all sorts of men. 21 *[5] Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ [6] And Iesus himselfe began to bee about thirtie yeere of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Janna, the sonne of Joseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Joseph, the sonne of Juda,

27 The sonne of Joanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Jose, the sonne of Eliezer, the sonne of Jorim, the sonne of Matthat, the sonne of Leui.

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Jonan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIII.

1 *Of Christs temptation, and fasting.* 16 *He teacheth in Nazareth to the great admiration of all.* 24 *A prophet that teacheth in his owne countrey is contemned.* 33 *One possessed of the deuill is cured.* 38 *Peters mother in law healed,* 40 *and diuers sicke persons are restored to health.* 41 *The deuils acknowledge Christ.*

AND [1] Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit in the wildernesse,

2 * And was there fourtie dayes tempted of the deuill, and in those dayes he did eate nothing: but when they were ended, he afterward was hungrie.

3 [2] Then the deuill sayde vnto him, If thou bee the Sonne of God, commaund this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread only, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

6 And the deuill sayd vnto him, All this [a] power will I giue thee, and the glory of those kingdomes: for that is [b] deliuered to mee: and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship me, they shall be all [c] thine.

8 But Iesus answered him, and sayde, Hence from mee, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he will giue his Angels charge ouer thee to keepe thee:

11 And with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd vnto him, It is sayd, * Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, hee departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galilee: and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honoured of all men.

16 *[3] And hee came to Nazareth where he had beene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: & when he had [d] opened the booke, he found the place, where it was written,

18 * The Spirit of the Lord is vpon me, because hee hath anointed mee, that I should preach the Gospel to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at libertie them that are bruised:

19 And that I should preach the acceptable peere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and sat downe: and the eies of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 [4] And all [e] bare him witnes, and [f] wondered at the [g] gracious words, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye will surely say vnto mee this prouerbe, Physitian, heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine own countrey.

24 And hee saide, Verily I say vnto you, * No prophet is accepted in his owne country.

25 But I tell you of a trueth, many widowes were in Israel in the daies of * Elias, when heauen was shutte three yeeres and sixe months, when great famine was throughout all the [h] land:

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto a certaine widowe.

27 Also many lepers were in Israel, in the time of * Elizeus ỹ prophet: yet none of them was made clean, sauing Naaman the Syrian

28 [5] Then al that were in the synagogue, when they heard it, were filled with wrath.

29 And rose vp, and thrust him out of the citie, and ledde him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But hee passed through the middes of them, and went his way,

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath daies.

32 * And they were astonied at his doctrine: for his word was with authoritie.

33 * And in the Synagogue there was a man

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1 Christ being carped away (as it were out of the world) into the desart, after the fast of fourtie dayes, and the ouercomming of Satan thrise, comming as it were suddenly from heauen, beginneth his office.
* Matth. 4. 1. marke 1. 12.

2 Christ being stirred vp of Satan, first to mistrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himself, ouercommeth him thrise by the word of God.
* Deut. 8. 3. matth. 4. 4.

a By this word, power, are the kingdoms themselues meant, which haue the power: and so it is spoken by the figure Metonymie.

b That is sure so, for he is prince of the world, yet not absolutely, and as the soueraine ouer it, but by sufferance, & way of intreatie, and therefore he saith not true, that hee can giue it to whom hee will.

c Out of an high place, which had a goodly champion countrey vnderneath it, he shewed him the situation of all countreyes.
* Deut. 6. 13. and 10. 20.
* Psal. 91. 12.
* Deut. 6. 16.

* Matth. 13. 52. marke 6. 1. iohn. 4. 43.

3 Who Christ is, and wherefore he came, he sheweth out of the Prophet Esay.

d Their bookes in those daies were rolled vp as scrolles vpon a ruler: and so Christ vnrolled, or vnfolded it, which is here called opened.
* Esai. 61. 1.

4 Familiaritie causeth Christ to be contemned, & therefore he oftentimes goeth to strangers.

e Approued those things, which he spake, with common consent and voice: for this word, witnesse, signifieth in this place, and many other, to allow and approue a thing with open confession.

f Not onely the doctours, but also the common people were present at this conference of the Scriptures: & besides that, their mother tongue was vsed, for else how could the people haue wondered? Paul appointed the same order in the Church at Corinth, 1. Cor. 14.

g Words full of the mightie power of God, which appeared in all his doings, as well, and allured men marueilously vnto him, Psal. 45. 2. grace is powred into thy lips.
* Iohn 4. 44.
* 1. King. 17. 9. ian es 5. 17.

h Land of Israel, Look Mar. 15. 38
* 2. King. 5. 14.

5 The more sharpely the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.
* Matth. 4. 13. marke 1. 21.
* Matth. 7. 29. marke 1. 22.
* Marke 1. 23.

a man which had a spirit of an vncleane deuil, which cryed with a loud voyce,

34 [6]Saying, Oh what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, euen the holy One of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the mids of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this: for which authoritie and power hee commaundeth the foule spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the country round about.

38 ¶ *[7] And hee rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then hee stood ouer her, and rebuked the feuer, and it left her, and immediatly she arose, and ministred vnto them.

40 Now at the sunne setting, all they that had sick folks of diuers diseases, brought them vnto him, and he laid his hands on euery one of them, and healed them.

41 * [8] And deuils also came out of many, crying, and saying, Thou art that Christ the Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 [9] And when it was day, hee departed, and went foorth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But he said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desart. 18 One sicke of the palsie. 27 Leui the Publicane. 34 The fastings and afflictions of the Apostles after Christs ascension. 36. 37. 38 Faint hearted and weake disciples are likened to olde bottels and worne garments.

1 Christ aduertiseth the foure disciples, which he had taken vnto him, of the office of the Apostleship, which should hereafter be committed vnto them.

THen [1] * it came to passe, as the people [a] preassed vpon him to heare the word of God, that hee stood by the lake of Gennesaret,

2 And saw two ships stand by the lakes side, but the fisher men were gone out of them, and were washing their nets.

3 And hee entred into one of the shippes, which was Simons, and required him that he would thrust off a little from the land: and he sate down, & taught the people out of the ship.

4 ¶ Now when hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and sayd vnto him, [b] Master, we haue trauailed soze al night, and haue taken nothing: neuertheless at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, go from me, for I am a sinfull man.

9 For he was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and John the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 ¶ *[2] Now it came to passe, as he was in a certaine city, behold, there was a man full of leprosie, and when he saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, & touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tell it no man: but Goe, saith hee, and shew thy selfe to the Priest, and offer for thy cleansing, as * Moses hath commanded, for a witnesse vnto them.

15 [3] But so much more went there a fame abroad of him, and great multitudes came together to heare, & to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernesse, and prayed.

17 ¶ [4] And it came to passe on a certaine day, as hee was teaching, that the Pharises and doctours of the Law sate by, which were come out of euery town of Galile, and Iudea, and Hierusalem, and the power of the Lord [c] was in him to heale them.

18 * Then behold, men brought a man lying in a bedde, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because

a Did as it were lie vpon him, so desirous they were both to see him, and heare him, and therfore he taught them out of a ship.

b The word signifieth him that hath rule ouer any thing.

6 Christ astonisheth not onely men, be they neuer so blockish, but euen the deuils also whether they will or not.

*Matth. 1. 24. marke 1. 30.

7 In that, that Christ healeth the diseases of the body with his word onely, he proueth that hee is God almightie, sent for mans saluation.

*Marke 1. 35.

8 Satan, who is a continuall enemie to the trueth, ought not to bee heard, no not then, when hee speaketh the trueth.

9 No colour of zeale ought to hinder vs in the race of our vocation.

*Matth. 8. 2. marke 1. 40.

2 Christ by touching the leper with his vnclean touch, & running him to the priest, witnesseth that in his flesh, through whom & by whom apprehended by faith, all we which are vncleane, according to the Law, by the workes of God himselfe, are pronounced to bee pure and cleane.

*Leuit. 14. 4.

3 Christ had rather to be famoused by his doctrine, then by miracles, and therefore he departeth from them that seeke him, as a Physician of the body, and not as the author of saluation.

4 Christ in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

c The mightie power of Christs Godhead, shewed it selfe in him at that time.

*Matth. 9. 2. marke 2. 3.

of the preſſe, they went vp on the houſe, and let him downe through the tiling, bed and all, in the mids before Ieſus.

20 And when he ſaw their faith, hee ſayd vnto him, Man, thy ſinnes are forgiuen thee.

21 Then the Scribes and the Phariſes began to reaſon, ſaying, Who is this that ſpeaketh blaſphemies? who can forgiue ſins, but God onely?

22 But when Ieſus perceiued their reaſoning, he anſwered & ſayd vnto them, What reaſon ye in your hearts.

23 Whether is eaſier to ſay, Thy ſinnes are forgiuen thee, or to ſay, Riſe and walke?

24 But that ye may know that the Sonne of man hath authority to forgiue ſins in earth, (hee ſayd vnto the ſicke of the palſie) I ſay to thee, Ariſe: take vp thy bed and goe to thine houſe.

25 And immediatly hee roſe vp before them, and tooke vp his bed whereon hee lay, and departed to his own houſe, praiſing God.

26 And they were all amazed, and prayſed God, & were filled with feare, ſaying, Doubtleſſe we haue ſeene ſtrange things to day.

*Matth. 9 9. marke 2 14.

5 The Church is a company of ſinners through the grace of Chriſt repentant, which banket with him, to the great offence of the proud and enuious worldlings.

27 ¶ *5 And after that, he went forth, and ſaw a Publicane named Leui, ſitting at the receit of cuſtome, and ſayd vnto him, Follow me.

28 And he left all, roſe vp, and followed him.

29 Then Leui made him a great feaſt in his owne houſe, where there was a great company of Publicanes, and of other that ſate at table with them.

30 But they that were Scribes and Phariſes among them, murmured againſt his diſciples, ſaying, Why eate yee and drinke yee with Publicanes and ſinners?

31 Then Ieſus anſwered, and ſayd vnto them, They that are whole, need not the Phyſician, but they that are ſicke.

*1. Tim. 1. 15.

32 *I came not to call the righteous, but ſinners to repentance.

*Matth. 9. 14. mar. 2. 18.

6 It is the point of hypocrites and ignorant men, to put an holineſſe in faſting, and in things indifferent.

7 Lawes generally made without any conſideration of circumſtances, for faſting and other things of like ſort, are not onely tyrannous, but very hurtfull in the Church.

33 ¶ *6 Then they ſayd vnto him, Why do the diſciples of John faſt often, and pray, and the diſciples of the Phariſes alſo, but thine eate and drinke?

34 7 And he ſaid vnto them, Can ye make the children of the wedding chamber to faſt, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome ſhalbe taken away frō them: then ſhall they faſt in thoſe dayes.

36 Againe hee ſpake alſo vnto them a parable, No man putteth a piece of a new garment into an olde veſture: for then the newe renteth it, and the piece taken out of the new, agreeth not with the olde.

37 Alſo no man powreth new wine into old veſſels: for then the new wine will breake the veſſels, and it will run out, and the veſſels will periſh:

38 But newe wine muſt bee powred into newe veſſels: ſo both are preſerued.

39 Alſo no man that drinketh olde wine, ſtraightway deſireth new: for hee ſaith, The old is more profitable.

CHAP. VI.

1 The diſciples pull the eares of corne on the Sabbath. 6 Of him that had a withered hand. 13 The election of the Apoſtles. 20 The bleſſings and curſes. 27 We muſt loue our enemies. 46 With what fruit the word of God is to be heard.

AND *1 it came to paſſe on a ſecond ſolemne Sabbath, that he went thorow the corne fields, and his diſciples [a] plucked the eares of corne, and did eate and rubbe them in their hands.

*Matt. 12. 1. marke 2. 23.

1 Chriſt ſtriueth againſt the ſuperſtitious, who ſticke in euery trifle, that the Law of the holy Sabbath, was not giuen to be kept without exception: much leſſe that the ſaluation of man ſhould conſiſt in the outward keeping of it.

a Epiphanius noteth well in his treatiſe, where he confuteth Ebion, that the time, when the diſciples plucked eares of corne, was in the feaſt of vnleauened bread. Now, whereas in thoſe feaſts, which were kept many dayes together, as the feaſt of Tabernacles, and the Paſſeouer, their firſt day, and the laſt were of like ſolemnity Leuit. 23. Luke fitly calleth the laſt day, the ſecond Sabbath, though Theophylact vnderſtandeth it of anyother of them, that followed the firſt.

2 And certaine of the Phariſes ſayd vnto them, Why do ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Ieſus anſwered them, and ſayd, *Haue ye not read this, that Dauid did when hee himſelfe was an hungred, and they which were with him,

* 1. Sam. 21. 6.

4 How hee went into the houſe of God, and tooke, and ate the ſhewbread, and gaue alſo to them which were with him, which was not lawfull to eate, but for the *Prieſts onely?

* Exod. 29. 33. leuit. 8. 31. and 24 9.

5 And he ſayd vnto them, The Sonne of man is Lord alſo of the Sabbath day.

*Matth. 12 19. marke 3. 1.

6 ¶ *2 It came to paſſe alſo on another Sabbath, that he entred into the Synagogue and taught, and there was a man, whoſe right hand was dried vp.

2 Charitie is the rule of all ceremonies.

7 And the Scribes and Phariſes watched him, whether he would heale on the Sabbath day, that they might finde an accuſation againſt him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Ariſe and ſtand vp in the mids. And hee aroſe, and ſtood vp.

9 Then ſaid Ieſus vnto them, I will aſke you a queſtion. Whether is it lawfull on the Sabbath dayes to doe good, or to do euill: to ſaue life, or to [b] deſtroy?

b Who ſo helpeth not his neighbour when he can, he killeth him.

10 And hee beheld them all in compaſſe, and ſayd vnto the man, Stretch forth thine hand. And he did ſo, and his hand was reſtored againe as whole as the other.

11 Then they were filled ful of madneſſe, and communed one with another, what they might doe to Ieſus.

12 ¶ 3 And it came to paſſe in thoſe dayes, that hee went into a mountaine to pray, and ſpent the night in prayer to God.

3 In that that Chriſt vſeth earneſt and long prayer, in chuſing twelue of his owne company, to the office of the Apoſtleſhip, he ſheweth how religiouſly we ought to behaue our ſelues in the choſe of eccleſiaſtall perſons.

13 And

13 And when it was day, *hee called his disciples, and of them hee chose twelue, which also he called Apostles.

14 (Simon whom hee named also Peter, and Andrew his brother, James and Iohn, Philip and Bartlemew:

15 Matthew and Thomas: Iames the sonne of Alpheus, and Simon called Zelous,

16 Iudas Iames brother, and Iudas Iscariot, which also was the traitour.)

17 Then hee came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the [c] sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ *[4] And hee lifted vp his eyes vpon his disciples, and sayd, Blessed be yee poore: for yours is the kingdome of God.

21 *Blessed are ye that hunger now: for ye shall be satisfied: *blessed are ye that weepe now for ye shall laugh.

22 *Blessed are yee when men hate you, and when they [d] separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, & [e] be glad: for behold, your reward is great in heauen: for after this maner their fathers did to ỹ Prophets

24 *But woe be to you that are rich: for ye haue [f] receiued your consolation.

25 Wo be to you that are full: for ye shall hunger. Wo be to you that now laugh: for ye shall waile and weepe.

26 Wo bee to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ *[5] But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 *And vnto him that smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away the things that bee thine, aske them not againe.

31 *And as ye would that men should doe to you, so doe ye to them likewise.

32 *For if yee loue them which loue you, [g] what thanke shall yee haue: for euen the sinners loue those that loue them.

33 And if ye doe good for them which doe good for you, what thanke shall yee haue: for euen the sinners doe the same.

34 *And if ye lend to them of whom yee hope to receiue, what thanke shall ye haue: for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, and do good, and lend, [h] looking for nothing again, and your reward shalbe great, and yee shalbe the children of *the most High: for he is kind vnto the vnkind, and to the euill.

36 Be yee therefore mercifull, as your Father also is mercifull.

37 ¶ *[6] Iudge not, & yee shall not be iudged: condemne not, and ye shal not be condemned: forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: * a good measure, [k] prested down, shaken together and running ouer shal men giue into your bosom: for with what measure ye mete, with the same shall men mete to you againe.

39 [7] And hee spake a parable vnto them, *Can the blind leade the blind: shall they not both fall into the ditch:

40 *The disciple is not aboue his master: but whosoeuer will be a perfect disciple, shall be as his master.

41 ¶ *[8] And why seest thou a mote in thy brothers eye, & considerest not the beam that is in thine owne eye:

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye: Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pul out the mote that is in thy brothers eye.

43 ¶ *[9] For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 *For euerie tree is knowen by his own fruit: *for neither of thornes gather men figs, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an euil man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ *But why call yee me Lord, Lord, and doe not the things that I speake:

47 [10] Whosoeuer commeth to me, and heareth my Words, and doth the same, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deepe, and laide the foundation on a rocke: and when the waters arose, the flood beate vpon the house, and could not shake it: for it was grounded vpon a rocke.

*Chap. 9. 1. mat. 10. 1. mar. 13. 3 and 6. 7.

c From all the sea coast, which is called Syrophenicia.

*Matth. 5. 3.

4 Christ teacheth against all Philosophers, and especially the Epicures, that the chiefest felicitie of man is laid vp in no place, here in earth, but in heauen, and that persecution for righteousnesse sake, is the right way vnto it.

*Esai. 65. 13.

*Esai. 61. 3.

*Matth. 5. 11.

d Cast you out of their Synagogues, as Iohn expoundeth it 16. 2 which is ỹ sharpest punishment the Church hath, if so bee the Elders iudge rightfully, and by the word of God.

e Leape (as cattels doe, which are prouender pricked) for exceeding ioy.

*Amos 6. 1.

f That is, you hope now of your riches, all the commoditie and blessing you are euer like to haue, and therefore you haue not to looke for any other reward, Matth. 6. 2

*Esai. 65. 13.

*Matth. 5. 44.

5 Christian charitie, which differeth much from the worldly, doth not onely not reuenge iniuries, but comprehendeth euen our most grieuous enemies, & that for our Fathers sake, which is in heauen: so farre is it, from seeking it owne profite in doing well.

*Matth. 5. 39.

* 1. Cor. 6. 7.

*Matth. 7. 12.

*Matth. 5. 46.

g What is there in this your worke, that is to be accounted of? for if you looke to haue commoditie by loaning, seeke those commodities, which are commodities in deed: loue your enemies, and so shall you shew to the world that you looke for those commodities which come from God.

*Matth. 5. 42. deut. 15. 8.

h When you will lend, doe it only to benefit and pleasure withall, & not for hope, to receiue the principall again.

*Matth. 5. 45.

*Matth. 7. 1.

6 Brotherly reprehensions must not proceed of curiositie nor churlishnes, nor malice, but they must be still, moderate & louing.

i He speaketh not here of ciuil iudgements, and therefore by this word forgiue, is meant that good nature, which the Christians vse in suffring and pardoning wrongs.

*Matth. 7. 2. marke 4. 24.

k These are borrowed kinds of speeches, taken frō them which vse to measure dry things, as corne and such like, who vse a franke kinde of dealing therein, & thrust it down and shake it together, & presse it and heape it.

7 Vnskilfull reprehenders hurt both themselues and other: for such as the master is, such is the scholler.

* Matth. 5. 15.

*Matth. 10. 24. iohn 13. 16. and 15. 20.

*Matth. 7. 3.

8 Hypocrites which are but seuere reprehenders of other, & very quicke of sight to spie other mens faults, but very blinde to see their owne.

*Matth. 7. 17.

9 Hee is a good man, not that is skilfull to reprehend other, but he that practiseth his vpright life both in word & deede.

*Matth. 12. 33.

* Matth. 7. 16.

*Matth. 7. 21. rom. 2. 13. Iames 1. 22.

10 Affliction doeth at the length discouer true godlinesse from false and faigned.

49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kind of liuing. 37 The sinfull woman washeth Iesus feete.

*Matth.8.5. 1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he wil go to the Gentiles.

WHen *[1] hee had ended all his sayings in the audience of the people, hee entred into Capernaum.

2 And a certain Centurions seruant was sicke and readie to die, which was deare vnto him.

3 And when hee heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should doe this for him:

5 For hee loueth, sayd they, our nation, and hee hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not far from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe:

7 Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shalbe whole:

8 For I likewise am a man set vnder authoritie, and haue vnder mee souldiers, and I say vnto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marueiled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so great faith no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

*1 Christ authoreth openly his power ouer death.

11 [2] And it came to passe the day after, that he went into a citie called [a] Nain, and many of his disciples went with him, and a great multitude.

a Nain is the name of a towne in Galile, which was situate on the other side of Kison, which falleth into the sea of Galile.

12 Now when he came neere to the gate of the citie, behold, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, he had compassion on her, and sayd vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood stil) and he said, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake, and hee deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 [3] And the Disciples of Iohn shewed him of all these things.

3 Iohn sendeth from the prison his vnbeleeuing disciples, to Christ himselfe, to be confirmed.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall we wait for another?

20 And when the men were come vnto him, they sayd, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that should come, or shall we waite for another?

21 And [b] at that time hee cured many of their sicknesses, and plagues, and of euill spirits, & vnto many blind men he gaue sight freely.

b When Iohns disciples came to Christ

22 And Iesus answered, and sayde vnto them, Go your wayes, and shew Iohn what things ye haue seene and heard: that the blind see, the halt goe, the leapers are cleansed, the deafe heare, the dead are raised, and the poore receiue the Gospel.

23 And blessed is he, that shal not be offended in me.

24 [4] And when the messengers of Iohn were departed, he beganne to speake vnto the people of Iohn, What went yee out into the wildernesse to see? A reede shaken with the winde?

4 That which the Prophets shewed long before, Iohn sheweth at hand: and Christ himselfe doeth present it dayly vnto vs, in the Gospel, but for the most part in vaine, for that many seeke nothing els, but foolish toyes and vaine glory.

25 But what went ye out to see? A man clothed in soft rayment? behold, they which are gorgeously apparelled, and liue delicatly, are in Kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, *Behold, I sende my messenger before thy face, which shall prepare thy way before thee.

*Mala.3.1.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, he that is the least in the kingdome of God, is greater then he.

c Said that hee was iust, good, faithfull, and mercifull.

29 Then all the people that heard, and the Publicanes [c] iustified God, being baptized with the baptisme of Iohn.

d To their owne hurt.

30 But the Pharises & the expounders of the Law despised the counsel of God [d] against themselues, and were not baptised of him.

*Matth.11.16.

31 *[5] And the Lord said, Whereunto shal I liken the men of this generation? and

5 What way soeuer God followeth in offring vs the Gospel, the most part of men procure offences vnto themselues: yet notwithstanding some church is gathered together.

what

what thing are they like vnto?

32 They are like vnto little children ſitting in the market place, and crying one to another, and ſaying, We haue piped vnto you, and yee haue not daunced: wee haue mourned to you, and ye haue not wept.

33 For Iohn Baptiſt came, neither eating bread, nor drinking wine: and ye ſay, Hee hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and yee ſay, Behold a man which is a glutton, and a drinker of wine, a friend of Publicanes and ſinners:

35 But wiſedome is iuſtified of all her children.

36 ¶ [6] And one of the Phariſes deſired him that he would eate with him: and he went into the Phariſes houſe, and ſate downe at table.

37 And behold, a woman in the citie, which was a ſinner, when ſhee knew that Ieſus ſate at table in the Phariſes houſe, ſhee brought a boxe of ointment.

38 * And ſhee ſtood at his feete behind him weeping, and began to waſh his feet with teares, and did wipe them with the haires of her head, and kiſſed his feet, and anointed them with the ointment.

39 [7] Now when the Phariſe which bade him, ſaw it, he ſpake within himſelfe, ſaying, If this man were a Prophet, he would ſurely haue knowen who, and what maner of woman this is which toucheth him: [e] for ſhe is a ſinner.

40 [8] And Ieſus anſwered, and ſayd vnto him, Simon, I haue ſomewhat to ſay vnto thee. And he ſaid, Maiſter, ſay on.

41 There was a certaine lender which had two debters: the one ought fiue hundreth pence, and the other fiftie:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell me, will loue him moſt?

43 Simon anſwered, and ſaid, I ſuppoſe that he, to whom he forgaue moſt. And he ſaid vnto him, Thou haſt truely iudged.

44 Then he turned to the woman, and ſaid vnto Simon, Seeſt thou this woman? I entred into thine houſe, and thou gaueſt mee no water to my feete: but ſhee hath waſhed my feete with teares, and wiped them with the haires of her head.

45 Thou gaueſt me no kiſſe: but ſhe, ſince the time I came in, hath not ceaſed to kiſſe my feete.

46 Mine head with oyle thou diddeſt not anoynt: but ſhee hath anoynted my feete with ointment.

47 Wherefore I ſay vnto thee, Many ſinnes are forgiuen her: [f] for ſhee loued much. To whom a litle is forgiuen, he doth loue a litle.

48 And hee ſayd vnto her, Thy ſinnes are forgiuen thee.

49 And they that ſate at table with him, began to ſay within themſelues, Who is this that euen forgiueth ſinnes?

50 And hee ſayd to the woman, Thy faith hath ſaued thee: [g] goe in peace.

6 Prouide men repentire themſelues of the benefits of the preſence of Chriſt, euen when he is at home with them in their houſes which the humble and baſe do enioy.
* Marke 15.42. iohn 20.11.
7 Raſhneſſe is the fellow of pride.
e the Phariſe reſpecteth the Law, which holdeth them defiled that touch the defiled.
8 To loue Chriſt, is a ſure and perpetuall witneſſe of remiſſion of ſinnes.
f That is, ſaith Theophylact, ſhe hath ſhewed her faith abundantly: and Baſil in his ſermon of Baptiſme ſaith, He that oweth much, hath much forgiuen him, that he may loue much more: And therefore Chriſts ſaying is ſo plain by the ſimilitude, that it is a wonder to ſee the enemies of the truth, draw and racke this place ſo fondly, to eſtabliſh their meritorious workes: for the greater ſumme a man hath forgiuen him, the more he loueth him that hath bene ſo gratious to him: And this woman ſheweth by duties of loue, how great the benefite was ſhe had receiued: and therefore the charitie that is here ſpoken of, is not to be taken for the cauſe, but as a ſigne: for Chriſt ſaith not as the Phariſes did, that ſhe was a ſinner, but beareth her witneſſe that the ſinnes of her life paſt are forgiuen her.

g He confirmeth the benefite which he had beſtowed, with a bleſſing.

CHAP. VIII.

2 *Women that miniſter vnto Chriſt of their ſubſtance.* 4 *The parable of the ſower.* 16 *The candle.* 19 *Chriſts mother and brethren.* 22 *He rebuketh the winds.* 26 *Of Legion.* 37 *The Gadarens reiect Chriſt.* 41 *Iairus daughter healed.* 43 *The woman deliuered from the iſſue of blood.* 52 *Weeping for the dead.*

AND it came to paſſe afterward, that hee himſelfe went through euery citie and towne, preaching and publiſhing the Kingdome of God, and the twelue were with him,

2 And certaine women, which were healed of euill ſpirites, and infirmities, as * Mary which was called Magdalene, out of whom went ſeuen deuils.

* Marke 16.9.

3 And Ioanna the wife of Chuza Herods ſteward, and Suſanna, and many other which miniſtred vnto him of their ſubſtance.

4 * [1] Now when much people were gathered together, and were come vnto him out of all cities, he ſpake by a parable.

* Matth. 13.3. marke 4.1.
1 The ſelfe ſame Goſpel is ſowen euery where, but not with like fruite: and that through the onely fault of men themſelues.

5 A ſower went out to ſow his ſeede, and as he ſowed, ſome fell by the waies ſide, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And ſome fell on the ſtones, and when it was ſprong vp, it withered away, becauſe it lacked moiſtneſſe.

7 And ſome fell among thornes, and the thornes ſprang vp with it, and choked it.

8 And ſome fell on good ground, & ſprang vp, and bare fruite, an hundreth folde. And as he ſayd theſe things, he cryed, He that hath eares to heare, let him heare.

9 Then his diſciples aſked him, demaunding what parable that was.

10 And he ſayd, Vnto you it is giuen to knowe the [2] ſecrets of the kingdome of God, but to other in parables, that when * they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand.

2 Thoſe things are called ſecrets, which may not be vttered: for the word vſed here, is as much as we ſay in our tongue, to hold a mans peace.
* Iſai. 6.9. matth. 13.14. mar. 4.12. iohn 12.40. act. 28.26. rom. 11.8.

11 * The parable is this, The ſeede is the word of God.

* Matth. 13.18. marke 4.15.

12 And they that are beſide the way, are they that heare: afterward commeth the deuil, and taketh away the word out of their hearts, leſt they ſhould beleeue, and be ſaued.

13 But they that are on the ſtones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes: which for a while beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they

they which haue heard, and after [b] their departure are choked with cares & with riches, and voluptuous liuing, and [c] bring forth no fruit.

15 But that which fell in good ground, are they which with an [d] honest and good heart heare the word, [e] and keepe it, and bring forth fruite with patience.

16 ¶ *[2] No man when he hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlesticke, that they that enter in, may see the light.

17 * For nothing is secret, that shall not be euident: neither any thing hid, that shal not be knowen, and come to light.

18 [3] Take [f] heede therfore how ye heare: for * whosoeuer hath, to him shall be giuen: and whosoeuer hath not, from him shall be taken euen that [g] which it seemeth that hee hath.

19 ¶ *[4] Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ *[5] And it came to passe on a certaine day, that he went into a ship with his disciples, and he saide vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, hee fell [h] asleepe, and there came downe a storme of winde on the lake, and [i] they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the wind, and the waues of water: and they ceased, and it was calme.

25 Then he saide vnto them, Where is your faith? and they feared, and wondred among themselues, saying, Who is this that commandeth both the windes and water, and they obey him?

26 ¶ *So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 [6] And as he went out to land, there met him a certaine man out of the citie, which had deuils long time, and hee ware no garment, neither abode in house, but in the graues.

28 And when he saw Jesus, he cryed out, and fell downe before him, and with a loude voyce said, What haue I to doe with thee, Jesus the Sonne of God the most high? I beseech thee torment me not.

29 For hee commaunded the foule spirit to come out of the man: (for oft times he had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, [k] and was caried of the deuill into wildernesses.)

30 Then Jesus asked him, saying, What is thy name? and he said, Legion, because many deuils were entred into him.

31 And they besought him, that he would not commaund them to goe out into the deep.

32 And there was there by, an heard of many swine, feeding on an hill: and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the heard was caried with violence from a steepe down place into the lake, and was choked.

34 When the heardmen saw what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Jesus, and found the man out of whom the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, told them by what meanes hee that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that he would depart from them: for they were taken with a great feare, and hee went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might be with him: but Jesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached [l] throughout all the citie, what great things Jesus had done vnto him.

40 ¶ And it came to passe, when Jesus was come againe, that the people [m] receiued him: for they all waited for him.

41 ¶ *[7] And beholde, there came a man named Jairus, and hee was the ruler of the Synagogue, who fell downe at Jesus feete, and besought him that he would come into his house.

42 For he had but a daughter onely, about twelue yeeres of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman hauing an issue of blood

b That is, so soone as they haue heard the word, they goe about their businesse.

c They bring not forth perfect and full fruit to the ripening: or, they beginne, but they bring not to an end.

d Which seeketh not only to seem such a one, but is so in deed: so that this word, Honest, respecteth the outward life, and the word Good, is referred to the good gifts of the minde.

e With much ado, for the deuil & the flesh fight against the spirit of God, which is a new ghest.

* Chap. 11. 33. matth. 5. 15. marke 4. 21.

a That that euery man hath receiued in priuate, he ought to bestow to the vse and profite of all men.

* Matth. 10. 26. marke 4. 22. chap 12. 2.

g Heauenly gifts are lost with niggardlinesse: and increase with liberalitie.

f That is, with what minds you come to heare the word, & how you behaue your selues, when you haue heard it.

* Mat. 13. 12 and 25. 29. marke 4. 25. chap. 29. 26.

g Either to himselfe, or to other, or to both: for there are none so proud as these fellowes, if it were possible to see that, that they looke: neither are they here that deceiue the simple more then they doe.

* Matth. 12. 46. marke 3. 32.

h There is no hunger of flesh and blood, among men so nigh and straight, as the bond which is betweene Christ, and them who embrace him with a true faith.

* Matth. 8. 23. marke 4. 36.

5 It is expedient for vs sometime to come into extreme danger, as though Christ passed not for vs, that we may haue a better trial, both of his power, and also of our weakenesse.

h Iesus fell on sleepe, and it appeareth that hee was very fast on sleepe, because they called him twise before he awoke.

i Not the disciples, but the ship.

* Matth. 8. 18. marke 5. 1.

6 Christ sheweth by casting out a Legion of deuils by his word onely, that his heauenly grace was appointed to deliuer men from the slauerie of the deuill: but foolish men will not for the most part, redeeme this so excellent grace freely offered vnto them with the least losse of their pelting pelfe.

k By force and violence, as a horse when he is spurred.

l To wit, the city of the Gadarenes: & though Marke say that he preached it in Decapolis, they dissent not, for Plinie recordeth lib. 5. cap. 18. that Gadara is a town of Decapolis: so that Decapolis was partly on this side Iordan, & partly on the other side.

m The multitude was glad he was come again, and reioyced greatly.

* Matth. 9. 18. marke 5. 22.

7 Christ sheweth by a double miracle, that he is Lord both of life and death.

blood, twelue yeeres long, which had spent all her [n] substance vpon physicians, and could not be healed by any:

n All that shee had to liue vpon.

44 When she came behind him, she touched the hemme of his garment, and immediatly her issue of blood stanched.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter saide and they that were with him, Master, the multitude thrust thee, and tread on thee, and saist thou, Who hath touched me?

46 And Iesus said, Some one hath touched mee: for I perceiue that vertue is gone out of me.

47 When the woman saw that she was not hidde, she came trembling, and fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her Daughter, be of good comfort: thy faith hath saued thee: goe in peace.)

49 While hee yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: disease not the master.

50 When Iesus heard it, hee answered him, saying, Feare not: beleeue onely, and she shall be saued.

51 And when hee went into the house, hee suffered no man to goe in with him, saue Peter, and James, and John, and the father and mother of the maide.

o The word signifieth to beate and strike, and is transferred to the mournings, and lamentations, that are at burials, at which times men vse such kind of behauiour.

52 And all wept, and [o] sorowed for her: but hee said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

p The corps was layd out, and the wench receiued life, and rose out of the bed, that all the world might see, shee was not onely restored to life, but also voyde of all sickneſſe.

54 So hee thrust them all out, and tooke her by the hand, & cried, saying, Maide, arise.

55 And her spirit came againe, and shee [p] rose straightway: and he commanded to giue her meate.

56 Then her parents were astonied: but he commaunded them that they should tell no man what was done.

CHAP. IX.

1 *The Apostles are sent to preach.* 7 *and* 19 *The common peoples opinion of Christ.* 12 *Of the fiue loaues and two fishes.* 20 *The Apostles confession.* 14 *To loose the life.* 35 *We must heare Christ.* 37 *The possessed of a spirit.* 46 *Strife among the Apostles for the Primacie.* 49 *One casting out deuils in Christs Name.* 52 *The Samaritans will not receiue Christ.* 55 *Reuenge forbidden.* 57. 59. 61 *Of three that would follow Christ, but on diuers conditions.*

THen *1 called he his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

* Matth. 10. 1. mar. 3. 13. and 6. 7.

1 The twelue Apostles are sent forth at the onely commandement of Christ, and furnished with the power of the holy Ghost: least that some of the Israelites might pretend ignorance, and also that they might be better prepared to their generall ambassie.

2 *And he sent them forth to preach the kingdome of God, and to cure the sicke. * Matth. 10. 7.

3 And he said to them, * Take nothing to your iourney, neither staues, nor scrip, neither bread, nor siluer, neither haue two coates apiece. * Matth. 10. 9. marke 6. 8.

4 And whatsoeuer house yee enter into, there [a] abide, and thence depart.

5 And how many soeuer will not receiue you when ye goe out of that city, *shake off the very dust from your feete for a testimonie against them.

a When you depart out of any city, depart from thence, where you first tooke vp your lodging: so that in few words, the Lord forbiddeth them to change their lodgings: for the publishing of the Gospel, was as were a thorow passage, that none of them might pretend ignorance, as though he had not heard that Christ was come. * Chap. 10. 12. matth. 10. 14. marke 6. 11. actes 13. 51.

6 And they went out, and went through euery towne preaching the Gospel, & healing euery where.

7 ¶ *2 Now Herod the Tetrarch heard of all that was done by him: and he [b] doubted, because that it was saide of some, that John was risen againe from the dead:

* Matth. 14. 1. marke 6. 14.

2 So soone as the world heareth things of the Gospel, it is diuided into diuers opinions, and the tyrants especially are affraide.

b He stucke as it were fast in the myre.

8 And of some, that Elias had appeared: and of some, that one of the old Prophets was risen againe.

9 Then Herod said, John haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ *3 And when the Apostles returned they told him what great things they had done. *Then he tooke them to him, and went aside into a [c] solitary place, neere to the citie called Bethsaida.

* Marke 6. 30.

3 They shall lacke nothing that follow Christ, so not for the wilderness.

11 But when the people knew it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

* Matth. 14. 13. marke 6. 32.

c The word signifieth a desert: note this was not in the towne Bethsaida, but part of the fields belonging to the towne.

12 *And when the day began to weare away, the twelue came, & said vnto him, Send the people away, that they may goe into the townes, and villages round about, and lodge, and get meat: for we are here in a desert place.

* Matth. 14. 15. marke 6. 35. john 6. 5.

13 But he said vnto them, Giue yee them to eate. And they said, Wee haue no more but fiue loaues and two fishes, [d] except we should goe and buy meate for all this people.

d This is vnperfectly spoken, and therefore we must vnderstand some thing, as this, we cannot giue them to eate, vnlesse we goe and buy, &c.

14 For they were about fiue thousand men. Then he sayd to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and [e] blessed them, and brake, and gaue to the disciples, to set before the people.

e He gaue God thankes for the loaues and fishes, and withal prayed him to feede this so great a multitude with so small a quantitie, and to bee short, that this whole banket might be to the glory of God. mar. 8. 17.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

* Matth. 16. 1.

18 ¶ *4 And it came to passe, as he was [f] alone praying, his disciples were with him:

4 Although the world be tossed vp and downe, but with diuers errors, yet we ought not to contemne the truth, but be so much the more desirous to know it, and be more constant to confesse it. f Alone from the people.

and

and he asked them, saying, Whom say the people that I am?

19 They answered, and sayd, John Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And hee sayd vnto them, But whom say ye that I am? Peter answered, and sayd, That Christ of God.

21 And he warned and commanded them, that they should tell that to no man,

22 [5] Saying, * The sonne of man must suffer many things, and be reproued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ * And hee said to them all, If any man will come after me, let him deny himselfe, and take vp his crosse [g] daily, and follow me.

24 * For whosoeuer will saue his life, shal lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 * For what auantageth it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoeuer shall be ashamed of me, and of my words, of him shall the Sonne of man be ashamed, when he shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 * And I tell you of a suretie, there bee some standing here, which shal not taste of death till they haue seene the kingdome of God.

28 *[6] And it came to passe about an eight daies after those words, that he tooke Peter and John, and James, and went vp into a mountaine to pray.

29 And as hee prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias:

31 Which appeared in glory, and tolde of his [h] departing, which he should accomplish at Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe, and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Jesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, & one for Moses, and one for Elias, & wist not what he said.

34 Whiles hee thus spake, there came a cloud and ouershadowed them, and they feared when they were entring into the cloud.

35 * And there came a voyce out of the cloud, saying, This is that my beloued Sonne, heare him.

36 And when the voyce was past, Jesus was found alone: and they kept it close, and told no man in [i] those daies any of those things which they had seene.

37 ¶ [7] And it came to passe on the next day, as they came down from the mountaine, much people met him.

38 * And behold, a man of the company cryed out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he crieth, & he teareth him, that hee foameth, and hardly departeth from him, when he hath [k] bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Jesus answered, and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles hee was yet comming, the deuill rent him, & tare him: and Jesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ [8] And they were all amased at the mighty power of God: and while they all wondred at al things, which Jesus did, he said vnto his disciples,

44 [l] Marke these words diligently: * for it shall come to passe, that the Sonne of man shalbe deliuered into the hands of men.

45 But they vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ *[9] Then there arose a disputation among them, which of them should bee the greatest.

47 When Jesus saw the thoughts of their hearts, hee tooke a little child, and set by him,

48 And sayd vnto them, Whosoeuer receiueth this little child in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent mee: for hee that is least among you all, he shall be great.

49 ¶ *[10] And John answered and sayd, Master, we saw one casting out deuils in thy Name, & we forbade him, because he followeth thee not with vs.

50 Then Jesus sayd vnto him, Forbid yee him not: for hee that is not against vs, is with vs.

51 ¶ [11] And it came to passe, when the daies were accomplished, that he should be receiued vp, hee [m] setled himselfe fully to goe to Hierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they would not receiue him, because his behauiour was as though he would goe

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5 Christ himselfe attained to the heauenly glorie, by the crosse and inuincible patience.
* Matth. 17.22. marke 8.31.
* Chap. 14.27. matth 10.38. and 15.24. mar. 8.34
g Euen as one day followeth an other, so doth one crosse follow another, and the crosse is by the figure Metonymie, taken for the miseries of this life: for to be hanged, was the forest and cruellest punishment, that was amongst the Iewes.
* Chap 17.33. matth. 10.39. & 16.25. ioh. 12. 25.
* Matth. 16.26. marke 8.36.
* Chap. 12.9. matth. 10.33. marke 8.38. 2. tim. 2.12.
* Matth. 16.28. marke 9.1.
* Matth. 17.2. marke 9.2.
6 Lest the disciples of Christ should be offended at the debasing himselfe in his flesh, he teacheth them that it is voluntary, shewing therewithall for a space, the brightnesse of his glory.
h What death he should die in Hierusalem.

* 2. Pet. 1. 17.

i Vntill Christ was risen againe from the dead.
7 Christ is offended with nothing so much, as with incredulitie, although he beare with it for a time.
* Mat. 17.14. mar. 9.17.

k As it fareth in the falling sicknesse.

8 We haue no cause to promise our selues rest and quietnesse in this world, seeing that they themselues which seemed to fawne vpon Christ, doe shortly after crucifie him.
l Giue diligent eare vnto them, and when you haue once heard them, see that you keepe them,
* Mat. 17.22. marke 9.31.
* Mat. 18.1. marke 9.35.
9 The end of ambition is ignominie: but the end of meeke obedience is glorie.

* Marke 9.38.
10 Extraordinary things, are neither rashly to be allowed, nor condemned.

11 Christ goeth willingly to death.
m Word for word, he hardened his face: that is, he resolued with himselfe to die, and therefore ventured vpon his iourney, and cast away all feare of death, and went on.

goe to Hierusalem.

54 [12] And when his disciples, Iames and Iohn saw it, they said, Lord, wilt thou that we command, that fire come downe from heauen, and consume them, euen as * Elias did?

55 But Iesus turned about, and rebuked them, and said, Yee know not of what [n] spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ [13] And it came to passe that as they went in the way, * a certaine man said vnto him, I will follow thee, Lorde, whithersoeuer thou goest.

58 And Iesus said vnto him, The foxes haue holes, and the birdes of the heauen nests, but the Sonne of man hath not whereon to lay his head.

59 [14] But hee said vnto another, Follow me. And the same said, Lord, suffer me first to goe and burie my Father.

60 And Iesus said vnto him, Let the dead burie [o] their dead: but goe thou, and preach the Kingdome of God.

61 [15] Then another said, I will followe thee, Lord: but let mee first goe bid them farewell, which are at mine house.

62 And Iesus said vnto him, No man that putteth his hande to the plough, and looketh backe, is apt to the kingdome of God.

12 Wee must take heed of the immoderateneſſe of zeale and fond imitation, euen in good causes, that whatsoeuer we doe, we doe it to Gods glory, and the profit of our neighbour.

* 2. King. 1. 10, 12, 13.

n So speake the Hebrewes, that is, you know not what will, minde, and counsell you are of: so the gifts of God are called the spirit, because they are giuen of Gods Spirit, and so are they, that are contrary to them, which proceede of the wicked spirit, as the spirit of couetousnesse, of pride, and madnesse.

13 Such as follow Christ, must prepare themselues to suffer all discommodities.

* Matth. 8. 19.

14 The calling of God ought to bee preferred, without all controuersie, before all duties that we owe to men.

o Who notwithstanding that they liue in this fraile life of man; yet are strangers from the true life, which is euerlasting and heauenly. 15 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 *The seuentie Disciples.* 10 *The vnthankefull cities charged with impietie.* 17 *The Disciples returning home, are warned to be humble.* 30 *Who is our neighbour.* 38 *Of Martha and her sister Marie.*

* Matth. 10. 1.

1 The seuentie are sent as the second forewarners of the coming of Christ.

* Matth. 9. 37.

* Matth. 10. 16.

2 The faithfull ministers of the worde are in this world, as lambes among wolues: but if they bee diligent to doe their duety, he that sent them will also preserue them.

* 2. King. 4. 29.

a This is spoken after the maner of a figure, which men vse when they put downe more in words, then is meant: vsuall among the Hebrewes, when they commaund a thing to bee done speedily without delay, as 2. King. 4. 29 for otherwise courteous and gentle salutations, are points of Christian dueties: as for the calling, it was but for a season. * Matth. 10. 12. marke 6. 10. b So speake the Hebrewes: that is, hee that fauoureth the doctrine of peace and embraceth it.

After * [1] these things, the Lorde appointed other seuentie also, & sent them two and two before him, into euery citie and place, whither he himselfe should come.

2 And he said vnto them, * The haruest is great, but the labourers are few: pray therefore the Lord of the haruest to send forth labourers into his haruest.

3 [2] Goe your wayes: beholde, I send you forth as lambes among wolues.

4 Beare no bag, neither scrip, nor shoes, and * salute [a] no man by the way.

5 * And into whatsoeuer house yee enter, first say, Peace be to this house.

6 And if the sonne of peace be there, your peace shall rest vpon him, if not, it shal turne to you againe.

7 And in that house [c] tary still, eating and drinking such things as by them shall be set before you: * for the labourer is worthy of his wages. Goe not from house to house.

8 * But into whatsoeuer citie ye shall enter, if they receiue you, [d] eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 [3] But into whatsoeuer citie yee shall enter, if they will not receiue you, goe your wayes out into the streetes of the same, & say,

11 Euen the very * dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding know this, that the Kingdome of God was come neere vnto you.

12 For I say to you, that it shal be easier in that day for them of Sodom, thē for that city.

13 * Woe be to thee, Chorazin: woe be to thee, Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalbe thrust downe to hell.

16 ¶ * He that heareth you, heareth mee: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ [4] And the seuenty turned again with ioy, saying, Lord, euen the deuils are subdued to vs [e] through thy Name.

18 And he said vnto them, I saw Satan, like lightning, [f] fall downe from heauen.

19 Beholde, I giue vnto you power to treade on Serpents, and Scorpions, and ouer all the power of the enemie, and nothing shall [g] hurt you.

20 Neuertheleſſe, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ [5] That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hidde these things from the [h] wise and vnderstanding, and hast reuealed them to babes: euen so, Father, because it so pleased thee. ‖

22 [6] All things are giuen mee of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and hee to whom the Sonne will reueile him.

23 ¶ [7] And he turned to his disciples, and

c Take vp your lodging in that house, which ye first enter into, that is, be not carefull for commodious lodging, as men doe which purpose to tary long in a place: for here is not instituted that solemne preaching of the Gospel, which was vsed afterward, when the Churches were setled: but these are sent abroade to all the coasts of Iudea, to giue them to vnderstand, that the last Iubile is at hand.

* Deut. 24. 14. matth. 10. 10. 1. tim. 5. 18.

* Matth. 10. 11.

d Content your selues with that meate that is set before you.

3 God is a most seuere reuenger of the ministerie of his Gospel.

* Chap. 9. 5. actes 13. 51. and 18. 6.

* Matth. 11. 21.

* Matth. 10. 40. iohn 13. 20.

4 Neither the gift of miracles, neither what els soeuer excellent gift, but onely our election giueth vs occasion of true ioy. And the onely publishing of the Gospel is the destruction of Satan.

e For Christes Disciples vsed no absolute authoritie, but wrought such miracles, as they did, by calling vpon Christs Name.

f Paul placeth the deuil and his Angels, in the ayre, Ephe. 6. 12. & he is said to be cast downe from thence by force, when his power is abolished by the voyce of the Gospel.

g Shall doe you wrong.

5 The Church is contemptible, if we behold the outward face of it, but the will of God is not [illegible] mariellous, [illegible] ny thing, as

h Of this wor

‖ Then he

turned to his Disciples, and said, Is read in some copie

6 Whosoeuer seeketh the Father without the Sonne, wandreth out of the

7 The difference of the olde Testament and the newe consisteth in the

of reuelation.

said

said secretly, * Blessed are the eyes, which see that ye see.

24 For I tell you that many Prophets and Kings haue desired to see those things, which ye see, and haue not seene them: and to heare those things which yee heare, and haue not heard them.

25 ¶ *[8] Then beholde, [i] a certaine Lawyer stoode vp, and tempted him, saying, Master, What shall I doe to inherite eternall life?

26 And he said vnto him, What is written in the Law? how readest thou?

27 And hee answered, and said, * Thou shalt loue thy Lorde God with all thine heart, and with all thy soule, & with all thy strength, and with all thy thought, * and thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 [9] But hee willing [k] to iustifie himselfe, said vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and said, A certaine man went downe from Hierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fel out, that there came down a certaine Priest that same way, and when hee sawe him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritane, as hee iourneyed, came neere vnto him, and when hee saw him, he had compassion on him.

34 And went to him, and bound vp his wounds, and powred in oyle and wine, & put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morow when hee departed, he tooke out two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which nowe of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Goe, and doe thou likewise.

38 ¶ [10] Nowe it came to passe, as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Marie, which also sate at Iesus feete, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, and said, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore that shee helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needefull, Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 He teacheth his Apostles to pray. 14 The dumme deuill driuen out. 27 A woman of the company lifteth vp her voyce. 29 The Iewes require signes. 37 Hee being feasted of the Pharise, reproueth the outward shew of holinesse.

AND so it was, that as he was praying in a certaine place, when hee ceased, one of his Disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 * And he said vnto them, When ye pray, say, [1] Our Father which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will be done, euen in earth, as it is in heauē:

3 Our daily bread giue vs [a] for the day:

4 And forgiue vs our sinnes: for euen we forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ Moreouer he said vnto them, Which of you shal haue a friend, and shall go to him at midnight, and say vnto him, Friend, lend me three loaues?

6 For a friend of mine is come out of the way to mee, and I haue nothing to set before him:

7 And he within should answere, and say Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not rise and giue him, because he is his friend, yet doubtlesse because of his [b] importunitie, hee would rise & giue him as many as he needed.

9 * And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shal finde: knocke, and it shall be opened vnto you.

10 * For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a sonne shall aske bread of any of you that is a Father, will hee giue him a stone? or if he aske a fish, will hee for a fish giue him a serpent.

12 Or if he aske an egge, will he giue him a scorpion?

13 If yee then which are euill, can giue good gifts vnto your children, how much more shal your heauenly Father giue the holy Ghost to them, that desire him?

14 ¶ * Then he cast out a deuil which was dumme: and when the deuil was gone out, the dumme spake, and the people wondered.

15 [3] But

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* Matth. 13. 16. marke 12. 28. 8 Faith doeth not take away, but establish the doctrine of the Law.

i One of them, that professed himselfe to be learned in the rites and Lawes of Moses.

* Deut. 6. 5.

* Leuit. 19. 18.

9 All they are comprehended in the name of our neighbour by the Law, whom-soeuer we may helpe.

k That is, to vouch his righteousnes, or shew that he was iust, that is, voyd of all fault: and Iames 5. useth the word of iustification in this sense.

* Matth. 6. 9.

1 A Forme of true prayer.

a That is, as much as is needfull for vs this day, whereby we are not debarred to haue an honest care for the maintenance of our liues, but that carping care, which killeth a number of men, is cut off and restrained.

2 We must pray with faith.

b Worde for word, impudencie: but that impudencie which is spoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunitie.

* Matth. 7. 7. and 21. 22. marc. 11. 24. iohn 14. 13 and 16. 23. iames 1. 5.

* Matth. 7. 8.

* Matth. 7. 9.

* Matth. 9. 32. and 12. 22.

3 An example of horrible blindnes, and ſuch as cannot be healed when as vpon an euill conſcience, and pretended malice, the power of God is blaſphemed.
* Matth. 9. 34. and 12. 24. mar. 3. 22.

4 The true way to know the true Chriſt, from the falſe, is this, that the true Chriſt hath no accord or agreement with Satan: And it remaineth that after wee know him, we acknowledge him.
* Matth. 12. 25. mar. 3. 24.

c By the name and power of Beelzebub.

d That is, by the power of God: So it is ſayd, Exo. 8. 19.

e The word ſignifieth properly an open and void roome before an houſe, and ſo by tranſlation is taken for Noble mens houſes

5 Againſt indifferent men, and ſuch as loue to haue a meane, which ſeeke meanes to reconcile Chriſt and Satan together.
* Matth. 12. 43.

6 He that doeth not continue, is in worſe caſe then he that neuer begun.
* Hebr 6. 4. 2 pet. 2. 20.

7 Chriſt ſeeketh not praiſe in himſelfe, but in our ſaluation.

8 They that are fond deſirers of miracles, in ſtead of miracles ſhall receiue puniſhment.
* Mar. 12. 38, 39.
* Ionas 1. 12.

* 1 King. 10. 1. 2 chron 9. 1.

15 [3] But ſome of them ſayd, * Hee caſteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, ſeeking of him a ſigne from heauen.

17 [4] But he knew their thoughts, and ſaid vnto them, * Euery kingdome diuided againſt it ſelfe, ſhall be deſolate, and an houſe diuided againſt an houſe, falleth.

18 So if Satan alſo bee diuided againſt himſelfe, how ſhall his kingdome ſtand, becauſe yee ſay that I caſt out deuils [c] through Beelzebub?

19 If I through Beelzebub caſt out deuils, by whom do your children caſt them out? Therefore ſhall they bee your Iudges.

20 But if I by the [d] finger of God caſt out deuils, doubtleſſe the kingdome of God is come vnto you.

21 When a ſtrong man armed keepeth his [e] palace, the things that hee poſſeſſeth, are in peace.

22 But when a ſtronger then he, commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein hee truſted, and diuideth his ſpoyles.

23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 * [6] When the vncleane ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt: and when hee findeth none, hee ſaith, I will returne vnto mine houſe whence I came out.

25 And when hee commeth, hee findeth it ſwept and garniſhed.

26 Then goeth hee, and taketh to him ſeuen other ſpirits wooꝛſe then himſelfe: and they enter in, and dwell there: * ſo the laſt ſtate of that man is wooꝛſe then the firſt.

27 [7] And it came to paſſe as he ſaid theſe things, a certaine woman of the company lifted vp her voice, and ſaid vnto him, Bleſſed is the wombe that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed are they that heare the woꝛd of God, and keepe it.

29 [8] And when the people were gathered thicke together, hee began to ſay, This is a wicked generation: They ſeeke a ſigne, and there ſhall no ſigne be giuen them, but the ſigne of * Ionas the Prophet.

30 For as Ionas was a ſigne to the Niniuites: ſo ſhall alſo the Sonne of man bee to this generation.

31 * The Queene of the South ſhall riſe in iudgement, with the men of this generation, and ſhall condemne them: for ſhee came from the vtmoſt parts of the earth to heare the wiſedome of Solomon, and behold, a greater then Solomon is here.

32 The men of Niniue ſhall riſe in iudgement with this generation, & ſhall condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 [9] * No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a buſhell: but on a candleſticke, that they which come in, may ſee the light.

34 * The light of the bodie is the eye: therefore when thine eye is ſingle, then is thy whole body light: but if thine eye be euil, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkeneſſe.

36 If therefore thy whole body ſhall bee light, hauing no part darke, then ſhall all be light, euen as when a candle doeth light thee with the brightneſſe.

37 [10] And as hee ſpake, a certaine Phariſe beſought him to dine with him: and hee went in, and ſate downe at table.

38 And when the Phariſe ſawe it, he marueiled that hee had not firſt waſhed before dinner.

39 * And the Lord ſaid to him, Now doe ye Phariſes make cleane the outſide of the cup, and of the platter: but the inward part is full of rauening and wickedneſſe.

40 Yee fooles, did not hee that made that which is without, make that which is within alſo?

41 Therefore, giue almes [f] of thoſe things which you haue, and behold, all things ſhall be cleane to you.

42 [11] But woe be to you, Phariſes: for yee [g] tithe the mint and the rewe, and [h] all maner herbes, and paſſe ouer [i] iudgement, & the loue of God: theſe ought ye to haue done, and not to haue left the other vndone.

43 * [12] Woe be to you, Phariſes: for yee loue the vppermoſt ſeats in the Synagogues, and greetings in the markets.

44 [13] Woe be to you, Scribes and Phariſes hypocrites: for yee are as graues which appeare not, & the men that walke ouer them, perceiue not.

45 [14] Then anſwered one of the Lawyers, and ſaide vnto him, Maiſter, thus ſaying thou puttеſt vs to rebuke alſo.

46 And hee ſayde, Woe be to you alſo, yee Lawyers: * for ye lade men with burdens grieuous to be borne, and ye your ſelues touch not the burdens with one of your fingers.

47 [15] Woe be to you: * for ye build the ſepulchres of the Prophets, and your Fathers killed them.

* Ionas 3. 5.
* Chap. 8. 16. matth. 5. 15. marke 4. 21.

9 Our minds are therefore lightned with the knowledge of God, that we ſhould giue light vnto others, and therefore our greateſt labour ought to be in pray for that light.
* Matth. 6. 22.

10 The ſeruice of God conſiſteth not in outward cleanlineſſe, and deuiſed rites or ceremonies, but in the ſpirituall brightneſſe of the heart and charitie.
* Matth 23. 25.

f That is, according to your abilitie: as who would ſay, inſtead of your extortion, which hindered you, that you could not eate cleanly, vſe charitie, and accordingly as your abilitie ſhal ſerue you, bee good to the poore, and ſo ſhall that, that is within the platter, be ſanctified though the platter be vnwaſhed.

11 It is the propertie of hypocrites, to ſtand ſtoutly for little trifles, & let paſſe greater matters.

g You decide by Gods Law that the tenth part is due to be paid.

h Of all kind of herbes ſome, as Auguſtine expounded it in his enchiridion. Laurence, ca. 9. wher he ſheweth in like ſort how the place of Paul, 1. Tim. 2. 4. God will haue all men to be ſaued, is to bee expounded after the ſame maner.

i That is to ſay, that that is right and reaſon to do: for this word Iudgement, conteineth the commandements of the ſecond table, and the other words, the loue of God, conteine the firſt.
* Chap. 20. 46. matth 23. 6

mar. 12. 38. 39. 12 Hypocriſie and ambition are commonly ioyned together. 13 Hypocrites deceiue men with an outward ſhew. * Mat 23. 27. 14 Hypocrites are very ſeuere againſt other men, but diſpenſe all things lawfull to themſelues. * Mat. 23. 4 acts. 15. 10. 15 Hypocrites honour their ſelues when they are dead, whom they moſt cruelly perſecute, when they are aliue. * Matth. 23. 29.

48 Truely [k] ye beare witneſſe, and allow the deeds of your fathers: for they killed them, and ye build their ſepulchers.

49 Therefore ſaid the wiſedome of God, I will ſend them Prophets and Apoſtles, and of them they ſhall ſlay and [l] perſecute away,

50 That the blood of all the Prophets, [m] ſhed from the foundation of the world, may be required of this generation,

51 From the blood of *Abel vnto the blood of *Zacharias, which was ſlaine betweene the Altar and the Temple: verily I ſay vnto you, it ſhall be required of this generation.

52 [16] Wo be to you Lawyers: for ye haue [n] taken away the key of knowledge: ye entred not in your ſelues, and them that came in, yee forbade.

53 [17] And as hee ſaide theſe things vnto them, the Scribes & Phariſes began to vrge him ſore, and to [o] prouoke him to ſpeake of many things,

54 Laying waite for him, and ſeeking to catch ſome thing of his mouth, whereby they might accuſe him.

k When you perſecute Gods ſeruants, like mad men, euen as your fathers did, though you colour it with a pretence of godlineſſe, yet notwithſtanding, in that you beautifie the ſepulchres of the Prophets, what do you els but glory in your fathers cruelties, and ſet vp monuments (as it were) in glory and triumph of it?
l They ſhall ſo vexe them and trouble thē, that at length, they ſhal baniſh them
m That you may be called to an account for it, yea, and be puniſhed, for the ſhedding of that blood of the Prophets.
*Gen. 4. 8.
*2. Chro. 24. 21.
16 They haue of long time chiefly hindered the people from entring into the knowledge of God, which ought to bee the doore keepers of the Church.
n You haue hidden and taken away, ſo that it cannot be found any where.
17 The more the world is reprehended, the worſe it is, & yet muſt we not betray the trueth.
o They propoſed many queſtions to him, to drawe ſome thing out of his mouth, which they might traiterouſly carpe at.

CHAP. XII.

1 *The leauen of the Phariſes.* 5 *Who is to be feared.* 8 *To confeſſe Chriſt.* 17 *The parable of the rich man whoſe land was verie fertil.* 22 *Not to care for earthly things,* 31 *but to ſeeke the kingdom of God.* 39 *The thiefe in the night.* 51 *Debate for the Goſpels ſake.*

*Matth. 16. 5. marke 8. 14.

IN *[1] the meane time, there gathered together [a] an innumerable multitude of people, ſo that they trode one another: and hee began to ſay vnto his Diſciples firſt, Take heede to your ſelues of the leauen of the Phariſes, which is hypocriſie.

1 The faithfull teachers of Gods word, which are appointed by him for his people, muſt both take good heed of thē, which corrupt the purity of doctrine with goodly gloſes, and alſo take paines through the helpe of God, to ſet forth ſincere doctrine, openly and without feare.
a Word for word, ten thouſand of people, a certaine number for an vncertaine.

2 * For there is nothing couered, that ſhal not be reueiled: neither hid, that ſhall not bee knowen.

*Matth. 10. 26. marke 4. 22.

3 Wherefore whatſoeuer ye haue ſpoken in darkeneſſe, it ſhall be heard in the light: and that which ye haue ſpoken in the eare, in ſecret places, ſhall be preached on the houſes.

4 *[2] And I ſay vnto you, my friends, bee not afraid of them that kill the body, and after that are not able to doe any more.

*Matt. 10. 28.

2 Although hypocrites haue princes to execute their cruelty, yet there is no cauſe why wee ſhould be afraid of them, the leaſt of whom, be they neuer ſo great, can doe nothing, but what pleaſeth God, and God will not any thing that may bee againſt the ſaluation of his elect.

5 But I will [b] forewarne you, whom ye ſhall feare: feare him which after hee hath killed, hath power to caſt into hell: Yea, I ſay vnto you, him feare.

b He warneth them of dangers that preſently hang ouer their heads, for thoſe that come vpon the ſudden, doe make the greater wound.

6 Are not fiue ſparowes bought for two farthings, and yet not one of them is forgotten before God?

7 *Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many ſparowes.

*1. Sam. 14. 45. acts 27. 34. * Chap. 9. 26. mat. 10. 32. mar. 8. 38. 2. tim. 1. 12.

8 *[3] Alſo I ſay vnto you, Whoſoeuer ſhall confeſſe mee before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.

3 Great is the reward of a conſtant confeſſion: and horrible is the puniſhment of the denying of Chriſt, yea and poſſible to be called backe againe ſhall the puniſhment be, if vpon ſet purpoſe, both with mouth and heart we blaſpheme a knowen trueth.

9 But hee that ſhall denie me before men, ſhall be denied before the Angels of God.

* Matth. 12. 31. marke 3. 28. 1. iohn 5. 15.

10 *And whoſoeuer ſhall ſpeake a word againſt the Sonne of man, it ſhall bee forgiuen him: but vnto him, that ſhal blaſpheme the holy Ghoſt, it ſhall not be forgiuen.

* Mat. 10. 19. marke 13. 11.

11 *[4] And when they ſhal bring you vnto the Synagogues: and vnto the rulers and Princes, take no thought how, or what thing ye ſhall anſwere, or what ye ſhall ſpeake.

4 It is a great and hard conflict to confeſſe the trueth, yet he that can doe all things, and is almighty, will not be wanting to the weakeſt which ſtriue and contend in his appointed time.

12 For the holy Ghoſt ſhall teach you in the ſame houre, what ye ought to ſay.

13 [5] And one of the company ſayde vnto him, Maiſter, bid my brother diuide the inheritance with me.

5 Chriſt would not for three cauſes be a iudge to diuide an inheritance. Firſt, for that he would not foſter vp and cherish the fleſhly opinion that the Iewes had of Meſſias: Secondly, for that he would diſtinguiſh the ciuill gouernance, from the Eccleſiaſticall: Thirdly, to teach vs to beware of them which abuſe the ſhew of the Goſpel and alſo the name of miniſters, to their owne priuate commodities.

14 And he ſaid vnto him, Man, who made me a iudge, or a diuider ouer you?

15 Wherefore hee ſaid vnto them, Take heed, and beware of [c] couetouſnes: for though a man haue abundance, yet his life [d] ſtandeth not in his riches.

c By couetouſneſſe is meant, that greedie deſire to get, commonly with other mens hurt.
d God is the author and preſeruer of mans life, goods are not.

16 [6] And he put forth a parable vnto them, ſaying, The [e] ground of a certaine rich man brought forth fruits plenteouſly.

6 There are none more mad, then rich men which hang vpon their riches.

17 Therefore hee [f] thought with himſelfe, ſaying, What ſhall I doe, becauſe I haue no roome, where I may lay vp my fruits?

18 And he ſaid, This will I do, I wil pull downe my barnes, & build greater, and therin will I gather all my fruits, and my goods.

19 And I will ſay to my ſoule, Soule, thou haſt much goods laid vp for many yeres: liue at eaſe, eate, drinke & [g] take thy paſtime.

20 But God ſaid vnto him, O foole, this night will they fetch away thy ſoule from thee: then whoſe ſhall thoſe things bee which thou haſt prouided?

21 So is he that gathereth riches [h] to himſelfe, and is not rich in God.

22 [7] And hee ſpake vnto his Diſciples, Therefore I ſay vnto you, *Take no thought for your life, what yee ſhall eate: neither for your body, what ye ſhall put on.

23 The life is more then meate: and the body more then raiment.

24 Conſider the rauens: for they neither ſowe nor reape: which neither haue ſtorehouſe nor barne, & yet God feedeth them: how much

e Or rather countrey, for here is ſet forth a man that poſſeſſeth not a piece of ground onely, but an whole countrey, as they do, which ioyne houſe to houſe, and field to field, Eſai 5. 8.
f Made his reckoning with himſelfe, which is the propertie of couetous churles which ſpend their life in thoſe trifles.
g Bee merry and make good cheare.
h Caring for no man but for himſelfe, and minding to truſt in himſelfe.
7 An earneſt thinking vpon the prouidence of God, is a preſent remedie againſt moſt foolish, and pining carefulneſſe of men, for this life.
* Matth. 6. 25. 1. pet. 5. 7. pſal. 55. 22.

more

more are yee better then foules?

25 And which of you with taking thought can adde to his stature one cubite?

26 If ye then bee not able to doe the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spin they: yet I say vnto you, that Salomon himselfe in all his royalty was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the field, and to morow is cast into the ouen, how much more will he clothe you, O ye of little faith?

29 Therefore aske not what ye shall eate, or what ye shall drinke, neither [i] hang you in suspense.

30 For all such things the people of the world seeke for: and your father knoweth that ye haue need of these things.

31 [g] But rather seeke yee after the kingdome of God, and all these things shall bee cast vpon you.

32 [h] Feare not, little flocke: for it is your Fathers pleasure, to giue you the kingdome.

33 ¶ [*10] Sell that yee haue, and giue [k] almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is: there will your hearts be also.

35 ¶ [*11] Let your loynes bee girt about and your lights burning,

36 And ye your selues like vnto men that waite for their master, when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whom the Lord when hee commeth shall finde waking: verily I say vnto you, he will gird himselfe about, and make them to sit downe at table, and will come foorth and serue them.

38 And if he come in the second watch, or come in the third watch, and shall find them so, blessed are those seruaunts.

39 [*] Now vnderstand this, that if the good man of the house had knowen at what houre the theefe would haue come, hee would haue watched, and would not haue suffred his house to be digged through.

40 [12] Be yee also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward and wise, whom the master shall make ruler ouer his household, to giue them their [l] portion of meate in season?

43 Blessed is that seruant, whom his master when he commeth, shall finde so doing.

44 Of a trueth I say vnto you, that he will make him ruler ouer that he hath.

45 But if that seruant say in his heart, My master doth deferre his comming, and shall begin to smite the seruants, and maidens, and to eate, and drinke, and to be drunken,

46 The master of that seruaunt will come in a day when he thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But hee that knew it not, and yet did commit things worthy of stripes, shall be beaten with fewe stripes: for vnto whomsoeuer much is giuen, of him shalbe much required, and to whom men much commit, [m] the more of him will they aske.

49 ¶ [13] I am come to put fire on the earth, and what is my desire, if it bee already kindled?

50 Notwithstanding I must bee baptized with a baptisme, and how am I grieued, till it be ended?

51 [*] Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be fiue in one house diuided, three against two, & two against three.

53 The father shall be diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ [*14] Then said hee to the people, When yee see a cloud [n] rise out of the West, straight way yee say, a shower commeth: and so it is.

55 And when yee see the South winde blow, yee say, that it will be hoat: and it commeth to passe.

56 Hypocrits, yee can discerne the face of the earth, and of the skie: but why discerne yee not this time?

57 [15] Yea, and why iudge yee not of your selues what is right?

58 ¶ [*] While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee deliuered from him, least hee draw thee to the iudge, and the iudge deliuer thee to the [o] iayler, and the iayler cast thee into prison.

i A Metaphore taken of things that hang in the aire, for they that are carefull for this worldly life, and hang vpon the arme of man, haue alwaies wauering & doubtfull minds, swaying sometimes this way, and sometimes that way.

g They shall lacke nothing, which are carefull for the kingdome of heauen.

h It is a foolish thing, not to looke for small things, at his hands, which giueth vs freely the greatest things.

* Matth. 6. 20.

10 A godly bountifulnes is a ready way to get true riches.

k This is the figure Metonymie, for by this word, Almes, is meant that compassion, & friendlines of an heart, that tendreth the miserie and poore estate of a man, and sheweth forth it selfe by some gift, & hath the name giuen it in the Greeke tongue, of mercy and compassion: and therefore he is sayde to giue almes, who parteth with some thing to another & giueth to the poore, shewing thereby, that hee pitieth their poore estate.

* 1. Pet. 1. 13.

11 The life of the faithfull seruants of God, in this world is a certaine watchfull peregrination, hauing the light of the word going before it.

* Matth. 24. 43. reuel. 16. 15. and 3. 3.

12 None haue more need to watch, then they that haue some degree of honor, in the houshold of God.

l That is, euery moneth such measure of corne as was appointed them.

m More then of him, to whom so much was not giuen.

13 The Gospell is the onely cause of peace betwixt the godly: and so is it the occasion of great trouble among the wicked.

* Matth. 10. 34.

* Matth. 16. 2.

14 Men which are very quick of sight in earthly things, are blinde in those things, which pertaine to the heauenly life, and that through their owne malice.

n Which appeareth, and gathereth it selfe together in that part of the ayre.

15 Men that are blinded with the loue of themselues, and therefore are detestable & vnfruitfull, shall bewray the remaine of their folly.

* Matth. 5. 25.

o To him that had to demaund and gather the amerciaments, which they were condemned vnto that had wrongfully troubled men: moreouer, the magistrates officers make them which are condemned, pay that, that they owe, yea and oftentimes if they be obstinate, they do not only take the costs & charges of them, but also imprison them.

59 I tell thee, thou shalt not depart thence, till thou hast paied the vtmost mite.

CHAP. XIII.

2 Of the Galileans, 4 and those that were slaine vnder Siloham. 6 The fig tree that bare no fruit. 11 The woman vexed with the spirit of infirmity, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graine of mustard seed. 21 Of leauen. 23 How few shall be saued. 32 Herod that foxe.

THere [1] were certaine men present at the same season, that shewed him of the Galileans, whose blood [a] Pilate had mingled with their sacrifices.

2 And Iesus answered, & said vnto them, Suppose yee, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke thou that those eighteene, vpon whom the tower of [b] Siloam fell, and slue them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except yee amend your liues, yee shall all likewise perish.

6 ¶ [2] Hee spake also this parable, A certaine man had a figge tree planted in his vineyard: and he came and sought fruite thereon, and found none.

7 Then said he to the dresser of his vineyard, Behold, this three yeres haue I come and sought fruit of this fig tree, and find none, cut it downe: why keepeth it also the ground [c] barren?

8 And he answered, and sayd vnto him, Lord, let it alone this yeere also, till I digge round about it, and dung it,

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 ¶ [3] And he taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a [d] spirit of infirmitie eighteene yeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, hee called her to him, and said to her, Woman, thou art [e] loosed from thy disease.

13 And he layed his hands on her, and immediatly shee was made straight againe, and glorified God.

14 [4] And the [f] ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and said vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocritie, doeth not each one of you on the Sabbath day loose his ore or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeeres, be loosed from this bond on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ * Then sayd hee, What is the kingdome of God like? or whereto shall I compare it?

19 [5] It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the foules of the heauen made nestes in the branches thereof.

20 ¶ * And againe he sayd, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened.

22 ¶ * [6] And hee went through all cities and townes, teaching, & iourneying towards Ierusalem.

23 Then said one vnto him, Lord, are there fewe that shall bee saued? And hee said vnto them,

24 * Striue to enter in at the straite gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore saying, Lord, Lord, open to vs, and he shall answere & say vnto you, I know you not whence ye are,

26 [7] Then shall ye begin to say, We haue eaten and dronke in thy presence, and thou hast taught in our streets.

27 * But hee shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 [8] There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Iacob, & all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come many from the [g] East and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 * And behold, there are last, which shall be first, and there are first, which shall be last.

31 [9] The same day there came certaine Pharises, and said vnto him, Depart, and goe hence: for Herod will kill thee.

32 Then sayd hee vnto them, Goe yee and tell that [h] Fox, Behold, I cast out deuils, and will heale still [i] to day, and to morrow, and the third day I shall be [k] perfected.

33 [10] Neuer-

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1 Wee must not reioyce at the iust punishment of others, but rather be instructed thereby to repentance.

a Pontius Pilate was gouernour of Iudea, almost ten yeeres, and about the fourth yeere of his gouernment, which might bee about the fifteenth yere of Tyberius reigne, Christ finished the worke of our redemption by his death.

b To wit, in the place, or riuer: for Siloam was a small river frō whence the conduites of the city came, whereof Iohn 9.7. and Esay 8.6. & therfore it was a tower or castle, built vpon the conduit side, which fell down suddenly and killed some.

2 Great & long suffering is the patience of God, but yet so that at length he executeth iudgement.

c Maketh the ground barren in that part, which otherwise were good for vines.

3 Christ came to deliuer vs from the hand of Satan.

d Troubled with a disease which Satan brought.

e For Satan had the woman bound, as if shee had beene in chaines, in so much that for eighteene yeeres space, shee could not hold vp her head.

4 A liuely image of hypocrisie, and reward thereof.

f One of the Rulers of the Synagogue, for it appeareth by Mark. 5.22. and Actes 13.15. that there were many rulers of the Synagogue.

5 God beginneth his kingdome with small beginnings, that the vnlooked for proceeding of it, may better set forth his power.

* Matth. 13.33.

* Matth. 9.35. marke 6.6.

6 Against them which had rather erre with many, then goe right with a few, and by that meanes thrust their own flownes, are shut out of the kingdome of God.

* Matth. 7.13.

7 He is in daine in the Church, which is not of the Church, which thing the cleanesse of life sheweth.

* Marke. 7.23. and 25.41. psal. 6.8.

8 The casting off of the Iewes, and the calling of the Gentiles is foretolde.

g From all the quarters of the world, and these are foure of the chiefest.

* Matth. 19.30. and 20.16. marke 10.31.

9 We must goe forward in the race of our calling, through the middest of terrours, whether they be true or fained.

h That deceitful and treacherous man.

i That is, a small time, and Theophyl. saith, it is a prouerbe: or else, by To day, we may vnderstand the time that now is, and by to morrow, the time to come meaning thereby, al the time of his ministerie and office.

k To wit, when the sacrifice for sinne is ended.

10 There are no where more cruell enemies of the godly, then they which are within the sanctuarie and Church it selfe: but God seeth it, and will in his time haue an accompt of it.

13 [10] Neuertheless I must walke to day, and to morrow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 * O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, howe often would I haue gathered thy children together, as the henne gathereth her [l] brood vnder her wings, & yee would not!

35 Behold, your house is left vnto you desolate: and verily I tell you, yee shall not see mee vntill the time come that yee shall say, Blessed is hee that commeth in the Name of the Lord.

* Matth. 23. 37.

l Word for word, the nest: now the broode of chickens is the nest.

CHAP. XIIII.

2 The dropsie healed on the Sabbath. 8 The chiefe places at bankets. 12 The poore must bee called to our feastes. 16 Of those that were bid to the great Supper. 23 Some compelled to come in. 28 One about to build a tower.

1 The Law of the very Sabbath ought not to hinder the offices of charitie.

AND [1] it came to passe that when hee was entred into the house of [a] one of the chiefe Pharises on the Sabbath day, to eate bread, they watched him.

a Either one of the Elders, whō they called the Sanhedrin, or one of the chiefe of the Synagogue: for all the Pharises were not chiefe men of the Synagogue, Iohn 7. 48. for this word Pharise was the name of a sect, though it appeare by the whole historie that the Pharises were in great credite.

2 And beholde, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, and let him goe,

5 And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 So they could not answere him againe to those things.

2 The reward of pride is ignominie: and the reward of true modestie is glory.

7 [2] Hee spake also a parable to the ghestes, when hee marked how they chose out the chiefe roomes, and said vnto them,

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou, be bidden of him,

9 And hee that bade both him and thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

10 * But when thou art bidden, goe and sit downe in the lowest roome, that when hee that bade thee, commeth, hemay say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

* Prou. 25. 5.

11 * For whosoeuer exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted.

* Chap. 18. 14. matth. 23. 12.

12 [3] Then said hee also to him that had bidden him, * When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, least they also bid thee againe, and a recompence be made thee.

3 Against them which lauish out their goods either ambitiously, or for hope of recompence, whereas Christian charitie respecteth onely the glory of God, and the profite of our neighbour.

* Prou. 3. 27. tob. 4. 7.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blinde,

14 And thou shalt be blessed, because they cannot recompence thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Nowe when one of them that sate at table heard these things, he sayde vnto him, Blessed is he that eateth bread in the kingdom of God.

16 Then said he to him, * A certaine man made a great supper, and bade many,

* Matth. 22. 1. reuel. 19. 9.

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

4 The most part euen of them to whom God hath reuealed himselfe are so mad, that such helpes as they haue receiued of God, they willingly turne into lets and hinderances.

18 [4] But they all with [b] one minde began to make excuse: The first saide vnto him, I haue bought a Farme, and I must needes goe out and see it: I pray thee haue mee excused.

b As of set purpose, and a thing agreed vpon before: for though they alledge seuerall causes, yet all of them agree in this, that they haue their excuses, that they may not come to supper.

19 And another said, I haue bought fiue yoke of oxen, and I go to proue them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angrie, and said to his seruant, Goe out quickly into the [c] streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

c Wide & broad quarters.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the Master saide to the seruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

5 Euen those affections, which are of themselues worthie of praise and commendation, must be tried and proued, that godlinesse may haue the vpper hand and preeminence.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 [5] Nowe there went great multitudes with him, and he turned and said vnto them,

* Matth. 10. 37.

26 * If any man come to mee, and [d] hate not his Father, and mother, and wife, and children, and brethren, and sisters: yea, and his own life also, he cannot be my disciple.

d If the matter stand betweene God and him, as Theophyl. saith: & therefore these words are not spoken simply, but by comparison.

27 * [6] And whosoeuer beareth not his crosse, and commeth after mee, cannot bee my disciple.

* Chap. 9. 23. matth. 16. 24. mar. 8. 34.

6 The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kinds of afflictions.

28 For which of you minding to builde a towre, [e] sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

e At home, and casteth all his costs, before he begin the worke.

29 Least that after hee hath laid the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to builde, and was not able to make an end?

31 Or what King going to make warre, against another King, sitteth not downe first and taketh counsell, whether hee be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoeuer he be of you, that forsaketh not all that hee hath, hee cannot be my Disciple.

34 *7 Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

* Matth. 5. 13. mar. 9 50.

7 The disciples of Christ must be wise, both for themselues, and for others otherwise they become the foolishest of all.

CHAP. XV.

4 The parable of the lost sheepe, 8 Of the groate, 11 And of the prodigall sonne.

THen ‖ resorted vnto [1] him [2] all the Publicanes and sinners to heare him.

‖ Or, drew neere.

1 Wee must not despaire of them, which haue gone out of the way. But according to the example of Christ, we must take great paine about them.

2 Some Publicanes and sinners came to Christ from all quarters

2 Matth. 18, 12.

2 Then the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

4 *What man of you hauing an hundreth sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill hee finde it?

5 And when he hath found it, he laieth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friends, and neighbours, saying vnto them, Reioice with me: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which need none amendement of life.

3 When by their voluntary falling from God, hauing spoyled themselues of the benefits which they receiued of him, rush themselues headlong into infinite calamities: but God of his singular goodnes, offering himselfe freely to them, whom he called to repentance, through the greatnesse of their miserie wherewith they were tamed, doth not onely gently receiue them, but also enricheth them with farre greater gifts, & inricheth them with the chiefest ioyes.

8 Either what woman hauing ten groates, if she lose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till she finde it?

9 And when she hath found it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the groate which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ [3] He said moreouer, A certaine man had two sonnes.

12 And the yonger of them said to his father, Father, giue me the portion of the goods that falleth to me. So hee diuided vnto them his substance.

13 So many dayes after, when the yonger sonne had gathered all together, hee toke his iourney into a far countrey, and there he wasted his goods with riotous liuing.

14 Now when he had spent all, there arose a great dearth throughout that land, and hee began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and he sent him to his farme, to feed Swine.

16 And hee would faine haue filled his bellie with the huskes, that the Swine ate: but no man gaue them him.

17 [3] Then hee came to himselfe, and sayd, How many hired seruants at my Fathers haue bread inough, and I die for hunger?

3 The beginning of repentance is the acknowledging of the mercy of God, which stirreth vs to hope well. b Against God, because he is sayd to dwell in heauen.

18 I will rise and goe to my Father, and say vnto him, Father, I haue sinned against [b] heauen and before thee,

19 And am no more woorthy to bee called thy Sonne: make mee as one of thy hired seruants.

20 So hee arose and came to his Father, and when he was yet a great way off, his Father saw him, and had compassion, and ranne and fell on his necke, and kissed him.

21 [4] And the Sonne sayde vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthie to be called thy Sonne.

4 In true repentance there is a feeling of our sins, together with sorow and shame, from whence springeth a confession, after which followeth forgiuenesse.

22 Then the Father sayde to his seruants, Bring foorth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate, and be merie:

24 For this my Sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merie.

25 [5] Now the elder brother was in the fielde, and when he came and drewe neere to the house, he heard melodie, and dauncing.

5 Such as truely feare God, desire to haue all men to be their fellowes.

26 And called one of his seruants, and asked what those things meant.

27 And hee sayde vnto him, Thy brother is come, and thy Father hath killed the fatte Calfe because hee hath receiued him safe and sound,

28 Then hee was angrie, and would not goe in: therefore came his Father out and entreated him.

29 But he answered and saide to his Father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commaundement, and yet thou neuer gauest me a Kidde that I might make merie with my friends.

30 But when this thy Sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat Calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It

was

was meet that we should make merie, and bee glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13. To serue two Masters. 16 The Lawe and the Prophets. 19 Of Diues and Lazarus.

AND hee saide also vnto his Disciples, [1] There was a certaine rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.

2 And hee called him, and said vnto him, Howe is it that I heare this of thee? Giue an accounts of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot dig, and to beg I am ashamed.

4 I know what I will doe, that when I am put out of the stewardshippe, they may receiue me into their houses.

5 Then called he vnto him euery one of his Masters debters, and said vnto the first, Howe much owest thou vnto my master?

6 And he said, An hundred measures of oyle. And he said vnto him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then saide hee to another, How much owest thou? And hee saide, An hundred measures of wheate. Then hee said to him, Take thy writing, and write fourescore.

8 And the Lord commended [a] the vniust steward, because he had done wisely. Wherefore the [b] children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches [c] of iniquitie, that when yee shall want, they may receiue you into euerlasting [d] habitations.

10 [2] He that is faithfull in the least, hee is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then ye haue not bene faithfull in the wicked riches, who will trust you in the [e] true treasure?

12 And if yee haue not beene faithfull in [f] another mans goods, who shall giue you that which is yours?

13 [*3] No seruant can serue two masters: for either he shall hate the one, and loue the other: or els hee shall leane to the one, and despise the other. Yee cannot serue God and riches.

14 All these thinges heard the Pharisees also which were couetous, and they scoffed at him.

15 * Then he said vnto them, Ye are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 [*5] The Law and the Prophets endured vntill Iohn: and since that time the kingdome of God is preached, and euery man presseth into it.

17 * Now it is more easie that heauen and earth should passe away, then that one title of the Law should fall.

18 ¶ * Whosoeuer putteth away his wife, and marieth another, committeth adulterie: and whosoeuer marrieth her [g] that is put away from her husband, committeth adulterie.

19 ¶ [6] There was a certaine rich man, which was clothed in [h] purple and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was laide at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died, and was buried.

23 And being in hell in torments, [i] he lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome.

24 Then he cried, and said, Father Abraham haue mercie on mee, and send Lazarus that hee may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is hee comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you, cannot: neither can they come from thence to vs.

27 [7] Then he saide, I pray thee therefore Father, that thou wouldest send him to my Fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham saide vnto him, They haue Moses & the Prophets: let them heare them.

30 And he sayd, Nay, Father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then

1 Seeing that men oftentimes purchase friendship to themselues, by other mens coste, it is shame for vs, if with a free and liberall bestowing of the goods which the Lord hath giuen vs to that purpose, we doe not please him, nor procure the good will of our neighbours, seeing that by this only meanes, riches, which are often times occasions of sinne, are turned to another end and purpose.

a This parable doth not approue the stewardes naughty dealing, for it was very theftuous: but parables are set forth, to shew a thing couertly, and as it were, vnder a figure to represent the truth, though it agree not thorowly with the matter it selfe: so that Christ meaneth by this parable, to teach vs, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlasting life.

b Men that are giuen to this present life, contrary to whom the children of light are set: S. Paul calleth those spirituall, and the other carnall.

c This is not spoken of goods y are euil gotten, for God wil haue our bountifulnes to the poore, proceede and come from a good fountaine: but he calleth those riches of iniquitie, which men vse naughtily.

d To wit, the poore Christians: for they are the inheritours of these Tabernacles. Theophyl.

2 We ought to take heede, that for abusing our earthly function and duetie, we be not depriued of heauenly gifts: for how can they vse spirituall gifts aright, who abuse worldly things?

e That is, heauenly and true riches: which are contrary to worldly and fleeting substance.

f In worldly goods, which are called other mens, because they are committed to our credit.

* Matth. 6. 24.

3 No man can loue God and riches together.

4 Our sinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them, whose sinnes they are.

* Matth. 11. 12.

5 The Pharisies despised the excellencie of the new Couenant, in respect of the old, being ignorant of the perfect righteousnes of the Law, and how false expounders they were of the Law. Christ declareth by the seuenth commandement.

* Matth. 5. 18.

* Matth. 5. 32. & 19. 9. 1. Cor. 7. 10.

g They that gather by this place that a man can not be maried againe after that he hath put away his wife for adulterie, while she liueth, reason fondly: for Christ speaketh of those diuorces, which the Iewes vsed, of which sort we can not take the diuorcement for adulterie, for adulterers were put to death by the Lawe.

6 The end of the pouertie & misery of the godly, shall bee euerlasting ioy: & the end of the riotousnes and cruell pride of the rich shall be euerlasting miserie, without all hope of mercy.

h Very gorgeously and sumptuously, for purple garments were costly and this fine linnen, which was a kind of linnen that came out of Achaia, was as deere as golde.

i Heauenly and spirituall things are expressed and set forth vnder colours and resemblances fit for our senses.

7 Seeing that we haue a most sure rule to liue by, layed forth vnto vs in the word of God, rashly and vainely doe men seeke for other reuelations.

31 Then he sayde vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

CHAP. XVII.

1 Offences. 3 Wee must forgiue him that trespasseth against vs. 10 We are vnprofitable seruants. 11 Of the ten lepers. 20 Of the comming of the Kingdome of heauen. 33 False Christs. 36 After what maner Christs comming shall be.

THen sayd he to his disciples,* [1] It cannot be auoided, but that offences will come, but woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that hee were cast into the Sea, then that he should offend one of these little ones.

3 ¶ [2] Take heede to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 * And though hee sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ [3] And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord said, * If ye had faith, as much as is [a] a grayne of mustard seede, and should say vnto this mulberie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the Sea, it should euen obey you.

7 ¶ [4] Who is it also of you, that hauing a seruant plowing, or feeding cattell, would say vnto him by and by, when hee were come from the fielde, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, and gird thy selfe, and serue mee, till I haue eaten and drunken, and afterward eate thou, and drinke thou?

9 Doeth hee thanke that seruant, because he did that which was commanded vnto him? I trowe not.

10 [5] So likewise yee, when yee haue done all those things, which are commaunded you, say, We are vnprofitable seruants: wee haue done that which was our duetie to doe.

11 ¶ [6] And so it was when hee went to Hierusalem, that hee passed through the mids of Samaria, and Galile.

12 And as he entred into a certaine towne, there mette him ten men that were lepers, which stood afarre off,

13 And they lift vp their voyces and sayd, Jesus, Master, haue mercie on vs.

14 And when he sawe them, hee sayd vnto them, * Goe, shewe your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when hee sawe that he was healed, turned backe, and with a loude voyce praysed God,

16 And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritane.

17 And Jesus answered, and saide, Are there not ten cleansed? but where are the nine?

18 There is none found that returned to giue God prayse, saue this stranger.

19 And hee saide vnto him, Arise, goe thy way, thy faith hath saued thee.

20 ¶ [7] And when hee was demaunded of the Pharises, when the kingdome of God should come, he answered them, and said, The kingdome of God commeth not with [b] obseruation.

21 Neither shall men say, Loe here, or loe there: for behold, the kingdome of God is [c] within you.

22 [8] And hee sayd vnto the disciples, The dayes will come, when yee shall desire to see [d] one of the dayes of the Sonne of man, and ye shall not see it.

23 * [9] Then they shall say to you, Behold, here, or behold there: but goe not thither, neither follow them.

24 For as the lightening that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shal the Sonne of man be in his day.

25 But first must hee suffer many things, and be reproued of this generation.

26 * [10] And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 * Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these ensamples shall it be in the day when the Sonne of man is reuealed.

31 [11] At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that hee left behinde.

32 * Remember Lots wife.

33 * Whosoeuer will seeke to saue his soule, shall loose it: and whosoeuer shall loose it, shall [e] get it life.

* Matth. 18.7. marke 9.42.
1 The Church is of necessitie subiect to offences, but the Lord will not suffer them vnpunished, if any of the least be offended.
2 Our reprehensions must be iust, & proceed of loue and charitie.
* Matth. 18.21.
3 God will neuer be vtterly lacking to the godly (although he be sore to perplex them, as they would) euen in those difficulties, which can not be ouercome by mans reason.
* Matth. 17.20.
a If you had no more faith, but the quantitie of a graine of mustard seed.
4 Seeing that God may challenge vnto himselfe of right, both vs and all that is ours, he can be debter vnto vs for nothing, although we labour manfully euen vnto death.
5 The most perfit keeping of the Law, which we can performe, deserueth no reward.
6 Christ doeth well euen vnto such, as will be vnthankful, but the benefites of God profite them only to saluation, which are thankfull.
* Leuit. 14.2.
7 The kingdom of God is not marked of many, although it be most present before their eyes: because they fondly perswade themselues, that it is inioyned with outward pompe.
b With any outward pompe and shew of maiestie, to be knowen by: for there were otherwise many plaine and euident tokens whereby men might haue vnderstood, that Christ was the Messias, whose kingdome was so long looked for: but hee speaketh in this place of those signs which the Pharises dreamed of, which looked for an earthly kingdom of Messias.
c You looke about for Messias, as though hee were absent, but he is amongst you, in the midst of you.
8 Men often times neglect those things when they be present, which we afterward desire when they are gone, but in vaine.
d The time will come, that you shall seeke for the Sonne of man with great sorow of heart, and shall not finde him.
* Matth 24.23. mar. 13.21.
9 Christ forewarneth vs, that false Christs shal come, and that his glory shall suddenly be spred farre & wide throughout the world, after that the ignominie of the crosse is put out & extinguished.
* Gen. 7.5. mat. 24.38. 1. pet. 3. 20.
10 The world shal be taken vnawares with the sudden iudgement of God: & therefore the faithfull ought to watch continually.
* Gen. 19.24.
11 We must take good heed, that neither distrust, nor the inticements of this world, nor any respect of friendship hinder vs the least that may be. * Gen. 19.26. * Chap 9. 24. mat. 10. 39 mar. 8. 35. iob. 12. 25. e That is, shall saue it, so Matthew expoundeth it: for the life that is here spoken of, is euerlasting saluation.

*Matth.24.41.

34 * I tell you, in that night there ſhall be two in one bed: the one ſhall be receiued, and the other ſhalbe left.

35 Two women ſhall be grinding together, the one ſhall be taken, and the other ſhall be left.

11 The onely way to continue is to cleaue to Chriſt.
*Matth.24.28.

36 Two ſhalbe in the field: one ſhalbe receiued, and another ſhalbe left.

37 [12] And they anſwered, and ſaid to him, Where Lord? And he ſaid vnto them, * Wherſoeuer the body is, thither ſhal alſo the Eagles be gathered together.

CHAP. XVIII.

2 *The parable of the vnrighteous iudge and the widdow.* 10 *Of the Phariſe & the Publican.* 15 *Children are of the kingdome of heauen.* 22 *To ſel all & giue to the poore.* 28 *The Apoſtles forſake all.* 31 *Chriſt foretelleth his death.* 35 *The blind man receiueth ſight.*

1 God will haue vs to continue in prayer, not to wearie vs, but to exerciſe vs, therefore we muſt ſo ſtriue with impatience, that long delay cauſe vs not to breake off the courſe of our prayers.
*Rom.12.12. 1.theſſ.5.17.
a Yeeld to afflictions, and aduerſities, as they doe which are out of heart.
b He doth not compare things that are equall together, but the leſſe with the greater: If a man get his right at a moſt vnrighteous iudges hands, much more ſhall the praiers of the godly preuaile before God.
c Word for word, beate me downe with her blowes, and it is a metaphore taken of wreſtlers, who beat their aduerſaries with their fiſts or clubbes: ſo doe they that are importunate beate the Iudges eares with their crying out, euen as it were with blowes.
d Though he ſeeme ſlowe in reuenging the iniurie done to his.

And [1] he ſpake alſo a parable vnto them, to this end, that they * ought alwaies to pray, and not to [a] ware faint,

2 [b] Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widdowe in that citie, which came vnto him, ſaying, Doe mee iuſtice againſt mine aduerſarie.

4 And he would not of a long time: but afterward hee ſaid with himſelfe, Though I feare not God, nor reuerence man,

5 Yet becauſe this widdow troubleth me, I will do her right, leſt at the laſt ſhe come and [c] make me wearie.

6 And the Lord ſaid, Heare what the vnrighteous iudge ſaith.

7 Now ſhall not God auenge his elect, which cry day and night vnto him, yea, though [d] he ſuffered long for them?

8 I tell you he will auenge them quickly: but when the Sonne of man commeth, ſhall he find faith on the earth?

9 ¶ [2] He ſpake alſo this parable vnto certaine which truſted in themſelues that they were iuſt, and deſpiſed other.

10 Two men went vp into the Temple to pray: the one a Phariſe, and the other a Publican.

11 [3] The Phariſe ſtoode and prayed thus with himſelfe, O God, I thanke thee, that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Publican.

12 I faſt twiſe in the weeke: I giue tithe of all that euer I poſſeſſe.

13 But the Publican ſtanding [e] a farre off would not lift vp ſo much as his eyes to heauen, but ſmote his breſt, ſaying, O God, bee mercifull to me a ſinner.

14 I tell you, this man departed to his houſe iuſtified rather then the other: * for euerie man that exalteth himſelfe, ſhal be brought lowe, and hee that humbleth himſelfe, ſhalbe exalted.

*Chap.14.11. matth.23.12.

15 ¶ [*f] They brought vnto him alſo babes that hee ſhould touch them. [4] And when his diſciples ſaw it, they rebuked them.

*Matth.19.13. marke 10.13.
f The children were tender and yong, in that they were brought, which appeareth more euidently in that, that they were infants: which is to be marked againſt them that are enemies to the baptizing of children.
4 To iudge or thinke of Chriſt after the reaſon of the fleſh, is the cauſe of infinite corruptions.

16 [5] But Jeſus [g] called them vnto him, and ſaid, Suffer the babes to come vnto mee, and forbid them not: for of ſuch is the kingdome of God.

17 [6] Verely I ſay vnto you, whoſoeuer receiueth not the kingdome of God as a babe, he ſhall not enter therein.

5 The children alſo of the faithfull are comprehended in the free couenant of God.
g Them that carried the children, whom the diſciples droue away.
6 Child-like innocencie is an ornament of Chriſtians.

18 * Then a certaine ruler aſked him, ſaying, Good Maſter, what ought I to doe, to inherite eternall life?

*Matth.19.16. marke 10.17.

19 And Jeſus ſaid vnto him, Why calleſt thou mee good? none is good, ſaue one, euen God.

20 Thou knoweſt the commandements, * Thou ſhalt not commit adultery: Thou ſhalt not kill: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witneſſe: Honour thy father and thy mother.

*Exod 20.13.
7 The miſſement of riches carieth away many from the right way.

21 [7] And hee ſaid, All theſe haue I kept from my youth.

22 Now when Jeſus heard that, hee ſaid vnto him, Yet lackeſt thou one thing. Sell all that euer thou haſt, & diſtribute vnto the poore, and thou ſhalt haue treaſure in heauen, and come follow me.

23 But when he heard theſe things, he was very heauy: for he was marueilous rich.

8 To be both rich and godly, is a ſingular gift of God.

24 [8] And when Jeſus ſawe him very ſorrowfull, he ſaid, With what difficultie ſhall they that haue riches, enter into the kingdome of God!

25 Surely it is eaſier for a Camell to gee thrugh a needles eye, then for a rich man to enter into the kingdome of God.

26 Then ſaid they that heard it, And who then can be ſaued?

27 And he ſaid, The things which are vnpoſſible with men, are poſſible with God.

28 ¶ * Then Peter ſaid, Loe, we haue left all, and haue followed thee.

*Matth.19.27. marke 10.28.

29 [9] And he ſaid vnto them, Verely I ſay vnto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

9 They become the richeſt of all, which refuſe not to be poore for Chriſtes ſake.

30 Which ſhall not receiue much more in this world, and in the world to come life euerlaſting.

31 ¶ * [10] Then Jeſus tooke vnto him the twelue, and ſaid vnto them, Behold, we goe vp to Jeruſalem, and all things ſhall bee fulfilled to the Sonne of man, that are written by the Prophets.

*Matth.20.17. marke 10.32.
10 As ſure and certaine as perſecution is, ſo ſure is the glory which remaineth for the conquerours.

32 For hee ſhall bee deliuered vnto the Gentiles

2 Two things eſpecially make our prayers void & of none effect: confidence of our own righteouſnes and the contempt of other: and an humble heart is contrarie to both theſe.
3 Although we confeſſe, that whatſoeuer we haue, we haue it of God, yet are we deſpiſed of God, as proud and arrogant, if we put never ſo little truſt in our owne workes before God.
e Farre from the Phariſe in a lower place.

Gentiles, and shall be mocked, & shall be spitefully entreated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the third day he shal rise againe.

34 But they vnderstoode [h] none of these things, and this saying was hidde from them, neither perceiued they the things, which were spoken.

35 ¶ [*11] And it came to passe, that as hee was come neere vnto Iericho, a certaine blind man sate by the way side, begging.

36 And when he heard the people passe by, he asked what is meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cried, saying, Iesus the sonne of Dauid, haue mercy on me.

39 [12] And they which went before, rebuked him that he should hold his peace, but he cried much more, O sonne of Dauid, haue mercie on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And hee said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praysing God: and all the people, when they sawe this, gaue praise to God.

CHAP. XIX.

2 Zaccheus the Publican. 13 Ten pieces of money deliuered to seruants to occupy withall. 29 Iesus entreth into Ierusalem. 41 Hee foretelleth the destruction of the Citie with teares. 45 He casteth the sellers out of the Temple.

NOwe [1] when Iesus entred and passed through Iericho.

2 Behold, there was a man named Zaccheus, which was the [2] chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he should be, and could not for the preasse, because hee was of a low stature.

4 Wherefore he ranne before, and climed vp into a wilde figge tree, that hee might see him: for he should come that way.

5 And when Iesus came to the place, hee looked vp, and saw him, & said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 [3] And when all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.

8 [3] And Zaccheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by [b] forged cauillation, I restore him foure fold.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as hee is also become the [c] sonne of Abraham.

10 * For the Sonne of man is come to seeke, and to saue that which was lost.

11 [4] And whiles they heard these things, he continued and spake a parable, because hee was neere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He said therefore, * A certaine Noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 [5] And hee called his ten seruants, and deliuered them ten pieces of money, and said vnto them: Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, that he commanded the seruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, [d] thy piece hath increased ten pieces.

17 And hee said vnto him, Well, good seruant: because thou hast bene faithfull in a verie little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same he said, Bee thou also ruler ouer fiue cities.

20 [6] So the other came, and saide, Lord, behold thy piece, which I haue layed vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp, that thou laiedst not downe, and reapest that thou didst not sow.

22 Then he said vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knowest that I am a straight man, taking vp that I laied not downe, and reaping that I did not sow.

23 Wherefore then gauest not thou my money into the [e] banke, that at my comming I might haue required it with vantage?

24 And he said to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

h Hereby we see how ignorant the disciples were.

* Matth. 20.29. marke 10.46.

11 Christ shewed by a visible miracle, that he is the light of the world.

12 The more blops and lets that Satan layeth in our way, men by them wish ioy prokette Christes Name, so much the more ought we to goe forward.

1 Christ preuenteth them with his grace especially, which seemed to be finished from it.

2 The ouerseer and head of the Publicanes, which were there together: for the Publicanes were deuided into companies, as we may gather by many places of Cicero his orations.

3 The example of true repentance, is knowen by the effect.

b By falsly accusing any man: and this agreeth most fitly to the master of the customers person: for commonly they haue this trade among them, when they robbe and spoile the Common-weale, they haue nothing in their mouthes, but the profit of the Common-weale, and vnder that colour they play the theeues, in so much that if men reproue and go about to redresse their robberie, & spoiling, they crie out, the common weale is hindered.

c Beloued of God, one that walketh in the steppes of Abrahams faith: and we gather that saluation came to that house, because they receiued the blessing as Abraham had, for all of the household were circumcised.

* Matth. 18.11.

4 We must patiently waite for the iudgement of God, which shalbe reuealed in his time.

* Matth. 25.14.

5 There are three sorts of men in the Church: the one sort fall from Christ whō they see not: the other, which according to their vocation, bestow the gifts, which they haue receiued of God, to his glory with great paines and diligence: the third liue idlely, and doe no good. As for the first, the Lord when he commeth will iustly punish thē in his time: the other hee will bl esse, according to the paines which they haue taken: and as for the slouthfull and idle persons he will punish them as the first.

d This was a piece of money which the Grecians vsed, and was in value about an hundred pence, which is about tenne crownes.

6 Against them which spend their life idlely in deliberating and otherwise in contemplation.

e To the bankers and changers.

26 For I say vnto you, that vnto all them that haue, it shall be giuen, and from him that hath not, euen that he hath, shall be taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, [f] he went forth before, ascending vp to Hierusalem.

29 [*7] And it came to passe, when hee was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, he sent two of his Disciples,

30 Saying, Goe ye to the towne which is before you, wherein assoone as ye are come, ye shall finde a Colte tied, whereon neuer man sate: loose him, and bring him hither.

31 And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath neede of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And as they were loosing the Colt, the owners thereof saide vnto them, Why loose ye the Colte?

34 And they sayde, The Lorde hath need of him.

35 ¶ [*] So they brought him to Iesus, and they cast their garments on the Colte, and set Iesus thereon.

36 And as hee went, they spread their clothes in the way.

37 And when he was nowe come neere to the going downe of the mount of Oliues, the whole multitude of the Disciples began to reioyce, and to praise God with a loude voice, for all the great workes that they had seene,

38 Saying, Blessed be the King that commeth in the Name of the Lord: peace in heauen, and glorie in the highest places.

39 [8] Then some of the Pharises of the companie sayd vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tel you, that if these should hold their peace, the stones would cry.

41 ¶ [*9] And when he was come neere, he beheld the Citie, and wept for it,

42 [i] Saying, [h] If thou haddest euen knowen [i] at the least in this [k] thy day those things, which belong vnto thy peace! but now are they hidde from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not [m] that season of thy visitation.

45 ¶ [*10] He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theeues.

47 And hee taught dayly in the Temple. And the high Priestes and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might do to him: for all the people hanged vpon him when they heard him.

CHAP. XX.

4 From whence Iohns baptisme was. 9 The wickednesse of the Priestes is noted by the parable of the vineyard and the husbandmen. 21 To giue tribute to Cesar. 27 He conuinceth the Sadduces denying the resurrection. 41 How Christ is the sonne of Dauid.

AND [*1] it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospell, the hie Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is he that hath giuen thee this authority?

3 And he answered, and said vnto them, I also wil aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they bee persuaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto thē, Neither tell I you, by what authoritie I doe these things.

9 ¶ [*2] Then began hee to speake to the people this parable, A certaine man planted a vineyard, and let it forth to husbandmen: and went into a strange country, for a great time.

10 And at the time conuenient hee sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard: but the husbandmen did beat him, and sent him away emptie.

11 Againe hee sent yet another seruant: and they did beate him, & soule intreated him, and sent him away emptie.

12 Moreouer

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*Chap. 8. 18. matth. 13. 12. and 25. 29. marke 4. 25.

f The disciples staggered and stayed at the matter, but Christ goeth on boldly though death were before his eyes.

*Matth. 21. 1. marke 11. 1.

7 Christ sheweth in his owne person, that his kingdome is not of this world.

*Matth. 21. 7. Iohn 12. 14.

8 When they linger which ought to be the chiefest Preachers and setters forth of the kingdome of God, he will raise vp other extraordinarily in despite of them.

*Chap. 21. 6. matth. 24. 1. marke 13. 1.

9 Christ is not simply delighted with the destruction, no not of the wicked.

g Christ breaketh off his speech, which sheweth partly how hee was moued with compassion for the destruction of the citie, that was like to ensue: and partly to vpbraide them for their trecherie & stubburnes against him, such as hath not lightly been heard of.

h At least wise thou, O Hierusalem, to whom this message was properly sent.

i If after the slaying of so many Prophets, & so oft refusing me the Lord of the Prophets, now especially in this my last comming to thee, thou hadst had any regarde to thy selfe.

k The fitte and commodious time is called the day of this Citie.

l That is, those things wherein thy happines standeth.

m That is, this very instant, wherein God visited thee.

*Matth. 21. 13.

10 Christ sheweth after his entrie into Hierusalem by a visible signe, that it is his office ordained him of his Father to purge the Temple.

*Marke 11. 17. isai. 56. 7. *Ierem. 7. 11.

1 The Pharises being ouercome with the trueth of Christes doctrine, moue a question about his outward calling, and are ouercome by the witnes of their owne conscience.

*Matth. 21. 23. marke 11. 27.

2 It is no new thing to haue them the chiefest enemies of Christ and his seruants, which are conuersant in the very Sanctuarie of Gods holy place: but at length they shall not escape vnpunished.

*Matth. 21. 33. marke 12. 1. isai. 5. 1. ierc. 2. 21.

12 Moreouer he sent the third, & him they wounded, and cast out.

13 Then saide the Lord of the vineyard, What shall I doe? I will send my beloued sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lorde of the vineyard therefore do vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyarde to others. But when they heard it, they saide, God forbid.

17 ¶ And he beheld them, & saide, What meaneth this then that is written, *The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shall fall vpon that stone, shall be broken: and an whomsoeuer it shall fall, it shall grinde him to powder.

19 Then the hie Priests, and the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceiued that hee had spoken this parable against them.

20 *[3] And they [a] watched him, and sent foorth [b] spies, which should faine themselues iust men, [c] to take him in his talke, and to deliuer him vnto the power and [d] authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest aright, neither doest thou accept [e] mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But hee perceiued their [f] craftinesse, and said vnto them. Why tempt ye me?

24 Shew me a penie. Whose image and superscription hath it? They answered, and said, Cesars.

25 Then hee said vnto them, *Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 *[4] Then came to him certeine of the Sadduces (which denie that there is any resurrection) and they asked him,

28 Saying, Master, *Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seed vnto his brother.

29 Nowe there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen dyed, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The [g] children of this worlde marrie wiues, and are married.

35 But they which shalbe counted worthy to enioy that worlde, and the resurrection from the dead, neither marrie wiues, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, and are the Sonnes of God, since they are the [h] children of the resurrection.

37 And that the dead shall rise againe, euen *Moses shewed it besides the bushe, when hee sayde, The Lorde is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For hee is not the God of the dead, but of them which liue: for all [i] liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said,

40 And after that, durst they not aske him any thing at all.

41 *[5] Then said hee vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, *The Lorde sayd vnto my Lord, sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

44 Seeing Dauid called him Lord, how is he then his sonne?

45 ¶ Then in the audience of all the people he said vnto his Disciples,

46 *[6] Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the highest seates in the assemblies, and the chiefe roomes at feastes:

47 Which deuoure widowes [k] houses, and in shew make long prayers: These shall receiue greater damnation.

CHAP. XXI.

1 *The widowes liberalitie aboue her riches.* 5 *Of the time of the destruction of the Temple,* 19 *and Hierusalem.* 25 *The signes going before the last iudgment.*

AND *[1] as he beheld, hee saw the rich men, which cast their gifts into the treasurie.

2 And

*Psal. 118.22. isa 28.16. act. 4. 11. rom 9. 33. 1. pet. 2. 8.

*Matth. 22. 16. marke 12. 13.

3 The last refuge that false Prophets haue to destroy the true Prophets, is to lay sedition and treason to their charge.

a A fit time to take him in.

b Whom they had deceitfully hired.

c That they might take some hold in his talke, and therby forge some false accusation against him.

d To put him to death.

e Thou art not mooued by fauor of any man: and by person hee meaneth outward circumstãces, which if a man haue respect vnto, he will not iudge alike of them that are indeed alike.

f Craftinesse is a certain diligence and wit in esse to doe euill, gotten by much vse and great practise in matters.

*Rom. 13. 7. *Matth. 22. 23. mar. 12. 18.

4 The resurrection of the flesh is mouched against the Sadduces.

*Deut. 25. 5.

g They are called heere in this place, the children of this world, which liue in this world: and not they, that wholy are giuen to the world, as before cha. 16. 8. which are contrary to the children of light.

h That is, men partakers of the resurrection: for as we say truly that they shall liue in deed, which shall enioy euerlasting blisse, so do they rise in deed, which rise to life, though if this word, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnatiõ, which is not properly life, but death.

*Exod. 3. 6.

i That is, before him: a notable saying, the godly do not die, though they die here on earth.

*Matth. 22. 44. marke 12. 35.

5 Christ is to the sonne of Dauid according to the flesh, that he is also his Lorde (because he is the euerlasting Sonne of God) according to the spirit.

*Psal. 110. 1. *Chap. 11. 43. matth. 23. 6. marke 12. 38.

6 We must auoid the example of the ambitious and couetous pastors.

k This is spoken by the figure Metonymy, houses, for the goods & substance.

*Mark 12. 42.

1 The poore may exceed in bountie and liberalitie, euen the riche, according to Gods iudgment.

2 And hee sawe also a certaine poore widow which cast in thither two mites:

3 And hee saide, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that shee had.

5 *[1] Now as some spake of the Temple how it was garnished with goodly stones, and with [a] consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not bee left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shal these things be? and what signe shall there be when these things shall come to passe?

8 *And hee said, Take heede, that ye be not deceiued: for many will come [b] in my Name, saying, I am Christ, and the time draweth neere: followe yee not them therefore.

9 [3] And when yee heare of warres and seditions, bee not afraide: for these things must first come, but the ende followeth not by an by.

10 Then said hee vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 *And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shal lay their hands on you, and persecute you, deliuering, you vp to the assemblies, and into prisons, and bring you before Kings and rulers for my Names sake.

13 And this shall turne to you, for [c] a testimoniall.

14 *Lay it vp therefore in your heartes, that ye cast not before hand, what yee shall answere.

15 For I will giue you a mouth and wisedome, where against all your aduersaries shall not be able to speake, nor resist.

16 Yea, yee shalbe betrayed also of your parents, and of your brethren, and kinsemen, and friends, and some of you shall they put to death.

17 And yee shall bee hated of all them for my Names sake.

18 *Yet there shall not one haire of your heads perish.

19 By your patience [d] possesse your soules.

20 *[4] And when yee see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the mids thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo be to them that be with childe, and to them that giue sucke in those dayes: for there shall bee great distresse in this land, and [e] wrath ouer this people.

24 And they shall fall on the [f] edge of the sword, and shalbe led captiue into all nations, and Hierusalem shall be troden vnder foote of the Gentiles, vntil the time of the Gentiles be fulfilled.

25 *[g] Then there shall bee signes in the Sunne, and in the Moone: and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 [5] And mens hearts shall faile them for feare, and for looking after those things which shal come on the world: for the powers of heauen shalbe shaken.

27 And then shall they see the Sonne of man come in a cloude, with power and great glory.

28 And when these things begin to come to passe, then looke vp, and lift vp your heads: *for your redemption draweth neere.

29 [6] And hee spake to them a parable, Beholde, the figge tree, and all trees,

30 When they now shoot forth, ye seeing them, know of your own selues, that summer is then neere.

31 So likewise yee, when yee see these things come to passe, knowe ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shall not passe, till all these things be done:

33 Heauen and earth shall passe away, but my Words shall not passe away.

34 *Take heede to your selues, lest at any time your heartes bee oppressed with surfetting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shal it come [h] on al them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that yee may bee counted worthy to escape all these things that shall come to passe, and that yee may [i] stand before the Sonne of man.

37 ¶ Now in the day time hee taught in the Temple, and at night hee went out, and abode in the mount that is called the mount of Oliues.

Bohol 45

* Chap. 19. 43. matth. 24. 1. marke 13. 1.
1 The destruction of the Temple is foretolde, that that true spirituall building may bee built vp, whose head builders must and ought to be circumspect.
2 These were things that were hanged vpon walles and pillars.
* Ephes. 5. 6. 2. thes. 2. 3.
b Vsing my Name.
3 The true Temple of God is built vp euen in the middest of incredible tumults, and most sharpe miseries, through inuincible patience, so that the end thereof cannot be but most happie.
* Mat. 24. 7. marke 13 8.
c This shalbe the end of your troubles and afflictions, they shalbe witnesses both before God and man aswel of the treacherous and cruel dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men pertaine to the witnes of the trueth.
* Chap. 12. 12. matth. 10. 19. mar. 13. 11.

* Matth. 10. 30.
d Though you are compassed about on al sides with many miseries, yet notwithstanding be valiant and courageous, and beare out these things manfully.
* Daniel 9. 27. matth. 24. 15. marke 13. 14.
4 The final destruction of the whole citie is foretolde.

e By wrath those things are meant which God sendeth when he is displeased.
f Word for word, mouth: for the Hebrewes call the edge of a sword, a mouth, because the edge biteth.
*Isa. 13. 10. ezek. 32. 7. mat. 24. 29. marke 13. 24.
g When the times are expired, appointed for the saluation of the Gentiles, and punishment of the Iewes: And so hee passeth from the destruction of Hierusalem, to the historie of the latter iudgment.
5 After diuers tempests, he will at the length plainely appeare to deliuer his Church.
* Rom. 8. 27.
6 We must be sober and watchfull both day and night for the Lords comming, that we be not taken at vnwares.

* Rom. 13. 13.

h On all men whersoeuer they be.

i You may appeare, that you passe the daunger and escape the iudgement to come.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Iudas selleth Christ. 7 The Apostles prepare the Passeouer. 24 They striue who shall be chiefest. 31 Satan desireth them. 35 Christ sheweth that they wanted nothing. 42 He prayeth in the mount. 44 Hee sweateth blood. 50 Malchus eare cut off and healed. 57. 58. 60. Peter denieth Christ thrise. 63 Christ is mocked and stroken. 69 He confesseth himself to be the Sonne of God.

NOwe * the [1] feast of vnleauened breade drew neere, which is called ỳ Passeouer.

2 And the hie Priests and Scribes sought how they might kill him: for they feared the people.

3 *[2] Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priestes and [a] captaines, how hee might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented and sought opportunitie to betray him vnto them, when the people were [b] away.

7 ¶ *[3] Then came the day of vnleauened bread, when the Passeouer [c] must be sacrificed.

8 And hee sent Peter and John, saying, Goe and prepare vs the [d] Passeouer, that wee may eate it.

9 And they sayd vnto him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Behold, when yee bee entred into the citie, there shall a man meete you, bearing a pitcher of water: followe him into the house that he entreth in,

11 And say vnto the good man of the house, The Master saith vnto thee, where is the lodging where I shall eate my Passeouer with my disciples?

12 Then hee shall shewe you a great hie chamber trimmed: there make it ready.

13 So they went, and found as he had said vnto them, and made ready the Passeouer.

14 *[4] And when the [e] houre was come, hee sate downe, and the twelue Apostles with him.

15 Then he sayde vnto them, I haue earnestly desired to eat this Passeouer with you, before I [f] suffer.

16 For I say vnto you, Henceforth I will not eate of it any more, vntill it bee fulfilled in the kingdome of God.

17 And he tooke the cup, and gaue thanks, and sayde, Take this, and deuide it among you,

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 *[5] And he tooke bread, and when he had giuen thankes, hee brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in remembrance of me.

20 Likewise also after supper hee tooke the cup, saying, This [g] cup is [h] that new Testament in my blood, which is shed for you.

21 *[6] Yet beholde, the [i] hand of him that betrayeth me, is with me at the table.

22 [7] And truely the Sonne of man goeth as it is appointed: but woe be to that man, by whom he is betrayed.

23 Then they began to enquire among themselues which of them it should bee, that should doe that.

24 ¶ *[8] And there arose also a strife among them, which of them should seeme to be the greatest.

25 But he said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called [k] bountifull.

26 But ye shall not be so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he ỳ sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as he that serueth.

28 [9] And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me.

30 *That yee may eate and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ [10] And the Lord sayd, Simon, Simon, behold, *Satan hath desired you, [l] to winow you as wheate.

32 [11] But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 *[12] And he sayd vnto him, Lord, I am ready to goe with thee into prison, & to death.

34 But he said, I tel thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knewest me.

35 ¶ And hee said vnto them, *When I sent you without bagge, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 [m] Then he sayd to them, But now hee

*Matth. 26. 1. marke 14. 1.

1 Christ is taken vpon the day of the Passeouer, rather by the prouidence of his Father, then by the will of men.

*Matth. 26. 14. marke 14. 10.

2 God by his wonderfull prouidence, causeth him to bee the minister of our saluation, who was the authour of our destruction.

a They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeareth by the 52. verse of this Chapter.

b Without tumult, vnwitting to the people which vsed to follow him: and they watched their time, when they knew hee was alone in the garden.

c Mat. 26. 17. marke 14. 13.

d Christ teacheth his disciples by a manifest miracle, that although hee be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

e By the order appointed by the Law.

f The lambe which was the figure of the Passeouer: And this is spoken by the figure Metonymie, which is very vsuall in the matter of the Sacraments.

g Mat. 26. 20. marke 14. 17.

h Christ hauing ended the Passeouer according to the order of the Law, forewarneth them that this shall be his last banquet with them, after the manner and necessitie of this life.

i The euening and twilight, at what time his supper was to be kept.

k I am put to death.

*Matth. 26. 26. marke 14. 22. 1. Cor. 11. 24.

5 Christ establisheth his newe Couenant, and his communicating with vs with new signes.

g Here is a double Metonymie: for first the vessell is taken for that which is conteined in the vessel, as the cup, for the wine, which is within the cup. Then the wine is called the Couenant or Testament, whereas indeed it is but the signe of ỳ Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, although it bee not all one with the thing that it representeth.

h This word that sheweth the excellencie of the Testament, & answereth to the place of Ieremie, Chap. 31. 31. where the new Testament is promised.

*Matth. 26. 21. marke 14. 18. psalm. 41. 9.

6 Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Iudas treason.

i That is, his practise, so vse the Hebrewes to speake, as 2. Kin. 14. 19. Is not the hand of Ioab in this matter.

7 Although the decree of Gods prouidence come necessarily to passe, yet it excuseth not the fault of ỳ instruments.

*Matth. 20. 25. marke 10. 42.

8 The Pastors are not called to rule but to serue.

k Haue great titles, for so it was the custome to honour Princes with some great titles.

9 Such as are partakers of the afflictions of Christ shall also be partakers of his kingdome. *Mat. 19. 28. 10 We must alwayes thinke vpon the wait that Satan layeth for vs. *1. Pet. 5. 8. l To tosse you and scatter you, and also to cast you out. 11 It is through the prayers of Christ, that the elect do neuer vtterly fall away from the faith: and that for this cause, that they should strire vp one another. *Matth 26 34. marke 4. 39. iohn 13. 38. 12 Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter. *Mat. 10. 9. m All this talke is by way of an allegorie, as if he sayd, O my friends and fellow souldiers, you haue liued hitherto as it were in peace: but now there is a most sharpe battell at hand to bee fought, and therefore you must lay all other things aside, and thinke vpon furnishing your selues in armour. And what this armour is, he sheweth by his owne example, when he prayed afterward in the garden, and reproued Peter for striking with the sword.

that hath a bagge, let him take it, and likewise a scrippe: and hee that hath none, let him sell his coate, and buy a swoorde.

37 For I say vnto you, That yet the same which is written, must be performed in mee, *Euen with the wicked was hee numbred: for doubtles those things which are written of me, haue an end.

38 And they sayd, Lord, behold, heere are two swoordes. And hee sayd vnto them, It is ynough.

39 ¶ *And he came out, and went (as he was woont) to the mount of Oliues: and his disciples also followed him.

40 *13 And when he came to the place, he said to them, Pray, lest ye enter into tentation.

41 *14 And he was drawen aside frō them about a stones cast, & kneeled down, & prayed,

42 Saying, Father, if thou wilt, take away this cup from me: neuertheless, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen comforting him.

44 But being in an n agonie, hee prayed more earnestly: and his sweat was like o drops of blood, trickling downe to the ground.

45 15 And he rose vp from prayer, & came to his disciples, and found them sleeping for heauinesse.

46 And he said vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

47 ¶ *16 And while he yet spake, Behold a company, and he that was called Judas one of the twelue, went before them, and came neere vnto Jesus to kisse him.

48 And Jesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse?

49 17 Now when they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with swoord?

50 And one of them smote a seruant of the hie Priest, and strooke of his eare.

51 Then Jesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.

52 18 Then Jesus said vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a theefe with swoords and staues?

53 When I was daily with you in the Temple, ye stretched not forth the hands against mee: but this is your very houre, and the p power of darkenesse.

54 ¶ *Then tooke they him, and led him, and brought him to the hie Priests house. 19 And Peter followed a farre off.

55 * And when they had kindled a fire in the midst of the hall, and were set downe together, Peter also sate downe among them. * Mat.26.58,69. mar.14.66. john 18.25.

56 And a certaine mayd beheld him as he sate by the fire, & hauing well looked on him, sayd, This man was also with him.

57 But hee denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and sayd, Thou art also of him. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verily euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I know not what thou saiest. And immediatly while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how he had sayd vnto him, *Before the cocke crow, thou shalt denie me thrise. *Matth.26.34. iohn 13.38.

62 And Peter went out, and wept bitterly.

63 ¶ 20 *And the men that held Jesus mocked him, and stroke him. 20 Christ bare the shame that was due to our sinnes.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee. *Mat.26.67. mar.14.65.

65 And many other things blasphemously spake they against him.

66 *21 And assoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their councill, *Matth.27.1. marke 15.1. iohn 18.28.

67 Saying, Art thou that Christ? tell vs. And he sayd vnto them, If I tell you, ye will not beleeue it. 21 Christ is wrongfully condemned of blasphemie before the his Priests iudgement seate, that we might be quit before God from the blasphemie which we haue committed.

68 And if also I aske you, you will not answere me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they al, Art thou then ỹ sonne of God? And he said to thē, Ye say that I am.

71 Then sayd they, What need we any further witnesse? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Hee is accused before Pilate. 7 Hee is sent to Herod, 11 He is mocked. 24 Pilat yeldeth him vp to the Iewes request. 27 The women bewaile him. 33 He is crucified. 39 One of the theeues reuileth him: 43 The other is saued by faith. 45 He dieth. 53 Hee is buried.

THen 1 the whole multitude of them arose, and led him vnto Pilate. 1 Christ, who is now ready to suffer for the sedition which we raised in this world, is first of all pronounced guiltlesse, that it might appeare that he suffered not for his owne sinnes (which were none) but for ours.

2 And they began to accuse him, saying, We haue found this man 2 peruerting the nation, * and forbidding to pay tribute to Cesar, saying, That he is Christ a king. 2 Corrupting the people, and leading them into errours. * Matth.22.21. mark.12.17.

*Esai.53.12. *Matth.26.36. mar.14.32. john 18.1. *Matth.26.41. mar.14.38. 13 Christ hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death which had ioynes with the, the curse of God. 14 Prayers are a sure succour against the most perilous assaults of our enemies. n This agonie sheweth that Christ strooue much, and was in great distresse: for Christ strooue not onely with the feares of death, as other men vse to doe, for so many Martyrs might seeme more constant then Christ, but with the feareful iudgement of his angrie Father, which is the fearfullest thing in the world: and the matter was for that he took the burden of all our sinnes vpon himselfe. o These doe not onely shewe that Christ was true man, but other things allowhich the godly haue to consider of, wherein the secret of the redemption of all mankind is contained in the Sonne of God his debasing himselfe to the state of a seruant: such things, as no man can sufficiently declare. 15 Men are vtterly sluggish, euen in their greatest dangers vntil Christ stirre them vp. *Matth.26.47. mar.14.43. iohn 18.3. 16 Christ is willingly betrayed and taken, that by his obedience hee might deliuer vs, which were guiltie for the betraying of Gods glory. 17 That zeale which carieth vs out of the bounds of our vocation, pleaseth not Christ. 18 Euen the very feare of them which took Christ, proueth partly their euill conscience, and partly also that all these things were done by Gods prouidence. p The power that was giuen to darkenesse to oppresse the light for a season. * Matth.26.58. 19 Wee haue to behold in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect.

3 *And Pilate asked him, saying, Art thou the King of the Iewes? And hee answered him, and sayd, Thou saiest it.

4 Then said Pilate to the hie Priestes, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 [2] Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when hee knewe that hee was of [b] Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad, for hee was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priestes also and Scribes stood foorth, and accused him vehemently.

11 And Herod with his [c] men of warre, despised him, and mocked him, and arayed him in white, and sent him againe to Pilate.

12 [3] And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ [4] Then Pilate called together the hie Priests and the [d] rulers, and the people,

14 *And said vnto them, Ye haue brought this man vnto mee, as one that peruerted the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him: and loe, nothing worthie of death is done of him.

16 [5] I will therefore chastise him, and let him loose.

17 (For of necessitie he must haue let one loose vnto them at the feast.)

18 Then all the multitude cryed at once, saying, Away with him, and deliuer vnto vs Barrabbas:

19 Which for a certain insurrection made in the citie, and murther was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 [6] And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that hee might bee crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And he let loose vnto them him that for insurrection and murther was cast into prison, whom they desired, and deliuered Iesus to bee with him what they would.

26 ¶ [7] *And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layd the crosse, to beare it after Iesus.

27 [8] And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned back vnto them, and saide, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke.

30 Then shall they beginne to say to the mountaines, *Fall on vs, and to the hils, Couer vs.

31 *For if they do these things to a [e] greene tree, what shall be done to the drie?

32 *And there were two others, which were euill doers led with him to be slaine.

33 [9] And whē they were come to the place, which is called Caluarie, there they crucified him, and the euil doers: one at the right hande, and the other at the left.

34 [10] Then sayde Iesus, Father, forgiue them: for they know not what they doe, And they parted his rayment and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if hee bee that Christ, the [f] Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And sayde, If thou be the King of the Iewes, saue thy selfe.

38 [11] And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Hebrew, THIS IS THAT KING OF THE IEVVES.

39 ¶ [g] And [12] one of the euill doers, which were hanged, railed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 Wee are indeed righteously heere: for wee receiue things worthy of that wee haue done: but this man hath done nothing [h] amisse.

42 And hee sayde vnto Iesus, Lord, remember mee, when thou commest into thy Kingdome.

43 Then Iesus said vnto him, Verily I say vnto

* Matth. 27. 11. marke 15. 2. Iohn 18. 33.

a Christ is a laughing stocke to Princes, but to their great smart.

b This was Herod Antipas the Tetrarch, in the time of whose gouernance, which was almost the space of 22. yeres, Iohn the Baptist preached and was put to death, and Iesus Christ also died & rose again, and the Apostles began to preach, and diuers things were done at Hierusalem almost seuen yeres after Christs death. This Herod was sent into banishment to Lyons, about the second yeere of Caius Cesar.

c Accompanied with his Nobles and souldiers which followed him from Galile.

3 The hatred of godlines ioyneth the wicked together.

4 Christ is quit the second time, euen of him, of whom he is condemned, that it might appeare, how hee being iust, redeemed vs which were iniust.

d Those whom the Iewes called the Sanhedrin.

* Matth. 27. 23. marke 15. 14. iohn 18. 34.

5 The wisedom of the flesh, of two euils chuseth the lesse, but God curseth such counsels.

6 Christ is quit the third time, before hee was condemned once, that it might appeare, how that our sinnes were condemned in him.

* Matth. 27. 32. marke 15. 21.

7 An example of the outragiousnes and crueltie of souldiers.

8 The triumph of the wicked hath a most horrible end.

* Isa. 2. 19. hose. 10. 8. reuel. 6. 16.

* 1. Pet. 4. 17.

e As if he said, if they doe thus to me that am fruitfull, and alwayes flourishing, and who liue for euer by reason of my Godhead, what will they doe to you, that are vnfruitful & voyde of all liuely righteousnes?

* Matth. 27. 38. marke 15. 27. iohn 19. 18.

9 Christ became accursed for vs vpon the Crosse, suffering the punishment which they deserued that would bee Gods.

10 Christ in praying for his enemies, fulfilleth that hee is both the Sacrifice & the Priest.

f Whome God loueth more then all other.

11 Pilate at vnwares is made a preacher of the kingdome of Christ.

g Therefore either wee must take that spoken by Synecdoche, which Matthew saith, or that both of them mocked Christ, But one of them at the length ouercome with the great patience of God, brake foorth into that confession worthy all memorie.

12 Christ in the midst of the humbling of himselfe vpon the crosse, sheweth indeed that he hath both power of life to saue the beleeuers, & of death to reuenge the rebellious.

h More then hee ought.

vnto thee, to day shalt thou bee with mee in i Paradise.

i God made the visible Paradise in the East part of the world: but that which wee behold with the eyes of our mind is the place of everlasting ioy and saluation, through the goodnesse and mercy of God, a most pleasant rest of the soules of the godly, and most quiet and ioyful dwelling.

44 ¶ [13] And it was about the sixt houre and there was a darkenesse ouer all the lande vntill the ninth houre.

13 Christ being euen at the point of death, sheweth himselfe to bee God almightie, euen to the blind.

45 [14] And the Sunne was darkened, and the vaile of the Temple rent thorow the middes.

14 Christ entreth stoutly into the very darknes of death, for to ouercome death euen within his most secret places.

46 And Iesus cryed with a loud voice, and sayd, * Father, into thine hands I commend my spirit. And when he thus had said, he gaue vp the ghost.

*Psal. 31.6.

47 ¶ [15] Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

15 Christ causeth his very enemies to giue honourable witnes on his side, so oft as it pleaseth him.

48 And all the people that came together to that sight, beholding the things, which were done, smote their brests, and returned.

49 [16] And all his acquaintance stood a farre off, and the women that followed him from Galile, beholding these things.

16 Christ gathereth together, & defendeth his little flocke, in the midst of the tormentors.

50 ¶ *[17] And beholde, there was a man named Ioseph, which was a counseller, a good man and a iust.

*Matth. 27.57. marke 15.43. Iohn 19.38.

51 Hee did not consent to the counsell and deed of them, which was of Armathea, a city of the Iewes: who also himselfe waited for the kingdome of God.

17 Christ through his famous burial, confirmeth the trueth both of his death, and resurrection, by the plaine and euident witnesse of Pilate.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and layde it in a tombe hewen out of a rocke, wherein was neuer man yet layde.

54 And that day was the preparation, and the Sabbath [k] drewe on.

k Word for word, dawning, and now beginning, for the light of the former day drew toward the going down, and that was the day of preparation for the feast, which was to bee kept the day following.

55 [18] And the women also that followed after, which came with him from Galile, beheld the Sepulchre, and how his body was layd.

18 Christ being set vpon by the deuill and all his instruments, and being euen in deaths mouth, setteth weake women in his forewarde, minding straightway to triumph ouer those terrible enemies, without any great endeuour.

56 And they returned and prepared odours and ointments, and rested the Sabbath day according to the commandement.

CHAP. XXIIII.

1 The women come to the sepulchre. 9 They report that which they heard of the Angels vnto the Apostles. 13 Christ doeth accompany two going to Emmaus. 27 He expoundeth the Scriptures vnto them. 39 Hee offereth himselfe to his Apostles to be handled. 49 He promiseth the holy Ghost. 51 He is caried vp into heauen.

*Marke 16.1. Iohn 20.1.

NOw the * [1] first day of the weeke [a] earely in the morning, they came to the sepulchre, and brought the odours, which they had prepared, and certaine women with them.

1 Hoze silly women euen beside their expectation are chosen to bee the first witnesses of the resurrection, that there might bee no suspition either of deceit or violence.

2 And they found the stone rolled away from the Sepulchre,

a Very earely, as Marke sayth, or as Iohn sayth, while it was yet darke, that is, when it was yet scarce the dawning of the day.

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afrayd, and bowed downe their faces to the earth, they sayd to them, Why seeke yee him that liueth among the dead?

6 He is not heere but is risen: remember * how he spake vnto you, when hee was yet in Galile,

* Chap. 9.22. matth. 17.23. marke 9.31.

7 Saying, that the Sonne of man must bee deliuered into the handes of sinfull men, and bee crucified, and the third day rise againe.

8 And they remembred his words,

9 [2] And returned from the Sepulchre, and tolde all these things vnto the eleuen, and to all the remnant.

2 The cowardly and dastardly minde of the disciples is vpbraided by the stoute courage of women (so wrought by Gods great mercies) to shew that the kingdome of God consisteth in an extraordinary power.

10 Now it was Mary Magdalene, and Ioanna, and Mary the mother of James, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleeued they them.

12 *[3] Then arose Peter, and ranne vnto the Sepulchre, and [b] looked in, and saw the linen clothes layd by themselues, and departed wondering in himself at that which was come to passe.

*Iohn 20.6.

3 Christ vseth the incredulitie of his disciples, to the fuller setting forth of the trueth of his resurrection, lest they should seeme to haue beleeued that too lightly which they preached afterward to all the world.

b As it were bending downe his head, & bowing his necke, looked diligently.

*Marke 16.1.

13 ¶ *[4] And beholde, two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

4 The resurrection is proued by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their owne braines, all the circumstances doe declare.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 [c] But their eyes were holden, that they could not know him,

c Were holden back and stayed by God so appointing it: no doubt and therefore his body was not inuisible, but their eyes were dimmed.

17 And hee sayd vnto them, What maner of communications are these that yee haue one to another as ye walke and are sad?

18 And [d] the one (named Cleopas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe therein in these dayes?

d Some of the olde fathers thinke that the other disciple was this our Euangelist, but Epiphanius

19 And he sayd vnto them, What things? And they sayd vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deed and in word before God, and all people,

20 [5] And how the hie Priests, and our rulers deliuered him to bee condemned to death,

ting against the Saturnilians, sayth it was Nathanael, but all these are vncertainties.

5 It appeareth by the conferring of the forewarnings of the Prophets that all those things are true and certaine which the Euangelists haue put downe in writing of Christ.

and haue crucified him.

21 But wee trusted that it had beene hee that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done,

22 Yea, and certaine women among vs made vs astonied, which came earely vnto the sepulchre,

23 And when they founde not his body, they came, saying, that they had also seene a vision of Angels, which said, that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had sayd, but him they saw not.

25 Then he sayd vnto them, O fooles and slow of heart to beleeue all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne which they went to, but he made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, & the day is far spent. So he went in to tary with them.

30 And it came to passe, as he sate at table with them: he tooke the bread, and blessed, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: and he was[e] no more seene of them.

32 And they sayde betweene themselues, Did not our hartes burne within vs, while he talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Hierusalem, and found the Eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in deed, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how hee was knowen of them in[f] breaking of bread.

36 ¶ *[6] And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are yee troubled? and wherefore doe[g] doubts arise in your hearts?

39 Beholde mine handes and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh and bones, as yee see me haue.

40 And when he had thus spoken, he shewed them his hands and feete.

41 And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fish, and of an hony combe,

43 And hee tooke it, and did eate before them.

44 [7] And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that al must be fulfilled which are written of me in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, [h] beginning at Hierusalem.

48 Now ye are witnesses of these things,

49 And behold, I doe send the *promise of my Father vpon you: but tary yee in the citie of Hierusalem, [i] vntill ye be endued with power from on hie.

50 [8] Afterwarde hee ledde them out into Bethania, and lift vp his hands, and blessed them.

51 And it came to passe, that as hee blessed them, *he departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioy.

53 And were continually in the Temple, praising, and lauding God, Amen.

* Marke 16.14. iohn 20.19.

6 The Lord himselfe sheweth by certaine and necessary signes, that he was risen againe, and that in the same body which he tooke vpon him.

g Diuers and doubtfull thoughts which fall oft into mens heads, when any strange thing falleth out whereof there is no great likelihood.

7 The preaching of the Gospel, which was promised to the Prophets, & performed in his time, is committed vnto the Apostles: the summe whereof is, Repentance and remission of sinnes.

h The Apostles who are the preachers of the Gospel beginning at Hierusalem.

* Ioh. 15.26. acts 1.4.

i Vntill the holy Ghost come downe from heauen vpon you.

8 Christ ascendeth into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

* Marke 16.19. actes 1.9.

Suddenly taken away and therfore we may not imagine that he was there in such a body as could not be seen, but beleeue in deed that hee changed his face.

When hee brake bread, which that people vsed, as the Iewes vse yet at this day at the beginning of their meales, and with a prayer.

THE

¶ The Holy Gospel of Iesus Christ, according to Iohn.

CHAP. I.

1 *That word begotten of God before all worldes,* 2 *and which was euer with the Father,* 14 *is made man.* 6. 7. *For what end Iohn was sent from God:* 16 *His preaching of Christs office:* 19. 20 *The record that he bare giuen out vnto the Priests.* 40 *The calling of Andrew,* 42 *of Peter,* 43 *Phillippe,* 45 *and Nathanael.*

1 The Sonne of God is of one, and the selfe same eternitie or euerlastingnesse, and of one and the selfe same essence or nature with the Father.

IN [1] the [a] beginning [b] was [c] that Word, and that Word was [d] with God, and that [e] Word was God.

2 This same was in the beginning with God.

3 *[2] All [f] things were made by it, and [g] without it [h] was made nothing that was made.

4 [i] In it [k] was life, and that life was [l] the light of men.

5 [3] And that light shineth in [y] darkenesse, and the darkenesse [m] comprehended it not.

6 ¶ *[4] There was a man sent from God, whose name was Iohn.

7 This same came for a witnesse, to beare witnesse of that light, that all men [n] through him might beleeue.

8 Hee was not [o] that light, but was sent to beare witnesse of that light.

6 [5] This was [p] that true light, which lighteth euery man that commeth into the world.

10 [q] He was in the world, and the world was *made by him: and the world knew him not.

11 He came [r] vnto his owne, and his owne receiued him not.

12 [6] But as many as receiued him, to them he gaue [f] prerogatiue to be the sonnes of God, euen to them that beleeue in his Name.

13 Which are borne not of blood, nor of the [t] will of the flesh, nor of the will of man, but of God.

14 *[7] And that Word was made [u] flesh, and [x] dwelt among vs, (and we *saw the [y] glorie thereof, [z] as the glory of the only begotten Sonne of the Father) [a] full of grace and trueth.

15 ¶ [8] Iohn bare witnesse of him, and cryed, saying, This was hee of whom I sayd, He that commeth [b] after me, was [c] before me: for he was better then I.

16 *[9] And of his fulnesse haue all wee receiued, and [d] grace for grace.

17 For the Law was giuen by Moses, but grace, and trueth came by Iesus Christ.

18 [10] *No man hath seene God at any time: that onely begotten Sonne, which is in the [e] bosome of the Father, hee hath [f] declared him.

19 ¶ [11] Then this is the record of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem to aske him, Who art thou?

20 And he [g] confessed and [h] denied not, and sayd plainely, I *am not that Christ.

21 And they asked him, What then? Art thou

1 The Sonne of God is of one, and the selfe same eternitie or euerlastingnesse, and of one and the selfe same essence or nature with the Father. a From the beginning, as the Euangelist saith, 1. epistle 1. 1. as though he said, that the word began not then to haue his being, when God began to make all that was made: for the word was euen then when all things that were made, beganne to be made, and therefore he was before the beginning of al things. b Had his being. c This worde That, pointeth out vnto vs a peculiar and choise thing aboue all other, and putteth a difference betweene this Word, which is the Sonne of God, and the Lawes of God, which otherwise are also called the word of God. d This word With, pointeth out the distinction of persons to vs. e This word (Word) is the first in order in the sentence, & is that which the learned call (Subiectum) and this worde (God) is the latter in order, and the same which the learned call (predicatum) *Col. 1. 16. 2 The sonne of God declareth that same his euerlasting Godhead, both by the creating of all things, and also by the preseruing of them, and especially by the excellent giftes of reason and vnderstanding wherewith he hath beautified man aboue all other creatures. f Paul expoundeth this place, Coloss. 1. 15. and 16. verses. g That is, as the Father did worke, so did the Sonne work with him, for he was fellow worker with him. h Of all those things which were made, nothing was made without him. i That is, by him: and it is spoken after the maner of the Hebrewes, meaning thereby that by his force and working power, all life commeth to the world. k To wit, euen then, when all things are made by him, for else hee would haue said, Life is in him, and not life was. l That force of reason and vnderstanding, which is kindled in our mindes to acknowledge him, the authour of so great a benefit. 3 The light of men is turned into darkenesse, but yet so, that there is clearenesse ynough to make them without excuse. m They could not perceiue nor reach vnto it, to receiue any light of it, no, they did not so much as acknowledge him. *Matth. 3. 1. marke 1. 4. Iake 3. 1. 4 There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred vp, euen by Iohns voyce, who is as it were the herault of Christ. n Through Iohn. o That light which we spake of, to wit, Christ, who only can lighten our darknesse. 4 When as the Sonne of God sawe, that men did not acknowledge him by his workes, although they were endued with vnderstanding (which he had giuen to them all) hee exhibited himselfe vnto his people to be seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receiue him. p Who onely and properly deserueth to be called the light, for he shineth of himselfe and boroweth light of none. q The person of the Word, was made manifest euen at that time when the world was made. *Heb. 1. 3. r The Word shewed himselfe againe, when he came in the flesh.

6 The Sonne being shut out of the most of his people, and acknowledged but of a few, doth regenerate them by his owne vertue and power, and receiueth them into that honor which is common to all the children of God, that is to be the sons of God. f He vouchsafeth to giue them this prerogatiue to take them to be his children.

t Of that grosse and corrupt nature of man, which is thorowout the Scripture set as enemie to the spirit. *Matth. 1. 16.

7 That Sonne who is God from euerlasting tooke vpon him mans nature, that one and the selfe same might bee both God and man, which manifest appeared to many witnesses, that saw him among whom he was conuersant, and but whom by sure & vnoubted arguments he shewed both his natures.

u That is, man: so that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to say, a true body, and a true soule. x For a season, and when that was ended, he went vp into heauen: for the word which he vseth, is taken from tents: and yet notwithstanding, his absence from vs in body is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his spirit *Matth. 17. 2. 2. pet. 1. 17. y The glory which he speaketh of here is that manifestation of Christ his maiestie, which was as it were layd open before our eyes, when the Sonne of God appeared in flesh. z This word (as) doth not in this place betoken a likenesse, but the trueth of the matter, for his meaning is this, that we saw such a glory, as beseemed and was meete for the true and only begotten Sonne of God, who is Lord and King ouer all the world. a He was not onely a partaker of grace and trueth, but was full of the very substance of grace and trueth. 8 Iohn is a faithfull witnesse of the excellencie of Christ. b That is, He before whom I am sent to prepare him the way: so that these words are referred to the time of his calling, and not of his age, for Iohn was sixe moneths older then he. c This sentence hath in it a turning of the reason as we call it, as who should say, a setting of that first which should be last, and that last which should be first, for in plaine speech this it is, Hee that commeth after me, is better then I am, for he was before me. The like kinde of turning the reason we finde in Luke 7. 47. many sinnes are forgiuen her, because she loued much, which is thus much to say, she loued much, because many sins are forgiuen her. *Col. 1. 19. and 2. 9. 9 Christ is the most plentifull fountaine of all goodnesse, but then he powred out his gifts most bountifully, when as he exhibited and shewed himselfe to the world. d That is, grace vpon grace, as a man would say, graces heaped one vpon another. 10 The true knowledge of God proceedeth onely from Iesus Christ. *1. Tim 6. 16. 1. Ioh. 4. 12. e Who is nearest to his father, not onely in respect of his loue towards him, but by the bond of nature, and for that vnion or oneneesse that is betweene them, whereby the Father and the Sonne are one. f Reuealed him and shewed him vnto vs whereas before he was hid vnder the shadowes of the Law, so that the quickenesse of the sight of our mindes was not able to perceiue him: for whosoeuer seeth him seeth the Father also. 11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ who is now present. g Hee did acknowledge him, and spake of him plainely and openly. h This rehearsing of one and the selfe same thing, though in diuers wordes, is vsed much of the Hebrewes, and it hath great force, for they vse to speake one thing twise, to set it out more certainely and plainely. *Acts 13. 25.

thou

thou Elias? And he said, I am not. Art thou [k] that Prophet? And he answered, No.

22 Then saide they vnto him, Who art thou, that we may giue an answer to them that sent vs? What sayest thou of thy selfe?

23 He saide, I am the voyce of him that cryeth in the wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.

24 [12] Now they which were sent, were of the Pharises.

25 And they asked him, and said vnto him, [l] Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one [m] among you, whom ye know not.

27 *He it is that commeth after me, which was before me, whose shoe latchet I am not worthy to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 [13] The next day Iohn seeth Iesus comming vnto him, and saith, Beholde [n] that Lambe of God, which [o] taketh away the [p] sinne of the world.

30 This is he of whom I said, After mee commeth a man, which was before me: for he was better then I.

31 And [q] I knew him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 [14] So Iohn bare record, saying, I beheld *that Spirit come downe from heauen, like a doue, and it abode vpon him,

33 And I knew him not: but hee that sent me to baptize with water, he said vnto me, Vpon whome thou shalt see the Spirite come downe, and tarie still on him, that is hee which baptizeth with the holy Ghost.

34 And I sawe, and bare record that this is [r] that Sonne of God.

35 [15] The next day Iohn stood againe, and two of his disciples.

36 [16] And hee beheld Iesus walking by, and said, Behold that Lambe of God.

37 [17] And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them followe and saide vnto them, What seeke yee? And they sayd vnto him, Rabbi (which is to say by interpretation, Master) [s] where dwellest thou?

39 Hee sayd vnto them, Come, and see. They came and sawe where hee dwelt, and abode with him that day: for it was about the [t] tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and saide vnto him, Wee haue founde that Messias, which is by interpretation, that [u] Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt bee called Cephas, which is by interpretation, a stone.

43 The day following, Iesus would go into Galile, and found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 [18] Philip found Nathanael, and sayde vnto him, We haue found him of whom *Moses did write in the Lawe, and the *Prophets, Iesus that sonne of Ioseph, that was of Nazareth.

46 Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 [20] Iesus sawe Nathanael comming to him, and said of him, Behold indeede an Israelite, in whom is no guile.

48 [21] Nathanael sayd vnto him, Whence knewest thou mee? Iesus answered, and sayde vnto him, Before that Philippe called thee, when thou wast vnder the figge tree, I saw thee.

49 Nathanael answered, and sayde vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and sayde vnto him, Because I saide vnto thee, I sawe thee vnder the figtree, beleeuest thou? thou shalt see greater things then these.

51 And he saith vnto him, Verely, verely I say vnto you, hereafter shall yee see heauen open, and the Angels of God *[x] ascending, and descending vpon that Sonne of man.

CHAP. II.

1 Christ turneth water into wine, 11 which was the beginning of his miracles. 12 He goeth downe to Capernaum, 13 from thence he goeth vp to Hierusalem, 15 and casteth the merchandise out of the Temple. 19 He foretelleth that the Temple, that is, his bodie shall be destroyed of the Iewes. 23 Many beleeue in him, seeing the miracles which he did.

[k] The Iewes thought that Elias should come againe before the daies of Messias, and they tooke the ground of that their opinion out of Mal. 4.5. which place is to be vnderstood of Iohn, Matth. 11.14. And yet Iohn denieth that he is Elias, answering them in deede according as they meant.

[l] They inquire of some great Prophet, and not of Christ, for Iohn denied before that he is Christ, for they thought that some great Prophet should be sent like vnto Moses, wresting to that purpose that place of Deut. 18.15. which is to be vnderstood of all the company of the Prophets and ministers, which haue beene and shall be to the end, and especially of Christ who is the head of all Prophets. Isa. 40.3. mat. 3.3. luke 3.4.

[m] Christ is the authour of baptisme, and not Iohn: and therefore the force thereof consisteth not in Iohn, who is the minister, but wholy in Christ the Lord.

[n] Hereby we may proue, that the Iewes knew there should be some change in religion vnder Messias.

[o] Whom all the world seeth, and euen amongst you.

[p] Matth. 3.11. marke 1.7. luke 3.16. acts 1.5. & 11.16. and 19.4.

[q] I neuer knew him by face before.

[r] This word (That) pointeth out vnto vs some excellent thing, & maketh difference betweene Christ and other, whom Moses and the Prophets commonly call the sonnes of God, or the sonnes of the most High.

[s] Where is thy lodging?

[t] The night grew on.

[u] That is, annointed, & king after the maner of the Iewish people.

[x] By these words, the power of God is signified which should appeare in his ministerie by the angels serving him, as the head of the Church.

[18] The good ingenuours euen of the vnlearned, God doth so allow, that he maketh them maisters to the learned.

[19] We must especially take heede of false presumptions, which shut vp against vs the entrance to Christ.

[20] Simple vprightnesse discerneth the true Israelites from the false.

[21] The end of miracles is to set before vs Christ the Almighty, and also the onely authour of our saluation, that we may apprehend him by faith.

[13] The body and trueth of all the sacrifices of the Law, to make satisfaction for the sinne of the world, is in Christ. n This word (that) which is added, hath great force in it, not onely to set forth the worthinesse of Christ, and so to separate him from the Lambe, which was a figure of him, and from all other sacrifices, of the Law, but also to bring into our mindes the Prophecies of Esai and others. o This word of the present time, signifieth a continuall act, for the Lambe hath this vertue proper vnto him, and foreuer, to take away the sinnes of the world. p That is, that roote of sinnes, to wit, our corruption, and so consequently the fruites of sinne, which are commonly called in the plurall number, sinnes. q I neuer knew him by face before. 14 Christ is proued to be the Sonne of God, by the comming downe of the holy Ghost, by the fathers voice, and by Iohns testimonie. * Matth. 3.16. marke 1.10. luke 3.22.

1 Christ declaring openly in an assembly by a notable miracle, that he hath power ouer the nature of things, to feede mans body, leadeth the mindes of all men, to his spirituall and liuing vertue and power.

2 After the talke which hee had with Nathanael, or after that he departed from Iohn, or after that he came into Galile.

3 Christ is carefull enough of our saluation, and therefore hath no neede of others to put him in minde of it.

b Mine appointed time.

c These were vessels appointed for water, wherein they washed themselues.

d Euery firkin conteined an hundred pound, at twelue ounces the pound: Whereby we gather that Christ holpe them with a thousand and eight hundred pounds of wine.

e Worde for worde, are drunken: Now this speach, to bee drunken, is not alwayes taken in euill part in the Hebrew tongue, but signifieth sometime such store, and plentifull vse of wine, as doth not passe measure, as Gen. 43.34.

f That is, his Cousins.

3 Christ being made subiect to the Lawe for vs, satisfieth the Lawe of the Passeouer.

4 Christ being ordeined to purge the Church, doth with great zeale begin his office both of Priest and Prophet.

* Psal.69.9.

g Zeale in this place is taken for a wrathful indignation and displeasure of the minde, conceiued of some naughtie and euill dealing towardes them whom we loue well.

AND [1] the [a] thirde day, there was a mariage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 [2] Now when the wine failed, the mother of Iesus sayde vnto him, They haue no wine.

4 Iesus sayde vnto her, Woman, what haue I to doe with thee? mine [b] houre is not yet come.

5 His mother sayd vnto the seruaunts, Whatsoeuer he saith vnto you, do it.

6 And there were set there, sixe [c] waterpots of stone, after the maner of the purifying of the Iewes, conteining two or three [d] firkins a piece.

7 And Iesus saide vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then hee said vnto them, Drawe out now, & beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was: but the seruants, which drew the water, knewe) the gouernour of the feast called the bridegrome,

10 And saide vnto him, All men at the beginning set foorth good wine, and when men haue [e] well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana a towne of Galile, and shewed foorth his glory: and his disciples beleeued on him.

12 After that, he went downe into Capernaum, hee and his mother, and his [f] brethren, and his disciples: but they continued not many dayes there.

13 [3] For the Iewes Passeouer was at hand. Therfore Iesus went vp to Hierusalem.

14 [4] And hee found in the Temple those that sold oxen, and sheepe, and doues, and changers of money sitting there.

15 Then hee made a scourge of small cordes, and draue them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrewe the tables,

16 And saide vnto them that solde doues, Take these things hence: make not my fathers house, an house of merchandise.

17 And his disciples remembred, that it was written, * The [g] zeale of thine house hath eaten me vp.

18 [5] Then answered the Iewes, and sayde vnto him, What [h] signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered, and saide vnto them, * Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then said the Iewes, Fourtie and sixe yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But hee spake of the [i] temple of his body.

22 Assoone therefore as he was risen from the dead, his disciples remembred that hee thus saide vnto them: and they beleeued the Scripture, & the word which Iesus had sayd.

23 Now when hee was at Hierusalem at the Passeouer in the feast, many beleeued in his Name, when they sawe his miracles which he did.

24 [6] But Iesus did not commit himselfe vnto them, because he knew them all,

25 [7] And had not need that any should testifie of man: for he knew what was in man.

h With what miracle doest thou confirme it, that we may see that heauenly power and vertue, which giueth thee authoritie to speake and doe thus? * Mat.26.61. and 27.40. mar.14.58. and 15.29.

i That is, of his body.

6 It is not good crediting them, which stand only vpon miracles.

8 Christ is the searcher of hartes, and therefore true God.

CHAP. III.

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wildernesse 23 Iohn baptizeth, 27 And teacheth his, that hee is not Christ.

THERE [1] was nowe a man of the Pharises, named Nicodemus, a [a] ruler of the Iewes.

2 This man came to Iesus by night, and said vnto him, Rabbi, we know that thou art a [b] teacher come from God: for no man could do these miracles that thou doest, [c] except God were with him.

3 [2] Iesus answered, and saide vnto him, Verily, verily I say vnto thee, Except a man be borne againe, he cannot [d] see the [e] kingdome of God.

4 Nicodemus sayd vnto him, How [f] can a man be borne which is old? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirite, hee cannot enter into the kingdoms of God.

6 That [g] which is borne of the flesh, is flesh: and that which is borne of the Spirit, is spirit.

7 Marueile not that I said vnto thee, Ye must be borne againe.

8 The winde bloweth where it [h] listeth,

1 There are none sometimes more vnlearned, then the learned: but as well the learned as the vnlearned must desire wisdome of Christ surely.

a A man of great estimation, and a ruler amongst the Iewes.

b We know that thou art sent from God to teach vs.

c But he in whō some part of the excellencie of God appeareth. And if Nicodemus had knowen Christ aright, he would not onely haue said that God was with him, but in him, as Paul doeth. 2.Corinthians. 1.19.

2 The beginning of Christianitie consisteth in this, that we know our selues not onely to be corrupt in part, but to bee wholy dead in sinne: so that our nature hath neede to bee created a newe, as touching the qualities thereof: which can bee done by no other meane, but by the diuine and heauenly, whereby we were first created.

d That is, goe in, or enter, as hee expounded himselfe afterward, verse 5.

e The Church: for Christ sheweth in this place, howe wee come to be citizens, and to haue ought to doe in the citie of God.

f How can I that am old, be borne againe? for he answereth, as if Christ his words belonged to none but to him.

g That is, fleshly, to wit, wholy vncleane and vnder the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrary to which is the (Spirit) that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is euerlasting and immortall, though the strife of the flesh remaine.

h With free and wandring blasts as it listeth.

5 Against them which so binde God to an ordinarie calling which they themselues most shamefully abuse, that they will not admit an extraordinarie, which God confirmeth from heauen (and they although in vaine should haue it extinguished) vnlesse it be sealed with outward and bodily miracles.

and

and thou heareſt the ſound thereof, but canſt not tell whence it commeth, and whither it goeth: ſo is euery man that is borne of the Spirit.

9 [3] Nicodemus anſwered, and ſaid vnto him, How can theſe things be?

10 Jeſus anſwered, and ſaide vnto him, Art thou a teacher of Iſrael, and knoweſt not theſe things?

11 Uerely, verely I ſay vnto thee, Wee ſpeake that we know, and teſtifie that we haue ſeene: but ye receiue not our [i] witneſſe.

12 If when I tell you earthly things, yee beleeue not, how ſhould yee beleeue, if I ſhall tell you of heauenly things?

13 For no [k] man [l] aſcendeth vp to heauen, but he that hath deſcended from heauen, [m] that Sonne of man which [n] is in heauen.

14 *And as Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt that Sonne of man be lift vp,

15 That whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life.

16 *[5] For God ſo loued the worlde, that he hath giuen his onely begotten Sonne, that whoſoeuer beleeueth [o] in him, ſhould not periſh, but haue euerlaſting life.

17 *[6] For God ſent not his Sonne into the worlde, that hee ſhoulde [p] condemne the worlde, but that the [q] worlde throughe him might be ſaued.

18 Hee that beleeueth in him, is not condemned: but he that beleeueth not, is condemned already, becauſe hee hath not beleeued in the Name of that onely begotten Sonne of God.

19 *[7] And this is the [r] condemnation, that the light came into the worlde, and men loued darkeneſſe rather then that light, becauſe their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to the light, leſt his deedes ſhould be reproued.

21 But he that [ſ] doeth trueth, commeth to the light, that his deedes might bee made manifeſt, that they are wrought [t] according to God.

22 ¶ After theſe things came Jeſus and his diſciples into the lande of Judea, and there taried with them, and * baptized.

23 And John alſo baptized in Enon beſides Salim, becauſe there was much water there: and they came, and were baptized.

24 For John was not yet caſt into priſon.

25 [8] Then there aroſe a queſtion betweene Johns diſciples and the Jewes, about purifying.

26 And they came vnto John, and ſaid vnto him, Rabbi, hee that was with thee beyond Jorden, to whom *thou bareſt witnes, behold, he baptizeth, and all men come to him.

27 John anſwered and ſayd, A man [u] can receiue nothing, except it bee giuen him from heauen.

28 Yee your ſelues are my witneſſes, that *I ſayd, I am not that Chriſt, but that I am ſent before him.

29 Hee that hath the bride, is the bridegrome: but the friend of the bridegrome which ſtandeth and heareth him, reioyceth greatly, becauſe of the bridegromes voyce. This my ioy therefore is fulfilled.

30 He muſt increaſe, but I muſt decreaſe.

31 He that is come from an high, is aboue all: he that is of the earth, is of the [x] earth, and [y] ſpeaketh of the earth: hee that is come from heauen, is aboue all.

32 And what hee hath [z] ſeene and heard, that hee teſtifieth: but [a] no man receiueth his teſtimonie.

33 Hee that hath receiued his teſtimonie, hath ſealed that *God is true.

34 For he whom God hath ſent, ſpeaketh the wordes of God: for God giueth him not the ſpirit by meaſure,

35 The Father loueth the ſonne, and hath *[b] giuen all things into his hand.

36 *He that beleeueth in the Sonne, hath euerlaſting life, and hee that obeyeth not the Sonne, ſhal not [c] ſee life, but the wrath of God abideth on him.

* Chap. 4. 1.

8 Satan inflameth the diſciples of John with a fond emulation of their maſter, to hinder the courſe of the Goſpel: but John being mindefull of his office, doth not onely breake off their endeuours, but alſo taketh occaſion thereby, to giue teſtimonie of Chriſt, how that in him onely the Father hath ſet forth life euerlaſting.

* Chap. 1. 34.

u What meane you to goe about to better my ſtate? this is euery mans lot & portion, that they cannot better themſelues one iote.

* Chap. 1. 20.

x Is nothing elſe but man, a piece of worke made of the ſlyme of the earth.

y Sauoureth of nothing, but corruption, ignorance, dulnes, &c.

z What he knoweth fully and perfectly.

a That is, very fewe.

* Rom. 3. 4.

* Matth. 11. 27.

b Committed them to his power and will.

* Abac. 2. 4. 1. Iohn 5. 10.

c Shall not enioy

CHAP. IIII.

6 Ieſus being weary, asketh drink of the woman of Samaria. 21 Hee teacheth the true worſhip. 26 Hee confeſſeth that he is the Meſſias. 32 His meate. 39 The Samaritanes beleeue in him. 46 Hee healeth the Rulers ſonne.

NOwe [1] when the Lorde knewe, how the Phariſes had heard, that Jeſus made *and baptized moe diſciples then John,

2 (Though Jeſus himſelfe baptized not: but his diſciples.)

3 He left Judea, and departed againe into Galile.

4 And he muſt needs go thorow Samaria.

5 [2] Then came hee to a citie of Samaria

1 This meaſure is to be kept in doing of our duetie, that neither by feare we be terrified from going forward, neither by raſhneſſe procure or plucke dangers vpon our heads.

* Chap. 3. 22.

2 Chriſt leaning the proude Phariſes, communicateth the treaſures of euerlaſting life with a poore ſinfull woman and ſtranger, refelling the groſſe errours of the Samaritanes, and defending the true ſeruice of God, which was deliuered to the Jewes, but yet ſo, that he calleth both of them backe to himſelfe, as one whom onely all the fathers, and alſo all the ceremonies of the Law, did regard, and had a reſpect vnto.

called

* The ſecret myſterie of our regeneration (which cannot bee comprehended by mans capacitie, is perceiued by faith, and that in Chriſt onely, becauſe that he is both God on earth, and man in heauen, that is to ſay, in ſuch ſort man, that he is God alſo, and therefore almightie: and in ſuch ſort God, that he is man alſo, and therefore his power is manifeſt vnto vs.

i You handle doubtful things and ſuch as you haue no certaine author for, and yet men beleeue you: but I teach thoſe things that are of a trueth and well knowen, and you beleeue me not.

k Onely Chriſt can teach vs heauenly things, for no man aſcendeth, &c.

l That is, hath any ſpirituall light and vnderſtanding, or euer had, but onely that Sonne of God, which came downe to vs.

m Whereas he is ſaid to haue come downe from heauen, that muſt be vnderſtood of his Godhead, and of the maner of his conception: for Chriſt his birth vpon the earth was heauenly, and not earthly, for he was conceiued by the holy Ghoſt.

n That which is proper to the diuinitie of Chriſt, is here ſpoken of whole Chriſt, to giue vs to vnderſtand that he is

but one perſon wherein two natures are vnited, and this kind of ſpeach men call, the communicating of proprieties. * Nom. 21. 9. chap. 12. 32. * 1. Iohn 4. 9.

5 Nothing elſe but the free loue of the Father, is the beginning of our ſaluation, and Chriſt is he in whom our right eouſneſſe and ſaluation is reſident: and faith is the inſtrument or meane whereby we apprehend it, and life euerlaſting is that which is ſet before vs to apprehend.

o It is not all one to beleeue in a thing, and to beleeue of a thing, for we may not beleeue (in any thing) ſaue only in God, but we may beleeue (of any thing) whatſoeuer, ſaith Nazianzene in his oration of the Spirit. * Chap. 9 39. & 12. 47.

6 Not Chriſt, but that deſpiſing of Chriſt doth condemne.

p That is, to be the cauſe of condemning of the world, for in deed ſinnes are the cauſe of death, but Chriſt ſhall iudge the quicke & the dead.

q Not onely the people of the Iewes, but whoſoeuer ſhall beleeue in him. * Chap 1. 9.

7 Onely wickednes is the cauſe, why men refuſe the light that is offered them.

r That is, the cauſe of condemnation, which ſticketh faſt in men vnleſſe through God his great benefite they be deliuered from it.

ſ That is, he that leadeth an honeſt life, and voyd of all craft and deceit.

t That is, with God, God as it were going before.

UMI

called Sychar, neere vnto the poſſeſſion that *Iacob gaue to his ſonne Ioſeph.

6 And there was Iacobs well. Ieſus then wearied in the iourney, ſate [a] thus on the well: it was about the [b] ſixt houre.

7 There came a woman of Samaria to drawe water: Ieſus ſayd vnto her, Giue me drinke.

8 For his Diſciples were gone away into the citie, to buy meate.

9 Then ſayde the woman of Samaria vnto him, How is it, that thou being a Iewe, aſkeſt drinke of me, which am a woman of Samaria? for the Iewes [c] meddle not with the Samaritans.

10 Ieſus anſwered and ſaide vnto her, If thou kneweſt that [d] gift of God, and who it is that ſaith to thee, Giue me drinke, thou wouldeſt haue aſked of him, and he would haue giuen thee [e] water of life.

11 The woman ſaid vnto him, Syr, thou haſt nothing to drawe with, and the well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himſelf dranke thereof, and his ſonnes, and his cattell?

13 Ieſus anſwered, and ſayde vnto her, Whoſoeuer drinketh of this water, ſhall thirſt againe:

14 But whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer bee more athirſt: but the water that I ſhall giue him, ſhal be in him a well of water, ſpringing vp into euerlaſting life.

15 The woman ſaide vnto him, Syr, giue me of that water, that I may not thirſt, neither come hither to drawe.

16 Ieſus ſaid vnto her, Goe, call thine huſband, and come hither.

17 The woman anſwered, and ſayd, I haue no huſband. Ieſus ſayde vnto her, Thou haſt well ſayd, I haue no huſband.

18 For thou haſt had fiue huſbands, and he whom thou nowe haſt, is not thine huſband: that ſayedſt thou truely.

19 The woman ſayd vnto him, Syr, I ſee that thou art a Prophet.

20 [3] Our Fathers worſhipped in this [f] mountaine, and yee ſay, that in *Ieruſalem is the place where men ought to worſhip.

21 Ieſus ſaid vnto her, Woman beleeue me, the houre commeth, when yee ſhall neither in this mountaine, nor at Hieruſalem worſhip the Father.

22 Ye worſhip that which ye *know not: we worſhip that which we know: for ſaluation is of the Iewes.

23 But the houre commeth, and now is, when the true worſhippers ſhall worſhippe the Father in [g] ſpirit, and trueth: for the father requireth euen ſuch to worſhip him.

24 *God is a [h] ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and trueth.

25 The woman ſaide vnto him, I knowe well that Meſſias ſhall come which is called Chriſt: when hee is come, hee will tell vs all things.

26 Ieſus ſayde vnto her, I am hee, that ſpeake vnto thee.

27 ¶ And vpon that, came his Diſciples, and marueiled that hee talked with a woman: yet no man ſayd vnto him, What aſkeſt thou? or why talkeſt thou with her?

28 The woman then left her waterpot, and went her way into the citie, and ſayde to the men,

29 Come, ſee a man which hath told me all things that euer I did: is not he that Chriſt?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the Diſciples prayed him, ſaying, Maiſter, eate.

32 [4] But he ſaid vnto them, I haue meate to eate that ye know not of.

33 Then ſaid the diſciples betweene themſelues, Hath any man brought him meate?

34 Ieſus ſaid vnto them, My meat is that I may doe the will of him that ſent mee, and finiſh his worke.

35 [5] Say not ye, There are yet foure moneths, and then commeth harueſt? Behold, I ſay vnto you, Lift vp your eyes, and looke on the regions: *for they are white already vnto harueſt.

36 [6] And he that reapeth, receiueth reward, and gathereth fruit vnto life eternal, that both he that ſoweth, and hee that reapeth, might reioyce together.

37 For herein is the [i] ſaying true, that one ſoweth, and another reapeth.

38 I ſent you to reape that, whereon yee beſtowed no labour: other men laboured, and ye are entred into their labours.

39 [7] Nowe many of the Samaritanes of that citie beleeued in him, for the ſaying of the woman which teſtified, Hee hath tolde mee all things that euer I did.

40 Then when the Samaritanes were come vnto him, they beſought him, that hee would tary with them: and he abode there two dayes.

41 And many moe beleeued becauſe of his owne word.

42 And they ſayd vnto the woman, Now we beleeue, not becauſe of thy ſaying: for wee haue heard him our ſelues, and knowe that this is in deede that Chriſt the Sauiour of the world.

43 ¶ [8] So two dayes after hee departed thence,

a Gen. 33. 19. and 48. 22. Ioſh. 24. 32.

a Euen as he was weary, or, becauſe he was weary.

b It was almoſt noone.

c There is no familiaritie nor friendſhip betweene the Iewes, and the Samaritanes.

d By this worde (That) we are giuen to vnderſtand, that Chriſt ſpeaketh of ſome excellent gift, that is to ſay, euē of himſelf, whom his father offered to this woman.

e This euerlaſting water, that is to ſay, the exceeding loue of God, is called liuing, or of life, to make a difference betweene it, and the water that ſhould bee drawen out of a well: and theſe metaphores are very much vſed of the Iewes, Iere. 2. 13 Ioel. 3. 18. Zach. 13. 11.

f All the religion of ſuperſtitious people, ſtandeth for the moſt part, vpon two pillars, but very weake, that is to ſay, vpon the examples of the fathers, peruerted, and a fooliſh opinion of outward things: againſt which errours wee haue to ſet the word and nature of God.

f The name of this mountaine is Gatizim, whereupon Sanaballeta the Cuthite built a temple by Alexander of Macedonie his leaue, after the victorie of Iſſica: & made there Manaſſes his ſonne in law, high Prieſt. Ioſeph booke 11.

*Deut. 12. 6.

*2. King. 17. 29.

g This word (ſpirit) is to be taken here, as it is ſet againſt that commandement which is called carnall. Hebr. 7. 16. as the commandement is conſidered in it ſelfe: and ſo he ſpeaketh of (Trueth) not as we ſet it againſt a lie, but as wee take it in reſpect of the outward ceremonies of the Law, which did only ſhadow that which Chriſt performed indeede.

*2 Cor. 3. 17.

h By the word (Spirit) he meaneth the nature of the Godhead, and not the third perſon in the Trinitie.

4 We may haue care of our duties, but yet ſo, that we preferre willingly and freely the occaſion which is offered vs to enlarge the kingdome of God, before all neceſſities of this life whatſoeuer,

5 When the ſpirituall corne is ripe, we muſt not linger, for ſo the children of this world would condemne vs.

*Matth. 9. 37. luke 10. 2.

6 The doctrine of the Prophets was as it were a ſowing time: and the doctrine of the Goſpel, as the harueſt: and there is an excellent agreement betweene them both, and the miniſters of them both.

i That prouerbe.

7 The Samaritans doe moſt ioyfully imbrace that which the Iewes moſt ſtubbornely reiected.

8 The deſpiſers of Chriſt depriue themſelues of his benefite: for Chriſt prepareth a place for himſelfe.

thence, and went into [k] Galile.

44 For Ieſus himſelfe had * teſtified, that a Prophet hath none honour in his own countrey.

45 Then when hee was come into Galile, the Galileans receiued him, which had ſeene all the things that he did at Hieruſalem at the feaſt: for they went alſo vnto the feaſt.

46 [9] And Ieſus came againe into * Cana a towne of Galile, where he had made of water, wine. And there was a certaine [l] ruler, whoſe ſonne was ſicke at Capernaum.

47 When hee heard that Ieſus was come out of Iudea into Galile, hee went vnto him, and beſought him that hee would goe downe, and heale his ſonne: for he was euen ready to die.

48 Then ſayd Ieſus vnto him, Except ye ſee ſignes and wonders, ye will not beleeue.

49 The ruler ſayde vnto him, Syr, goe downe before my ſonne die.

50 Ieſus ſayd vnto him, Goe thy way, thy ſonne liueth: and the man beleeued the worde that Ieſus had ſpoken vnto him, and went his way.

51 And as hee was now going downe, his ſeruants met him, ſaying, Thy ſonne liueth.

52 Then enquired hee of them the houre when he began to amend. And they ſayd vnto him, Yeſterday the ſeuenth houre the feuer left him.

53 Then the father knew, that it was the ſame houre in the which Ieſus had ſayde vnto him, Thy ſonne liueth. And he beleeued, and all his houſhold.

54 This ſecond miracle did Ieſus againe, after he was come out of Iudea into Galile.

CHAP. V.

1 One lying at the poole, 5 is healed of Chriſt on the Sabbath: 10 The Iewes that raſhly finde fault with that his deede, 17 he conuinceth with the authoritie of his Father. 19 20 He proueth his diuine power by many reaſons, 45 and with Moſes teſtimonie.

AFter * that, there was a feaſt of the Iewes and Ieſus went vp to Ieruſalem.

2 [1] And there is at Hieruſalem by the place of the ſheepe, a [a] poole called in Ebrewe [b] Bethesda, hauing fiue porches:

3 In the which lay a great multitude of ſicke folke, of blinde, halte, and withered, waytung for the mouing of the water.

4 For an Angel went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoeuer diſeaſe he had.

5 And a certaine man was there, which had bene diſeaſed eight and thirtie yeeres.

6 When Ieſus ſawe him lie, and knewe that he now long time had bene diſeaſed, hee ſaid vnto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another ſtepped downe before me.

8 Ieſus ſayd vnto him, Riſe: take vp thy bed and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the ſame day was the Sabbath.

10 [2] The Iewes therefore ſaid to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to cary thy bed.

11 Hee anſwered them, Hee that made me whole, he ſaid vnto mee, Take vp thy bed and walke.

12 Then aſked they him, What man is that which ſaid vnto thee, Take vp thy bed, and walke?

13 And hee that was healed, knew not who it was: for Ieſus had conucied himſelf away from the multitude that was in that place.

14 And after that, Ieſus found him in the Temple, and ſaid vnto him, Beholde, thou art made whole: ſinne no more, leſt a worſe thing come vnto thee.

15 ¶ The man departed and tolde the Iewes that it was Ieſus, which had made him whole.

16 And therefore the Iewes did perſecute Ieſus, and ſought to ſlay him, becauſe he had done theſe things on the Sabbath day.

17 [3] But Ieſus anſwered them, My Father worketh hitherto, and I worke.

18 * Therefore the Iewes ſought the more to kill him: not onely becauſe hee had broken the Sabbath: but ſayd alſo that God was [c] his Father, and made himſelfe equall with God.

19 Then anſwered Ieſus, and ſayd vnto them, Verely verely I ſay vnto you, the Sonne can doe nothing [d] of himſelfe, ſaue that he [e] ſeeth the Father doe: for what ſoeuer things hee doeth, the ſame things doth the Sonne [f] in like maner.

20 For the Father loueth the Sonne, and ſheweth him all things, whatſoeuer hee himſelfe doth, and he will ſhew him greater works then theſe, that ye ſhould marueile.

21 [4] For likewiſe as the Father raiſeth vp the dead, and quickeneth them, ſo the Sonne quickeneth whom he will.

22 For the Father [g] iudgeth [h] no man, but hath committed all iudgement vnto the Sonne,

23 Becauſe that all men ſhould honour

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k Into ỹ townes and villages of Galile, for hee would not make abode in his countrey of Nazareth, becauſe they deſpiſed him, and where (as the other Euangeliſts write) the efficacie of his benefits was hindered through their marueilous ſtiffeneckedneſſe.

* Matth. 13. 57. marke 6. 4. luke 4. 24.

9 Although Chriſt be abſent in body, yet hee worketh mightily in the beleeuers, by his worde.

* Chap. 2. 1, 12.

l Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the loftie name only excepted, he was a King, or at leaſt the people called him a King.

* Leuit. 23. 3. deut. 16. 1.

1 There is no diſeaſe ſo olde, which Chriſt can not heale.

a Whereof carcell dranke, and vſed to be plunged in, whereof there could not be but great ſtore at Hieruſalem.

b That is to ſay, the houſe of powring out, becauſe great ſtore of water was powred out into that place.

2 True religion is not more cruelly aſſaulted by any means, then by the pretence of religion it ſelfe.

* Ier. 17. 22.

3 The worke of God was neuer the breach of the Sabbath but the works of Chriſt are the workes of the Father, both becauſe they are one God, and alſo becauſe the Father doeth not worke but in the Sonne.

* Chap. 7. 23.

c That is, his onely and no mans els, which they gather by that, that hee ſaith, (And I worke) applying this word (work) to himſelf, which is proper to God, and therefore maketh himſelfe equall to God.

d Not only with out his Fathers authoritie, but alſo without his mighty working and power.

e This muſt bee vnderſtood of Chriſt his perſon which conſiſteth of two natures, and not ſimply of his godhead: ſo then he ſaith that his Father moueth and gouerneth him in al things, but yet notwithſtanding when he ſaith he worketh with his Father, he voucheth his Godhead.

f In like ſort, ioyntly and together. Not for that the Father doeth ſome things, and then the Sonne worketh after him and doeth the like, but becauſe the might and power of the Father and the Sonne do worke equally & ioyntly togeather.

4 The Father maketh no man partaker of euerlaſting life, but in Chriſt, in whō onely alſo hee is truly worſhipped.

g This word (Iudgeth) is taken by the figure Synecdoche, for all gouernment.

h Theſe wordes are not ſo to be taken, as though they ſimply denied that God gouerned ỹ world, but as the Iewes imagined it, which ſeparate the father from the Sonne, whereas in deed, the Father doeth not gouerne the world, but onely in the perſon of his Sonne, being made manifeſt in the fleſh: ſo ſaith he afterward verſ. 30. that hee came not to doe his owne will: that his doctrine is not his owne, chap. 7. 16. that the blind man and his parents ſinned not, &c. chap. 9. 3.

the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 [5] Verely, verely I say vnto you, he that heareth my word, and beleeueth him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 [6] Verely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

27 And hath giuen him [i] power also to execute iudgement, in that he is [k] the Sonne of man.

28 [7] Marueile not at this: [l] for the houre shall come, in the which all that are in the graues, shall heare his voice.

29 [8] And they shall come [l] forth, * that haue done good vnto the [m] resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 [9] I can [n] do nothing of mine owne selfe: [o] as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of my Father who hath sent mee.

31 If I * should beare witnesse of my self, my witnesse were not [p] true.

32 * There is another that beareth witnes of me, and I know that the witnesse, which he beareth of mee, is true.

33 * [10] Yee sent vnto Iohn, and hee bare witnesse vnto the trueth.

34 But I receiue not the record of man: neuertheless these things I say, that ye might be saued.

35 Hee was a burning and a shining candle: and ye would for [q] a season haue reioyced in his light.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mee to finish, the same workes that I doe, beare witnesse of mee, that the Father sent mee.

37 And the * Father himselfe, which hath sent me, beareth witnesse of me. Ye haue not heard his voyce at any time, * neither haue yee seene his shape.

38 And his word haue you not abiding in you: for whom he hath sent, him yee beleeued not.

39 * Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to mee, that yee might haue life.

41 I receiue not the prayse of men.

42 But I know you, that yee haue not the [r] loue of God in you.

43 I am come in my Fathers name, and yeee receiue mee not: if another shall come in his owne name, him will ye receiue.

44 How can yee beleeue, which receiue * honour one of another and seeke not the honour that commeth of God alone?

45 [s] Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: for he wrote of me.

47 But if ye beleeue not his writings, how shall ye beleeue my words?

CHAP. VI.

5 Fiue thousand are fedde with fiue loaues & two fishes 15 Christ goeth apart from the people. 17 As his Disciples were rowing, 19 he cometh to them walking on the water. 29 He reasoneth of the true, 27 and euerlasting 35 bread of life. 41. 52. The Iewes murmure, 60 & many of the disciples 66 depart from him. 69 The Apostles confesse him to be the Sonne of God.

AFter these things, Iesus went his way [a] ouer [t] the sea of Galile, which is Tiberias,

2 And a great multitude followed him, because thy saw his miracles, which hee did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his Disciples.

4 Nowe the Passeouer, a * feast of the Iewes, was neere.

5 * [1] Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, hee said vnto Philip, Whence shall we buy bread, that these might eate?

6 (And this he sayd to proone him: for he himselfe knew what he would doe.)

7 Philip answered him, Two hundreth penyworth of bread is not sufficient for them, that euery one of them may take a little.

8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a litle boy here, which hath fiue barlie loaues, & two fishes: but what are they among so many?

10 And Iesus sayd, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe in number, about fiue thousand.

11 And Iesus tooke the bread, and gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he sayd, vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barlie loaues, which remained vnto them that had eaten.

5 The Father is not worshipped but by his Sonne vnder apprehended by faith, which is the only way that leadeth to eternall life.
6 Wee are all dead in sinne, and cannot be quickened by any other meanes, then by the worde of Christ apprehended by faith.
i That is, his and soueraigne power to rule & gouerne all things, in so much that he hath power of life and death.
k That is, he shal not onely iudge the world as he is God, but also as he is man, hee receiued this of his father to be iudge of the world.
7 All shall appeare before the iudgement seat of Christ at length to be iudged.
l Faith and sinfulnesse shall be iudged by their fruits.
l Of their graues
* Matth. 25. 41.
m To that resurrection which hath life euerlasting following it: against which is set the resurrection of condemnation, that is, which condemnation followeth.
9 The Father is the author and approuer of all things which Christ doeth.
n Looke vers. 22
o As my Father directeth mee, who dwelleth in me.
* Chap. 8. 14.
p Faithfull, that is worthie to bee credited, looke chap. 8. 14.
* Matth. 3. 17.
* Chap. 1. 32.
10 Christ is declared to be the onely Sauiour by Iohns voice, and infinite miracles, and by the testimonies of all the Prophets. But the world notwithstanding being addicted to false prophets, and desirous to forme religions, seeth none of all these things.
q A little while.
* Matth. 3. 17. and 17. 5.
* Deut. 4. 12.
* Acts 17. 11.

r Loue toward God.

* Chap. 12. 43.

s This denial doth not put away that which is here said, but correcteth it, as if Christ said, the Iewes shall haue no other accuser then Moses.
* Gen. 3. 15 and 22. 18. & 49. 10. deut. 18. 15.

t Not that hee cut ouer the lake of Tiberias, but by reason of the large creekes; his sailing made his iourney the shorter: therefore he is sayd to haue gone ouer the Sea, when as he passed ouer from one side of the Creeke to the other.
* Leuit. 23. 7. deut. 16. 1.
* Matth. 14. 16. marke 6. 37. luke 9. 13.
1 They that follow Christ, not sometime hunger, but they are neuer destitute of helpe.

14 Then the men, when they had ſeene the miracle that Ieſus did, ſayd, This is of a trueth that Prophet that ſhould come into the world.

15 [2] When Ieſus therefore perceiued that they would come, and take him to make him a King, hee departed againe into a mountaine himſelfe alone.

16 ¶ [3] When euen was now come, his diſciples went downe vnto the ſea,

17 *And entred into a ſhip, and went ouer the ſea, [b] towards Capernaum: and now it was darke, and Ieſus was not come to them.

18 And the Sea aroſe with a great wind that blew.

19 And when they had rowed about fiue and twentie, or thirtie furlongs, they ſaw Ieſus walking on the ſea, and drawing neere vnto the ſhip: ſo they were afraid.

20 But he ſaid vnto them, It is I: be not afraid.

21 Then [c] willingly they receiued him into the ſhip: and the ſhip was by and by at the land whither they went.

22 ¶ The day following, the people which ſtood on the other ſide of the ſea, ſaw that there was none other ſhip there, ſaue that one, whereinto his diſciples were entred, and that Ieſus went not with his diſciples in the ſhip, but that his diſciples were gone alone,

23 And that there came other ſhips from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people ſaw that Ieſus was not there, neither his diſciples, they alſo tooke ſhipping, and came to Capernaum, ſeeking for Ieſus.

25 And when they had found him on the other ſide of the ſea, they ſayd vnto him, Rabbi, when cameſt thou hither?

26 [4] Ieſus anſwered them, and ſaid, Verely, verely I ſay vnto you, yee ſeeke me not becauſe yee ſaw the miracles, but becauſe yee ate of the loaues, and were filled.

27 [d] Labour not for the meate which periſheth, but for the meate that endureth vnto euerlaſting life, which the Sonne of man ſhall giue vnto you: for him hath *God the Father [e] ſealed.

28 Then ſayd they vnto him, What ſhall wee doe, that we might worke the [f] workes of God?

29 [5] Ieſus anſwered, and ſaid vnto them, *[g] This is the worke of God, that ye beleeue in him, whom he hath ſent.

30 [6] They ſayd therefore vnto him, What ſigne ſheweſt thou then, that wee may ſee it, and beleeue thee? what doeſt thou worke?

31 Our fathers did eate Manna in the deſart, as it is *written, He gaue them bread from heauen to eate.

32 [7] Then Ieſus ſaid vnto them, Verely, verely I ſay vnto you, Moſes gaue you not [h] that bread from heauen, but my Father giueth you that true bread from heauen.

33 For the bread of God is he which commeth downe from heauen, & giueth life vnto the world.

34 Then they ſaid vnto him, Lord, euermore giue vs this bread.

35 And Ieſus ſaid vnto them, I am that bread [i] of life: hee that commeth to mee, ſhall not hunger, and hee that beleeueth in me, ſhall neuer thirſt.

36 But I ſaid vnto you, that ye alſo haue ſeene me, and beleeue not.

37 [8] All that the Father giueth mee, ſhall come to mee: and him that commeth to me, I caſt not away.

38 For I came downe from heauen, not to doe mine [k] owne will, but his will which hath ſent me.

39 And this is the Fathers will which hath ſent mee, that of all which hee hath giuen mee, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.

40 And this is the will of him that ſent me, that euery man which [l] ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life: and I will raiſe him vp at the laſt day.

41 [9] The Iewes then murmured at him becauſe hee ſaid, I am that bread which is come downe from heauen.

42 And they ſaid, *Is not this Ieſus that ſonne of Ioſeph, whoſe father and mother we know? how then ſaith hee, I came downe from heauen?

43 Ieſus then anſwered, and ſayd vnto them, Murmure not among your ſelues.

44 No man can come to mee, except the Father which hath ſent me, draw him: and I will raiſe him vp at the laſt day.

45 It is written in the *[m] Prophets, And they ſhall be all [n] taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 *Not that any man hath ſeene the Father, [o] ſaue hee which is of God, he hath ſeene the Father.

47 Verely, verely I ſay vnto you, hee that

2 Chriſt is not onely not deſired, but alſo greatly offended with a prepoſterous worſhip.

3 The godly are often in perill and danger, but Chriſt commeth to them in time, euen in the mids of the tempeſts and bringeth thē to the hauen.

*Matth. 14.25. marke 6.47.

b In Mar. 6.45. they are willed to go before to Bethſaida, for Bethſaida was in the way to Capernaum.

c They were afraid at the firſt, but when they knew his voyce, they became new men, and tooke him willingly into the ſhip whom they ſhunned and fled from before.

4 They that ſeek the kingdome of heauen, lacke nothing: notwithſtanding the Goſpel is not the food of the belly, but of the minde.

d Beſtow your labour and paine

*Chap. 1.32. matth. 3.17. and 17.5.

e That is, whom God the Father hath diſtinguiſhed from all other men by plāting his owne vertue in him, as though he had ſealed him with his ſeale, that he might be a liuely paterne & repreſenter of him: and that more is, inſtalled him to this office, to reconcile vs men to God, & bring vs to euerlaſting life, which is only proper to Chriſt.

f Which pleaſe God: for they thinke that euerlaſting life hangeth vpon the condition of fulfilling the Law: therefore Chriſt calleth them backe to faith.

5 Men torment themſelues in vaine, when they go about to pleaſe God without faith.

*1. Iohn 3.23.

g That is, this is the worke that God requireth, that you beleeue in me, and therefore he calleth them backe to faith.

6 The ſpirituall vertue of Chriſt is contemned of them that are deſirous of earthly miracles.

*Exod. 16.14. numb. 11.7. pſal. 78.25.

7 Chriſt, who is the true and only author and giuer of eternall life, was ſignified vnto the Fathers in Manna.

h Hee denieth that Manna was that true heauenly bread, & ſaith that he himſelfe is that true bread, becauſe hee feedeth vnto the true and euerlaſting life. And as for that, that Paul 1. Cor. 10. calleth Manna ſpirituall food, it maketh nothing againſt this place, for he ioyneth the thing ſignified with the ſigne: but in this whole diſputation, Chriſt dealeth with the Iewes after their owne opinion and conceit of the matter, and they had no further conſideration of the Manna, but in that it fed the belly.

i Which haue life, & giue life.

8 The gift of faith proceedeth from the free election of the Father in Chriſt, after which followeth neceſſarily euerlaſting life: therefore faith in Chriſt Ieſus is a ſure witneſſe of our election, & therefore of our glorification, which is to come.

k Looke aboue Chap. 5. verſe 22

l Seeing and beleeuing are ioyned together: for there is another kind of ſeeing which is general, which the deuils haue, for they ſee but here he ſpeaketh of that kind of ſeeing, which is proper to the elect.

9 Fleſh cannot perceiue ſpirituall things, and therefore the beginning of our ſaluation commeth from God.

who changeth our nature, ſo that we being inſpired of him, may aboue to be inſtructed & ſaued by Chriſt.

*Mat. 13.55. *Iſa. 54.13. iere. 31.33.

m In the booke of the Prophets, for the old Teſtament was diuided by the into three ſeuerall parts into the Law, the Prophets, & the holy writ.

n To wit, they ſhalbe children of the church, for ſo the Prophet Eſai expoundeth it, chap. 54.13. that is to ſay, ordeined to life, Act. 13.48. and therefore the knowledge of the heauenly truth is y gift and worke of God, & ſtandeth not in any power of man.

*Mat. 11.27.

o If the Sonne only hath ſeene the Father, then it is he only that can teach & inſtruct vs truly.

beleeueth

beleeueth in mee, hath euerlaſting life.

48 [10] I am that bread of life.

49 *Your fathers did eate Manna in the wilderneſſe, and are dead.

50 P This is that bread, which commeth downe from heauen, that he which eateth of it, ſhould not die.

51 [11] I am that [q] liuing bread, which came downe from heauen: if any man [r] eate of this bread, he ſhall liue for euer: and the bread that I will giue, is my fleſh, which I will giue for the life of the world.

52 [12] Then the Iewes ſtroue among themſelues, ſaying, How can this man giue vs his fleſh to eate?

53 Then Jeſus ſaid vnto them, Verily, verily, I ſay vnto you, Except ye eat the fleſh of the Sonne of man, and drinke his blood, ye haue no [s] life in you.

54 Whoſoeuer *eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day.

55 For my fleſh is meate indeed, and my blood is drinke in deed.

56 Hee that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As [t] that liuing Father hath ſent me, ſo liue I by the [u] Father, and he that eateth me, euen he ſhall liue by mee.

58 This is that bread which came downe from heauen: not as your Fathers haue eaten Manna, and are dead. Hee that eateth of this bread, ſhall liue for euer.

59 Theſe things ſpake hee in the Synagogue, as he taught in Capernaum.

60 [13] Many therefore of his diſciples (when they heard this) ſayd, This is an hard ſaying: who can heare it?

61 But Jeſus knowing in himſelfe, that his diſciples murmured at this, ſayde vnto them, Doth this offend you?

62 What then if ye ſhould ſee that Sonne of man aſcend vp *where he was before?

63 [14] It is the [x] ſpirit that quickeneth: the fleſh profiteth nothing: the words that I ſpeake vnto you, are ſpirit and life.

64 But there ſome of you that beleeue not: for Jeſus knew from the beginning, which they were that beleeued not, and who ſhould betray him.

65 And hee ſaid, Therefore ſayd I vnto you, that no man can come vnto mee, except it be giuen vnto him of my Father.

66 [15] From that time, many of his diſciples went backe, & walked no more with him.

67 Then ſaid Jeſus to the twelue, Will ye alſo go away?

68 Then Simon Peter anſwered him, Maſter, to whom ſhall we goe? thou haſt the words of eternall life:

69 And wee beleeue and know that thou art that Chriſt that Sonne of the liuing God.

70 [16] Jeſus anſwered them, Haue not I *choſen you twelue, and one of you is a diuel?

71 Now he ſpake it of Judas Iſcariot the ſonne of Simon: for he it was that ſhould betray him, though he was one of the twelue.

10 The true vſe of Sacraments is to aſcend from them to the thing it ſelfe, that is, to Chriſt: by the partaking of whō onely, we get euerlaſting life.
*Exod. 16. 15.
p He pointed out himſelfe, when he ſpeaketh theſe words.
11 Chriſt being ſent from the father, is the ſelfe ſame vnto vs for the getting and keeping of euerlaſting life, that bread and fleſh, yea, meate and drinke, are to the vſe of this tranſitorie life.
q Which giueth life to the world.
r That is to ſay, whoſoeuer is partaker of Chriſt in deed, who is our food.
12 Fleſh cannot put a difference betweene fleſhly eating, which is done by the helpe of the teeth, and ſpirituall eating which conſiſteth in faith: and therefore it condemneth [y] which it vnderſtandeth not: yet notwithſtanding [z] truethe muſt be preached and taught.
s If Chriſt be preſent, life is preſent but when Chriſt is abſent, then is death preſent.
*1. Cor. 11. 27.
t In that that Chriſt is man, he receiueth that power, which quickeneth and giueth life to the that are his, of his Father: & he addeth this word (that) to make a difference betweene him and all other fathers.
u Chriſt his meaning is, [y] though hee bee man, yet his fleſh can giue life, not of the owne nature, but becauſe that fleſh of his liueth by the Father, that is to ſay, doeth ſucke and drawe out of the father, that power which it hath to giue.
13 The reaſon of man cannot comprehend the vniting of Chriſt and his members: therefore let it worſhip and reuerence that which is better then it ſelfe.
*Cha. 3. 13.
14 The fleſh of Chriſt doth therefore quicken vs, becauſe that bee that is man, is God: which myſterie is onely comprehended by faith, which is the gift of God, proper onely to the elect.
x Spirit, that is, that power which floweth from the Godhead, cauſeth the fleſh of Chriſt, which otherwiſe were nothing but fleſh, both to liue in it ſelfe, & to giue life to vs.
15 Such is the malice of men that they take occaſion of their own deſtruction, euen of the very doctrine of ſaluation, vnleſſe it bee a few, which beleeue through the ſingular gift of God.
16 The number of the profeſſors of Chriſt is very ſmal, and among them alſo there bee ſome hypocrites, and worſe then all other.
*Matth. 26. 16.

CHAP. VII.

2 Chriſt, after his couſins were gone vp to the feaſt of Tabernacles. 10 goeth thither priuily. 12 The peoples ſundry opinions of him. 14 He teacheth in the Temple. 32 The Prieſts command to take him. 41 Strife among the multitude about him, 47 and betweene the Phariſes and the officers that were ſent to take him, 50 and Nicodemus.

AFter theſe things, Jeſus walked in Galile, and would not walke in Judea: for the Iewes ſought to kill him.

2 Nowe the Iewes *[a] feaſt of the Tabernacles was at hand.

3 [1] His brethren therefore ſaid vnto him, Depart hence, and goe into Judea, that thy Diſciples may ſee thy workes that thou doeſt.

4 For there is no man that doth any thing ſecretly, and he himſelfe ſeeketh to be famous. If thou doeſt theſe things, ſhewe thy ſelfe to the world.

5 For as yet his [b] brethren beleeued not in him.

6 [2] Then Jeſus ſaid vnto them, My time is not yet come: but your time is alway readie.

7 The world cannot hate you: but mee it hateth, becauſe I teſtifie of it, that the workes thereof are euill.

8 Goe ye vp vnto this feaſt: I will not go vp yet vnto this feaſt: *for my time is not yet fulfilled.

9 ¶ Theſe things he ſaid vnto them, and abode ſtill in Galile.

10 [3] But aſſoone as his brethren were gone vp, then went hee alſo vp vnto the feaſt, not openly, but as it were priuily.

11 Then the Iewes ſought him at the feaſt, and ſaid, Where is he?

12 And much murmuring was there of him among the people. Some ſaide, He is a good man: other ſaid, Nay: but he deceiueth the people.

13 Howbeit no man ſpake [c] openly of him for feare of the Iewes.

*Leuit. 23. 34.
a This feaſt was ſo called, becauſe of the boothes and tents which they pight of diuers kindes of boughs, and ſate vnder them, ſeuen dayes together, all which time the feaſt laſted.
1 The grace of God commeth not by inheritance, but it is a gift that commeth other wayes: whereby it commeth to paſſe, that oftentimes the children of God ſuffer more affliction by their owne kinſfolkes, then by ſtrangers.
b His kinſfolkes: for ſo vſe the Hebrewes to ſpeake.
2 We muſt not follow the fooliſh deſires of our friends.
*Chap. 8. 20.
3 An example of horrible confuſion in the very boſome of the Church. The Paſtors oppreſſe the people with terrour and feare: the people ſeeke Chriſt, when he appeareth not: when he offereth himſelfe, they neglect him. Some alſo that knew him, condemne him rathly: a very fewe thinke well of him, and that in ſecrete.
c Or, boldly and freely: for the chiefe of the Iewes ſought nothing ſo much as to bury his fame and name.

14 [+]Now when [d] halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

16 [5] Iesus answered them, and sayd, [e] My doctrine is not mine, but his that sent mee.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 [6] He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

19 *[7] Did not Moses giue you a Law, and yet none of you keepeth the Law? Why goe ye about to kill me?

20 The people answered and sayd, Thou hast a deuill: who goeth about to kill thee?

21 [8] Iesus answered, and said to them, I haue done one worke, and ye all marueile.

22 *Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the *fathers) and yee on the Sabbath day circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the [f] Law of Moses should not bee broken, be yee angry with mee, because I haue made a man euery whit whole on the Sabbath day?

24 *[9] Iudge not [g] according to the appearance, but iudge righteous iudgement.

25 ¶ [10] Then sayd some of them of Hierusalem, Is not this he, whom they goe about to kill?

26 And behold, hee speaketh openly, and they say nothing to him: doe the rulers know indeed that this is that Christ?

27 [11] Howbeit we know this man whence he is: but when that Christ commeth, no man shall know whence he is.

28 ¶ [12] Then cried Iesus in the Temple as he taught, saying, Ye both know mee, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent mee.

30 [13] Then they sought to take him, but no man laid hands on him, because his houre was not yet come.

31 Now many of the people beleeued in him, and saide, when that Christ commeth, will hee doe moe miracles then this man hath done?

32 [14] The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

33 Then sayd Iesus vnto them, Yet am I a little while with you, and then goe I vnto him that sent me.

34 *Ye shall seeke mee, and shall not finde me, and where I am, can ye not come.

35 Then sayde the Iewes among themselues, Whither will he goe, that we shall not finde him? Will hee goe vnto them that are [h] dispersed among the Grecians, and teach the Grecians?

36 What saying is this that hee sayd, Yee shall seeke mee, and shall not finde me? and where I am, can not ye come?

37 [15] Now in the [i] last and *great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto mee, and drinke.

38 He that beleeueth in me, * as sayth the [k] Scripture, out of his belly shall flow riuers of water of life.

39 (*This spake he of the Spirit which they that beleeued in him, should receiue: for the [l] holy Ghost was not yet giuen, because that Iesus was not yet [m] glorified.)

40 [16] So many of the people, when they heard this saying, sayd, *Of a trueth this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 *Sayth not the Scripture that that Christ shall come of the seede of Dauid, and out of the town of Beth-lehem, where Dauid was?

43 So was there dissention among the people for him.

44 And some of them would haue taken him, but no man layd hands on him.

45 [17] Then came the officers to the hie Priests and Pharises, & they said vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 [18] Doth any of the rulers, or of the Pharises beleeue in him?

49 But this people, which know not the Law, are cursed.

50 Nico-

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4 Christ striueth with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence euen by that same, whereby they ought to haue beene stirred vp to embrace Christ.

d About ỹ fourth day of the feast.

5 Therefore are there few to whō the Gospel sauoureth wel, because ỹ stanche of godlines is very rare.

e Looke aboue chap. 5. verse 22. and hee speaketh this after the opinion of ỹ Iewes, as if he sayd, My doctrine is not mine, that is, it is not his whō you take to be a man as other are, and therefore set light by him, but it is his that sent me.

6 The true doctrine of saluation differeth frō the false in this, that the same setteth forth the glory of God, and this by puffing vp of men, darkeneth ỹ glory of God.

*Exod. 24. 3.

7 None do more confidently boast themselues to be the defenders of the Law of God, then they that do most impudently breake it.

* Chap. 5. 12.

8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder, but to further and exercise Gods workes: amongst which the loue of our neighbour is the chiefest.

* Leuit. 12. 3.

* Gen. 17. 10.

f That is, to say, if the law of circumcision which Moses gaue, be of so great account amongst you, that you doubt not to circumcise vpon ỹ Sabbath, doe you rightly reproue me for healing a man throughly? *Deut. 1. 16.

9 We must iudge according to the trueth of things, lest the persons of men bar vs turne vs and carry vs away.

g By the shew that I make: for I seeme to bee but an abiect and rascall of Galile, and a carpenters sonne, whom no man maketh account of: but marke the matter it selfe well, and iudge the tree by the fruit.

10 Many do marueile that the endeuours of the enemies of God haue no successe: yet in the meane season they do not acknowledge the vertue and power of God.

11 Men are very wise to deuise stoppes and stayes to themselues.

12 The trueth of Christ doeth not hang vpon the iudgement of man.

13 The wicked cannot doe what they lust, but what God hath appointed.

14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at the length they in vaine seeke for those blessings absent, which they despised when they were present.

* Chap. 13. 34.

h Word for word (to the dispersion of the Gentiles or Grecians) & vnder ỹ name of the Grecians hee vnderstandeth the Iews which were dispersed amōgst the Gentiles, 1. pet. 1. 1.

15 There are two principles of our saluation: the one to be thoroughly touched with a true feeling of our extreame miserie: the other, to seeke in Christ onely (whom we catch holde on by faith) the abundance of all good things.

i The last day of the feast of Tabernacles, that is, the eight day, was as high a day as the first.

* Leuit. 23. 36.

* Deut. 18. 15.

k This is not read word for word in any place, but it seemeth to bee taken out of many places where mētion is made of ỹ gifts of the holy Ghost, as Ioel 2. Esa. 44. but especially in Esa. 55.

* Ioel 2. 28. actes 2. 17.

l What is meant by ỹ holy Ghost, hee expressed a litle before, speaking of the Spirit which they that beleeued in him should receiue. So that by the name of holy Ghost, are meant the vertues and mighty workings of the holy Ghost.

m That is, those things were not yet seene and perceiued, which were to shewe and set forth the glory of the only begotten.

16 There is contention euen in the Church it selfe about the chiefe point of religion: neither hath Christ any more cruell enemies then those that occupie the seate of trueth: yet cannot they doe what they would.

* Deut. 18. 15. * Mich. 5. 2. matth. 2. 5.

17 God from heauen scorneth such as are his owne enemies.

18 False pastors are so fond and foolish, that they esteeme the Church of God according to the multitude and outward shew.

* Chap. 3 2.

50 Nicodemus said vnto them, (* he that came to Iesus by night, & was one of them.)

51 Doeth our Law iudge a man before it heare him, * and know [n] what he hath done?

* Deut. 17. 1. and 19. 15.
n What he hath committed, who is accused.

52 They answered, and sayd vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

19 There is no counsell against the Lord.

53 [19] And euery man went vnto his owne house.

CHAP. VIII.

3 The woman taken in adultery, 11 hath her sinnes forgiuen her. 12 Christ is the light of the world. 19 The Pharises aske where his father is. 39 The sons of Abraham. 42 The sonnes of God. 44 The deuill the father of lying. 56 Abraham saw Christes day.

AND Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.

1 Whiles the wicked go about to make a snare for good men, they make a snare for themselues.

3 [1] Then the Scribes and the Pharises brought vnto him a woman, taken in adultery, and set her in the middes,

4 And said vnto him, Master, wee found this woman committing adultery, euen in the very act.

5 * Now Moses in our Law commanded, that such should bee stoned: what sayest thou therefore?

* Leuit. 20. 10.

6 And this they sayd to tempt him, that they might haue whereof to accuse him. But Iesus stouped downe, & with his finger wrote on the ground.

2 Against hypocrites which are very seuere iudges against other men, and flatter themselues in their owne sins.
* Deut. 17. 7.
3 Christ would not take vpon him, the ciuil magistrates office: he contented him selfe to bring sinners to faith and repentance.
4 The world which is blinde in it selfe, cannot come to haue any light but in Christ onely.

7 [2] And while they continued asking him, he lift himselfe vp, and said vnto them, * Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, & wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the mids.

* Cha. 1. 5. & 9. 5.
5 Christ is without all exception, the best witnesse of the trueth, for he was sent by his Father for that purpose, and was by him approoued to the world by infinite miracles.
a Thou beareſt witnesse of thy self, which thing by all mens opinions is naught, and for a man to commend himselfe is very discommendable.
* Chap. 5. 31.

10 [3] When Iesus had lift vp himselfe againe, and saw no man, but the woman, he said vnto her, Woman, where are those thine accusers: hath no man condemned thee?

11 She sayd, No man, Lord. And Iesus sayd, Neither do I condemne thee: goe and sinne no more.

12 [4] Then spake Iesus againe vnto them, saying, I * am that light of the world: he that followeth mee, shall not walke in darkenesse, but shall haue that light of life.

13 [5] The Pharises therefore sayde vnto him, [a] Thou beareſt record of thy selfe: thy record is not true.

14 * Iesus answered, and said vnto them, [b] Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I goe: but ye cannot tell whence I come, and whither I goe.

b That which he denied afore, Chap. 5. 31. must be taken by a maner of granting, for in that place he framed himselfe somewhat to the humour of his hearers which acknowledged nothing in Christ but his humanitie, and therefore he was content they should see light by his own witnes, vnlesse it were otherwise confirmed. But in this place, hee standeth for the maintenance of his Godhead, and praiseth his Father, who is his witnesse, and agreeth with him.
c I do now only teach you, I condemne no man: but yet if I lust to doe it, I might lawfully doe it, for I am not alone, but my Father is with mee.
* Deut. 17 6. and 19. 15. mat. 18. 16 2. cor. 13. 1. hebr. 10. 28.

15 Ye iudge after the flesh: I [c] iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Lawe, * that the testimonie of two men is true.

18 [d] I am one that beare witnesse of my selfe, and the Father that sent me, beareth witnesse of me.

d The Godhead is plainely distinguished from the manhood, else there were not two witnesses for the partie accused is not taken for witnesse.

19 [6] Then said they vnto him, Where is that Father of thine? Iesus answered, Yee neither know mee, nor that Father of mine. If ye had known me, ye would haue known that Father of mine also.

6 No man can know God, but in Christ onely.

20 These words spake Iesus in the [e] treasurie, as he taught in the Temple, and no man laid hands on him: [7] for his houre was not yet come.

e This was some place appointed for the gathering of the offerings.
7 We liue and die at the pleasure of God, and not of men: therefore this one thing remaineth that we goe forward constantly in our vocation.

21 [8] Then sayd Iesus againe vnto them, I goe my way, and yee shall seeke mee, and shall die in your sinnes. Whither I goe can ye not come.

22 Then sayd the Iewes, will he kill himselfe, because he sayth, Whither I goe, can ye not come?

23 And he sayd vnto them, Yee are from beneath, I am from aboue: yee are of this world, I am not of this world.

24 I said therefore vnto you, That ye shall die in your sinnes: for except yee beleeue, that I am he, ye shall die in your sinnes.

25 [9] Then sayd they vnto him, Who art thou? And Iesus said vnto them, Euen [f] that same thing that I sayd vnto you from the beginning.

f That is, I am who Christ is, which will diligently beare what hee sayth. Christ, and the Sauiour, for so I tolde you from the beginning that I was.

26 [10] I haue many things to say, and to iudge of you: but he that sent mee, is true, and the things that I haue heard of him, those speake I to the world.

10 God is the reuenger of Christs doctrine despised.

27 [11] They vnderstood not that hee spake to them of the Father.

28 Then sayd Iesus vnto them, When ye haue lift vp the Sonne of man, then shall yee know that I am hee, and that I do nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left mee alone, because I doe alwayes those things that please him.

30 As he spake these things, many beleeued in him.

11 Euen the sentence of Christ maketh for his glory: which thing his enemies shall feele at length to their great smart.

31 [12] Then said Iesus to the Iewes which beleeued in him, If yee continue in my word, ye are verely my disciples,

32 And shall know the trueth, & the trueth shall [s] make you free.

33 [h] They answered him, We be [i] Abrahams seed, and were neuer bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Uerely, verely I say vnto you, that whosoeuer committeth sinne, is the *seruant of sinne.

35 And the seruant abideth not in ỹ house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shal make you free, ye shall be free in deed.

37 [13] I know that yee are Abrahams seed, but yee seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and yee doe that which yee haue seene with you father.

39 They answered, and say vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye go about to kill me, a man that haue talde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the works of your father. Then sayd they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus sayd vnto them, If God were your Father, then would yee loue mee: for I proceeded forth, & came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my [k] talke? because ye cannot heare my word.

44 *Yee are of your father the deuill, and the lustes of your father yee will doe: he hath beene a murtherer from the [l] beginning, and [m] abode not in the [n] trueth, because there is no trueth in him. When hee speaketh a lie, then speaketh he of his [o] owne: for he is a liar, and the [p] father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 [14] Which of you can rebuke mee of sinne? and if I say the trueth, why doe ye not beleeue me?

47 *Hee that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 [15] Then answered the Iewes, and sayd vnto him, Say wee not well, that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and yee haue dishonoured me.

50 And I seeke not mine owne praise: but there is one [q] that seeketh it, and iudgeth.

51 [16] Uerely, verely I say vnto you, If a man keepe my worde, hee shall neuer [r] see death.

52 [17] Then sayd the Iewes to him, Now know wee that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, hee shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 [18] Iesus answered, If I honour my selfe, mine honour is [s] nothing worth: it is my Father that honoureth me, whom yee say, that he is your God.

55 [19] Yet yee haue not knowen him: but I know him, and if I should say, I know him not, I should bee a liar like vnto you: but I know him, and keepe his word.

56 [20] Your father Abraham [t] reioyced to see my [u] day, and he [x] saw it, and was glad.

57 Then sayd the Iewes vnto him, Thou art not yet fifte yeere olde, and hast thou seene Abraham?

58 Iesus sayd vnto them, Uerely, Uerely I say vnto you, before Abraham was, I [y] am.

59 [21] Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And he passed thorow the mids of them, and so went his way.

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12 The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of ỹ trueth, they may be deliuered frō the most grieuous burden of sinne, into the true libertie of righteousnesse and life.

g From the slauerie of sinne.

h Some of the multitude, not they that beleeued: for this is not the speach of men that consent vnto him, but of men that are against him.

i Borne and begotten of Abraham.

*Rom.6.20. 2.pet.2 19

13 Our wicked maners declare, that we are plainlie borne of a diuelish nature: But we are chāged, and made of the houshold of God according to the couenant which he made with Abraham by Christ onely, apprehended and layd hold on by faith: which faith is knowen by a godly and honest life.

k Or, language: as though he said you do no more vnderstand what I say, then if I spake in a strange and vnknowen language to you

*1.Iohn 3.8.

l From the beginning of the world: for as soone as man was made, the deuill cast him headlong into death.

m That is, continued not constantly, or remained not.

n That is, in faithfulnesse and vprightnes, that is, he kept not his creation.

o Euen of his owne head, and of his owne braine or disposition.

p The author thereof.

14 Christ did throughly execute the office that his Father inioyned him.

*1.Iohn 4.6

15 The enemies of Christ make their braueric for a while, but the Father will appeare at his time to reuenge the reproch that is done vnto him in the person of his sonne.

q That is, that wil reuenge both your despising of me, and of him.

16 The onely doctrine of the Gospel apprehended by faith, is a sure remedie against death.

r That is, he shal not feele it: for euen in the midst of death, the faithfull see life.

17 Against them which abuse the glory of the Saints, to darke Christs glory.

18 There is nothing further off from all ambition then Christ, but his Father hath set him aboue all things.

s This is spoken by maner of a grant: as if he had said, be it so, let this report which I giue of my self, bee of no force: yet there is another that glorifieth me, that is, that honoureth my Name.

19 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.

20 The vertue of Christ shewed it selfe thorow all former ages in the fathers, for they saw in the promises, that he should come, and did very ioyfully lay holde on him with a liuely faith.

t Was very desirous.

u A day is a space that a man liueth in, or doeth any notable act, or sustaineth any great thing.

x With the eyes of faith, Hebr. 11.13.

y Christ as he was God, was before Abraham: and he was the Lambe slaine from the beginning of the world.

21 Zeale without knowledge, breaketh out at length into a mischiefe: and yet the wicked cannot doe what they lust.

CHAP. IX.

1 Christ giueth sight on the Sabbath day to him that was borne blinde: 13 Whom, after he had long reasoned against the Pharises, 22.35 and was cast out of the Synagogue, 36 Christ endueth with the knowledge of the euerlasting light.

AND [1] as Iesus passed by, he saw a man which was blind from his birth.

2 And his Disciples asked him, saying, Master, who did sin, this man or his parents, that he was borne blind?

3 Iesus answered, [a] Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 [2] I must worke the works of him that sent me, while it is [b] day: the night commeth when no man can worke.

5 As long as I am in the world, *I am the light of the world.

1 Sinne is the beginning euen of all bodily diseases, & yet doth it not follow, that God alway respecteth their sinnes, whom hee most sharpely punisheth.

a Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sinnes onely: whereupon hee answereth that there was another cause of this mans blindnesse, and that was, that God his worke might be seene.

2 The workes of Christ are as it were a light, which lighten the darkenesse of the world.

b By (day) is meant the light, that is the lightsome doctrine of the heauenly trueth: and by night is meant the darkenesse which commeth by the obscuritie of the same doctrine.

*Chap. 1.9. and 8.12. and 12.35.

3 Christ healing the man borne blind, by taking the signe of clay, and afterward the signe of the fountaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he againe restore both his body and soule: and yet so, that he himselfe commeth first of his owne accord to seeke vs.

4 A true image of all men, who as they are of nature blinde, doe neither themselues receiue the light that is offered vnto them, nor suffer it in other, and yet make a great a doe amongst themselues.

c This is an Hebrew kinde of speach, for they call a mans eyes shut, when they cannot receiue any light: And therefore they are tyed to haue their eyes opened, which of blinde men are made to see.

5 Religion is not assaulted by any meanes more, then by pretence of religion: but the more it is pressed downe, the more it riseth vp.

6 [3] Assoone as he had thus spoken, he spat on the ground, & made clay of the spettle, and anoynted the eies of the blind with the clay,

7 And saide vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came againe seeing.

8 [4] Now the neighbours and they that had seene him before, when he was blind, said, Is not this he that sate and begged?

9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.

10 Therefore they sayd vnto him, Howe were thine eyes [c] opened?

11 He answered, and sayd, The man that is called Jesus, made clay, and anoynted mine eies, and said vnto me, Go to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they sayde vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blind.

14 And it was the Sabbath day, when Jesus made the clay, and opened his eies.

15 Then againe the Pharises also asked him, how he had receiued sight. And hee sayde vnto them, He laied clay vpon mine eyes, and I washed, and doe see.

16 [5] Then sayde some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others sayd, How can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eies? And he sayd, He is a Prophet.

18 Then the Jewes did not beleeue him (that he had bene blinde, & receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom yee say was borne blinde? How doeth he now see then?

20 His parents answered them, and sayd, Wee know that this is our sonne, and that he was borne blind:

21 But by what meanes hee now seeth, wee knowe not: or who hath opened his eies, can wee not tell: he is old ynough: aske him: he shall answere for himselfe.

22 These wordes spake his parents, because they feared the Jewes: for the Jewes had ordeined already, that if any man did confesse that he was Christ, he should be excommunicate out of the Synagogue.

23 Therefore sayd his parents, He is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, & sayd vnto him, [d] Giue glorie vnto God: wee knowe that this man is a [e] sinner.

25 Then he answered, and said, Whether he be a sinner or no, I cannot tell: one thing I know, that I was blind, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and yee haue not heard it: wherefore would yee heare it againe? will yee also be his disciples?

28 [6] Then reuiled they him, and sayde, Be thou his disciple: we be Moses disciples.

29 Wee know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, & sayd vnto them, Doubtlesse, this is a maruellous thing, that ye know not whence hee is, and yet hee hath opened mine eies.

31 Now we know that God heareth not sinners: but if any man bee a worshipper of God, and doeth his will, him heareth he.

32 Since the world beganne, was it not heard, that any man opened the eyes of one that was borne blind.

33 If this man were not of God, hee could haue done nothing.

34 They answered, and sayde vnto him, [f] Thou art altogether borne in sinnes, & doest thou teach vs? so they cast him out.

35 [7] Jesus heard that they had cast him out: and when hee had founnd him, he said vnto him, Doest thou beleeue in the Sonne of God?

36 He answered & sayd, Who is he, Lord, that I might beleeue in him?

37 And Jesus sayd vnto him, Both thou hast seene him, and hee it is that talketh with thee.

38 Then he said, Lord, I beleeue, & worshipped him.

39 [8] And Jesus sayde, I am come vnto [g] iudgement into this world, that they [h] which see not, might see: and that they * which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and sayde vnto him, Are we blind also?

41 Jesus said vnto them, If ye were blind, ye should not haue sinne: but now ye say, We see: therefore your sinne remaineth.

d A solemne order, whereby men were constrained in olde time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his Maiestie, and doe him this honour rather to confesse the whole matter openly, then to lie before him, Iosh. 7.19. 1. Sam. 6.5.

e He is called a sinner in the Hebrewe tongue, which is a wicked man, & maketh as it were an art of sinning.

6 Blonde wickednesse must needes at length breake foorth, which in vaine lieth hid vnder a zeale of godlinesse.

f Thou art naught euen from thy cradle, and as we vse to say, there is nothing in thee but sinne.

7 Most happy is their state, which are cast furthest out of the Church of the wicked (which proudly boast themselues of the name of the Church) that Christ may come neerer to them.

8 Christ doeth lighten all them by the preaching of the Gospel, which acknowledge their owne darkenesse, but such as seeme to themselues to see clearely enough, those he altogether blindeth: of which sort are they oftentimes, which haue the highest place in the Church.

g With great power & authoritie, to doe what is righteous and iust: as if he said, these men take vpon them to gouerne the people of God as if

their owne lust, as though they saw all things, and no man but they: but I will rule farre otherwise then these men doe: for whom they account for blind men, them will I lighten, and such as take themselues to be wisest, them will I drowne in most grosse darkenesse of ignorance. h In these words (of seeing and not seeing) there is a secret taunting and checke to the Phanses: for they thought all men blind but themselues. * Chap. 3. 17. and 12. 47.

CHAP. X.

1 *Christ proueth that the Pharises are the euil shepheards, and by many reasons, that himselfe* 11. 14 *is the good shepheard:*

shepheard. 19 *And therof dissension ariseth.* 31 *They take vp stones,* 39 *and goe about to take him, but hee escapeth.*

VErely,[1] verely I say vnto you, Hee that entreth not in by the dooze into ỳ sheepfold, but climeth vp another way, he is a theefe and a robber.

2 But he that goeth in by the dooze, is the shepheard of the sheepe.

3 To him the [a] Porter openeth, and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent foorth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not followe a stranger, but they flee from him: for they know not the voyce of strangers.

6 This [b] parable spake Iesus vnto them: but they vnderstoode not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am that dooze of the sheepe.

8 [2] All, that [c] euer came before mee, are theeues and robbers: but the sheepe did not heare them.

9 [3] I am that dooze: by me if any man enter in, he shall be saued, and shall [d] goe in, and goe out, and find pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 * I am that good sheepeheard: that good sheepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the sheepheard, neither the sheep are his own, seeth the Woolfe comming, and hee leaueth the sheepe, and fleeth, and the Woolfe catcheth them, and scatcereth thee sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am that good sheepheard, and know mine, and am knowen of mine.

15 As the Father [e] knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 [4] Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and * there shall be [f] one sheepefold, and one sheepheard.

17 [5] Therefore doeth my Father loue me, because * [g] I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this *cõmandement haue I receiued of my father.

19 [6] Then there was a dissension againe among the Iewes for these sayings,

20 And many of them sayd, He hath a deuill, and is madde: why heare ye him?

21 Other said, These are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Hierusalem the feast of the [h] Dedication, and it was winter.

23 [7] And Iesus walked in the Temple, in Salomons porch.

24 Then came the Iewes round about him, and sayd vnto him, How long doest thou make vs doubt? If thou be that Christ, tell vs plainely.

25 [8] Iesus answered them, I told you, and ye beleeue not: the works that I do in my Fathers Name, they beare witnesse of me.

26 [9] But ye beleeue not: [i] for ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, & I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any pluck them out of mine hand.

29 My Father which gaue them mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 * [10] Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good works haue I shewed you from my [k] Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, * I sayd, Ye are gods?

35 If he called them gods, vnto whom the worde of God was giuen, and the Scripture cannot be [l] broken,

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I sayd, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, yet beleeue the workes, that yee may know and beleeue, that the Father is in mee, and I in him.

39 [11] Againe they went about to take him: but he escaped out of their hands,

40 And

1 Seeing that by Christ onely we haue accesse to the Father, there are neither other true shepheards, then those which come to Christ themselues and bring other thither also, neither is any to be thought the true sheepefold, but that which is gathered to Christ.

a In those dayes they vsed to haue a seruant alwaies sitting at the doore, and therefore hee speaketh after the maner of those dayes.

b This word (parable) which the Euangelist vseth here, signifieth a darke kind of speach, when words are taken from their naturall meaning, to signifie another thing to vs.

2 It maketh no matter, how many, neither how olde the false teachers haue bene.

c These large termes must be applied to the matter he speaketh of. And therefore when he calleth himselfe the doore, hee calleth all them theeues and robbers which take vpon them this name of Doore, which none of the Prophets can, for they shewed the sheepe that Christ was the doore.

3 Onely Christ is the true Pastor, and that only is the true Church, which acknowledgeth him to be properly their onely Pastor: To him are opposite theeues which feede not the sheepe, but kill them: and hirelings also, which forsake the flocke in time of danger, because they feede it onely for their owne profite and gaines. d That is, shall liue safely: So vse the Iewes to speake, as Deut. 26 6. and yet there is a peculiar alluding to the shepheards office. * Isai. 40. 11. ezek. 34. 23. e Loueth me, alloweth me. 4 The calling of the Gentiles. * Ezech. 37. 22. f The certaine marke of the Catholike Church throughout all the world, which hath one head, that is, Christ, the onely keeper, and onely shepheard of it. 5 Christ is by the decree of the Father, the onely true shepheard of the true Church, for hee willingly gaue his life for his sheepe, and by his owne power rose againe to life. * Isai. 53 7. g He speaketh in the time that now is, because Christes whole life, was as it were a perpetuall death.

4 The Gospel discouereth hypocrisie, and therefore the world must needes rage when it commeth foorth.

h The feast of the Dedication was instituted by Iudas Maccabeus and his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garison, 1. Mac. 4. 59.

7 The vnbeleeuers and peruerse men accuse the Gospel of darkenesse, which darkenesse in deede is within themselues.

8 The doctrine of the Gospel is prooued from heauen by two witnesses: both by the puritie of the doctrine, and by myracles.

9 It is no marueil that there doe but a fewe beleeue, seeing that all men are by nature vntamed beasts: yet notwithstanding God hath his, which he turneth into sheepe, and committeth them vnto his Sonne, and preserueth them against the crueltie of all wilde beasts.

i He giueth a reason why they beleeue not, to wit, because they are none of his sheepe. * Chap. 8. 59.

10 Christ prooueth his dignitie by diuine works.

k Through my Fathers authoritie and power. * Psalme 82 6.

l Voyde and of none effect.

11 Christ fleeth danger, not of mistrust, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Christ, to shewe that hee is, 25 the life and the resurrection, 14 commeth to Lazarus being dead, 17. 34 and buried, 43 and raiseth him vp. 47 As the Priestes were consulting together, 49 Caiaphas 50 propheseth that one must die for the people. 56. 57. They command to seeke Christ out, and to take him.

1 Christ in restoring the stinking carcase of his friend to life, sheweth an example both of his mighty power, and also of his singular good will toward men: which is also an image of the resurrection to come.

AND [1] a certaine man was sicke, named Lazarus of Bethania, the [a] Towne of Marie, and her sister Martha.

2 (And it was that *Marie which anointed the Lorde with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lorde, beholde, hee whom thou louest, is sicke.

4 When Iesus heard it, hee said, This sickenes is not vnto [b] death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Nowe Iesus loued Martha and her sister, and Lazarus.

6 [2] And after hee had heard that hee was sicke, yet abode hee two dayes still in the same place where he was.

7 Then after that, said he to his disciples, Let vs goe into Iudea againe.

8 [3] The disciples said vnto him, Master, the Iewes lately sought to *stone thee, and doest thou goe thither againe?

9 Iesus answered, Are there not [c] twelue houres in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after, hee saide vnto them, Our friend Lazarus [d] sleepeth: but I goe to wake him vp.

12 Then said his disciples, Lorde, if hee sleepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that hee had spoken of the naturall sleepe.

14 Then saide Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then saide Thomas (which is called Didymus) vnto his fellowe disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure daies already.

18 (Now Bethania was neere vnto Hierusalem, about fifteene furlongs off.)

19 [4] And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was comming, went to meete him: but Marie sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I knowe also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall [e] rise againe.

24 Martha said vnto him, I know that hee shall rise againe *in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: *hee that beleeueth in mee, though he were dead, yet shall he liue.

26 And whosoeuer liueth, and beleeueth in me, shall neuer die: Beleeuest thou this?

27 She said vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when she had so said, shee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Mary, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there.

32 Then when Mary was come where Iesus was, and saw him, she fell downe at his feete, saying vnto him, Lord, if thou hadst bene here, my brother had not bene dead.

33 [5] When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, he [f] groned in the spirit, and was troubled in himselfe,

34 And sayd, Where haue yee laied him? They said vnto him, Lord, come and see.

35 And Iesus wept.

36 Then said the Iewes, Behold, how he loued him.

37 And some of them said, *Could not he, which opened the eyes of the blind, haue made also, that this man should not haue died?

38 Iesus therefore againe groned in himselfe, [g] came to the graue. And it was a caue, and

2 In that, that God seemeth sometimes to linger in helping of vs, he doeth it both for his glorie, and for our saluation, as the falling out of the matter in the end, plainely prooueth.

3 This onely is the sure and right way to life, to followe God boldly without feare, who calleth vs and shineth before vs in the darkenes of this world.

* Chap 7. 30. and 8. 59. and 10 33.

a The Iewes vsed a milder kind of speech, and called death a sleepe, whereupon in other languages the place of buriall where the dead are layd waiting for the resurrection, is called a sleeping place.

b That is to say, sent for the purpose to kill him.

c All things are fitly wrought & brought to passe in their season.

d That is, shall recouer life againe.

* Chap 5. 29. Iohn 14. 14.

* Chap. 6. 35.

4 God who is the maker of nature, doeth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.

5 Christ tooke vpon him together with our flesh all affections of man (sinne onely excepted), and amongst the especially mercy, and compassion.

e These are tokens that he was greatly mooued, but yet they were without sinne: and these affections are proper to mans nature.

* Chap. 9. 6.

and a ſtone was laid vpon it.

39 Ieſus ſaid, Take yee away the ſtone. Martha the ſiſter of him that was dead, ſaid vnto him, Lord, he ſtinketh already: for he hath bene dead foure dayes.

40 Ieſus ſaid vnto her, Said I not vnto thee, that if thou diddeſt beleeue, thou ſhouldeſt ſee the glory of God?

41 Then they tooke away the ſtone from the place where the dead was layed. And Ieſus lift vp his eies and ſaid, Father, I thanke tee, becauſe thou haſt heard me.

42 I know that thou heareſt me alwayes, but becauſe of the people that ſtand by, I ſaid it, that they may beleeue, that thou haſt ſent me.

43 As he had ſpoken theſe things, he cried with a loud voyce, Lazarus, come foorth.

44 Then hee that was dead, came foorth, bound hand and foote with bands, and his face was bound with a napkin. Ieſus ſayd vnto them, Loſe him, and let him goe.

45 ¶ Then many of the Iewes, which came to Mary, and had ſeene the things which Ieſus did, beleeued in him.

46 [6] But ſome of them went their way to the Phariſes, and told them what things Ieſus had done.

47 Then gathered the hie Prieſts, and the Phariſes a councell, and ſaid, What ſhall we doe? For this man doeth many miracles.

48 If wee let him thus alone, all men will beleeue in him, and the Romanes will come and [h] take away both our place, and the nation.

49 [7] Then one of them named Caiaphas, which was the hie Prieſt that ſame yeere, ſaid vnto them, Ye perceiue nothing at all,

50 * Nor yet doe you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 [8] This ſpake he not of himſelfe: but being hie Prieſt that ſame yeere, he propheſied that Ieſus ſhould die for that nation:

52 And not for that nation onely, but that hee ſhould gather together in one the children of God, which [i] were ſcattered.

53 Then from that day forth they conſulted together to put him to death.

54 [9] Ieſus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wilderneſſe, into a citie called Ephraim, and there continued with his diſciples.

55 ¶ And the Iewes Paſſeouer was at hand, and many went out of the countrey vp to Hieruſalem before the Paſſeouer, to purifie themſelues.

56 Then ſought they for Ieſus, and ſpake among themſelues, as they ſtood in the Temple, What thinke yee, that he commeth not to the feaſt?

57 Now both the hie Prieſts and the Phariſes had giuen a commandement, that if any man knew where he were, hee ſhould ſhew it, that they might take him.

CHAP. XII.

2 As Chriſt is at ſupper with Lazarus; 3 Mary anointeth his feete. 5 Iudas findeth fault with her. 7 Chriſt defendeth her. 10 The Prieſts would put Lazarus to death, 12 As Chriſt commeth to Hieruſalem, 18 the people meete him. 20 The Grecians deſire to ſee him. 42 The chiefe Rulers that beleeue in him, but for feare doe not confeſſe him, 44 he exhorteth to faith.

THen * Ieſus, ſixe daies before the Paſſeouer, came to Bethania, where Lazarus was, who died, whom he had rayſed from the dead. * Chap 26 7. marke 14.3.

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Mary a pound of ointment of Spikenard very coſtly, and anointed Ieſus feete, and wiped his feete with her haire, and the houſe was filled with the ſauour of the ointment.

4 Then ſaide one of his diſciples, euen Iudas Iſcariot Simons ſonne, which ſhould betray him:

5 [1] Why was not this ointment ſold for three hundreth pence, and giuen to the poore?

6 Now he ſaide this, not that hee cared for the poore, but becauſe he was a theefe, and * had the bagge, and bare that which was giuen. * Chap. 13.29.

7 [2] Then ſayde Ieſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poore alwayes yee haue with you, but me ye ſhall not haue alwayes.

9 [3] Then much people of the Iewes knewe that he was there: and they came, not for Ieſus ſake onely, but that they might ſee Lazarus alſo, whom hee had raiſed from the dead.

10 The hie Prieſtes therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, and beleeued in Ieſus.

12 ¶ * On the morrow a great multitude that were come to the feaſt, when they heard that Ieſus ſhould come to Hieruſalem,

13 Tooke branches of Palme trees, and went forth to meete him, and cried, Hoſanna, Bleſſed is the King of Iſrael that commeth in the Name of the Lord.

14 And Ieſus found a yong aſſe, and ſate thereon, as it is written.

15 * Feare not, daughter of Sion: behold, thy king commeth ſitting on an aſſes colt.

16 But his diſciples vnderſtood not theſe things at the firſt: but when Ieſus was glorified,

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6 The laſt point of hard and yron like ſtubbornneſſe is this, to proclaime open warre againſt God, and yet ceaſeth not to make a pretence both of godlines, and of the profite of the common wealth.

g The Iewes called the counſell Sanhedrin: and the word that Iohn vſeth, is Synedri.

h That is, take away from vs by force: for at that time, though the high Prieſts authoritie was greatly leſſened and decayed, yet there was ſome kind of gouernment left among the Iewes.

7 The raging and mad compaſſe of the falſe Church perſwade themſelues that they cannot be in ſafetie, vnleſſe he be taken away, who onely vpholdeth the Church. And ſo likewiſe iudgeth the wiſedome of the fleſh in worldly affaires, which is gouerned by the ſpirit of giddineſſe or madneſſe.

* Cha. 18.14.

8 Chriſt doeth ſometimes ſo turne the tongues, euen of the wicked, that euen in curſing, they bleſſe.

i For they were not gathered together in one countrey, as the Iewes were, but to be gathered from al quarters, from the Eaſt to the Weſt.

9 We may giue place to the rage of the wicked, when it is expedient ſo to doe, but yet in ſuch ſort, that we ſwarue not from Gods vocation.

1 An horrible example in Iudas of a minde blinded with couetouſneſſe, and yet pretending godlineſſe.

2 This extraordinarie anointing which was for a ſigne, is ſo allowed of God, that he witneſſeth how he will not be worſhipped with outward pompe, or coſtly ſeruice, but with almes.

3 When the light of the Goſpell ſheweth it ſelfe, ſome are found to be curious, and others (which leaſt ought) to be open enemies: others in a rage honour him, whom they will ſtraightway fall from: and very few doe ſo reuerently receiue him as they ought: Notwithſtanding Chriſt beginneth his ſpirituall kingdome in the mids of his enemies.

* Matth 21.8. marke 11.8. luke 19.35.

* Zech 9.9.

fied, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they sayde that he had done this miracle.

19 [4] And the Pharises sayd among themselues, Perceiue ye how ye preuaile nothing? Behold, the world goeth after him.

20 ¶ Now there were certaine Greekes among them that [a] came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and tolde Andrewe: and againe Andrew and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 [5] Verily, verily, I say vnto you, Except the wheate corne fall into the ground and [b] die, it bideth alone: but if it die, it bringeth forth much fruite.

25 * He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 * If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 [6] Now is my soule troubled: and what shal I say? Father, saue me from this [c] houre: but therefore came I vnto this houre.

28 Father, [d] glorifie thy Name. Then came there a voyce frō heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then said the people that stood by, and heard, that it was a thunder: other sayde, An Angell spake to him.

30 [7] Iesus answered, and said, This voice came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the Prince of this world be cast out.

32 * And I, if I were [e] lift vp from the earth, will draw [f] all men vnto me.

33 Now this sayde he, signifying what death he should die.

34 The people answered him, Wee haue heard out of the * Law, that that Christ bideth for euer: and how sayest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 [8] Then Iesus said vnto them, Yet a little while is * the light with you: walke while ye haue that light, lest the darknesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While yee haue the light, beleeue in that light, that yee may be the [g] children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ [9] And though hee had done so many miracles before them, yet beleeued they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he sayd, * Lord, who beleeued our report? and to whom is the [h] arme of the Lord reuealed?

39 Therefore could they not beleeue, because that Esaias saith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should bee conuerted, and I should heale them.

41 These things sayde Esaias when hee saw his glory, and spake of him.

42 [10] Neuertheless, euen among the chiefe rulers, many beleeued in him: but because of the Pharises they did not confesse him, lest they should be cast out of the Synagogue.

43 * For they loued the praise of men, more then the praise of God.

44 [11] And Iesus cryed, and sayd, He that beleeueth in mee, beleeueth [i] not in mee, but in him that sent me.

45 And hee that seeth mee, seeth him that sent me.

46 I * am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenesse.

47 * And if any man heare my words, and beleeue not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth mee, and receiueth not my wordes, hath one that iudgeth him: * the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which hath sent mee, he gaue me a commandement what I should say, and what I should speake.

50 And I know that his commandement is life euerlasting: the things therefore that I speake, I speake them so as the Father sayde vnto me.

4 Euen they which goe about to oppresse Christ, are made instruments of his glory.

a After the solemne customes the Grecians were first so called by the name of the countrey of Greece, where they dwelt: but afterward, al that were not of the Iewes religion, but worshipped false gods, and were also called Heathens, were called by this name.

5 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, but in deede is the cause of a farre greater harnest: and such as is the condition of the head, so shall it be of the members.

b A wheat corne dieth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade.

* Matth. 10. 39. and 16 25. marke 8. 35. luke 9. 24. and 17. 33.

* Chap. 17. 24.

6 Whilest Christ went about to suffer all the punishment which is due to our sinnes, and whilest his diuinitie did not yet shew his might and power so farre, as this satisfaction might be throughly wrought, now when hee is striken with the great feare of the curse of God, he crieth and prayeth, and desireth to bee released: yet notwithstanding hee preferreth the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen.

c To wit, of death that is now at hand.

d So then the Fathers glorie is Christ his glorie. 7 Christ foretelleth to the deafe, the manner of his death, the ouercomming of the deuill and the world, and in conclusion his triumph. * Chap. 3. 14. e Christ vsed a word, which hath a double meaning, for it signifieth either to lift vp, or to rid out of the way: for his meaning was to put them in minde of his death, but the Iewes seeme to take it another way. f Chrysost. and Theophyl. refer this word All, to all nations: that is, not to the Iewes onely. * Psal. 89. 36. and 110. 4. and 117. 2. Isai. 40. 8. ezech. 37. 25.

8 Vnmeasurable is the mercie of God, but an horrible iudgement followeth, if it be contemned.

* Chap. 8. 6.

g That is, partakers of light.

9 Faith is not of nature, but of grace.

* Isai. 53. 1. rom. 10. 16.

h The arme of the Lord, is the Gospel, which is, the power of God to saluation to all that beleeue. And therefore the arme of the Lord is not reuealed to them, whose hearts the Lord hath not opened.

* Isai. 6. 9. matth. 13. 14. marke 4. 12. luke 8. 10. actes 28. 26. rom. 11. 8.

10 Such as beleeue, are not only few in number, if they bee compared with the vnbeleeuers, but also the most of those few (yea and that especially the chiefest) doe feare men more then God.

* Chap. 5. 44.

11 The summe of the Gospel, and therefore of saluation, which Christ is fastned in the midst of Hierusalem by his crying out, is this: to rest vpon Christ through faith as the onely Sauiour appointed and giuen vs of the Father.

i This word, Not, doeth not take any whit of this from Christ which is here spoken of, but is in way of correction rather, as if he said, He that beleeueth in me, doeth not so much beleeue in me, as in him that sent me. So is it in Marke 9. 37.

* Chap. 3. 19. and 9. 39.

* Chap. 3. 17.

* Mar. 16. 16.

CHAP. XIII.

4 Christ rising from Supper, 15 to commend humilitie to his Apostles, washeth their feete. 21 He noteth the traitor Iudas 26 with an euident token. 34 He commendeth charitie. 37 39 He foretelleth Peter of his denyall.

NOw * before the feast of the Passeouer, when Iesus knewe that his houre was come, that hee should depart out of this world vnto the Father, forasmuch as hee loued his a owne which were in the world, vnto the ende he loued them.

2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betray him)

3 Iesus knowing that the Father had giuen all things into his b hands, and that he was come forth from God, and went to God,

4 He c riseth from supper, and layeth aside his vpper garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a basen, and began to wash the Disciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who sayd to him, Lord, doest thou wash my feete?

7 Iesus answered & said vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feet. Iesus answered him, If I wash thee not, thou shalt haue d no part with me.

9 Simon Peter sayd vnto him, Lord, not my feete onely, but also the handes and the head.

10 Iesus sayd to him, He that is washed, needeth not, saue to wash his feet, but is cleane euery whit: and ye are * cleane, but not all.

11 For hee knew who should betray him: therefore sayd he, Ye are not all cleane.

12 ¶ So after hee had washed their feete, and had taken his garments, & was set downe againe, he sayd vnto them, Know yee what I haue done to you?

13 Ye call me Master, and Lord, and yee say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, yee also ought to wash one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely, I say vnto you, * The seruant is not greater then his master, neither the ‖ ambassadour greater then hee that sent him.

17 If ye know these things, blessed are ye, if ye doe them.

18 ¶ [2] I speake not of you all: I knowe whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleeue that I am he.

20 * Verily, verily, I say vnto you, If I send any, he that receiueth him, receiueth me, and hee that receiueth mee, receiueth him that sent me.

21 When Iesus had sayd these things, he was troubled in the Spirit, and e testified, and sayd, Verely, verily I say vnto you, that one of you shall betray me.

22 * Then the Disciples looked one on another, doubting of whom he spake.

23 Now there was one of his Disciples, which f leaned on Iesus bosome, whom Iesus loued.

24 To him beckened therefore Simon Peter, that hee should aske who it was of whom he spake.

25 He then, as he leaned on Iesus breast, sayd vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shall giue a sop, when I haue dipt it: & he wet a sop, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, Satan entred into him. Then sayde Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had sayde vnto him, Buy those things that we [illegible] of against the feast: or that hee sho[illegible] some thing to the poore.

30 Assoone then as hee had receiued the soppe, hee went immediatly out, and it was night.

31 ¶ [3] When hee was gone out, Iesus saide, [g] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 [4] Litle children, yet a little while am I with you: ye shall seeke me, but as I sayd vnto the * Iewes, Whither I goe, can yee not come: also to you say I now,

34 * A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men know that ye are my Disciples, if ye haue loue one to another.

36 [5] Simon Peter said vnto him, Lorde, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow mee now: but thou shalt follow me afterward.

37 Peter said vnto him, Lord, why can I not follow thee now? * I will lay down my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verily, verily, I say vnto thee, The Cocke shall not crow, till thou haue denied me thrise.

CHAP.

* Matth. 26. 2. marke 14. 1. Iuke 22. 1.

1 Christ no lesse certaine of the victorie, then of the combate which was at hand, vsing the signe of washing the feete, doeth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable act, being like very shortly to depart from them, and partly witnesseth vnto them, that it is he onely which washeth away the filth of his people, and that by little and little in their time and season.

a Them of his household, that is, his Saints.

b Into his power.

c In that he is sayd to rise, it argueth that there was a space betweene the ceremonie of the Passeouer, and this washing of feete, at what time it seemeth that the Supper was instituted.

d Vnlesse thou suffer me to wash thee, thou shalt haue no part in the Kingdome of heauen.

* Chap. 15. 3.

* Chap. 15. 20. matth. 10. 24. luke 6. 40.

‖ The word signifieth an Apostle, which is any one that is sent from another.

2 The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarie obey the Father.

* Psal. 41. 9.

* Matth. 10. 40. luke 10. 16.

e He affirmed it openly and soothed it.

* Matth. 26. 21. marke 14. 18. luke 22. 21.

f Iohn his leaning was such, that sitting down in his bed, his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in old time men vsed not to sit at the table, but to lie downe on the one side.

3 We haue to consider the glorifying of Christ in his ignominie.

g This verse and the next following, are a most plaine and euident testimonie of the diuinitie of Christ.

4 The eternall glory shall flowe by little and little from the head into the members. But in the meane time, we must take good heede, that we passe ouer the race of this life in brotherly loue.

* Chap. 7. 34.

* Leuit. 19. 18. matth. 22. 39. chap. 15. 12. 1. iohn 4. 21.

5 An heauie example of rash trust and confidence.

* Matth. 26. 33. marke 14. 29. luke 22. 33.

CHAP. XIIII.

1 He comforteth his disciples, 2. 7 declaring his diuinitie and the fruit of his death, 16 promising the comforter, 17 euen the holy spirit, 26 whose office he setteth out. 27 He promiseth his peace.

LEt not your heart be troubled: ye beleeue in God, beleeue also in me.

2 In my Fathers house are many dwelling places: if it were not so, [a] I would haue told you: I goe to [b] prepare a place for you.

3 [2] And if I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 [3] And whither I goe, yee knowe, and the way yee know.

5 Thomas said vnto him, Lord, wee know not whither thou goest: how can we then know the way?

6 Iesus said vnto him, I am [d] that way, and that truth, and that life. No man commeth vnto the Father, but by me.

7 [e] If ye had knowen me, yee should haue knowen my Father also: and from henceforth ye know him, and haue seene him.

8 Philip said vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philip? hee that hath seene me, hath seene my Father: how then sayest thou, Shew vs thy Father?

10 [4] Beleeuest thou not, that I am in the Father, and the Father is in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, hee doth the workes.

11 Beleeue me, that I am in the Father, and the Father is in mee: at the least, beleeue me for the very workes sake.

12 [5] Verily, verily I say vnto you, he that beleeueth in me, the works that I doe, he shall doe also, and [f] greater then these shal he do: for I goe vnto my Father.

13 * And whatsoeuer ye aske in my name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my name, I will doe it.

15 [6] If ye loue me, keepe my commandements.

16 And I will pray the Father, & he shall giue you another comforter, that hee may abide with you for euer,

17 Euen the [g] Spirit of trueth whom the [h] world can not receiue, because it seeth him not, neither knoweth him, but yee know him: for he dwelleth with you, and shall be in you.

18 I will not leaue you fatherlesse: but I will come to you.

19 Yet a little while, and the world shall see mee no more, but yee shall see me: because I liue, ye shall liue also.

20 At that day shall yee know that I am [i] in my Father, and you in mee, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and he that loueth me, shall be loued of my Father: and I will loue him, and will [k] shew mine owne selfe to him.

22 [7] Iudas sayd vnto him (not Iscariot) Lord, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and sayde vnto him, If any man loue me, hee will keepe my word, and my Father will loue him, and wee will come vnto him, and will dwell with him.

24 He that loueth me not, keepeth not my words, and the words which ye heare, is not mine, but the Fathers which sent me.

25 [8] These things haue I spoken vnto you, being present with you.

26 * But the comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue told you.

27 [9] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart bee troubled, nor feare.

28 [10] Ye haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued me, ye would verily reioice, because I said I goe vnto the Father: for the Father is [l] greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 [11] Hereafter will I not speake many things vnto you: for the prince of this world commeth, and hath [m] nought in mee.

31 But it is that the world may know that I loue my Father: and as the Father hath commanded me, so I do. Arise, let vs goe hence.

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a Ye beleeueth in God that beleeueth in Christ and there is no other way to confirme our minds in greatest distresses.

b That is, if it were not so as I tell you, to wit, vnlesse there were place enough not onely for me, but for you also, in my Fathers house, I would not thus deceiue you with a vaine hope, but I would haue told you so plainely.

c All this speech is by way of an allegorie, whereby the Lord comforteth his own, declaring to them his departure into heauen, which is not to reigne there alone, but to goe before and prepare a place for them.

d Christ went not away from vs, to the end to forsake vs, but rather that he might at length take vs vp with him into heauen.

e These words are to be referred to the whole Church, and therfore the Angels said to the disciples when they were astonished, what stand you gasing vp into heauen? This Iesus shall so come as you saw him goe vp, Act. 1.11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all in all, and is therefore called the day of redemption.

3 Christ onely is the way to true and euerlasting life, for he it is in whome the Father hath reuealed himselfe.

d This saying sheweth vnto vs both the nature, the will and office of Christ.

e It is plaine by this place, that to know God, & to see God, is all one: Nowe wheras he said before, that no man saw God at any time, that is to be vnderstood thus, without Christ, or were it not through Christ, no man could euer see, nor saw God at any time: for as Chrysostome saith, the Sonne is a very short & easie setting forth of the fathers nature to vs.

4 The maiestie of God sheweth it selfe most euidently, both in Christs doctrine and deeds.

5 The appearing of the vertue of Christ is not included within his owne person, but it is spread through the body of his whole Church.

f That is, not only doe them, but I can also giue other men power to doe greater.

* Chap. 16.23 mat. 7.7. mar. 11.24 iames 1.5.

6 He loueth Christ aright which obeyeth his commandement: and because the same is accompanied with an infinite sort of miseries, although he be absent in bodie, yet doth he comfort his with the present vertue of the holy Ghost, whom the world disperseth, because it knoweth him not.

g The holy Ghost is called the Spirit of truth, of the effect which he worketh, because he inspireth the truth into vs, whereas otherwise her hath truth in himselfe.

h Worldly men.

i The sonne is in the Father after such sort, that he is one of one selfsame substance with the Father, but he is in his disciples in a certaine respect as an ayder and helper of them.

k I wil shew my selfe to him, and be knowen of him, as if he saw me with his eyes: but this shewing of himselfe is not bodily, but spirituall, yet so plaine as none can be more.

7 We must not aske why the Gospel is reuealed to some rather then to other, but we must rather take heede, that we imbrace Christ who is offered vnto vs, and that wee truely loue him, that is to say, that we giue our selues wholly to his obedience.

8 It is the office of the holy Ghost to imprint in the minds of the elect, in their times & seasons, that which Christ once spake.

* Chap. 15.26.

9 All true felicitie commeth to vs by Christ alone.

10 Be cause it is, that we should be sorie for the departing of Christ from vs according to the flesh, that we should rather reioyce for it, seeing that all the blessing of the members depended vpon the glorifying of the head.

l This is spoken in that, that he is Mediatour, for so the father is greater then he, in as much as the person to whom request is made, is greater then he that maketh the request.

11 Christ goeth to death not vnwillingly, but willingly, not as perteining to the will, but obeying his Fathers decree.

m As who would say, Satan will by and by set vpon me with all the might he can, but he hath no power ouer me, neither shall he finde in me such thing in mee as he thinketh he shall.

CHAP. XV.

1 By the parable of the vine, 2 and the branches, 5.6 he declareth how the disciples may beare fruit. 12.17. He commendeth mutuall loue. 18 He exhorteth them to beare afflictions patiently, 20 by his owne example.

I [1] am that true vine, and my Father is that husbandman.

2 *Euery branch that beareth no fruit in me, hee taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 *Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the vine, no more can yee, except ye abide in mee.

5 I am the vine: ye are the branches: hee that abideth in me, and I in him, the same bringeth forth much fruit: for without me can yee doe nothing.

6 *If a man abide not in me, hee is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 *[2] If ye abide in me, and my words abide in you, aske what yee will, and it shall be done to you.

8 [a] Herein is my Father glorified, that yee beare much fruit, and bee made my disciples.

9 [3] As the Father hath loued me, so haue I loued you: [b] continue in that my loue.

10 If ye shall keepe my commandements, ye shall abide in my loue, as I haue kept my Fathers commaundements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, & that your ioy might bee full.

12 *This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if yee doe whatsoeuer I command you.

15 [4] Henceforth call I you not seruants: for the seruant knoweth not what his master doth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 [5] Ye [c] haue not chosen me, but I haue chosen you, and ordeined you, *that yee goe and bring forth fruit, and that your fruite remaine, that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.

17 These things command I you, that ye loue one another.

18 [6] If the world hate you, yee know that it hated me before you.

19 If yee were of the world, the world would loue his owne: but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I sayd vnto you, *The seruant is not greater then his master. *If they haue persecuted mee, they will persecute you also: if they haue kept my word, they will also keepe yours.

21 [7] But *all these things will they do vnto you for my Names sake, because they haue not knowen him that sent me.

22 [d] If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 Hee that hateth me, hateth my Father also.

24 If I had not done works among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But it is that the word might be fulfilled, that is written in their [e] Law, *They hated me without a cause.

26 [8] But when that Comforter shal come, *whom I will send vnto you from the father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because yee haue beene with me from the beginning.

1 We are of nature vile and fit for nothing, but the fire: therefore that we may liue and be fruitfull, we must first be graffed into Christ, as it were into a vine, by the Fathers hand: and then be daily dyed with continuall meditation of the word, and the crosse: otherwise it shall not auaile any man at all to haue beene graffed, vnlesse hee cleaue fast vnto the vine, and so draw iuyce out of it.
*Matth. 15.13.
*Chap. 13.10.
*Colos. 1.23.
*1. Iohn. 3.22.

2 He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: And the Father will deuie such an one, nothing.

3 As who would say, Herein shall my Father bee glorified, and herein also shall you bee my disciples, if you bring foorth much fruite.

a That is, in the loue of the Father towards vs, and of the sonne towards vs, and ours toward God and our neighbour, are ioyned together with an vnseparable knot: and there is nothing more sweet and pleasant then it is. Now this loue sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibiteth vnto vs.

b That is, in that loue, wherewith I loue you: which loue is on both parts.
*Chap. 13.34.
1. thess. 4.9.
1. iohn 3.11. and 4.21.

4 The doctrine of the Gospel (as it is vttered by Christs owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation and is committed vnto the Apostles. 5 Christ is the author and preseruer of the ministerie of the Gospell, euen to the worlds end. but the ministers haue aboue all things need of prayer and brotherly loue. c This place teacheth vs plainely, that our election commeth from the onely fauour and gracious goodnesse of the euerlasting God towards vs, and of nothing that we doe or can deserue. *Matth. 18.18.

6 It ought not onely not to feare but rather confirme the faithfull Ministers of Christ, when they shal be hated of y world as their Master was.
*Chap. 13.16. matth. 10.24.
*Matth. 24.9.

7 The hatred that the world beareth against Christ, proceedeth of the blockishnesse of the mind, which notwithstanding is voluntary blind, so that the world can pretend no excuse to couer their fault.
*Chap. 16.4.

d As who would say, If I had not come, these men would not haue stucke to haue said still before Gods iudgement seat, that they are religious, & void of sinne: but seeing I came to them, and they cleane refuse me, they can'haue no cloke for their wickednes.

e Some time by this word Law, are meant the fiue bookes of Moses, but in this place, the whole Scripture: for the place alleaged is in the Psalmes.
*Psal. 35.19.

8 Against the rage of the wicked, wee shall stand surely by the inward testimonie of the holy Ghost: but the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles. *Chap. 14.26. luke 24.49.

CHAP. XVI.

1 He foretelleth the disciples of persecution. 7 He promiseth the Comforter, and declareth his office. 21 He compareth the affliction of his, to a woman that trauaileth with childe.

THese [1] things haue I said vnto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice.

3 And these things will they do vnto you, because they haue not knowen the Father, nor mee.

4 *But these things haue I told you, that when the houre shal come, ye might remember that I told you them. And these things said I not vnto you from the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

1 The ministers of the Gospell must looke for all maner of reproches, not only of them which are open enemies but euen of them also which seeme to bee of the same household, and the very pillars of the Church.
*Chap. 15.21.

6 But because I haue sayd these things vnto you, your hearts are full of sorow.

7 [2] Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will sende him vnto you.

8 [3] And when he is come, he wil[a] reproue the [b] world of sinne, and of righteousnesse, and of iudgement.

9 Of sinne, because they beleeued not in me.

10 Of [c] righteousnesse, because I goe to my Father, and ye shall see me no more.

11 Of [d] iudgement, [c] because the prince of this world is iudged.

12 [4] I haue yet many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, hee will leade you into all trueth: for he shall not speake of himselfe, but whatsoeuer he shall heare, shall he speake, and he will shew you the things to come.

14 [5] Hee shall glorifie mee: for he shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore sayd I, that hee shall take of mine, and shew it vnto you.

16 [6] A [f] litle while, and ye shal not see me: and againe a litle while, and yee shall see me: [g] for I goe to the Father.

17 Then said some of his disciples among themselues, What is this that he saieth vnto vs, A little while, and yee shall not see me, and againe, a little while, and ye shall see me, and, For I goe to the Father?

18 They said therefore, What is this that he saith, A little while? we know not what he saith.

19 Now Iesus knew that they would aske him, and said vnto them, Doe ye enquire among your selues, of that I sayd, A little while, and ye shall not see mee: and againe, a little while, and ye shall see mee?

20 Uerily, verily I say vnto you, that ye shall weepe and lament, and the world shall reioyce: and ye shall sorrow, but your sorrow shall be turned to ioy.

21 A woman when shee trauaileth hath sorrow, because her houre is come: but assoone as shee is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne in to the world.

22 And yee now therefore are in sorowe: but I will see you againe, and your hartes shall reioyce, and your ioy shall no man take from you.

23 And in that day shall yee aske me nothing. * Uerily, verily I say vnto you, whatsoeuer ye shall aske the Father in my Name, hee will giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

25 [7] These things haue I spoken vnto you in parables: but the time wil come, when I shall no more speake to you in parables: but I shall shew you plainely of the Father.

26 [8] At that day shal ye aske in my Name, and I say not vnto you, that I will pray vnto the Father for you:

27 For the Father himselfe loueth you, because ye haue loued me, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 [9] His disciples said vnto him, Loe, now speakest thou plainely, and thou speakest no parable.

30 Now know wee that thou knowest all things, and needest not that any man shoulde aske thee. By this wee beleeue that thou art come out from God.

31 Iesus answered them, Do you beleeue now?

32 * [10] Behold, the houre commeth, and is already come, that ye shalbe scattered euery man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me.

33 [11] These things haue I spoken vnto you, that [h] in me yee might haue peace: in the world yee shall haue affliction, but be of good comfort: I haue ouercome the world.

CHAP. XVII.

1 Christ prayeth that his glory together with his Fathers may bee made manifest. 9 Hee prayeth for his Apostles, 20 And for all beleeuers.

These [1] things spake Iesus, and lift vp his eyes to heauen, and sayd, [2] Father, that houre is come: glorifie thy Sonne, that thy Sonne may also glorifie thee,

2 * As thou hast giuen him power ouer [a] all flesh, that he should giue eternall life to all them that thou hast giuen him.

3 And this is life eternall, that they know

1 The absence of Christ, according to the flesh, is profitable to the Church that we may wholy depend vpon his spirituall power.

2 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confesse it own vnrighteousnesse and Christs righteousnesse and almightines.

3 He will so reproue the world, that the worldlings shalbe able to pretend no excuse.

4 He respecteth the time that followed his ascension, when as all gainesayers were manifestly reproued, through the powring out of the holy Ghost vpō the Church: So that the very enemies of Christ were reproued of sinne, in that they were constrained to confesse that they were deceiued, in that they beleeued not, & therefore they sayd to Peter, Acts 1. Men and brethren what shall we doe?

5 Of Christ himselfe: For when the world shall see, that I haue powred out the holy Ghost, they shall be constrained to confesse that I was iust, and was not condemned of my Father, when I went out of this world.

6 Of that authoritie and power, which I haue both in heauen and earth.

7 That is because they shall then vnderstand & know in deed, that I haue ouercome the deuill and doe gouerne the world when all men shall see, that they set themselues against you in vaine, for I will arme you with that heauenly power, whereby you may destroy euery high thing which is lifted vp against the knowledge of God, 2. Cor. 10 12.

8 The doctrine of the Apostles, proceeded from the holy Ghost, and is most perfite.

9 The holy Ghost bringeth no new doctrine, but teacheth that which was vttered by Christs owne mouth, and imprinteth it in our minds.

10 The grace of the holy Ghost is a most liuely glasse, wherein Christ is truely beholden with the most sharpe sighted eyes of faith, and not with the bleared eyes of the flesh: Whereby we feele a continuall ioy euen in the middest of sorowes.

11 When a little time is once past.

12 For I passe to eternall glory, so that I shall bee much more present with you then I was before: for then you shall feele in deed what I am, and what I am able to doe.

* Chap. 14. 13. matth. 7. 7. & 21. 22. mark. 11. 24. lu. 11. 9. iam. 1. 5.

7 The holy Ghost, which was powred vpon the Apostles after the Ascension of Christ, instructed both them in all the cheefe mysteries and secrets of our saluation, and also by them the Church, and will also instruct it to the ende of the world.

8 The summe of the worship of God, is the inuocation of the Father in the Name of the Sonne the Mediatour, who is already heard for vs, for whom hee hath abased himselfe, and is now also glorified.

* Chap. 17. 8.

9 Faith and foolish securitie differ very much.

* Matth. 26. 31. marke 14. 27.

10 Neither the wickednes of the world, nether the weakenesse of his owne can diminish any thing of the vertue of Christ.

11 The sureties and stay of the Church depended onely vpon the victory of Christ.

h That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet state of minde, which is cleane contrary to disquietnesse and heauinesse.

this prayer was from the beginning, is, and shall bee to the ende of the world, the foundation and ground of the Church of God. 2 He first declareth, that he came into the world to the end that the Father might shew in him, being apprehended by faith, his glory in sauing his elect, so he applied himselfe to that end, thereto perteyneth of the Father, that he would bless the workes which he had begun. * Matth. 28. 18. a Ouer all men.

thee to be the [b] onely very God, and whom thou hast sent, Jesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And now glorifie me, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 [3] I haue declared thy Name vnto the men which thou gauest mee out of the world: [c] thine they were, and thou [d] gauest them mee, and they haue kept thy word.

7 * Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gauest mee, and they haue receiued them, and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be [e] one as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the * scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 [4] I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 [f] Sanctifie them with thy trueth: thy word is trueth.

18 [5] As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may bee sanctified through the [g] trueth.

20 [6] I pray not for these alone, but for them also which shall beleeue in mee, through their word,

21 That they all may bee one, as thou, O Father art in me, and I in thee: euen that they may bee also in vs, that the world may beleeue that thou hast sent mee.

22 And the glory that thou gauest mee, I haue giuen them, that they may be one, as wee are one.

23 I in them, & thou in me, that they may be made perfite in one, and that the world may know that thou hast sent mee, and hast loued them, as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be with mee euen where I am, that they may behold that my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 [7] And I haue declared vnto them thy Name, and will declare it, that the loue wherwith thou hast loued mee, may be in them, and I in them.

b He calleth the Father the onely very God, to set him against all false gods, and not to shut out himselfe and the holy Ghost, for straightwayes he ioyneth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed maner setteth forth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attaine vnto, inuisible, Rom 16.27. 1.tim.1.17.

3 First of all hee prayeth for those his disciples by whom he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauing once reiected the whole company of the reprobate) because he receiued them of him, into his custodie, and for that they embracing his doctrine, shal haue so many & so mighty enemies, that there is no way for them to bee in safetie, but by his helpe onely.

c He sheweth hereby that euerlasting election & choise, which was hidden in the good wil and pleasure of God, which is the ground worke of our saluation.

d He sheweth how that euerlasting and hidden purpose of God is declared in Christ, by whom we are iustified and sanctified, if we lay hold on him by faith, that at length we may come to the glory of the election.

* Chap.16.27.

e Hee prayeth that his people may peaceably agree and bee ioyned together in one, that as the Godhead is one, so they may be of one minde and one consent together. *Psalm. 109.7. 4 He sheweth what maner of deliuerance he meaneth, not that they should be in no danger, but that they being preserued from all, might proone by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to other. f That is make them holy: and that is sayd to bee holy, which is dedicated and made proper to God onely. 5 He adioyneth moreouer, that the Apostles haue a vocation common with him, and therefore that they must bee holden vp by the selfe same vertue to giue vp themselues wholy to God, whereby he being first did consecrate himselfe to the Father. g The true and substantiall sanctification of Christ, is set against the outward purifyings.

6 Secondarily, hee offereth to God the Father all his, that is, how many soeuer shall beleeue in him by the doctrine of the Apostles: that as he cleaueth vnto the father, receiuing from him all fulnesse, so they being ioyned with him, may receiue like from him, & at length being together beloued in him, may also with him enioy euerlasting glory

*Chap.17.24.

7 Hee communicateth with his by little and little, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

CHAP. XVIII.

1 By Christs power, whom Iudas betrayeth. 6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22. 23 His answere to the officer that smote him with a rod. 28 Being deliuered to Pilate, 36 hee declareth his kingdome.

WHen [1] Jesus had spoken these things hee went foorth with his disciples ouer the brooke * Cedron, where was a garden, into the which he entred and his disciples.

2 And Judas which betrayed him, knew also the place: for Jesus oft times resorted thither.

2 *[2] Judas then, after he had receiued a band of men and officers of the hie Priestes, and of the Pharises, came thither with lanternes and torches, and weapons.

4 [3] Then Jesus knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Jesus of Nazareth. Jesus sayd vnto them, I am he. Now Judas also which betrayed him, stood with them.

6 Assoone then as he had sayd vnto them, I am he, they went away backewards, and fell to the ground.

7 Then he asked them againe, Whom seeke yee? And they said, Jesus of Nazareth.

8 [4] Jesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these go their way.

9 This was that the worde might bee fulfil-

1 Christ goeth of his owne accord into a garden, which his betrayer knew, to be taken: that by his obedience he might take away the sinne that entred into the world by one mans rebellion, and that in a garden.

* Matth.26.36. marke 14.32. luke 22.39.

* Matth.26.47. marke 14.43. luke 22.47.

2 Christ who was innocent, was taken as a wicked person, that wee which are wicke might be let goe as innocent.

3 Christs person (but not his vertue) was bound of the aduersaries, when and how he would.

4 Christ doeth not neglect the office of a good pastour, no not in his greatest danger.

fulfilled which he spake, *Of them which thou gauest me haue I lost none.

10 [5] Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruaunt, and cut off his right eare. Now the seruants name was Malchus.

11 Then sayd Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band & the captaine, and the officers of the Iewes tooke Jesus, & bound him,

13 [6] And led him away to *Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yeere.)

14 *And Caiaphas was hee, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 [7] *Now Simon Peter followed Jesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Jesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other disciple which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then sayd the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not.

18 And the seruaunts and officers stoode there, which had made a fire of coles: for it was colde, and they warmed themselues. And Peter also stoode among them, and warmed himselfe.

19 [8] The hie Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard me what I sayd vnto them: behold, they know what I sayd.

22 When he had spoken these things, one of the officers which stood by, smote Jesus with his rodde, saying, Answerest thou the hie Priest so?

23 Jesus answered him, If I haue euill spoken, beare witnes of the euill, but if I haue well spoken, why smitest thou mee?

24 [9] *Now Annas had sent him bounde vnto Caiaphas the hie Priest.)

25 *And Simon Peter stood and warmed himselfe, and they sayd vnto him, Art not thou also of his disciples? Hee denied it, and sayd, I am not.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, said, did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 [10] Then led they Jesus from [a] Caiaphas into ỳ common hall. Now it was morning, and they themselues went not into the common hall, least they should be *defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and said, What accusation bring yee against this man?

30 They answered and said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take yee him, & iudge him after your owne Law. Then the Iewes said vnto him, [b] It is not lawful for vs to put any man to death.

32 It was that the word of Jesus *might be fulfilled which hee spake, [c] signifying what death he should die.

33 *So Pilate entred into the common hall againe, and called Jesus, & said vnto him, Art thou the King of the Iewes?

34 Jesus answered him, Saiest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?

36 [11] Jesus answered, My kingdome is not of this world: if my kingdom were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Jesus answered, Thou sayest that I am a King: for this cause am I borne, & for this cause came I into the world, that I should beare witnesse vnto the truth: euerie one that is of the truth heareth my voice.

38 [12] Pilate said vnto him, [d] What is truth? And when he had said that, he went out againe vnto the Iewes, and said vnto them, I find in him no cause at all.

39 *But you haue a custome, that I should deliuer you one loose at the Passeouer: will ye then that I loose vnto you the King of the Iewes?

40 *Then [e] cried they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thorne, 4 was desirous to let him loose: 8 but being ouercome with the outrage of the Iewes, 16 He deliuereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Hauing tasted vineger, hee dieth. 34 And being dead, his side is pierced with a speare. 40 He is buried.

THen *Pilate tooke Jesus and [f] scourged him.

2 And the souldiers plaited a crowne of

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* Chap. 17. 12.

5 We ought to conceiue the zeale we beare to God, within the bonds of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that he might be guiltie of the euerlasting high Priest himselfe.
* Luke. 3. 2.
* Chap 11. 50.

7 A liuely example of ỳ fragilitie of man, euen in the best, when they bee once left to themselues.
* Matth. 26. 58. mar. 14. 54. luke 22. 54.

8 Christ defendeth his cause but slenderly, not that hee would withdraw himselfe from death, but to shew that hee was condemned as an innocent.

* Matth. 26. 57. luke 22. 54.
* Matth. 26. 69. mar. 14. 69. luke 22. 55.

9 After that men haue once fallen, they cannot only not lift vp themselues by their owne strength, but also they call more and more into mazie, vntill they be raised vp againe, by a new birthe of God.

* Matth. 27. 2. mar. 15. 1. luke 23. 1.

10 The sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much lesse wickednes, than in the princes of ỳ people of God: A liuely image of the wrath of God against sin, and therewithall of his great mercie, and last of all of his most seuere iudgement against the stubburne contemners of his grace when it is offered vnto them.

a From Caiaphas house.

* Acts 10. 28. and 11. 3.

b For iudgments of life and death were taken from them fourty yeres before the destruction of the temple.
* Matth. 20. 19.

c For Christ had foretolde that he should be crucified.
* Matth. 17. 11. mar. 15. 2. luke 23. 3.

11 Christ answereth his spiritual kingdome, but reiecteth a worldly.

12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that he tooke vpon him our person) was to be condemned as a most wicked man.

d He speaketh this disdainfully and scoffingly, & not by way of asking a question.
* Matth. 27. 15. mar. 15. 6. luke 23. 17.
* Acts 3. 14.

e Word for word made a great and foule voice.

* Matth. 27. 27. mar. 15. 16.

f The cruelnes of the Iewes.

thornes, and put it on his head, and they put on him a purple garment,

3 And saide, Haile, King of the Iewes. And they smote him with their rodes.

4 [2] Then Pilate went foorth againe, and saide vnto them, Beholde, I bring him foorth to you, that yee may knowe, that I finde no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And Pilate saide vnto them, Beholde the man.

6 Then when the hie Priests and officers saw him, they cryed, saying, [a] Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I find no fault in him.

7 The Iewes answered him, We haue a lawe, and by our lawe hee ought to die, because he made himselfe the Sonne of God.

8 ¶ [3] When Pilate then heard that word, he was the more afraide,

9 And went againe into the common hall, and saide vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thencefoorth Pilate sought to loose him, but ye Iewes cryed, saying, If thou deliuer him, thou art not Cesars friende: for whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ [4] When Pilate heard this word, he brought Iesus foorth, and sate downe in the iudgement seate, in a place called the Pauement, and in Hebrewe, [b] Gabbatha.

14 And it was ye preparation of the Passeouer, and about the sixt houre: and hee saide vnto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your king? The high Priests answered, We haue no King but Cesar.

16 [5] Then deliuered he him vnto them, to be crucified. [8] And they tooke Iesus, and ledde him away.

17 * And he bare his owne crosse, and came into a place named of dead mens Skulles, which is called in Hebrewe, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 ¶ [6] And Pilate wrote also a title, and put it on the crosse, & it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrew, Greeke and Latine.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ [7] Then the * souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and his coate: and the coate was without seame wouen from the top throughout.

24 Therefore they saide one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might bee fulfilled, which sateth, * They parted my garments among them, and on my coate did cast lots. So the souldiers did these things indeede.

25 ¶ [8] Then stood by the crosse of Iesus his Mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene.

26 And when Iesus saw his mother, and the Disciple standing by, whom he loued, he said vnto his mother, Woman, beholde thy sonne.

27 Then said he to the disciple, Behold thy mother: and from that houre, the disciple took her home vnto him.

28 ¶ [9] After, when Iesus knewe that all things were performed, that the * Scripture might be fulfilled, he said, I thirst.

29 And there was set a [c] vessell full of vineger: and they filled a sponge with vineger, and put it about an Hyssope stalke, and put it to his mouth.

30 Now when Iesus had receiued of the vineger, hee said, It is finished, and bowed his head, and gaue vp the Ghost.

31 [10] The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an hie day) besought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead alreadie, they brake not his legges.

34 [11] But one of ye souldiers with a speare [d] pearced his side, and foorthwith came there out blood and water.

35 And

2 Christ is againe quitted by that same mouth wherewith he is afterward condemned.

3 Pilates conscience fighteth for Christ, but straightway it yeeldeth, because it is not vpholden with the singular vertue of God.

4 Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ.

b Gabbatha signifieth an high place, as iudgement seates are.

5 Christ casteth Satan, sinne and death to the crosse.

* Matth. 27. 31. mar. 15. 25. luke 23. 26.

6 Christ sitting vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth condemneth him for disturbing a kingdom.

7 Christ signifieth by the diuision of his garments amongst the bloodie butchers, (his coate except, that had no seame) that it shall come to passe, that he will shortly diuide his benefits, and enrich his very enemies throughout the world: but notwithstanding that the treasure of his Church shall remaine whole.

* Matth. 27. 35. mar. 15. 24.

* Psal. 22. 18.

8 Christ is a perfect example of all righteousnes, not onely in the keeping of the first, but also of the second table.

9 Christ when he hath taken the vineger, yeeldeth vp the Ghost drinking vp in deede that most bitter and sharpe cuppe of his Fathers wrath in our name.

* Psal. 69. 22.

c Galatinus writeth out of the booke called Sanhedrim, that the Iewes were wont to giue them that were executed, vineger mixed with frankincense to drinke, to make their braines somewhat troubled: so charitably the Iewes prouided for the poore mens conscience, which were executed.

10 The bodie of Christ which was dead for a season (because it so pleased him) is wounded, but the least bone of it is not broken: and such is the state of his mysticall bodie.

11 Christ being dead vpon the crosse, witnesseth by a double signe, that hee onely is the true satisfaction, and the true washing for the beleeuers.

d This wound was a manifest witnes of the death of Christ: for the water that issued out by this wound, gaue vs plainly to vnderstand, that the weapon pearced the veriè skinne that compasseth the heart, which is the vessel that conteineth that water, and that being once wounded, that creature which is so pearced, and striken, cannot chuse but die.

35 And he that saw it, bare record, and his record is true: and he knoweth that hee saith true, that ye might beleeue it.

36 For these things were done, that the Scripture should be fulfilled, * Not a bone of him shall be broken.

* Exod. 12. 46. numb. 9. 12.

37 And againe an other Scripture saith, * They shall see him whom they haue thrust through.

* Zach. 12. 10.

38 *[12] And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the bodie of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus bodie.

* Matth. 27. 57. marke 15. 42. luke 23. 50.
12 Christ is openly buried, & in a famous place, Pilate writing and suffering it, and that by men which did talkout Christ, in such wise, that yet before that day, they neuer openly followed him: so that by his burial, no man can iustly doubt either of his death, or resurrection.

39 And there came * also Nicodemus (which first came to Iesus by night) & brought of myrrhe and aloes mingled together about an hundreth pound.

* Chap. 3. 2.

40 Then tooke they the bodie of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new Sepulchre, wherein was [e] neuer man yet laide.

e That no man might cauill at his resurrection, as though some other that had bin buried there, had risen. Theophyl.

42 There then laid they Iesus, because of the Iewes preparation day, for the Sepulchre was neere.

CHAP. XX.

1 Marie bringeth word that Christ is risen: 3 Peter & Iohn 4 runne to see it. 15 Iesus appeareth to Marie 19 and to the disciples that were together in the house. 25 Thomas, before faithlesse, 29 now beleeueth.

NOw *[1] the first day of the weeke came Marie Magdalene, earely when it was yet darke, vnto the Sepulchre, and sawe the stone taken away from the tombe.

* Marke 16. 1. luke 24. 1.
1 Marie Magdalene, Peter and Iohn, are the first witnesses of the resurrection: and such as cannot iustly be suspected, for that they themselues could scarcely be perswaded of it, so farre is it off, that they should inuent it of set purpose.

2 Then shee ranne, and came to Simon Peter, and to the other Disciple whome Iesus loued, and said vnto them, They haue taken away the Lord out of the Sepulchre, and wee know not where they haue laid him.

3 Peter therfore went forth, and the other disciple, and they came vnto the Sepulchre.

4 So they ranne both together, but the other disciple did outrun Peter, and came first to the Sepulchre.

5 And he stouped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie,

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleeued.

9 For as yet they knew not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ *But Marie stoode [a] without at the sepulchre weeping: and as she wept, she bowed her selfe into the Sepulchre,

* Matth. 28. 1. marke 16. 5.
a That is, without the cauc, which the sepulchre was cut out of.

12 [2] And saw two Angels in [b] white, sitting, the one at the head, and the other at the feete, where the bodie of Iesus had laien.

2 Two Angels are made witnesses of the Lords resurrection.
b In white clothing.

13 And they said vnto her, Woman, why weepest thou? Shee said vnto them, They haue taken away [c] my Lord, and I know not where they haue laide him.

c Mary spake as the common people vse to speake, for they speake of a dead carkeise, as they doe of a whole man.

14 [3] When shee had thus said shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

3 Iesus witnesseth by his presence, that he is truely risen.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that he had bene the gardener, said vnto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Marie. Shee turned her selfe, & said vnto him, Rabboni, which is to say, Master.

4 Christ which is risen is not to be sought in this world according to the flesh, but in heauen by faith whither he is gone before vs.
d By his brethren he meaneth his disciples: for in the next verse following, it is said, that Marie tolde his disciples.

17 [4] Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my [d] brethren, and say vnto them, I ascend vnto [e] my Father, and to your Father, and to my God, and your God.

e He calleth God his father, because he is his Father naturally in the Godhead, and he saith your Father, because he is our Father by grace through the adoption of the Sonnes of God: that is, by taking vs of his free grace to be his sonnes. Epiphanius.

18 Marie Magdalene came and tolde the disciples that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ *[5] The same day then at night, which was the first day of the weeke, and when the [f] doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stoode in the middes, and said to them, Peace be vnto you.

* Marke 16. 14. luke 24. 36. 1. Cor. 15. 5.
5 Christ in that that he presenteth himselfe before his disciples suddenly through his diuine power, when the gates were shut, doth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the director of the ministerie of the Gospell.
f Either the doores opened to him of their own accord, or the verie walles the substance were

20 And when hee had so saide, hee shewed vnto them his handes, and his side. Then were the disciples glad when they had seene the Lord.

21 * Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had said that, he breathed on them, and said vnto them, Receiue the holy Ghost.

23 [6] Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes ye retaine, they are retained.

24 ¶ [7] But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore saide

a passage to him. * Matth. 28. 18. 6 The publishing of the forgiuenesse of sinnes by faith in Christ, and the setting forth and pronouncing the wrath of God in retaining the sinnes of the vnbeleeuers, is the summe of the preaching of the Gospell. 7 Christ vpbraideth out of the vnbeliefe of Thomas, in certaine and sure testimonie of his resurrection.

vnto

vnto him, We haue ſeene the Lord: but he ſaid vnto them, Except I ſee in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his ſide, I will not beleeue it.

26 And eight dayes after, againe his diſciples were within, and Thomas with them. Then came Ieſus, when the doores were ſhut, and ſtood in the middes, and ſaid, Peace be vnto you.

27 After ſaid hee to Thomas, Put thy finger here, and ſee mine handes, and put foorth thine hand, and put it into my ſide, and be not faithleſſe, but faithfull.

28 Then Thomas anſwered, and ſaid vnto him, Thou art my Lord, and my God.

29 [3] Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed are they that haue not ſeene, and haue beleeued.

30 [*9] And many other ſignes alſo did Ieſus in the preſence of his Diſciples, which are not written in this booke.

31 But theſe things are written, that yee might beleeue, that Ieſus is that Chriſt that Sonne of God, and that in beleeuing ye might haue life through his Name.

3 True faith dependeth vpon the mouth of God, and not vpon fleſhly eyes.

* Chap. 21. 25.

9 To beleeue in Chriſt the ſonne of God and our onely Sauiour, is the end of the doctrine of the Gospell and eſpecially of the hiſtorie of the reſurrection.

CHAP. XXI.

1 *Ieſus appeareth to his Diſciples as they were a fiſhing.*
6.7 *who they knew by a miraculous draught of fiſhes.*
15 *He committeth the charge of the Sheepe to Peter,*
18 *and foretelleth him of the maner of his death.*

AFter theſe things, [1] Ieſus ſhewed himſelfe againe to his Diſciples at the Sea of Tiberias: and thus ſhewed he himſelfe.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the ſonnes of Zebedeus, and two other of his Diſciples.

3 Simon Peter ſaid vnto them, I goe a fiſhing. They ſaid vnto him, We alſo will goe with thee. They went their way and entred into a ſhippe ſtraightway, and that night caught they nothing.

4 But when the morning was now come, Ieſus ſtoode on the ſhore: neuertheleſſe the Diſciples knew not that it was Ieſus.

5 Ieſus then ſaid vnto them, Syrs, haue ye any meate? They anſwered him, No.

6 Then hee ſaid vnto them, Caſt out the net on the right ſide of the ſhippe, and yee ſhall find. So they caſt out, and they were not able at all to draw it, for the multitude of Fiſhes.

7 Therefore ſaid the Diſciple whom Ieſus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, hee girded his [2] coate to him (for hee was naked) and caſt himſelfe into the Sea.

8 But the other Diſciples came by ſhippe (for they were not farre from land, but about two hundreth cubites) and they drewe the net with fiſhes.

9 Aſſoone then as they were come to land, they ſawe hoate coales, and fiſh laide thereon, and bread.

10 Ieſus ſaid vnto them, Bring of the fiſhes which ye haue now caught.

11 Simon Peter ſtepped foorth and drew the net to land, full of great fiſhes, an hundreth, fiftie and three: and albeit there were ſo many, yet was not the net broken.

12 Ieſus ſaid vnto them, Come, and dine. And none of the Diſciples durſt aſke him, Who art thou? ſeeing they knew that he was the Lord.

13 Ieſus then came and tooke bread and gaue them, and fiſh likewiſe.

14 This is now the third time that Ieſus ſhewed himſelfe to his Diſciples, after that he was riſen againe from the dead.

15 [2] So when they had dined, Ieſus ſaid to Simon Peter, Simon the ſonne of Iona, loueſt thou me more then theſe? He ſaid vnto him, Yea Lord, thou knoweſt that I loue thee. He ſaid vnto him, Feede my Lambs.

16 He ſaid to him againe the ſecond time, Simon the ſonne of Iona, loueſt thou mee? Hee ſaid vnto him, Yea Lord, thou knoweſt that I loue thee. He ſaid vnto him, Feede my Sheepe.

17 He ſaid vnto him the [b] third time, Simon the ſonne of Iona, loueſt thou me? Peter was ſorie becauſe hee ſaid to him the third time, Loueſt thou me? and ſaid vnto him, Lord, thou knoweſt all things: thou knoweſt that I loue thee. Ieſus ſaid vnto him, feede my ſheep.

18 [3] Verily, verily, I ſay vnto thee. When thou waſt yong, thou [c] girdeſt thy ſelfe, and walkedſt whither thou wouldeſt: but when thou ſhalt be olde, thou ſhalt ſtretch foorth thine hands, and another ſhall [d] gird thee, and leade thee wither thou wouldeſt [e] not.

19 And this ſpake he ſignifying by [f] what death he ſhould glorifie God. And when he had ſaid this, he ſaid to him, Follow me.

20 [4] Then Peter turned about, and ſawe the Diſciple whome Ieſus loued, following, which had alſo *leaned on his breſt at Supper, and had ſaid, Lord, which is hee that betrayeth thee?

21 When Peter therefore ſaw him, he ſaid to Ieſus, Lord, what ſhall this man doe?

1 In that that Chriſt here is not onely preſent but alſo eateth with his diſciples, he giueth a moſt full aſſurance of his reſurrection.

2 It was a linnen garment, which could not let his ſwimming.

2 Peter by this triple confeſſion is reſtored into his former degree from whence he fell by his triple denial: and therewithall is aduertiſed, that he is in deede a Paſtour, which ſheweth his loue to Chriſt, in feeding his Sheepe

b It was meete that he that had denied him thriſe ſhould confeſſe him thriſe, that Peter might neither doubt of the forgiueneſſe of his ſo grieuous a ſinne, nor of his reſtoring to the office of the Apoſtleſhip.

3 The violent death of Peter is foretold.

c They that tooke farre iourneyes, eſpecially in the Eaſt countrey and in thoſe places where the people vſed long garments, had neede to be girded & truſſed vp.

d He meant that kind of girding which is vſed toward captiues, when they are bound faſt with cordes & chaines as who would ſay, Now thou girdeſt thy ſelfe as thou thinkeſt beſt, to go whither thou liſteſt, but the time will be, when thou ſhalt not gird thee with a girdle, but another ſhall binde thee with chaines, and carie thee whither thou wouldeſt not. e Not that Peter ſuffered ought for the truth of God againſt his will, for we reade that hee came with ioy & gladneſſe, when he returned from the Councel where he was whipped, but becauſe this will commeth not from the fleſh, but from that gift of the Spirit which is giuen vs from aboue, therefore he ſheweth there ſhould be a certaine ſtriuing and conflict or repugnancie, which alſo is in vs, in al our ſufferances as touching the fleſh. f That is, that Peter ſhould die by a violent death. 4 Wee muſt take heede, that whiles we caſt our eyes vpon other, we neglect not that which is inioyned vs.

* Chap. 13. 23.

22 Jesus said vnto him, If I will that hee tarie till I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this disciple should not die. Yet Jesus said not to him, Hee shall not die: but if I will that he tarie till I come, what is it to thee?

24 [5] This is that disciple, which testifieth of these things, and wrote these things, and we knowe that his testimonie is true.

25 *Nowe there are also many other thinges which Jesus did, the which if they should bee written euery one, I suppose the worlde could not conteine the bookes that should be written, Amen.

5 The historie of Christ is true and warily written: not for the curiositie of men, but for the saluation of the godly.

*Chap.20.30.

The Actes of the holy Apostles, written by Luke the Euangelist.

CHAP. I.

1 *Luke tieth this historie to his Gospell.* 9 *Christ being taken into heauen,* 10 *the Apostles* 11 *being warned by the Angels,* 12 *returne,* 14 *and giue themselues to prayer.* 15 *By Peters motion,* 18 *into Iudas the traitours place, Matthias is chosen.*

THaue made the [1] former treatise, O Theophilus, of all that Jesus beganne to [a] doe and teach,

2 Untill the day that hee was taken vp, after that hee through the holy Ghost, had giuen commaundements vnto the Apostles, whome hee had chosen:

3 [2] To whom also he presented himselfe aliue after that hee had suffered, by many [b] infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertaine to the kingdome of God.

4 *And when he had [c] gathered them together, he commaunded them that they should not depart from Hierusalem, but to waite for the promise of the Father, *which said hee, ye haue heard of me.

5 *For John indeed baptized with water, but yee shall bee baptized [d] with the holy Ghost within these fewe dayes.

6 [3] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time [e] restore the kingdome to Israel?

7 And he sayde vnto them, It is not for you to know the times, or the [f] seasons, which the father hath put in his owne power,

8 *But ye shall receiue power of the holy Ghost, when he shall come on you: and ye shal be witnesses vnto me both in Hierusalem and in all Judea, and in Samaria, and vnto the vttermost part of the earth.

9 *[4] And when he had spoken these things, while they beheld, hee was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as hee went, beholde, two men stood by them in white apparell,

11 Which also said, Yee men of Galile, why stand yee gazing into heauen? This Jesus which is taken vp [g] from you into heauen, shall so come, as yee haue seene him goe into heauen.

12 Then returned they vnto Hierusalem from the mount that is called the mount of Oliues, which is neere to Hierusalem, being from it a Sabbath [h] dayes iourney.

13 [5] And when they were [i] come in, they went vp into an vpper chamber, where abode both Peter and James, and John, & Andrew, Philip, and Thomas, Bartlemew, and Matthew, James the sonne of Alpheus, and Simon Zelotes, and Judas James brother.

14 These all [k] continued with [l] one accord in [m] prayer and supplication with the [n] women, and Marie the mother of Jesus, and with his [o] brethren.

15 [6] And in those dayes Peter stood vp in the middes of the disciples, and saide (nowe the number of [p] names that were in one place were about an hundreth and twentie.)

16 [7] Ye men and brethren, this Scripture must needes haue beene fulfilled, which the *holy Ghost by the mouth of Dauid spake before of Judas, which was *guide to them that tooke Jesus.

17 For he was numbred with vs, and had obtained fellowship in this ministration.

1 A passing ouer from the historie of the Gospell, that is, from the historie of the sayings and doings of Christ, vnto the actes of the Apostles.

a The actes of Iesus are the miracles and doings which shewed his Godhead, and his most perfite holinesse and examples of his doctrine.

2 Christ did not straightwayes ascend into heauen after his resurrection, because he would throughly proone his resurrection, and with his presence confirme his Apostles in the doctrine, which they had heard.

b Hee calleth those infallible tokens, which are otherwise termed necessarie: now in that, that Christ spake, and walked, and eate, and was felt of many, these are sure signes and tokens that he truly rose againe.

*Luke 24.49.

c They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection. *Iohn 14.25. Matth. 3.11. mark 1.8. luke 3.16. chap. 2.3. and 11.16. and 19.4.

d Either of the Father, or of me: so that either the Father or Christ, is set here against Iohn, as the holy Ghost is against the water, as things answerable the one to the other.

3 We must fight before we triumph: and we ought not curiously to search after those things, which God hath not reuealed.

e To the old and ancient state.

f That is, the fitte occasions that serue to doing of matters which the Lord hath appointed to bring things to passe in. *Chap.2.2.

*Luke 24.51.

4 After that Christ hath promised the full vertue of the holy Ghost, wherewith he would gouerne his church, although he should be absent in body, he tooke vp his body from vs into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witnesse.

g That is, out of your sight.

h About two mile.

5 Ecclesiasticall assemblies to heare the worde, and to make common prayer, were first instituted and kept in priuate houses by the Apostles.

i They went into the house, which the Church had chosen at that time to be a receite for the whole assembly.

k The Greeke worde signifieth an inuincible constancie, and steadinesse.

l It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God, which are made with agreeing mindes and willes.

m The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present dangers, wherewith they were beset.

n For it was behoueable, to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbandes.

o With his kinsefolkes.

6 Peter is made the mouth and interpreter of the whole companie of the Apostles, either by secret reuelation of the holy Ghost, or by expresse iudgement of the congregation.

p Because men are commonly billed and enrolled by their names.

7 Peter preuenteth the offence that might bee taken of the falling away of Judas the betraier, shewing that all things which came vnto him, were foretolde by God. *Psal.41.9. *Iohn 13.27.

18 Hee therefore hath [q] purchaſed a fielde with the rewarde of iniquitie: and when * he had [r] throwen downe himſelfe headlong, hee braſt aſunder in the mids, and all his bowels guſhed out.

19 And it is knowen vnto all the inhabitants of Hieruſalem, in ſo much, that that field is called in their owne language, Aceldama, that is, The fielde of blood.

20 For it is written in the booke of Pſalmes, * Let his habitation bee voyde, and let no man dwell therein: * alſo, Let another take his [s] charge.

21 [8] Wherefore of theſe men which haue companied with vs, all the time that the Lord Jeſus was [t] conuerſant among vs,

22 Beginning from the Baptiſme of Iohn vnto the day that hee was taken vp [u] from vs, muſt one of them be made a witneſſe with vs of his reſurrection.

23 [9] And they [x] preſented two, Joſeph called Barſabas, whoſe ſurname was Juſtus, and Matthias.

24 And they prayed, ſaying, Thou Lorde, which knoweſt the heartes of all men, ſhewe whether of theſe two thou haſt choſen,

25 That hee may take the [y] roume of this miniſtration and Apoſtleſhippe, from which Judas hath [z] gone aſtray, to goe to his owne place.

26 Then they gaue foorth their lottes: and the lotte fell on Matthias, and hee was by a common conſent counted with the eleuen Apoſtles.

q Luke conſidered not Iudas his purpoſe, but that that followed of it, and ſo we vſe to ſay, that a man hath procured himſelfe harme, not that his will and purpoſe was ſo, but in reſpect of that which followed.
* Matth. 27.5.
r The Greeke wordes ſignifie thus much, that Iudas fell downe flat and was rent in ſunder in the mids, with a marueilous huge noyſe.
* Pſal. 69.26.
* Pſal. 109.7.
s His office and miniſterie: Dauid wrote theſe words againſt Doeg the Kings heardman: And theſe words, Shepheard, Sheepe, & Flock, are put ouer to the Church office and miniſterie, ſo that the Church and the offices are called by theſe names.
8 The Apoſtles deliberate vpon nothing, but firſt they conſult and take aduiſement by Gods word: and againe they doe nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it.
t Word for word, went in and out, which kinde of ſpeech betokeneth as much in the Hebrew tongue, as the exerciſing of a publique and painefull office, when they ſpeake of ſuch as are in any publique office, Deuteronom. 31.2.1. Chron. 27.1. u From our companie. 9 The Apoſtles muſt bee choſen immediatly from God: and therefore after prayers, Matthias is choſen by lotte, which is as it were, Gods owne voyce. x Openly, and by the voyces of all the whole company. y That he may be fellow and partaker of this miniſterie. z Departed from, or fallen from: And it is a Metaphore taken from the way: For Callings are ſignified by the name of wayes, with the Hebrewes.

CHAP. II.

1 *The Apoſtles* 4 *filled with the holy Ghoſt* 8 *ſpeake with diuers tongues:* 13 *They are thought to be drunk,* 15 *but Peter diſproueth that:* 34 *Hee teacheth that Chriſt is the Meſſias:* 37 *And ſeeing the hearers aſtonied,* 38 *he exhorteth them to repentance.*

AND [1] when the day of Pentecoſt was [a] come, they were [b] all with one accorde in one place.

2 And ſuddenly there came a ſound from heauen, as of a ruſhing and mightie winde, and it filled all the houſe where they ſate.

1 The Apoſtles being gathered together on a moſt ſolemne feaſt day in one place, that it might euidently appeare to all the worlde, that they had all one office, one Spirit, one faith, are by a double ſigne from heauen authoriſed, and anoynted with all the moſt excellent giftes of the holy Ghoſt, and eſpecially with an extraordinarie and neceſſarie gift of tongues. a Worde for worde, was fulfilled: that is, was begun, as Luke 2.21. For the Hebrewes ſay, that a day, or a yere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begun, Iere. 25.12. And it ſhall come to paſſe, that when ſeuentie yeeres are fulfilled, I will viſite, &c. For the Lord did not bring home his people, after the ſeuentieth yeere was ended, but in the ſeuentieth yeere: Now the day of Pentecoſt, was the fiftieth day after the feaſt of the Paſſeouer. b The twelue Apoſtles, which were to be the Patriarkes as it were of the Church.

3 And there appeared vnto them clouen tongues, like fire, & it ſate vpon each of them.

4 And they were all filled with the holy Ghoſt, and beganne to ſpeake with [c] other tongues, as the [d] Spirit gaue thē vtterance.

5 And there were dwelling at Hieruſalem Jewes, men that feared God, of euery nation vnder heauen.

6 Nowe when this was noiſed, the multitude came together, and were aſtonied, becauſe that euery man heard them ſpeake his owne language.

7 And they wondered all, and marueiled, ſaying among themſelues, Beholde, are not all theſe which ſpeake, of Galile?

8 [c] Howe then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Judea, and of Cappadocia, of Pontus, & Aſia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beſide Cyrene, and ſtrangers of Rome, and [f] Jewes, and Proſelites,

11 Creetes, and Arabians: we heard them ſpeake in our owne tongues the wounderfull workes of God.

12 [2] They were all then amazed, & doubted, ſaying one to another, What may this be?

13 And others [g] mocked, and ſayde, They are full of new wine.

14 ¶ But Peter ſtanding with the Eleuen, [h] lift vp his voyce, and ſaid vnto them, Ye men of Judea, and ye all that inhabite Hieruſalem, be this knowen vnto you, and hearken vnto my wordes.

15 For theſe are not drunken, as yee ſuppoſe, ſince it is but the [i] third houre of the day.

16 But this is that, which was ſpoken by the [k] Prophet * Joel,

17 [3] And it ſhall be in the laſt dayes, ſayeth God, I will powre out my ſpirite vpon [l] all [m] fleſh, & your ſonnes, and your daughters ſhal prophecy, and your yong men ſhall ſee viſions, and your olde men ſhall dreame dreames.

18 And on my ſeruants, and on mine handmaids I will powre out of my ſpirite in thoſe dayes, and they ſhall prophecie.

19 And I will ſhew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and vapour of ſmoke.

c He calleth them other tongues, which were not the ſame which the Apoſtles vſed commonly, and Marke calleth them newe tongues.
d Hereby wee vnderſtand, that the Apoſtles vſed not now one tongue, and then an other by happhazard at all aduenture, or as fantaſtical men vſe to doe, but with good conſideration of their hearers: and to be ſhort, that they ſpake nothing, but as the holy Ghoſt gouerned their tongues.
e Not that they ſpake with one voyce, and many languages were heard, but that the Apoſtles ſpake with ſtrange tongues: for elſe the miracle had rather beene in the hearers whereas now it is in the ſpeakers, Nazian. in his oration of Whitſunday.
f By Iewes, hee meaneth them that were both Iewes by birth, and Iewes by profeſſion of religion though they were borne in other places & they were Proſelytes, which were Gentiles borne, and imbraced the Iewiſh religion.
g Gods worde preacheth ſometo, that it driueth them to ſeeke out the trueth, and it doeth ſo choke other, that it forceth them to be witneſſes of their owne impudencie.
The word which he vſeth here, ſignifieth ſuch a kinde of mocking which is reprochful & contumelious: And by this reprochful mocking we ſee, that there is no miracle ſo great and excellent, which the wickednes of man dareth not ſpeake euill of. h Peter his holineſſe is to be marked, wherein the grace of the holy Ghoſt is to be ſeene, euen ſtraight after the beginning. i After the ſunne riſing, which may be about ſeuen or eight of the clock with vs. k There is nothing that can diſſolue queſtions and doubts, but teſtimonie taken out of the Prophets: for mens reaſons may be ouerturned, but Gods voyce cannot be ouerturned. * Ioel. 2.28. eſai. 24.3. 3 Peter ſetting the truth of God againſt the falſe accuſations of men, ſheweth in himſelfe and in his fellowes, that that is fulfilled which Joel ſpake before concerning the full giuing of the holy Ghoſt in the latter dayes: which grace alſo is offered to the whole Church, to their certaine and vndoubted deſtruction, which doe contemne it. l All without exception, both vpon the Iewes and Gentiles. m That is, men.

20 The Sunne shalbe turned into darkenesse, and the Moone into blood, before that great and terrible day of the Lord come.

21 [4] And it shall bee, that whosoeuer shall [n] call on the Name of the Lord, shall bee saued.

22 [5] Yee men of Israel, heare these words, Iesus of Nazareth, a man [o] approued of God among you with great workes and wonders, and signes, which God did by him in the middes of you, as yee your selues also know:

23 Him, I say, being deliuered by the determinate counsell, and [p] foreknowledge of God, after you had taken with wicked [q] hands, you haue crucified and [r] slaine.

24 [6] Whom God hath raised vp, and loosed the [s] sorrowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, * I beheld the Lord alwayes before mee: for hee is at my right hand, that I should not bee shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not [t] leaue my soule in graue, neither wilt suffer thine holy one to see corruption.

28 Thou hast [u] shewed mee the wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke Dauid, * that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing hee was a Prophet, and knewe that God had * [x] sworne with an othe to him, that of the fruite of his loynes hee would raise vp Christ concerning the flesh, to set him vpon his throne,

31 Hee knowing this before, spake of the resurrection of Christ, that * his soule should not be left in graue, neither his flesh should see corruption.

32 [7] This Iesus hath God raised vp, whereof we are all witnesses.

33 Since then that he by the [y] right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shedde foorth this which yee now see and heare.

34 For Dauid is not ascended into heauen, but he saith, The Lord said to my Lord, Sit at my right hand,

35 Until I make thine enemies thy footstoole.

36 Therefore, let all the house of Israel know for a suretie, that God hath [z] made him both Lord, and Christ, this Iesus, I say, whom ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 [8] Then Peter said vnto them, Amend your liues, and be baptized euery one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the gift of the holy Ghost.

39 For the [a] promise is made vnto you, & to your children, and to all that are affarre off, euen as many as the Lord our God shall call.

40 And with many other words hee besought and exhorted them, saying, Saue your selues from this froward generation.

41 [10] Then they that gladly receiued his word, were baptized: and the same day there were added to the Church about three thousand soules.

42 [11] And they continued in the Apostles doctrine, and [b] fellowship, and [c] breaking of bread, and prayers.

43 [12] And feare came vpon euery soule, and many wonders and signes were done by the Apostles.

44 [13] And all that beleeued, were in one place, and had all things common.

45 And they solde their possessions and goods, and parted them to all men, as euerie one had neede.

46 [14] And they continued dayly with one accord in the Temple, and breaking bread at home, did eate their meat together with gladnesse and singlenesse of heart.

47 Praysing God, and had fauour withall the people: and the Lord added to the Church from day to day, such as should be saued.

4 The chiefest vse of the gifts of the holy Ghost is to bring men to saluation by faith.

n This word, Call on, signifieth in holy Scriptures, an earnest praying and crauing for helpe at Gods hand.

5 Christ being innocent, was by Gods prouidence crucified of wicked men.

o Who is by those workes which God wrought by him, so manifestly approued and allowed of, that no man can gainesay him.

p God euerlasting knowledge going before, which can neither be separated from his determinate counsell, as the Epicures say, neither yet be the cause of euill: for God in his euerlasting and vnchangeable counsell appointed the wicked acte of Iudas to an excellent end: and God doeth that well, which the instruments doe ill.

q Gods counsell doth not excuse the Iewes, whose hands were wicked.

r The fact is said to be theirs, by whose counsell and egging forward it is done.

6 Christ (as Dauid foretolde) did not onely rise againe, but also was in the graue voide of all corruption.

s The death that was ful of sorow both of bodie & mind: therefore when death appeared conqueror and victorer ouer those sorrowes, Christ is rightly saide to haue ouercome those sorrowes of death when as being dead, he ouercame death, to liue for euer with his Father.

z Christ is said to be made, because he was aduanced to that dignitie, & therefore it is not spoke of his nature, but of his estate and high dignitie.

8 Repentance and remission of sinnes in Christ, are two principles of the Gospel and therefore of our saluation: and they are obtained by the promises apprehended by faith, and are ratified in vs by Baptisme, wherewith is ioyned the vertue of the holy Ghost.

a The word that is vsed here, giueth vs to vnderstand that it was a free gift.

9 He is truely ioyned to the Church, which separateth himselfe from the wicked.

10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptised, before they make confession of their faith.

11 The markes of ye true Church are the doctrine of the Apostles, the duties of charitie, the pure and simple administration of the Sacraments, and true inuocation vsed of all the faithfull.

b Communicating of goods, & all other duties of charitie, as is shewed afterward.

c The Iewes vsed oft times to eate thinne loaues, & therefore they did rather breake them then cut them. So by breaking of bread, they vnderstoode that liuing together, & the banquets which they vsed to keepe. And when they kept their loue feasts, they vsed to celebrate the Lords Supper, which euen in these dayes began to be corrupted, and Paul commendeth it, 1. Cor. 11. 12. So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the Church may be planted, and haue some refreshing. 13 Charitie maketh all things common concerning the vse, according as necessitie requireth. 14 The faithfull come together at the beginning with great fruite, not onely to the hearing of the word, but also to prayer.

CHAP. III.

1 *Peter going into the Temple with Iohn,* 2 *healeth the creeple.* 9 *The people gathered together to see the miracle,* 12 *he expoundeth the mysterie of our saluation through Christ,* 14 *accusing their ingratitude,* 19 *and requiring their repentance.*

NOwe [1] Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

1 Christ in healing a man that was borne lame, and well knowen to all men, doeth in place and time conuenient, by the publike ministerie of his Apostles, both confirme them which beleeue, and partly also calleth other to beleeue.

* Psalm. 16. 9. t Thou wilt not suffer me to remaine in graue. u Thou hast opened mee the way to the true life. x Had sworne solemly * 1. King. 2. 10. chap. 13. 36. * Psal. 132 11. * Psal. 16 10. chap. 13. 35. 7 Peter witnesseth that Iesus Christ is the appointed euerlasting King, which hee proueth manifestly by the gifts of the holy Ghost and the testimonie of Dauid. y Might and power of God. * Psal. 110. 1.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whome they laid dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

3 Who seeing Peter and John, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with John, sayd, Looke on vs.

5 And he [a] gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and Gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, and lift him vp, and immediatly his feete and ankle bones receiued strength.

8 And he leaped vp, stoode, and walked, and entred with them into the Temple, walking and leaping, and praysing God.

9 And all the people saw him walke, and prayse God.

10 And they knew him, that it was he which sate for the almes at the Beautiful gate of the Temple, and they were amased, and sore astonied at that, which was come vnto him.

11 ¶ And as the creeple which was healed, [b] held Peter and John, all the people ran amased vnto them in the porch which is called Salomons.

12 [2] So when Peter saw it, he answered vnto the people. Yee men of Israel, why marueile ye at this? or why looke yee so stedfastly on vs, as though by our owne power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, and Jacob, the *God of our Fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when hee had iudged him to be deliuered.

14 But yee denied the Holy one and the Just, and desired a murtherer to be giuen you,

15 And killed the Lord [c] of life, whome God hath raised from the dead, wherof we are witnesses.

16 And his Name hath made this Man sound, whom yee see and know, through faith in his Name: [d] and the faith which is by him, hath giuen to him this perfite health of his whole bodie in the presence of you all.

17 [3] And nowe brethren, I knowe that through ignorance yee did it, as did also your Gouernours.

18 But those things which God before had shewed [e] by the mouth of all his Prophets, that Christ should suffer, hee hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may bee put away, when the time of refreshing shal come from the presence of the Lord.

20 And hee shall send Iesus Christ, which before was preached vnto you.

21 [f] Whome the heauen must containe vntill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 * For Moses said vnto the fathers, The Lord your God shal raise vp vnto you [g] a Prophet, euen of your brethren, like vnto mee: ye shall heare him in all things, whatsoeuer hee shall say vnto you.

23 For it shalbe that euerie person which shall not heare that Prophet, shal be destroyed out of the people.

24 Also all the Prophets [h] from Samuel, and thencefoorth as many as haue spoken, haue likewise foretold of these dayes.

25 [4] Ye are the [i] children of the Prophets, and of the couenant, which God had made vnto our Fathers, saying to Abraham, *Euen in thy seede shall all the kinreds of the earth bee blessed.

26 First vnto you hath God [k] raised vp his Sonne Iesus, and him hee hath sent to blesse you in turning euerie one of you from your iniquities.

a Both with heart and eyes.
b Either because he loued them, who had healed him: or because he feared that if he once let them goe out of his sight, he should be lame againe.
2 Miracles are appointed to conuince the vnbeleeuers, and therefore they doe wickedly abuse them, who standing amased, either at the miracles themselues, or at the instruments & meanes which it pleaseth God to vse, take occasion to establish idolatrie and superstition, by that which God hath prouided for the knowledge of his true worshipe that is, Christianitie.
* Chap 5.30.
c Who hath life in himselfe, and giueth life to other.
d Because he beleeued on him being raised from the dead, whose Name he heard of by vs.
3 It is best of all to receiue Christ so soone as he is offerred vnto vs: but such as haue neglected so great a benefite through mans weakne, haue yet repentance for a meane: As for the ignominie of ỳ crosse, wee haue to set against that, the decree & purpose of God, foretolde by the Prophets, of Christ, how that first of all he should be crucified here vpon earth, and then he should appeare from heauen the iudge & restorer of all things, that all beleeuers might be saued, and all vnbeleeuers vtterly perish.
e Though there were many Prophets, yet hee speaketh but of one mouth, to shew vnto vs the consent and agreement of the Prophets.
f Or, be taken vp into heauen.
* Deut. 18.15. cap. 7.37.
g This promise was of an excellent and singular Prophet.
h At what time the kingdome of Israel was established.
4 The Iewes that beleeue are the first begotten in the kingdome of God.
i For whome the Prophets were specially appointed.
* Gen. 12.3. gala. 3.3.8.
k Giuen to the world, or raised from the dead, and aduanced to his kingdome.

CHAP. IIII.

1 Peter and Iohn, 3 are taken and brought before the counsell, 7 and 19 They speake boldly in Christs cause. 24 The disciples pray vnto God. 32 Many sell their possessions, 36 Of whom Barnabas is one.

AND [1] as they spake vnto the people, the Priests and the [a] Captaine of the Temple, and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they laide hands on them, and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleued, and the [b] number of the men was aboue fiue thousand.

5 ¶ And it came to passe on the morrowe that their [c] rulers and Elders, and Scribes, were gathered together at Ierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and John, and Alexander, and as many as were of the [d] kinred of the hie Priests.

7 [2] And when they had set them before them, they asked, By what power, or in what

1 Mone are commonly more diligent or bolder enemies of the church, then such as professe themselues to be best builders, but the more they rage, the more constantly the faithfull seruants of God doe continue.
a The Iewes had certain garrisons for the garde & safetie of the Temple & holy things, Matth. 26.65. These garisons had a Captaine, such as Eleazarus Ananias the hie Priestes sonne was in the time of the warre that was in Iudea being a very impudent and proude yõg man,

Ioseph. lib. 2. of the taking of Iudea. b While they thought to diminish the number, they increased them. c These were they that made the Sanhedrim, which where all of the tribe of Iuda, vntill Herod vsed that cruelrie against Dauids stocke. d Of whome the high Priestes were woont to be chosen and made, the execution of the yeerely office being now changed. 2 Against such as bragge of a succession of persons, without a succession of doctrine, and by that meanes beare downe the true Ministers of the worde, so farre foorth as they are able.

e Name haue yee done this.

8 Then Peter full of the holy Ghost, said vnto them, Ye Rulers of the people, and Elders of Israel,

9 [3] For as much as wee this day are examined of the good deede done to the impotent man, to wit, by what meanes hee is made whole,

10 [4] Be it knowen vnto you all, and to all the people of Israel, that by the Name of IESVS CHRIST of Nazareth, whom ye haue crucified, whom God raised againe from the dead, euen by him doeth this man stand heere before you, whole.

11 * This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is [f] giuen none other [g] Name [h] vnder heauen, whereby we must be saued.

13 [5] Now when they saw the boldnes of Peter and John, and vnderstood that they were vnlearned men & without [i] knowledge, they marueiled, and knew them, that they had bene with Jesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councel, and [k] conferred among themselues,

16 [6] Saying, What shall we doe to these men? for surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Hierusalem: and we cannot deny it.

17 But that it be noised no further among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Jesus.

19 [7] But Peter and John answered vnto them, and sayde, Whether it be right in the sight of God, to obey you rather then God, iudge yee.

20 For wee cannot but speake the things which we haue seene and heard.

21 [8] So they threatned them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fortie yeeres olde, on whom this miracle of healing was shewed.

23 [9] Then assoone as they were let goe, they came to their fellowes, and shewed all that the hie Priestes and Elders had sayd vnto them.

24 [10] And when they heard it, they lift vp their voices to God with one accord, and sayd, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and al things that are in them,

25 Which by the mouth of thy seruaunt Dauid hast sayde, * Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the Rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Jesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the [l] people of Israel gathered themselues together,

28 To [m] doe whatsoeuer [n] thine hand, and thy counsell had determined before to bee done.

29 And now, O Lord, behold their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the Name of thy holy Sonne Jesus.

31 [11] And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the worde of God boldly.

32 [12] And the multitude of them that beleeued, were of [o] one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things * common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lorde Jesus: And great grace was vpon them all.

34 [13] Neither was their any among them, that lacked: for as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold,

35 And laid it downe at the Apostles feete, and it was distributed vnto euery man, according as he had need.

36 Also Joses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Whereas he had land, sold it, & brought the money, and laid it downe at the Apostles feete.

CHAP. V.

1 *Ananias, for his deceite in keeping backe part of the*

e By what authoritie.

3 Woolnes which succeeme true Pastors, pleade their owne cause, and not Gods, neither the Churches.

4 He is in deed a true sheepeheard, that teacheth his sheepe to hang vpon Christ onely, as vpon one that is not dead, but hath conquered death, and hath all rule in his own hands

* Psal. 118. 22. esai. 28. 16. matth. 21. 42. marke 12. 10. luke 20. 17. rom 9. 33. 1. pet. 2. 7.

f Of God.

g There is no other man, or no other power and authoritie whatsoeuer: which kinde of speech being vsuall among the Iewes, rose vpon this, that when wee are in danger, we cal vpon them at whose hands we looke for helpe.

h Any where: and this setteth foorth vnto vs the largenesse of Christs kingdom

5 The good libertie and boldnesse of the seruants of God doeth yet thus much good, that such as lay him vnder a vizard of zeale, doe at length betray themselues to bee in deed wicked men.

i The word vsed heere, is Idiot which being spoken in comparison had to a Magistrate, betokeneth a priuate man: but when wee speake of sciences and studies, it signifieth one that is vnlearned: and in accompt of honour and estimation, it importeth one of base degree, and no estimation.

k Layd their heads together.

6 Hee that flattereth himselfe in ignorance, commeth at length to doe open wickednesse, and that against his owne conscience.

7 We must so obey men to whom we are subiect, that especially and before all things we obey God.

8 So farre off are the wicked from doing what they list, that contrariwise God dooth euen that to the setting foorth of his glory, which hee giueth them leaue to doe.

9 The Apostles communicate their troubles with the Congregation.

10 We ought neither to be afraide of the threatnings of our enemies, nor yet foolishly contemne their rage and wodnesse against vs: but we haue to set against their force and malice, an earnest thinking vpon the power and good will of God (both which we do manifestly beholde in Christ) and so flee to the aide and succour of our Father.

* Psal. 2. 1.

l Although the people of Israel was but one people, yet the plurall number is here vsed, not so much for the twelue tribes, euery one of which made a people, as for the great multitude of thē, as though many nations had assembled themselues together, as Iudg. 5. 14.

m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault.

n Thou haddest determined of thine absolute authoritie and power.

11 God witnesseth to his church by a visible signe, that it is he that will establish it, by shaking the powers both of heauen & earth.

12 An example of y true Church, wherein there is consent as well in doctrine as in charitie one toward another: And the Pastours deliuer true doctrine both sincerely, and constantly

o They agreed both in counsell, will, and all purposes.

* Chap 2. 44.

13 True charitie helpeth the necessitie of the poore with his owne losse: but so that all things bee done well and orderly.

price, 5 falleth downe dead, 10 and likewise Sapphira his wife. 12 Through diuers the Apostles miracles, 14 the faith is increased. 15 The Apostles that were imprisoned, are deliuered by an Angell, 26 and being before the Synode of the Priests, 36 through Gamaliels counsell they are kept aliue, 40 and beaten: 41 they glorifie God.

a Luke shewth by contrary examples, howe great a sinne hypocrisie is, especially in them which vnder a false pretence and cloake of zeale wontly seeme to shine and be chiefe in the Church.

BUt [1] a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And [a] kept away part of the price, his wife also being of counsell, and brought a certaine part, and laide it downe at the Apostles feete.

3 Then saide Peter, Ananias, why hath Satan [b] filled thine heart, that thou shouldest [c] lie vnto the holie Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appertained it not vnto thee? and after it was solde, was it not in thine owne power? howe is it that thou hast [d] conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these wordes, hee fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and took him vp, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, solde ye the land for so much? And she saide, Yea, for so much.

9 Then Peter saide vnto her, Why haue ye agreed together, to [e] tempt the spirit of the Lorde? beholde, the feete of them which haue buried thine husband, are at the [f] doore, and shall carie thee out.

10 Then she fell downe straightway at his feete, and yeelded vp the ghost: and the yong men came in, and founde her dead, and caried her out, and buried her by her husband.

11 [2] And great feare came on all the Church, & on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durst no man ioyne himselfe to them: neuertheless the people [g] magnified them.

14 Also the number of them that beleeued in the Lorde, both of men and women, grewe more and more.)

15 In so much that they brought the sicke into the streetes, and laide them on beds and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 [3] Then the chiefe Priest rose vp, and all they that were with him (which was the [h] sect of the Sadduces) and were full of indignation,

18 And laide handes on the Apostles, and put them in the common prison.

19 [4] But the Angel of the Lord, by night opened the prison doores, and brought them foorth, and said,

20 [5] Goe your way, and stand in the Temple, and speake to the people, all the [i] wordes of this life.

21 [6] So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came and found them not in the prison, they returned and tolde it,

23 Saying, Certeinly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened, wee found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priestes heard these things, they doubted of them whereunto this would grow.

25 [7] Then came one and shewed them, saying, Beholde, the men that yee put in prison, are standing in the Temple, and teach the people.

26 [8] Then went the captaine with the officers, and brought them without violence (for they feared the people lest they shoulde haue bene stoned)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 [9] Saying, Did not we straightly command you, that yee should not teach in this Name? and beholde, ye haue filled Hierusalem with your doctrine, and yee would [k] bring this mans blood vpon vs.

29 [10] Then Peter & the Apostles answered, and said, We ought rather to obey God then men.

30 [11] The * God of our Fathers hath raised vp Iesus, whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a Prince and a Sauiour, to giue

b Fully possessed.

c For when they had appointed that farme or possession for the Church, they stucke not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he saith afterward that they tempted God.

d Hereby is declared and aduised and purposed deceite, and the fault of the man in admitting the deuils suggestions.

e Looke howe oft men doe things with an euil conscience, so oft they pronounce sentence against themselues, & as much as in them lieth, prouoke God to anger, as of set purpose, minding to trie whether he be iust and almightie or no.

f Are at hand.

2 The Lord by his marueilous vertue prideleth some, that they may not hurt the Church: other some he keepeth in his awe and feare: and other some he alureth vnto him.

g Highly praised them.

3 The more that the Church increaseth, the more increaseth the rage of Satan, and therfore they proceed from threatnings to prisoning.

h The worde which is vsed here, is Heresie, which signifieth a choise, and so is taken for a right forme of learning, or faction, or study & course of life, which the latines cal a secte: at the first this word was indifferently vsed, but at length it came to be taken onely in euill part, whereupon came the name of Heretike, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the iudgement of God and his Church, & continueth in his opinion, & breaketh the peace of the Church.

4 Angels are made seruants of the seruants of God.

5 God doeth therefore deliuer his, that they may more stoutly prouoke his enemies.

i Words, whereby the way vnto life is shewed.

6 God mocketh his enemies attempts from aboue.

7 The more openly Christs vertue sheweth it selfe, the more increaseth the madnesse of his enemies which conspire against him.

8 Tyrants which feare not God, are constrained to feare his seruants.

9 It is the property of tyrants to set out their owne commandements as right and reason, be they neuer so wicked.

k Make vs guiltie of murdering that man whom yet they will not vouchsafe to name.

10 We ought to obey no man, but so farre foorth as obeying him we may obey God. 11 Christ is appointed and in deed declared Prince and preseruer of his Church in despight of his enemies. * Chap. 3. 13.

repentance

repentance to Israel, and forgiuenes of sins.

32 [12] And we are his witnesses concerning these things which wee say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they [l] brast for anger, and consulted to slay them.

34 [13] Then stood there vp in the Council a certaine Pharise named Gamaliel, a Doctor of the Law, honoured of all the people, & commaunded to put the Apostles forth a little space,

35 And said vnto them, Men of Israel, take heed to your selues, what ye entend to do touching these men.

36 [14] For before these times, rose vp Theudas [m] boasting himselfe, to whom resorted a number of men, about a foure hundreth. who was slaine: and they all which obeyed him, were scattered, and brought to nought.

37 After this man, arose vp Judas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, [n] Refraine your selues frō these men, and let them alone: for if this councell, or this worke be of [o] men, it will come to nought:

39 But if it be of God, ye cannot destroy it, least yee bee found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they should not speake in the Name of Jesus, and let them goe.

41 [15] So they departed from the Council, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And daily in the [p] Temple, and from house to house they ceased not to teach, and preach Jesus Christ.

l This betokeneth that they were in a most vehement rage, & marueilously disquieted in minde, for it is a borowed kinde of speech taken from them which are harshly cut in sunder with a saw.

13 Christ findeth defenders of his cause, euen in the very route of his enemies, so oft as hee thinketh it needfull.

14 In matters of religion wee must take good heede, that wee attempt nothing vnder a colour of zeale, beside our vocation.

m To be of some fame.

n He dissuadeth his fellowes from murdering the Apostles, neither doeth hee thinke it good to referre the matter to the Romane Magistrate, for the Iewes could abide nothing worse then to haue the tyranny of the Romanes confirmed.

o If it be counterfeit and diuised.

15 The Apostles accustomed to suffer & beare wrongs, are at length inured to beare stripes, and yet so, that by that meanes they become stronger.

p Both publikely and priuately.

CHAP. VI.

2 The Apostles 3 appoint the office of Deaconship 5 to seuen chosen men: 8 Of whom Steuen, full of faith, is one: 12 He is taken, 13 and accused as a transgressour of Moses Law.

1 When Satan hath assailed the Church without, and that to small purpose, and in vaine, hee assaileth it within, with ciuill dissention and strife betwixt themselues: But the Apostles take occasion thereby to set order in the Church.

1 AND [1] in those dayes, as the number of the disciples grew, there arose a murmuring of the [a] Grecians towards the Hebrewes, because their widowes were neglected in the [b] dayly ministring.

2 [2] Then the twelue called the multitude of the Disciples together, and said, It is not [c] meet that wee should leaue the word of God to serue the [d] tables.

3 [3] Therefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this businesse.

4 And wee will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and * Philip, and Prochorus, and Nicanor, & Timon, and Parmenas, and Nicolas a Prosolyte of Antiochia,

6 [4] Which they set before the Apostles: and they prayed, and [e] layed their hands on them.

7 [5] And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the [f] faith.

8 ¶ [6] Now Steuen full of faith and [g] power, did great wonders and miracles among the people.

9 [7] Then there arose certaine of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 [8] But they were not able to resist the wisedome, and the Spirit by the which hee spake.

11 Then they suborned men, which said, Wee haue heard him speake blasphemous words against Moses, and God.

12 [9] Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 [10] And set forth false witnesses, which sayde, This man ceaseth not to speake blasphemous wordes against this holy place, and the Law.

14 For we haue heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Councill, looked stedfastly on him, they [i] saw his face as it had beene the face of an Angel.

2 When Satan hath assailed the Church without, and that to small purpose, and in vaine, hee assaileth it within, with ciuill dissention and strife betwixt themselues: But the Apostles take occasion thereby to set order in the Church. a Of their parts which of Grecians became religious Iewes. b In the bestowing of almes according to their necessitie. 3 The office of preaching the word, and dispensing the goods of the Church, are different one from another, and not rashly to be ioyned together, as the Apostles doe here institute: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.

c It is such a matter, as we may in no wise accept of it.

d Bankets: though by the name of tables other offices are also meant, which are annexed to it, such as pertaine to the care of the poore.

3 In choosing Deacons (no much more of Ministers) they must be examination both of the learning and manners of the

* Chap. 21, 8.

4 The ancient Church did vse laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.

e The ceremonie of laying on of hands, came frō the Iewes, who vsed this order both in publike affaires, and offering of sacrifice, and also in prayers and blessings, as appeareth, Genes. 48. and the Church obserued this ceremonie, 1. Tim. 5. 22. acts 8. 17. but here is no mention made either of creasme or shauing, or crossing, &c.

5 An happy end of temptation.

f This is the figure Metonymia, meaning by faith the doctrine of the Gospel which engendreth faith.

6 God exerciseth his Church first with euill words and slanders, then with imprisonments, afterward with scourgings, and by these meanes prepareth it in such sort, that at length he ouercometh it to encounter with Satan and the world, euen to bloodshed and death, and that with good successe.

g Excellent and singular gifts. 7 Schooles and Vniuersities were of old time addicted to false paskes, and were the instruments of Satan to blow abroad and defend false doctrines. h Of the company and Colledge as it were.

8 False teachers, because they will not be ouercome, flee from disputations to manifest and open slandering and false accusations. 9 The first bloody persecution of the Church of Christ began and sprang from a Councill of Priests by the suggestion of the Vniuersitie doctors. 10 An example of cauillers or false accusers, which gather false conclusions of things that are well vttered and spoken. i Hereby it appeareth that Steuen hath an excellent and goodly countenance, hauing a quiet and seeled mind, good conscience, and sure perswasion that his cause was iust: For seeing he was to speake before the people, God beautified his countenance, to the ende that with the very beholding of him, the lewes minds might be pearced and amased.

CHAP. VII.

1 *Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heauenly paterne. 54 The Iewes gnashing their teeth, 59 stone him.*

THen [1] sayd the chiefe Priest, are these things so?

2 [2] And he said, Yee men, brethren and Fathers, hearken. *That God of [a] glory appeared vnto our father Abraham, while hee was in [b] Mesopotamia, before hee dwelt in Charran,

3 And sayd vnto him, Come out of thy countrey, and from thy kindred, and come into the land, which I shall shew thee,

4 Then came hee out of the lande of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein yee now dwell,

5 And hee gaue him none inheritance in it, no, not the [c] breadth of a foot: yet he [d] promised that hee would giue it to him for a possession, and to his seed after him, when as yet he had no childe.

6 But God spake thus, that his *seede should be a sojourner in a strange lande: and that they should keepe it in bondage, and entreat it euill [e] foure hundred yeeres.

7 But the nation to whom they shall bee in bondage, will I iudge, saith God: and after that, they shall come forth and serue mee in this place.

8 *Hee gaue him also the couenant of circumcision: and so Abraham begat *Isaac, and circumcised him the eight day: and Isaac begat *Jacob, and Jacob the twelue *Patriarkes.

9 [3] And the Patriarkes mooued with enuie, solde *Joseph into Egypt: but God was [f] with him,

10 And deliuered him out of all his afflictions, and *gaue him [g] fauour and wisedome in the sight of Pharao king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

12 But when *Jacob heard that there was corne in Egypt, he sent our fathers first:

13 *And at the second time, Joseph was knowen of his brethren, and Josephs kindred was made knowen vnto Pharao.

14 Then sent Joseph and called his father to be brought, and all his kindred, euen threescore and fifteene soules.

15 So *Jacob went downe into Egypt, and he *died, and our fathers.

16 And were [h] remoued into Sychem, and were put in the sepulchre, that Abraham had bought *for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promise drew neere, which God had sworne to Abraham, the people *grewe and multiplied in Egypt,

18 Till another King arose, which knew not Joseph.

19 The same [i] dealt subtilly with our kinred, and euill entreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 *The same time was Moses borne, and was [k] acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when hee was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdome of the Egyptians, and was mighty in wordes and in deedes.

23 Now when hee was full forty yere olde, it came into his heart to visite his brethren, the children of Israel.

24 *And when hee saw one of them suffer wrong, he defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 *And the next day, hee shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a Prince, and a Judge ouer vs?

28 Wilt thou kill me, as thou didest the Egyptian yesterday?

29 Then fledde Moses at that saying, and was a stranger in the land of Madian, where he begat two sonnes.

30 And when forty yeeres were expired, there appeared to him in the *wildernesse of mount Sina, an [l] Angel of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, he wondred at the sight: and as he drew neere to consider it, the voice of the Lord came vnto him, saying,

32 I

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1 Steuen is admitted to pleade his cause, but to his end and purpose that vnder a cloke and colour of Law, he might be condemned.

2 Steuen witnesseth vnto the Iewes, that he acknowledgeth the true fathers, & the onely true God: & sheweth howsoeuer they were more ancient then the Temple, with all that seruice appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free couenant that God made with the fathers.

Gen. 12.4.

a That mightie God full of glory and maiestie.

b When he saith afterward, vers. 4 Abraham came out of Caldea, it is euident y Mesopotamia contained Caldea which was neere vnto it, and bordering vpon it, and so writeth Plinius, Booke 5, chap. 27.

c Not so much ground as to set his foot vpon.

d The promise of the possession was certaine, and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche.

Gene. 15.13.

e There are reckoned foure hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundred & thirtie yeeres which were spoken of by Paul, Gala. 3 17. from the time that Abraham and his father departed together out of Vr of the Chaldeans. *Gene. 17.9. *Gen. 21 3. *Gene. 25.24. *Gene. 29. 33. and 30.5. and 35.23.3. Steuen reckoneth vp diligently the horrible mischiefs of some of the Fathers to teach the Iewes that they ought not rashly to rest in the authoritie or examples of the Fathers. *Gen. 37. 28.

f By this kind of speech, is meant the peculier fauour that sheweth men: for he seemeth to be away from them, whom he helpeth not, and on the other side, he is with them whom he deliuereth out of whatsoeuer great troubles. *Gene. 41. 37.

g Gaue him fauour in Pharaohs sight for his wisedome. Gene. 42.1. *Gene. 45.4.

*Genes. 46.5.

*Genes. 49.33.

h The Patriarkes the sonnes of Iacob, though there be mention made of no more then Ioseph, Ioshua, 24. 32.

*Genes. 23.16.

*Exod. 1.7.

i He deuised a subtil inuention against our stock, in that he commanded all the males to be cast out.

*Exod. 2.2.

k That childe was borne through Gods mercifull goodnes and fauour, to be of a goodly and faire countenance.

*Exod. 2.11.

*Exod. 2.13.

*Exod. 3.2.

l Now he calleth the Sõne of God an Angel, for hee is the Angel of great counsell, and therefore straightwaies after he sheweth him saying to Moses, I am that God of thy Fathers, &c.

32 I am the God of thy Fathers, the God of Abraham, and the God of Iſaac, and the God of Iacob. Then Moſes trembled, and durſt not beholde it.

33 Then the Lord ſaid to him, Put off thy ſhoes from thy feete: for the place where thou ſtandeſt, is holy ground.

34 I haue ſeene, I haue ſeene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and nowe come, and I will ſend thee into Egypt.

35 This Moſes whom they forſooke, ſaying, Who made thee a Prince and a iudge? the ſame God ſent for a Prince, and a deliuerer by the [m] hande of the Angell, which appeared to him in the buſh.

36 Hee * brought them out, doing wonders, and miracles in the land of Egypt, and in the red Sea, and in the wilderneſſe * forty yeeres.

37 [4] This is that Moſes, which ſaid vnto the children of Iſrael, * A Prophet ſhall the Lord your God raiſe vp vnto you, euen of your brethren, like vnto mee: him ſhall yee heare.

38 * This is hee that was in the Congregation, in the wilderneſſe with the Angell, which ſpake to him in mount Sina, and with our Fathers, who receiued the liuely Oracles to giue vnto vs.

39 To whom our Fathers would not obey, but refuſed, and in their hearts turned backe againe into Egypt:

40 Saying vnto Aaron, * Make vs gods that may goe before vs: for wee know not what is become of this Moſes that brought vs out of the land of Egypt.

41 And they made a [n] calfe in thoſe dayes, and offered ſacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himſelfe away, and [o] gaue them vp to ſerue the [p] hoſte of heauen, as it is written in the booke of the Prophets, * O houſe of Iſrael, haue ye offered to me ſlain beaſts and ſacrifices by the ſpace of fourtie yeeres in the wilderneſſe?

43 And yee [q] tooke vp the Tabernacle of Moloch, and the ſtarre of your god Remphan, figures, which ye made to worſhip them: therfore I will cary you away beyond Babylon.

44 [5] Our Fathers had the Tabernacle of [r] witneſſe, in the wilderneſſe, as hee had appointed, ſpeaking vnto * Moſes, that he ſhould make it according to the faſhion that he had ſeene.

45 * Which Tabernacle alſo our Fathers [s] receiued, and brought in with Ieſus into the [t] poſſeſſion of the Gentiles, which God driue out [u] before our Fathers, vnto the daie of Dauid:

46 * Who found fauour before God, and deſired that hee might finde a Tabernacle for the God of Iacob.

47 [*6] But Salomon built him an houſe.

48 Howbeit the moſt High * dwelleth not in Temples made with hands, as ſaith the Prophet,

49 * Heauen is my throne, and earth is my footeſtoole: what houſe will ye builde for me, ſaieth the Lorde? or what place is it that I ſhould reſt in?

50 Hath not mine hande made all theſe things?

51 [*7] Yee ſtiffenecked and of [x] vncircumciſed hearts and eares, ye haue alwayes reſiſted the holie Ghoſt: as your Fathers did, ſo doe you.

52 Which of the Prophets haue not your Fathers perſecuted? and they haue ſlain them, which ſhewed before of the comming of that iuſt, of whom yee are now the betrayers and murtherers.

53 * Which haue receiued the Law by the [y] ordinance of Angels, and haue not kept it.

54 [8] But when they heard theſe things, their hearts breaſt for anger, and they gnaſhed at him with their teeth.

55 [9] But hee being full of the holy Ghoſt, looked ſteadfaſtly into heauen, & ſawe the glory of God, and Ieſus [z] ſtanding on the right hand of God,

56 And ſaid, Beholde, I ſee the heauens open, and the Sonne of man ſtanding at the right hand of God.

57 [10] Then they gaue a ſhout with a loud voice, and ſtopped their eares, and [a] ran vpon him violently all at once.

58 And caſt him out of the citie, and ſtoned him: & the [b] witneſſes laide downe their clothes at a yong mans feete, named Saul.

59 And they ſtoned Steuen, who called on God, and ſaid, Lord Ieſus, receiue my ſpirit.

60 [11] And hee kneeled downe, and cryed with a loud voice, Lord, * [c] lay not this ſinne to their charge. And when he had thus ſpoken, he [d] ſlept.

m By the power. *Exod 7.8,9.10 11.14. Chapters. *Exod. 16.1.

4 He acknowledgeth Moſes for the Law giuer, but ſo, that hee proueth by his owne witneſſe, that the Law had reſpect to a more perfect thing, that is to ſay, to the prophetical office which tended to Chriſt, the head of all Prophets. *Deut. 18.15. chap. 3.22. *Exod. 19.2. *Exod. 32.1.

n This was the ſuperſtition of the Egyptians idolatrie: for they worſhipped Apis a ſtrange and marueilous calfe, and made goodly images of kine, Herod. lib. 1.

o Being deſtitute and voide of his ſpirit, hee gaue them vp to Satan, and wicked luſts, to worſhip ſtarres.

p By the hoſte of heauen here, hee meaneth not the Angels, but the Moone & Sunne, and other ſtars, Deut 17.3. *Amos 5.25.

q You tooke it vpon your ſhoulders and caried it.

5 Moſes in deed erected a Tabernacle, but that was to call them backe to that ſome which hee had ſeene in the mountaine.

r That is, of the couenant. *Exod. 25.40. hebr. 8.5. *Ioſh. 3.14.

s Deliuered from hand to hand.

t By the figure Metonymia, for the countreyes which the Gentiles poſſeſſed.

Mild yeares [illegible] poſſeſſion of thoſe countries, to our Fathers when they [illegible] into the land. * 2. Sam. 7.2. pſal 132.5. * 1. Chro. 17. 12. 1. King. 6.2.

5 Salomon built a Temple, according to Gods commandement, but not with any ſuch condition, that the Maieſtie of God ſhould be included therein. * Chap. 17.24. * Eſai. 66.1. * Ierem. 9.26. ezec. 44.9.

7 Steuen moued with the zeale of God, at length iudgeth his owne iudges.

x They are of vncircuciſed hearts which lie drowned ſtill in the ſinnes of nature, and ſticke faſt in them: for otherwiſe al the Iewes were circumciſed as touching the fleſh, and therefore there were two kinds of circumciſion, Rom 2.28. * Ezek. 19.16. gal. 5.19

y By the miniſterie of Angels.

8 The more Satan is preſſed, the more he diſaſſeth out into an open rage.

9 The reuerent that the Martyrs approch to death, the neerer they, beholding Chriſt, doe riſe by them into heauen.

z Ready to confirme him in the confeſſion of the trueth, and to receiue him to him.

10 The zeale of hypocrites & ſuperſtitious people, breaketh out at length into moſt open mad-

neſſe. a This was done in a rage and furie, for at that time the Iewes could put no man to death by Law, as they confeſſe before Pilate, ſaying that it was not lawfull for them to put any man to death, and therefore it is reported by Ioſ. lib. 20. that Ananus a Sadduce ſlew Iames the brother of the Lord, and for ſo doing was accuſed before Albinus the preſident of the countrey. b It was appointed by the Law, that the witneſſes ſhould caſt the firſt ſtones, Deut. 17.7. 11 Faith and charitie neuer forſake the true ſeruants of God, euen to the laſt breath.

c The word which he vſeth here, noteth out ſuch a kinde of imputing or layſo to ones charge, as remaineth firme and ſteady for euer, neuer to be remitted.

d Looke 1. Theſſ. 4.13.

CHAP. VIII.

2 *The godly make lamentation for Steuen.* 3 *Saul maketh hauocke of the Church.* 5 *Philip preacheth Chriſt at Samaria.* 9 *Simon Magus* 18 *his couetouſneſſe reproued.* 26 *Philip* 27 *commeth to the Ethiopian Eunuch,* 38 *and baptizeth him.*

the rage of his enemies to the inlarging forth and enlarging of his kingdome.

2 The godly mourne for Steuen after his death, and bury him, shewing therein an example of singular faith and charity: that no man prayeth to him.

a Amongst all the duties of charitie which the godly vse, there is no mention made of shrining vp of relikes.

3 The dispersion or scattering abroad of the faith full, is the ioyning together of Churches.

4 Philip who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.

5 Christ ouercommeth Satan so oft as hee listeth, and carieth him about as it were in a triumph, in the sight of them whom he deceiued, & bewitched.

b The word which is vsed in this place was at the first taken in good part, and is borowed out of the Persians language, who call their wisemen by that name, but afterward it was taken in euill part.

c He had so allured the Samaritans with his witchcrafts, that as blind and mad hare braines they were wholly addicted to him.

6 The wicked and the verie reprobate are sometimes ouertaken with the good gift of God, but they cast it vp againe straightwith.

7 Peter not chiefe, but as an ambassador sent from the whole company of the Apostles, & John his companion, according to the authoritie which was committed vnto them, confirme and builde vp the Churches of Samaria, whose foundation had been laid afore by Philip.

AND [1] Saul consented to his death, and at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad throw the regions of Iudea and of Samaria, except the Apostles.

2 [2] Then certaine men fearing God, [a] caried Steuen amongst them to be buried, and made great lamentation for him.

3 [3] But Saul made hauocke of the Church, and entred into euery house, & drewe out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ [4] Then came Philip into the citie of Samaria, and preached vnto them.

6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles wich he did.

7 For vncleane spirits crying with a loud voice, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that city.

9 [5] And there was before in the city a certeine man called Simon, which vsed [b] witchcraft, and [c] bewitched the people of Samaria, saying that hee himselfe was some great man.

10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time he had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 [6] Then Simon himselfe beleeued also and was baptised, and continued with Philip, and wondred when hee saw the signes and great miracles which were done.

14 ¶ [7] Now when the Apostles, which were at Hierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and John,

15 Which when they were come downe, prayed for them, that they might receiue the [d] holy Ghost.

16 (For as yet hee was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 [8] And when Simon saw, that through laying on of the Apostles handes the holy Ghost was giuen, he offered them money,

19 Saying, Giue mee also this power, that on whomsoeuer I lay the hands, he may receiue the holy Ghost.

20 [9] Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this [e] businesse: for thine heart is not [f] right in the sight of God.

22 [10] Repent therefore for this thy wickednesse, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art in the [g] gall of bitternesse, and in the [h] bond of iniquitie.

24 Then answered Simon, and said, Pray yee to the Lord for mee, that none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritanes.

26 [11] Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose and went on: and behold, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians [i] chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit said to Philip, Goe neere and ioyne thy selfe to yonder charet.

30 And Philip ran thither and heard him reade the Prophet Esaias, and saide, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had [k] a guide? And he desired Philip, that he would come vp and sit with him.

32 [12] Now the place of the Scripture which he read, was this, * Hee was led as a sheepe to the slaughter, & like a Lambe dumbe before his shearer, so opened he not his mouth.

33 In his [l] humilitie his iudgement hath bene exalted: but who shall declare his [m] generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

2 They are the disciples of Simon Magus, & not of Simon Peter, which either buy or sell holy things.

e In this doctrine which I preach.

f Is not vpright in deed & without dissembling.

10 Wee must hope well euen of the vilest sinners, so long as so farre foorth as we may.

g He calleth the inward malice of the heart, and that venemous and deuilish wickednes wherwith the Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though he were wholy ouerwhelmed with gall, and buried in it.

h Intangled in the bonds of iniquitie.

11 Christ who calleth freely whom he listeth, doth now vse Philip who thought on no such matter, to instruct and baptize the Eunuche at vnwares, and by this meanes extendeth the limits of his kingdome euen into Ethiopia.

i A man of great wealth and authoritie with Candaces. Now this word Candaces is a common name to all the Queenes of Ethiopia.

k To shew me the way how to vnderstand it.

12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidence of God.

* Esai. 53. 7.

l The Hebrew text readeth it thus, Out of a narrowe straite, and out of iudgement was he taken: where by the narrow strait, he meaneth the graue and the very bands of death, & by iudgement, the punishment which was laide vpon him, and that miserable state which Christ tooke vpon him for our sakes, in bearing his Fathers wrath.

m How long his age shall last: for Christ hauing once risen from the dead, dieth no more, Rom. 6. 9.

d Those excellent gifts, which are necessary, especially for them that were to be appointed rulers and gouernours of the Church.

8 Ambition and couetousnesse doe at length plucke hypocrites out of their vemes.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch said, See, here is water: what doeth let me to be baptized?

13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is eminent that we are not then first ingraffed into Christ, when we are baptized, but being alreadie ingraffed, are then confirmed.

37 [13] And Philip said vnto him, If thou beleeuest with all thine heart, thou maiest. Then he answered, and saide, [n] I beleeue that that Iesus Christ is that Sonne of God.

n The summe of the confession which is necessarie for baptisme.

38 Then hee commaunded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and hee baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch sawe him no more: so he went on his way reioycing.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

2 Saul going toward Damascus, is striken downe to the ground of the Lorde: 10 Ananias is sent 18 to baptize him 23 The laying awaite of the Iewes 25 he escapeth, being let downe through the wall. 23 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead 40 is restored to life.

1 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his hands and is ouercome: & with a singular example of the goodnesse of God in stead of punishment which he iustly deserued for his crueltie, is not onely receiued to fauour, but is also euen by the mouth of God appointed an Apostle, and is confirmed by the ministerie and witnesse of Ananias.

AND [1] *Saul yet [a] breathing out threatnings and slaughter against the Disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, ỳ if he found any that were of that [b] way (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as he iourneyed, it came to passe that as hee was come neere to Damascus, * suddenly there shined round about him a light from heauen.

4 And he fell to the earth and heard a voice, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And ỳ Lord sayd, I am Iesus whom thou persecutest: it is [c] hard for thee to kicke against pricks.

6 He then both trembling and astonied, sayd, Lord, what wilt thou that I doe? And the Lord sayd vnto him, Arise and goe into the citie, and it shall bee tolde thee what thou shalt doe.

7 The men also which iourneyed with him, [d] stood amased, hearing his [e] voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but sawe no man. Then led they him by the hande, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee sayd, Behold, I am here Lord.

11 Then the Lord said vnto him, Arise, and go into the street which is called Straight, and seeke in the house of Iudas after one called Saul of [f] Tarsus: for behold, he prayeth.

f Tarsus was a citie of Cilicia neere vnto Anchiala, which two cities Sardanapalus is said to haue built in one day.

12 (And he sawe in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem.

14 Moreouer here hee hath authoritie of the hie Priestes, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a [g] chosen vessell vnto mee, to beare my Name before the Gentiles, & Kings, and the children of Israel.

g To beare my name in.

16 For I wil [h] shew him, how many things he must suffer for my Names sake.

h I will shew him plainly.

17 Then Ananias went his way, & entred into [i] that house, & put his handes on him, and said, Brother Saul, the Lord hath sent me (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

i Into Iudas his house.

18 And immediatly there fell from his eies as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meat, & was strengthned. So was Saul certaine dayes with the Disciples which were at Damascus.

2 Paul beginneth straightwayes to execute the office which was enioyned him, neuer consulting with flesh and blood.

20 [2] And straightway he preached Christ in the Synagogues, that he was that Sonne of God,

21 So that all that heard him, were amased, and said, Is not this he, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priests?

22 [3] But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming that this was that Christ.

3 Paul striueth not with his owne authoritie alone, but with the testimonies of the Prophets.

23 [4] And after that many dayes were fulfilled, the Iewes toke counsell together, to kill him,

24 But their laying awaite was knowen of Saul: now they * watched the gates day and night, that they might kill him.

25 [5] Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 [6] And

a This is a token that Sauls stomacke boyled & cast out great threatnings to murder the disciples.

b Any trade of life which a man taketh himselfe vnto, the Iewes call a way.

* Chap. 22. 6. 1. cor. 15. 8.

c This is a prouerbe, which is spoken of them that through their owne stubburnes hurt themselues.

d Stood still and could not go one step forward, but abode amased as if they had bene very stones.

e They heard Pauls voyce: for afterward it is said in flat termes, that they heard not his voyce ỳ spake, as beneath chap. 22. 9. But other goe about to set these places at one which seeme to bee at a iarre, after this sort, to wit, that they heard a sound of a voyce, but no perfit voyce,

k By conferring places of the Scripture together, as cunning craftesmen do, when they make vp any thing: they vse to gather all parts together, to make them agree fitly one with another.

4 Paul, who was before a persecutour, hath now persecution layd before himselfe, but yet farre off. * 2. Cor. 11. 32.

5 We are not forbidden to auoyd and eschew the dangers and conspiracies that the enemies of God lay for vs, so that we swarue not from our doctrine.

6 In ancient time, no man was rashly or lightly receiued into the number of and amongst the Sheepe of Christ, much lesse to be a pastour.

26 [6] And when Saul was come to Hierusalem, hee assayed to ioyne himselfe with the disciples: but they were all afrayd of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that hee had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 [7] And hee was conuersant [l] with them at Hierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the [m] Grecians: but they went about to slay him.

30 [8] But when the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.

31 [9] Then had the Churches rest through all Iudea, and Galile, and Samaria, and were [n] edified and walked in the feare of the Lorde, and were multiplied by the comfort of the holy Ghost.

32 [10] And it came to passe, as Peter walked throughout all quarters, hee came also to the Saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie.

34 Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

35 And all that dwelt at [o] Lydda and Saron, saw him, and turned to the Lord.

36 [11] There was also at Ioppa a certaine woman, a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they layd her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Then Peter arose & came with them: and when he was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coats and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, Arise. And she opened her eyes, and when she saw Peter, sate vp,

41 Then he gaue her the hand and lift her vp, and called the Saints and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that he taried many dayes in Ioppa with one Simon a Tanner.

7 The constant seruants of God must looke for danger after danger: yet God watcheth for them.

l With Peter & Iames, for he saith that he saw none of the Apostles but them, Gal. 1. 18, 19.

m Looke chap. 6. 1.

8 The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

9 The end of persecutions is the building of y Church, so that wee will patiently wait for the Lord.

n This is a borowed kind of speach, which signifieth establishment and increase.

10 Peters Apostleship is confirmed, by healing of the man that was sicke of the palsie.

o Lydda was a citie of Palestine, and Saron a champion country, and a place of good pasturage, betweene Cesarea of Palestine and the mountaine Tabor, and the lake of Genezareth which extendeth it selfe in great length beyond Ioppa.

11 Peter declareth euidently by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

CHAP. X.

1 Cornelius, 4 at the Angels commandement, 5 sendeth for Peter. 11 Who also by a vision, 15. 20 is taught not to despise the Gentiles: 34 Hee preacheth the Gospel to Cornelius and his household: 45 Who hauing receiued the holy Ghost, 47 are baptized.

FUrthermore [1] there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band,

2 A [a] deuoute man, and one that feared God with [b] all his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, [c] What is it, Lord? and he said vnto him, Thy prayers and thine almes are [d] come vp into [e] remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 Hee lodgeth with one Simon a Tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldiour that feared God, one of them that waited on him,

8 And told them all things, and sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then waxed hee an hungred, & would haue eaten: but while they made some thing ready, he fell into a [f] trance.

11 And he saw heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheet, knit at the [g] foure corners, and was let downe to the earth.

12 Wherein were [h] all maner of [i] foure footed beasts of the earth, & wilde beasts, and [k] creeping things, and foules of the heauen.

13 And there came a voice to him, Arise, Peter: kill, and eate.

14 [2] But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the second time, The things that God hath

1 Peter consecrateth the first fruites of the Gentiles to God by the meanes of two myracles.

a So that he worshipped on God, & was no Idolater, neither could be voyd of faith in Christ, because he was a deuout man: but as yet he knew not that he was come.

b This is a great commendation to the man, that he laboured to haue al his housholde and familiar friends and acquaintance to be religious and godly.

c What wilt thou with me Lord? for he setteth himself to heare.

d This is a borowed kind of speech which the Hebrues vse very much, take from sacrifices and applied to prayers: for it is said of whole burnt sacrifices, that the smoke & sauour of them goeth vp into Gods nostrils, so do our prayers, as a sweet smelling sacrifice which the Lord taketh great pleasure in.

e That is, in so much that they will not suffer God as it were to forget thee: for so doth the Scripture vse oftentimes to prattle with vs as nurses do with little children, when they frame their tongues to speake.

f For though Peter stand not amased as one that is tongue tied, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise then it was wont to be, but shortly returned to the old bent.

g So that it seemed to be a foure square sheete.

h Here is this word (All) which is general, plainly put for an indefinit and vncertaine, that is to say, for some of all sorts, not for all of euery sort.

i That is, such as were meet for mens vse.

k What is meant by these creeping things, Looke Leuit. 11.

2 Peter professeth dayly in the knowledge of the benefit of Christ, yea, after that he had receiued the holy Ghost.

purified

purified, [l] pollute thou not.

16 This was so done thrise: and the vessel was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which he had seen, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they sayd, Cornelius the captaine, a iust man, and one that feareth God & of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called hee them in, and lodged them, & the next day, Peter went forth with them, and certain brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsemen, and speciall friends,

25 [3] And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him.

26 But Peter took him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Iew, to company, or come vnto any of other nation: but God hath shewed me, that I should not cal any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes ago, about [m] this houre, I fasted, & at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 [4] And said, Cornelius, thy prayer is heard, & thine almes are had in remembrance in the sight of God.

32 [5] Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a Tanner by ꝑ sea side) who when he commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 [6] Then Peter opened his mouth, and said, Of a truth I perceiue, that [n] * God is no accepter of persons.

35 But in euery nation he ꝑ [o] feareth him, & worketh righteousnes, is accepted with him

36 Yee [p] knowe the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 [7] Euen the word which came through all Iudea, * beginning in Galile, after the baptisme which Iohn preached.

38 To wit, how God [q] annointed Iesus of Nazareth with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And wee are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses [r] chosen before of God, euen to vs which did eate & drinke with him, after he arose from the dead.

42 And he commaunded vs to preach vnto the people, and to testifie, that it is he that is ordeined of God a Iudge of quicke and dead.

43 To him also giue all the * Prophets witnesse, that through his Name all that beleeue in him, shall receiue remission of sinnes.

44 [8] While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake w tongues, and magnifie God. Then answered Peter.

47 [9] Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine daies.

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l Doe not thou hold them as vncleane.

3 Religious adoration or worship agreeth only to God: but ciuil worship is giuen to the Ministers of the word, although not without danger.

m He meaneth not the selfe same houre, but the like, that is, about nine of the clocke the other day, as it was then nine when he spake to Peter.

4 Cornelius saith he went forth it selfe by prayer and charitie.

5 As faith commeth by hearing, so is it nourished and groweth vp by the same.

6 Distinction of nations is taken away by the coming of Christ: And it is euidently seene by faith and righteousnesse, who is agreeable to him or whom he accepteth.

n That God iudgeth not after the outward appearance.

* Deut. 10.17. 2.chron.19.7. iob 34.19. rom.2.11. gal.2.6. ephes.6.9. colos.3.25. 1.pet.1.17.

o By the feare of God the Hebrues vnderstood the whole seruice of God, whereby we perceiue that Cornelius was not voide of faith, no more then they were which lined before Christs time: and therefore they deale foolishly, which build preparatiue workes and free will, vpon this place.

p God gaue the Israelites to vnderstand, that whosoeuer liueth godly, is acceptable to God, of what nation soeuer he be, for he preached peace to men through Iesus Christ, who is Lord, not of one nation onely, that is, of the Iewes, but of all.

7 The summe of the Gospell (which shalbe made manifest at the latter day, when Christ himselfe shall be as Iudge ouer all) of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mighty power of God, (which was by all meanes likely) and at length crucified to reconcile vs to God Did rise again the third day, that whosoeuer beleeueth in him should be saued through the remission of sinnes. * Luke 4.14.

q The stile is taken from an old custome of the Iewes, who vsed to anoint their Kings and Priests, whereupon it grew, to call them annointed, vpon whom God bestoweth gifts and vertues.

r This chusing of the Apostles is properly giuen to God: for though God be president in the lawfull election of Ministers, yet there is in this place a secret opposition & setting of Gods chusing, & mens voices the one against the other, for the Apostles are immediatly appointed of God, & the Church Ministers by meanes. * Ier.31.34. mica.7.18. chap.15.9.

8 The spirit of God sealeth that in the heart of the hearers, which the Minister of the word speaketh by the commandement of God, as it appeareth by the effects.

9 Baptisme doth not sanctifie or make them holy which receiue it, but sealeth vp & confirmeth their sanctification.

CHAP.

CHAP. XI.

2 *Peter being accused for going to the Gentiles.* 5 *defendeth himselfe.* 22 *Barnabas is sent to Antiochia,* 26 *Where the disciples are called Christians:* 28 *And there Agabus foretelleth a famine to come.*

1 Peter being without cause reprehended of the backbiting and ignorant, doeth not object that he ought not to be iudged of any, but openly giueth an account of his doing.

NOw [1] the Apostles & the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying.

5 I was in the citie of Ioppa, praying, & in a trance I saw this vision, A certaine vessell comming down as it had beene a great sheet, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eies, I considered, and saw foure footed beasts of the earth, and wild beasts, & creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entered into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediately there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit sayd vnto mee, that I should goe with them, without doubting: moreouer these six brethren came with mee, and we entred into the mans house.

13 And he shewed vs, how he had seene an Angel in his house, which stood & said to him, Send men to Ioppa, & call for Simon, whose surname is Peter.

14 Hee shall speake words vnto thee, whereby both thou and all thine house shall be saued.

15 And as I beganne to speake, the holy Ghost fell on them, * euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, how he said, * John baptized with water, but yee shall bee baptized with the holy Ghost.

17 Forasmuch then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lord Iesus Christ, who was I, that I could let God?

18 [2] When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 [3] And they which were * scattered abroad because of the affliction that arose about Steuen, went throughout till they came vnto Phenice and Cyprus, and [a] Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 [4] Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeued & turned vnto the Lord.

22 [5] Then tydings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia.

23 Who when he was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 [6] Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him vnto Antiochia: and it came to passe that a whole yeere they were conuersant with the Church, and taught much people, insomuch that the Disciples were first called Christians in Antiochia.

27 [7] In those daies also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 [8] Then the Disciples, euery man according to his ability, purposed to send [b] succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, & sent it to the Elders, by the hand of Barnabas & Saul.

3 The scattering abroad of the Church of Hierusalem, is the cause of the gathering together of many other Churches.

* Chap. 8. 1.

a He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.

4 The Church of Antioch, the new Hierusalem of the Gentiles, was extraordinarily called.

5 The Apostles doe not rashly condemne an extraordinary vocation, but yet they iudge it by the effects.

6 There was no contention amongst the Apostles either of vsurping, or of holding places and degrees.

7 God doth so wrappe vp his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.

8 All congregations or Churches make one body.

h That is, that there of the Deacons might succour the poore: for it behoued to haue all these things done orderly & decently, and therefore it is said, that they sent these things to the Elders, that is, to the gouernours of the Church.

CHAP. XII.

2 *Herod killeth Iames with the sword:* 4 *And imprisoneth Peter.* 8 *Whom the Angel deliuereth.* 20 *Herod being offended with them of Tyrus.* 21 *is pacified:* 22 *And taking the honour due to God, to himselfe.* 23 *He is eaten with wormes, and so dieth.*

NOw [1] about that time, [a] Herod the king stretched forth his hands to vexe certaine of the Church.

2 And hee [b] killed Iames the brother of John with the sword.

1 God giueth his Church a truce but for a little time.

a This name Herod was common to all them that came of the stock of Herod Ascalonites, whose surname was Magnus: but he that is spoken of here, was nephew to Herod the great, sonne to Aristobulus, and father to that Agrippa who is spoken of afterward. b Violently, his cause being not once heard.

* Chap. 2. 4.

* Chap. 1. 5. and 19. 4. matth. 3. 11. marke 1. 8. luke 3. 16. iohn 1. 26.

3 Such as alke a question of the truth which they know not ought to be quietly heard, and must also quietly yeeld to the declaration thereof.

3 [2] And when hee saw that it pleased the Iewes, he proceeded further, to take Peter also (then were the dayes of vnleauened bread.)

4 [3] And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to bee kept, intending after the Passeouer to bring him foorth to the people.

5 [4] So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

7 [*] And beholde the Angel of the Lorde came vpon them, & a light shined in the [c] house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel said vnto him, Gird thy selfe, and bind on thy sandales. And so he did. Then he sayde vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath deliuered mee out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 [5] And as hee considered the thing, hee came to the house of Mary [d] mother of John, whose surname was Marke, where many were gathered together, and prayed.

13 [6] And when Peter knocked at the entrie doore, a maid [d] came forth to hearken, named Rhode,

14 But when she knew Peters voyce, she opened not the entrie doore for gladnesse, but ranne in, and told how Peter stood before the entrie.

15 But they said vnto her, Thou art mad. Yet shee affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and sawe him, they were astonied.

17 [7] And hee beckened vnto them with the hand, to hold their peace, and told them how the Lorde had brought him out of the prison. And hee sayde, Goe shewe these things vnto James and to the brethren: and hee departed and went into another place.

18 ¶ [8] Now assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, hee examined the keepers, and commanded them to be led to the punished. And hee went downe from Iudea to Cesarea, and there abode.

20 [9] Then Herod was angry with them of Tyrus and Sydon, but they came all with one accord vnto him, and perswaded Blastus the Kings Chamberlaine, and they desired peace, because their countrey was nourished by the Kings land.

21 And vpon a day appointed, Herod arayed himselfe in roial apparel, and sate on the iudgement seate, and made an oration vnto them.

22 [10] And the people gaue a shout, saying, The voice of God, and not of man.

23 [11] But immediatly the Angel of the Lord smote him, because hee [e] gaue not glory vnto God, so that hee was eaten of wormes, and gaue vp the ghost.

24 [12] And the [f] word of God grew & multiplied.

25 So Barnabas & Saul returned from Hierusalem, when they had fulfilled their office, & tooke with them John, whose surname was Marke.

CHAP. XIII.

2 The holy Ghost commandeth that Paul and Barnabas be separated vnto him. 6 At Paphus 8 Elymes the sorcerer 11 is stroken blind: 14 From whence being come to Antiochia, 17 they preach the Gospel, 45 the Iewes vehemently withstanding them.

THere [1] were also in the Church that was at Antiochia, certeine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had bene brought vp with [a] Herod the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue [c] called them.

3 [2] Then fasted they and prayed, and laid their hands on them, and let them goe.

4 [3] And they, after they were sent forth of the holy Ghost, came downe vnto [d] Seleucia, and from thence they sailed to Cyprus.

1 It is an old fashion of Tyrants to procure the fauour of the wicked, with the blood of the godly.
2 The tyrants and wicked make a gaolouse for themselues euen then when they do most according to their owne will and fancie.
3 The prayers of the godly ouercome the counsell of Tyrants, obteine Angels of God, breake the prison, vnloose the chaines, put Satan to flight, and preserue the Church.
* Chap. 5. 19.
c In the prison.

5 Holy meetings in the night as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the Apostles.
6 We obteine more of God, then we dare well hope for
d Out of the place where they were assembled, but not out of the house.

7 We may sometimes giue place to the rage of the wicked, but yet so that our diligence which ought to be vsed in Gods busines, bee not a whit slackened.

8 Euill counsell falleth out in the end to the hurt of the deuisers of it.

9 A miserable and shamefull example of the end of the enemies of the Church.

10 The flattery of the people, maketh fooles faine.
11 God reuiueth his prouv.
e Iosephus recordeth, that this King did not represse those flatterers tongues, and therefore at his death hee complained and cryed out of their vanitie.
12 Tyrants builde vp the Church by pulling it vowne.
f They that heard the word of God.

1 Paul with Barnabas is ordained the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinarie commandement of the holy Ghost.
a The same was Antipas which put Iohn Baptist to death.
b Whiles they were busie doing their office, that is, as Chrysostome expounded it, while they were praying. c The Lord is said to call (Whereof this word (Calling) commeth, which is vsual in the Church) when he causeth that to be, which was not, whether you referre it to the matter it selfe, or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be: then they haue some name: as God his mightie power is also declared thereby, who spake the word, and things were made. 2 Fast, and solemne prayers were vsed before the laying on of handes. 3 Paul and his companions vp at the first bring Cyprus to the subiection and obedience of Christ. d Selevcia was a citie of Cilicia, so called of Seleucus one of Alexanders successours.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also John to their minister.

6 So when they had gone throughout the Ile vnto Paphus, they founde a certaine sorcerer, a false Prophet, being a Iew, named Barielus.

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 [4] But Elymas, the sorcerer (for so is his name by interpretation) withstood them, and sought to turne away the deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eies on him,

10 [5] And said, O full of all subtilitie and all [c] mischiefe, the childe of the deuill, and enemie of al righteousnesse, wilt thou not cease to peruert the straight wayes of the Lord?

11 Nowe therefore beholde, the [f] hand of the Lord is vpon thee, and thou shalt be blinde, and not see the sunne for a season. And immediatly there fell on him a mist and a darknesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 [6] Now when Paul and they that were with him were departed by shippe from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Hierusalem.

14 But when they departed from Perga, they came to Antiochia a citie of [g] Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 [7] And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye [h] haue any word of exhortation for the people, say on.

16 [8] Then Paul stood vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and [i] exalted the people when they dwelt in the land of *Egypt, and with an *[k] high arme brought them out thereof.

18 And about the time * of fortie yeeres, suffered he their maners in the wilderneſſe.

19 And hee destroyed seuen nations in the land of Chanaan, and *diuided their land to them by lot.

20 Then afterward hee gaue vnto them *Iudges about [l] foure hundred & fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that, they desired a *King, and God gaue vnto them *Saul the sonne of Cis, a man of the tribe of Beniamin by the space of [m] fortie yeeres.

22 And after he had taken him away, hee raised vp *Dauid to be their King, of whom he witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will do all things that I will.

23 [9] Of this mans seed hath God *according to his promise raised vp to Israel, the Sauiour Iesus:

24 When *Iohn had first preached [n] before his comming the baptisme of repentance to all the people of Israel.

25 And whē Iohn had fulfilled his course, he said, *Whom yee thinke that I am, I am not hee: but behold, there commeth one after me, whose shoe of his feete I am not worthy to loose.

26 [10] Ye men and brethren, children of the generation of Abraham, & whosoeuer among you feareth God, to you is the worde of this saluation sent.

27 [11] For the inhabitants of Hierusalem, and their rulers, because they knew him not, nor yet the words of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they founde no cause of death in him, * yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were writtē of him: they tooke him down from the tree, and put him in a sepulchre.

30 [12] But God *raised him vp from the dead.

31 And he was seene many daies of them, which came vp with him from Galile to Hierusalē, which are his witnesses vnto the people

32 And we declare vnto you, that touching the promise made vnto the Fathers,

33 God hath fulfilled it vnto vs their children, in that he [o] raised vp Iesus, [13] euen as it is written in the second Psalme, *Thou art my sonne: this day haue I begotten thee.

34 Now as concerning that he raised him vp from the dead, no more to returne to corruption,

4 The deuil maketh the conquest of Christ more glorious, in that that he setteth himselfe against him.

5 The sorcerer which was stricken of Paul with a corporall punishmēt (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish the which wickedly and obstinately hinder the course of the Gospel.

c He noteth out such a fault, as who so hath it, runneth headlōg & with great desire to all kind of wickednes with the least motion in the world.

f His power which he sheweth in striking & beating downe his enemies.

6 An example in one and the selfe same company both of singular constancie, and also of great weakenesse.

g This putteth a difference betwixt it, and Antiochia which was in Syria.

7 In the Synagogue of the Iewes (according to the patterne whereof Christian congregations were instituted) first the Scriptures were read, then such as were learned, were licensed by the rulers of the Synagogue to speake and expound.

h Worde for word If there be any word in you.

* Exod. 16.1.
* Iosua 14.1.
* Iudges. 3.3.

l There were from the birth of Isaac vnto the destruction of the Canaanites vnder the gouernance of Iosua foure hundred and seuen and fortie yeres, and therefore he addeth in this place this word, About, for there want three yeres, but the Apostle vseth the whole greater number.

* 1. Sam. 8.5.
* 1. Sam. 9.15. and 10.1.

m In this space of forty yeres, must the time of Samuel be reckoned with the daies of Saul, for the kingdome did as it were swalow vp his gouernment.

* 1. Sam. 16.13.

9 He proueth by the witnesse of Iohn, that Iesus is that Sauiour which should come of Dauid.

* Psal. 89.21.
esai. 11.1.
* Malac. 3.1.
matth. 3.1. mar. 1.2. luk. 3.2.

n Iohn as an Herault, did not shew Christ comming a farre off as the other Prophets did, but hard at hand and entred on his iourney.

* Matth. 3.11. marke 1.7. iohn 1.20.

10 Christ was promised and sent properly to the Iewes.

11 All things came to passe in Christ, which the Prophets foretold of Christ: so that hereby also it appeareth that hee is the true and onely Sauiour: and yet notwithstanding they are not to bee excused which did not onely not receiue him, but also persecute him most cruelly although he was innocent.

* Matth. 27.22. mar. 15.13. luke 23.23. iohn 19.6.

12 We must set the glory of the resurrection against the shame of the crosse, and graue. And the resurrection is proued as well by witnesses which saw it, as by the testimonies of the Prophets. *Matth. 28.2. mar. 16.6. luke 24.6. iohn 20.19.

o For then he appeared plainely and manifestly as the only Sonne of God, when as he left off his weakenesse, and came out of the graue, hauing conquered death.

13 If Christ had tarried in death, hee had not bene the true Sonne of God, neither had the couenant, which was made with Dauid, bene sure. * Psal. 2.7. hebr. 15.5. and 5.5.

this is a kinde of speech taken from the Hebrewes, wherby is meant that the gifts of Gods grace are in vs, as it were in treasure houses, and that they are not ours, but Gods. In like sort saith Dauid. Thou hast put a new song in my mouth. Psal. 40.1.

8 God bestowed many peculiar benefites vpon his chosen Israel, but this especially, that he promised them the euerlasting redeemer.

i Aduanced and brought to honour. *Exod. 1.9. *Exod. 13.14.

k Openly and with maine force, breaking in pieces the enemies of his people.

ruption, hee hath sayd thus, *I will giue you the holy things of Dauid, [p] which are faithfull.

35 [14] Wherefore hee sayeth also in another place, *Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, he *slept, and was layd with his fathers, and sawe corruption.

37 But hee whom God raised vp, sawe no corruption.

38 [15] Bee it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all [q] things, from which yee could not be iustified by the Law of Moses, by him euery one that beleeueth, is iustified.

40 [16] Beware therefore lest that come vpon you, which is spoken of in the Prophets,

41 *Behold ye despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which ye shall not beleeue, if a man would declare it you.

42 ¶ [17] And when they were come out of the Synagogue of the Jewes, the Gentiles besought, that they would preach these words to them the next Sabbath day.

43 Now when the congregation was dissolued, many of the Jewes and [r] Proselytes that feared God, followed Paul and Barnabas, which spake vnto them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 [18] But when the Jewes saw the people, they were full of enuie, and spake against those things, which were spoken of Paul, contrarying them, and raylng on them.

46 [19] Then Paul and Barnabas spake boldly, and sayde, It was necessary that the worde of God should first haue beene spoken vnto you: but seeing ye put it from you, and [s] iudge your selues vnworthy of euerlasting life, loe we turne to the Gentiles.

47 For so hath the Lord commaunded vs, saying, *I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the ende of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were [t] ordeined vnto eternall life, beleeued.

49 Thus the word of the Lord was published throughout the whole countrey.

50 [20] But the Jewes stirred certaine [u] deuout and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coastes.

51 [21] But they *shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

p The Grecians call those holy things which the Hebrewes call gratious bounties: and they are called Dauids bounties in the passiue signification, because God bestowed them vpon Dauid: Moreouer they are termed faithfull, after the maner of speech which the Hebrewes vse, who terme those things faithfull, which are stedfast and sure, such as neuer alter nor change.

14 The Lord was so in grace, that hee felt no corruption.

*Psal.16.11. chap.2.31.

*1.King.2.10. chap.2.29.

15 Christ was sent to giue them free remission of sinnes, which were condemned by the Law.

q Where as the ceremonies of the Law could not absolue you frō your sinnes, this man doeth absolue you, if you lay hold on him by faith.

16 The benefits of God turne to the vtter vndoing of them that contemne them.

*Habak.1.5.

17 The Gentiles goe before the Jewes into the kingdome of heauen.

r Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.

18 The sauour of one selfe same Gospel is vnto the reprobate and vnbeleeuers, death, and to the elect and such as beleeue, life.

19 The Gospel is published to the Gentiles by the expresse commandement of God.

s By this your doing you doe as it were pronounce sentence against your selues and iudge your selues.

*Esai 49.6.

t Therefore either all were not appointed to euerlasting life, or els all should haue beleeued, but because that is not so, it followeth that some certaine were ordeined: and therefore God did not onely foreknow, but also foreordeine, that neither faith nor the effects of faith, should be the cause of his ordeining, or appointment, but his ordeining the cause of faith.

20 Such is the craft and subtiltie of the enemies of the Gospell, that they abuse the simplicitie of some which are not altogether euill men, to execute their cruelltie.

u Such as imbraced Moses his Lawe.

21 The wickednesse of the world cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together.

*Matth.10.14. mar.6.11. luke 9.5. chap.18.6.

CHAP. XIIII.

1 Paul and Barnabas 5 are persecuted from Iconium. 6 At Lystra Paul 10 healeth a creeple. 13 They are about to doe sacrifice vnto them, 15 but they forbid it. 19 Paul by the perswasion of certaine Iewes, is stoned: 23 From thence passing through diuers Churches, 26 They returne to Antiochia.

AND [1] it came to passe in [a] Iconium, that they went both together into the Synagogue of the Jewes, and so spake, that a great multitude both of the Jewes and of the Grecians beleeued.

2 And the [b] vnbeleeuing Jewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 [2] So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and some were with the Jewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Jewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and [c] fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ [3] Now there sate a certaine man at Lystra, impotent in his feet, which was a creeple from his mothers wombe, who had neuer walked.

9 Hee heard Paul speake: who beholding him, and perceiuing that hee had faith to be healed,

10 Sayd with a loud voice, Stand vpright on thy feet. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voyces, saying, in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Jupiter: and Paul, Mercurius, because hee was the chiefe speaker.

13 Then Jupiters Priest, which was

a Iconium was a citie of Lycaonia.

b Which obeyed not the doctrine.

1 We ought to be no lesse constant in preaching of the Gospel then the pertinacie of the wicked is obstinate in persecuting of it.

2 We ought not to leaue our places and giue place to threatnings, neither to open rage, but when there is no other remedie, and that not for our owne quietnesse sake, but that the Gospel of Christ may be spread further abroad.

c It is lawfull sometimes to flee dangers, in time conuenient.

3 It is an olde subtiltie of the deuill, either to cause the faithfull seruants of God to bee banished at once, or to be worshipped for idoles: and that chiefly taking occasion by miracles wrought by them.

before their citie, brought bulles with garlands vnto the [d] gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 [4] And saying, O men, why doe yee these things? We are euen men subiect to the [e] like passions that yee be, and preach vnto you, that ye should turne from these [f] vaine things vnto the liuing God, * which made heauen and earth, and the sea, and all things that in them are:

16 [5] Who in times past * s suffered all the Gentiles to walke in their owne wayes.

17 Neuertheles, he left not himselfe without witnesse, in that hee did good and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with foode, and gladnesse.

18 And speaking these things, scarce appeased they the multitude, that they had not sacrificed vnto them.

19 [6] Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, * stoned Paul, and drewe him out of the citie, supposing hee had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day hee departed from Barnabas to Derbe.

21 [7] And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 [8] Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that wee must through many afflictions enter into the kingdome of God.

23 [9] And when they had ordeined them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 [10] Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to [h] Attalia,

26 And thence sailed to [i] Antiochia, * from whence they had beene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, & how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

d Of the house where Paul and Barnabas were.

e That is also called Idolatrie, which giueth to creatures, bee they neuer so holy and excellent, that which is proper to the onely one God, that is inuocation, or calling vpon.

e Men, as ye are, and partakers of the selfe same nature of man as you.

f He calleth idols, vaine things, after the maner of the Hebrewes.

* Gene. 1, 1. psal. 146. 5. reuel. 14 7.

s Custome, be it neuer so old, doeth not excuse the Idolaters.

* Psal 81. 13. rom. 1 24.

g Suffered them to liue as they listed, prescribing and appointing them no kind of religion.

6 The deuill when he is brought to the last cast, at length rageth openly, but in vaine, euen then when he seemeth to haue the vpper hand.

* 1. Cor. 11 25.

7 Wee must goe forward in our vocation through a thousand deaths.

8 It is the office of the ministers, not onely to teach, but also to confirme them that are taught, and prepare them to the crosse.

9 The Apostles committed the Churches which they had planted, to proper and peculiar Pastours, which they made, not rashly, but with prayers and fastings going before: neither did they thrust them vpon Churches through bribery, or lordly superioritie, but chose and placed them by the voyce of the congregation.

10 Paul and Barnabas hauing made an ende of their peregrination, in being returned to Antiochia, doe render an accompt of their iourney to the Congregation of Church.

h Attalia was a sea citie of Pamphylia, neere to Lycia.

i Antiochia of Syria.

* Chap. 13. 3.

CHAP. XV.

1 *Certaine goe about to bring in circumcision at Antiochia.* 6 *About which matter the Apostles consult.* 19 *and what must be done* 23 *they declare by letters.* 36 *Paul and Barnabas* 39 *are at great variance.*

THen [1] came downe [a] certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the maner of Moses, ye cannot be saued.

2 [2] And when there was great dissension, and disputation by Paul & Barnabas against them, they ordeyned that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus [b] being brought foorth by the Church, they passed through Phenice & Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But sayd they, certaine of the sect of the Pharises, which did beleeue, rose vp, saying, that it was needfull to circumcise them, and to commaund them to keepe the law of Moses.

6 [3] Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and said vnto them, * [4] Ye men and brethren, ye know that a [c] good while agoe, among vs God chose out mee, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the heartes, bare them witnesse, in giuing vnto them the holy Ghost euen as he did vnto vs.

9 And he put no [d] difference betweene vs and them, after that * [e] by faith hee had purified their hearts.

10 [5] Nowe therefore, why [f] tempt yee God, to * lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But wee beleeue, through the grace of the Lorde Iesus Christ to bee saued, euen as they doe.

12 [6] Then all the multitude kept silence, and heard Barnabas and Paul, which tould what signes and wonders God had done among the Gentiles by them.

1 The Church is at length troubled with dissention within it self, and the trouble riseth of proud and stubburne wits of certaine euill men: The first strife was concerning the office of Christ, whether we be saued by his onlie righteousnesse apprehended by faith, or we haue neede also to obserue the Law.

a Epiphanius is of opinion that this was Cerinthus.

2 Meetings of Congregations were instituted to suppresse heresies, whereunto certain were sent by common consent in the name of all.

b Courteously and louingly brought on their way by the Church, that is, by certaine appointed by the Church.

3 The matter is first handled, both parties being heard, in the assembly of the Apostles and ancients, and after is communicated with the people.

* Chap. 10. 20. and 11. 12.

4 God himselfe in calling of the Gentiles which are vncircumcised, did teach that our saluation doeth consist in faith without the worship appointed by the Lawe.

c Worde for word of old time, that is, euen from the first time that wee were commaunded to preach the Gospel, and straightwayes after that the holy Ghost came downe vpon vs.

d He put no difference betweene vs and them, as touching the benefite of his free fauour.

* Cha. 10. 43. 1. cor. 1. 2.

e Christ pronounceth them blessed which are pure of heart: and here wee are plainely taught, that men are made such by faith.

5 Peter passing from the Ceremonies, to the Lawe it selfe in generall, sheweth that none could be saued, if saluation were to be sought for by the Lawe, and not by grace onely in Iesus Christ: because that no man could euer fulfill the Lawe, neither Patriarch, nor Apostle.

f Why tempt yee God, as though he could not saue by faith.

* Matth. 23. 4.

6 A true patterne of a lawfull Councill, where Gods truth only reigneth.

13 And when they helde their peace, g James answered, saying, Men and brethren, hearken vnto mee.

14 7 Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 ¶ * After this I will returne, and wil builde againe the tabernacle of Dauid, which is fallen downe, and the ruines thereof will I builde againe, and I will set it vp,

17 That the residue of men might seeke after the Lord & all the Gentiles vpon whom my Name is called, sayth the Lord which doth all these things.

18 From the beginning of the world, God h knoweth all his workes.

19 8 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God.

20 But that we send vnto them, that they abstaine themselues from i filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in euery citie them that preach him, seeing hee is read in the Synagogues euery Sabbath day.

22 9 Then it seemed good to the Apostles and Elders with the whole Church, to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Judas whose surname was Barsabas, and Silas, which were chief men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 10 Forasmuch as wee haue heard, that certaine which k went out from vs, haue troubled you with words, and l cumbred your mindes, saying, Yee must be circumcised and keepe the Lawe, to whom wee gaue no such commandement,

25 It seemed therefore good to vs, when wee were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue m giuen vp their liues for the Name of our Lord Jesus Christ.

27 Wee haue therefore sent Judas and Silas which shall also tel you the same things by mouth.

28 11 For it seemed good to the n holy Ghost, and o to vs, to lay no more burthen vpon you, then these p necessary things,

29 12 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if yee keepe your selues, ye shall do well. Fare ye well.

30 13 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Judas & Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33 And after they had taried there a space, they were let goe in q peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other, the word of the Lord.

36 ¶ 14 But after certaine dayes, Paul sayd vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where we haue preached the word of the Lord, and see how they doe.

37 15 And Barnabas counselled to take with them John, called Marke.

38 But Paul thought it not meet to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 16 Then were they so r stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sayled vnto Cyprus.

40 And Paul chose Silas, and departed, being commended of the brethren vnto the grace of God.

41 And he went thorow Syria and Cilicia, stablishing the Churches.

g The sonne of Alpheus, who is also called the Lords brother.
7 James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter.
* Amos 9.11.
h And therefore nothing commeth to passe by fortune, but by Gods appointment.
8 In matters indifferent, we may so far beare with the weakenesse of our brethren, as they may haue time to be instructed.
i From sacrifices, or from feastes which were kept in idols temples.
9 In a lawfull Synode, neither they which are appointed and chosen Iudges, appoint and determine any thing tyrannously or vpon a lordlines, neither doeth the common multitude set themselues tumultuously against them which sit as iudges by the word of God: as the like order also is holden in publishing and ratifying those things which haue bene so determined and agreed vpon.
10 The Counsell of Hierusalem concludeth, that they trouble mens consciences which teach vs to seeke saluation in any other meanes then in Christ onely, apprehended by faith, from whence soeuer they come, and whomsoeuer they pretend to be authour of their vocation.
k From our congregation.
l A borowed kind of speach taken of them which pul down that that was built vp: and it is a very vsuall metaphore in the Scriptures, to say the Church is built, for the Church is planted & stablished.
m Haue greatly hazarded their liues.
11 That is a lawfull councell, which the holy Ghost ruleth.
n First they made mention of the holy Ghost, that it may not seeme to bee any mans worke.
o Not that men haue any authority of themselues, but to shew the faithfulnesse that they vsed in their ministerie and labour.
p This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with lesse occasion of quarell.
12 Charitie is requisite euen in things indifferent.
13 It is requisite for all people to know certainly what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a few.
q This is an Hebrew kinde of speach, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them with good leaue.
14 Congregations of Churches doe easily degenerate, wherein they be diligently seene vnto, and therefore were these Apostles to ouersee such as they had planted, and for this cause also Synodes were instituted and appointed.
15 A lamentable example of discord betweene excellent men and very great yet for doctrine, yet for nature. God vseth the faults of his seruants to the profit and building of the Church: yet wee haue to take heede, euen in the best matters, that wee passe not measure in our heat.
r They were in great heate: But herein wee haue to consider the force of Gods counsell: for by this meanes it came to passe, that the doctrine of the Gospel was exercised in many places.

CHAP. XVI.

1 Paul hauing circumcised Timotheus. 12 being at Philippi, 14 instructeth Lydia in the faith. 16 The spirit of Diuination 18 is by him cast out: 20 & for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31. 32 The layler receiueth the faith.

1 Then s came hee to Derbe and to Lystra: and behold, a certaine disciple was there, named * Timotheus, a womans sonne, which

1 Paul thoroughly doeth not reiect Timothie into the ministerie with out sufficient testimonie, and allowance of the brethren. * Romans 16.21. phil. 2.19. 1. thess. 3.2.

s Or, he.

was a [a] Jewesse and beleeued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, [b] reported well.

3 [a] Therefore Paul would that he should go forth with him, and tooke and circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Grecian.

4 [3] And as they went through the cities, they deliuered them the [c] decrees to keepe, ordeined of the Apostles & Elders, which were at Ierusalem,

5 And so were the Churches stablished in the faith, and encreased in number daily.

6 ¶ [4] Now when they had gone throughout Phrygia, and the region of Galatia, they were [d] forbidden of the holy Ghost to preach the word in Asia.

7 Then came they to Mysia and sought to goe into Bithynia: but the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas.

9 [5] Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 [6] And after he had seene the vision, immediatly we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis,

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certaine dayes.

13 [7] And on the Sabbath day, we went out of the citie, beside a riuer, where they were wont to [e] pray: and we sate downe, and spake vnto the women, which were come together.

14 [8] And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things, which Paul spake.

15 [9] And when shee was baptized, and her houshold, shee besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, and abide there: and she constrained vs.

16 [10] And it came to passe that as we went to prayer, a certaine maide hauing a spirit of [f] diuination, met vs, which gate her masters much vantage with diuining.

17 Shee followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did shee [g] many dayes: but Paul being grieued, turned about, and saide to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 [11] Now when her Masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drewe them into the market place vnto the Magistrates,

20 [12] And brought them to the Gouernours, saying, These men which are Iewes, trouble our citie,

21 [13] And preach ordinances, which are not lawful for vs to receiue, neither to obserue, seeing we are Romanes.

22 [14] The people also rose vp together against them, and the Gouernours rent their clothes, and commaunded them to be beaten with rods.

23 And when they had beaten them sore, they cast them into prison, commaunding the Iayler to keepe them surely.

24 Who hauing receiued such commaundement, cast them into the inner prison, and made their feete [h] fast in the stockes.

25 [15] Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the Prisoners heard them.

26 And suddenly there was a great earthquake: so that the foundation of the prison was shaken: and by and by all the doores opened, and euerie mans bands were loosed.

27 [16] Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword and would haue killed himselfe, supposing the prisoners had beene fled.

28 [17] But Paul cried with a loude voice, saying, Do thy selfe no harme: for wee are all heere.

29 Then hee called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Syrs, what must I doe to be saued?

31 And they said, Beleeue in the Lord Iesus Christ, and thou shalt bee saued, and thine houshold.

32 And they preached vnto him the word of the Lord, and to all that were in the house.

33 [18] Afterward hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him, straightway.

34 And

a Paul in his latter Epistle to Timothie, commendeth the godlinesse of Timothies mother and grandmother.

b Both for his godlinesse, and honestie.

a Timothie is circumcised, not simply for any necessitie, but in respect of the time onely to win the Iewes.

3 Charitie is to be obserued in things indifferent, that is, regard be had both of the weake, and the quietnesse of the Church.

c Those degrees which he spake of in the former chapter.

4 God appointeth certaine and determinate times to open and set forth his truth, that both the election, and the calling may proceed of grace.

d He sheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey, and not to inquire.

5 They are the Ministers of the Gospel, by whom he helpeth such as were like to perish.

6 The Saints did not easily beleeue euery vision.

7 God beginneth his kingdome in Macedonia by the conuersion of a woman, & so sheweth that there is no acceptation of persons in the Gospell.

e Where they were wont to assemble themselues.

8 The Lord onelie openeth the heart to heare the word which is preached.

9 An example of a godly huswife.

10 Satan transformeth himselfe into an Angell of light, & coueteth to enter by vndermining, but Paul openly letteth him, and casteth him out.

f This is a proper note of Apollo, which was wont to giue answeres to them that aske him.

g Paul made no haste to this miracle, for he did all things as hee was lead by the Spirit.

11 Couetousnes of lucre & gaines is an occasion of persecuting the trueth. In the meane season, God sparing Timothie, calleth Paul and Silas as the stronger, to battaile.

12 Couetousnes pretendeth a vaine of common peace and godlinesse.

13 It is an argument of the deuill, to vrge the authoritie of ancestors without any distinction.

14 An example of euill Magistrates, to obey the fury and rage of the people.

h Because hee would be more sure of them, he set them fast in the stokes.

15 The prayers of the godly doe shake both heauen and earth.

16 The mercifull Lord, so oft as he listeth, draweth men to life euen through the midst of death and whereas iustly they deserued great punishment, he sheweth them great mercie.

17 In meanes which are especially extraordinarie, we ought not to moue our foot forward, vnlesse that God goe before vs.

18 God with our selfe same hand woundeth and healeth when it pleaseth him.

34 And when hee had brought them into his house, he set meat before them, and reioyced that hee with all his houshold beleeued in God.

19 Shame and confusion is in processe of time, the reward of wicked and vniust Magistrates.

35 [19] And when it was day, the gouernors sent the sergeants, saying, Let those men goe.

20 We must not render iniury for iniurie, and yet notwithstanding it is lawfull for vs to vse such helpes as God giueth vs, to bridle the outragiousnesse of the wicked, that they hurt not other in like sort.

36 Then the keeper of the prison told these words vnto Paul, saying, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

21 The wicked are not mooued with the feare of God, but with the feare of men: and by that meanes also God prouideth for vs, when it is needfull.

37 [20] Then sayd Paul vnto them, After that they haue beaten vs openly vncondemned which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verily: but let them come and bring vs out.

22 We may eschewe dangers, so that wee neuer neglect our duty.

38 [21] And the sergeants told these words vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 [22] And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6. 7 is intertained of Iason: 10 He is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 he preacheth the liuing God to them vnknowen, 34 and so many are conuerted vnto Christ.

1 The calling out of Silas and Paul was the sauing of many other.

NOw [1] as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of ỹ Iewes.

2 Christ is therefore the Mediatour, because he was crucified and rose againe: much lesse is hee to be reiected because the crosse is ignominious.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures.

3 [2] Opening, and alleadging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, said he, I preach to you.

3 Although the zeale of the vnfaithfull seeme neuer so vngodly, yet at length it is found to haue neither truth nor equitie: But yet the wicked cannot doe what they list, for euen among themselues God stirreth vp some whose helpe he vseth to the deliuerance of his.

4 And some of them beleeued, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

a Certaine companions which doe nothing but walke the streets, wicked men, to bee hired for euery mans monie to doe any mischiefe, such as wee commonly call the rascals and very finkes and dunghill knaues of all townes and cities.

5 [3] But the Iewes which beleeued not, mooued with enuie, tooke vnto them certaine [a] vagabonds and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drewe Iason and certaine brethren vnto the heads of the city, crying, these are they which haue subuerted the state of the [b] world, and here they are,

b Into what countrey and place so euer they come, they cause sedition and tumult,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying that there is another King one Iesus.

8 Then they troubled the people, and the heads of ỹ citie, when they heard these things.

c When Iason had put them in good assurance that they should appear.

9 Notwithstanding when they had receiued sufficient [c] assurance of Iason and of the other, they let them goe.

4 That is to bee the wilsome of the spirit, which alwayes setteth the glory of God before it selfe and marke whereunto it directeth it selfe and warneth from

10 [4] And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entered into the Synagogue of the Iewes.

5 The Lord setteth out in one moment, and in one people diuers examples of his wise and hable to commend them to feare him.

11 [5] These were also more [d] noble men then they which were at Thessalonica, which receiued the word with all readines, and searched the Scriptures daily, whether those things were so.

d He compareth the Iewes with the Iewes.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a few.

6 Satan hath his, who are zelous for him, and that vnder such a zeale of all things.

13 ¶ [6] But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moued the people.

7 There is no other counsell, no fury, nor madnesse against the Lord.

14 [7] But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timotheus abode there still.

8 The shepe of Christ doe also watch for their pastors health and safetie, but yet in the Lord.

15 [8] And they that did conduct Paul, [e] brought him vnto Athens: and when they had receiued a commaundement vnto Silas and Timotheus, that they should come to him at once, they departed.

e It is not for naught that the Iewes of Berea were so commended, for they brought Paul from Macedonia to Athens, and there is no distance betwixt those two, all Thessalia, and Boeotia, and Attica.

16 ¶ [9] Now while Paul waited for them at Athens, his spirit was [f] stirred in him, when he saw the citie subiect to [g] idolatrie.

9 In comparing the blessednesse of God with mans wilsome, mens scoffe and mock at that which they vnderstand not: And God seeth that curious of fooles to gather together his elect.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with [h] whomsoeuer he met.

f He could not forbeare.

18 [10] Then certaine Philosophers of the Epicures, and of the Stoikes, disputed with him, and some said, What wil this [i] babler say? Others said, Hee seemeth to be a setter forth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

g Slaunderously ginneth to idolatrie Pausanius writeth that there were more idoles in Athens then in all Grecia, yea they had almost dedicated to Shame, and Fa

19 And they tooke him, and brought him into [k] Mars streete, saying, May wee not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things vnto our eares: wee would know therefore, what these things meane.

and Lust, whom they make goddesses. h Whomsoeuer Paul met with would suffer him to talke with him, be reasoned with him, so throughly did burne with the zeale of Gods glory. 10 Two sectes especially of the Philosophers doe set themselues against Christ: the Epicures, which make a mocke scoffe at all religion: and the Stoikes, which determine vpon matters of religion according to their owne braines. i Word for word, seed gatherer, or a borrowed kind of speech taken of birds which spoile corne, and is applied to them which without all art blusther out such knowledge as they haue gotten by hearing of man & that man. k This was a place called as you would say, Mars hill, where the iudges sate, which were called Areopagita, vpon waighty affaires, which in olde time arraigned Socrates, and afterward condemned him of impietie.

21 [11] For all the Athenians, and strangers which dwelt there, gaue themselues to nothing els, but either to tell, or to heare some newes.

22 [12] Then Paul stood in the middes of Mars streete, and said, Yee men of Athens, I perceiue that in all things yee are too [l] superstitious.

23 For as I passed by, and behelde your [m] deuotions, I found an altar wherein was written, VNTO [n] THE VNKNOVVEN GOD. Whom yee then ignorantly worship, him shew I vnto you.

24 [13] God that made the worlde, and all things that are therein, seeing that he is Lord of heauen and earth, *dwelleth not in temples made with hands,

25 *Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all life and breath, and all things,

26 [14] And hath made of [o] one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the boundes of their habitation,

27 That they should seeke the Lord, if so bee they might haue [p] groped after him, and found him, though doubtlesse he be not farre from euery one of vs.

28 For in him wee liue, and moue, and haue our being, as also certaine of your owne poets haue said, For wee are also his generation.

29 *Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto golde, or siluer, or stone [q] grauen by arte and the inuention of man.

39 [15] And the time of this ignorance God regarded not: but now hee admonisheth all men euery where to repent,

31 Because he hath appointed a day in the which hee will iudge the world in righteousnesse, by that man whom hee hath appointed, whereof hee hath giuen an [r] assurance to all men, in that he hath raised him from the dead.

32 [16] Now when they heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

1 As Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accused before Gallio, 16 but in vaine: 18 From thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacie.

AFter [1] these things, Paul departed from Athens, and came to Corinthus.

2 And found a certaine Iewe named *Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla, (because that [a] Claudius had commanded al Iewes to depart from Rome) and he came vnto them.

3 And because hee was of the same craft, hee abode with them, and wrought (for their craft was to make tents)

4 [2] And he disputed in the Synagogue euery Sabbath day, and [b] exhorted the Iewes and the Grecians:

5 Now when Silas and Timotheus were come from Macedonia, Paul, [c] forced in spirit, testified to the Iewes that Iesus was the Christ.

6 [3] And when they resisted and blasphemed, he *shooke his raiment, and sayde vnto them, Your [d] blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And *Crispus the chiefe ruler of the Synagogue, beleeued in the Lord with all his houshold: and many of the Corinthians hearing it, beleeued and were baptized.

9 [4] Then sayde the Lord to Paul in the night by a vision, Feare not, but speake and holde not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

11 So he [e] continued there a yere and sixe moneths, and taught the worde of God among them.

12 ¶ [5] Now when Gallio was deputie of [f] Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow perswadeth men to worship God otherwise then the Law appointeth,

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1 The wisedome of man is vanitie.

2 The false-prophets themselues minister most strong and forcible argumēts a-gainst their owne superstition.

l To stand in too peeuish and scrupule a feare of your gods.

m Whatsoeuer men worship in religions make, that we call deuotion.

n Pausanias in his Atticis maketh mention of the altar which the Athenians had dedicated to vnknowen gods: and Lacertius in his Epimenides. maketh mention of the altar that had no name inscribed.

3 It is a most foolish and vaine thing to compare the Creator with the creature, to limitte him within a place which can not comprehend in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoeuer they haue: And these are the fountaines of idolatrie.

o Chap.7.48. Psal.50.8.

4 God is wonderfull in all his workes. but especially in the worke of man: for that wee should stand amased at his workes, but that wee should lift our eyes to the workeman.

Of one stocke and one beginning.

For as blinde men we could not seeke one God but only by groping wise, before the true light came and whitened the world.

p Act.40.19.

Which stuffe, gold, siluer, stones, are customably grauen as a mans wit can deuise, for men will not worship that grosse stuffe as it is, vnlesse by some arte it haue gotten some shape vpon it.

The oldnesse of the errour doth not excuse them that erre, but it commendeth rather the patience of God: who notwithstanding will bee a iust iudge vnto such as contemne him. r By declaring Christ to be the iudge of the world, through the resurrection from the dead. 16 Men to shew forth their vanity, are offended and moued by one selfe same Gospel, which notwithstanding profiteth not to be effectuall in the elect.

1 The true ministers are so farre from seeking their owne profite, that they do willingly depart from their right, rather then the course of the Gospel should be hindered in the least wise that might be.

a Rom.16.3.

a Suetonius recordeth, that Rome banished the Iewes, because they were alwayes at disquiet, & that by Christs meanes.

2 The trueth ought alwayes to be freely vttered, yet notwithstanding the doctrine may bee so moderated, as occasion of the profite that the people take thereby shall requite.

b Exhorted so that he perswaded, and so the word signifieth.

c Was very much grieued in minde: whereby is signified the great earnestnes of his minde, whichwas greatly mooued: for Paul was so zealous, that hee cleane forgate himselfe, and with a wonderfull courage gaue himselfe to preach Christ.

3 Although wee haue assayed all meanes possible, and yet in vaine, wee must not leaue off from our worke, but forsake the rebellious, & go to them that be more obedient.

* Chap.13.51. matth.10.14.

d This is a kinde of speach taken frō the Hebrewes, wherby he meaneth, that the Iewes are cause of their own destruction, and as for him, that he is without fault in forsaking them, and going to other nations. ‡ 1.Cor.1.14. 4 God doth auouch and maintaine the constancie of his seruants. e Word for word, sate, whereupon they in former time, tooke the name of their Bishops seate: but Paul sate, that is, continued teaching the word of God: and this kind of seat belongeth nothing to them, which neuer saw their seates with a minde to teach in them. 5 The wicked are euer weary of well doing, but the Lord mocketh their endeuours marueilously. f That is, of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection, by the Achaians, which in those dayes were Princes of Grecia, as Pausanias recordeth.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O yee Iewes, I would according to [g] reason maintaine you.

g As much as in right I could.

15 But if it bee a question of [h] words and [i] names, and of your Lawe, looke yee to it your selues: for I will bee no iudge of those things.

h As if a man have not spoken well, as the case of your religion standeth.

i For this prophane man thinketh that the controuersie of religion, is but a braule about words, and for no matter of substance.

16 And he draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18 [6] But when Paul had taried there yet a good while, hee tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that [k] he had shorne his head in [l] Cenchrea: for he had a * vow.

6 Paul is made all to al, to winne all to Christ.

k That is, Paul.

l Cenchrea was an haven of the Corinthians.

* Numb. 16. 18. chap. 21. 24.

19 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 [7] Who desired him to tarie a longer time with them: but he would not consent,

21 But bade them farewel, saying, I must needes keepe this feast that commeth, in Ierusalem: but I will returne againe vnto you, * [m] if God will. So he sailed from Ephesus.

7 The Apostles were caried about not by the will of man, but by the leading of the holy Ghost.

* 1. Cor. 4. 19. Iames 4. 15.

m So we should promise nothing without this clause, for wee know not what the day following will bring foorth.

22 ¶ And when hee came downe to Cesarea, he went vp to Ierusalem: and when hee had saluted the Church, hee went downe vnto Antiochia.

23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 [8] And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and [n] mighty in the Scriptures.

8 Apollos, a godly and learned man, refuseth not to profit in the schoole of a base and abiect handicraftsman, and also of a woman: and so becommeth an excellent minister of the Church.

* 1. Cor. 1. 12.

n Very well instructed in the knowledge of the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the Spirite, and taught diligently the things of the Lord, and knew but the baptisme of Iohn onely.

26 And hee began to speake boldly in the Synagogue. Whom when * Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the [o] way of God more perfectly.

* Rom. 16. 3.

o The way that leadeth to God.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after he was come thither, hee holpe them much which had beleeued through [p] grace.

p Through Gods gracious fauour, or by those excellent gifts which God had bestowed vpon him.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

CHAP. XIX.

1 Certaine disciples at Ephesus, 3 having onely receiued Iohns baptisme, 2 and knew not the visible gifts of the holy Ghost wherewith God had beautified his sonnes kingdome, 5 are baptized in the Name of Iesus. 13 The Iewish exorcists, 16 are beaten of the deuill. 19 Coniuring bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

AND [1] it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

1 Paul being nothing offended at the weakenesse of the Ephesians, planteth a Church amongst them.

2 And sayd vnto them, Haue yee receiued the [a] holy Ghost since yee beleeued? And they sayd vnto him, We haue not so much as heard whether there be an holy Ghost.

a Those excellent gifts of the holy Ghost, which were in those dayes in the Church.

3 [2] And hee sayd vnto them, Vnto [b] what were ye then baptized? And they sayd, Vnto [c] Iohns baptisme.

2 Iohn did onely begin to instruct the disciples whom Christ should make perfite.

b In what doctrine then, are you taught and instructed?

c To be baptized into Iohns baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme.

4 Then sayd Paul, * Iohn verely baptized with the baptisme of repentance, saying, vnto the people, that they should beleeue in him which should come after him, that is, in Christ Iesus.

* Chap. 1. 5. & 2. 2. and 11. 16. mat. 3. 11. mar. 1. 8. luke 3. 16. ioh. 1. 26.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layed his handes vpon them, and the holy Ghost came on them, and they spake the tongues and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, & spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdome of God.

3 For a man to separate himself and others from infidels which are vtterly desperate, it is not to diuide the Church, but rather to vnite it, and make it vnd By this word Way, the Hebrewes vnderstand any kind of life, and here is taken for Christianitie.

9 [3] But when certaine were hardened, and disobeyed, speaking euill of the [d] way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one [e] Tyrannus.

e This was a mans proper name.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchefs, or handkerchefs, and the diseases departed from them, and the euill spirits went out of them.

13 [4] Then certaine of the vagabond Iewes, [f] exorcists, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, Wee adiure you by Iesus, whom Paul preacheth.

4 Satan is constrained to giue witnesse against himselfe.

f So were they called which cast out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, & laid their hands on them that were possessed with deuils, were also so called.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seuen which did this.)

15 And the euill spirit answered, and said, Iesus I acknowledge, and Paul I know: but who are yee?

16 And the man in whome the euill spirit was,

was, ranne on them, and ouercame them, and [g] preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 [5] And many that beleeued, came and [h] confessed, and shewed their workes.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer.

20 So the worde of God grew mightily, and preuailed.

21 [6] Now when these things were accomplished, Paul purposed by the [k] Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but hee remained in Asia for a season.

23 [7] And the same time there arose no smal trouble about that way.

24 For a certaine man named Demetrius a siluersmith, which made siluer [l] temples of Diana, brought great gaines vnto the craftesmen,

25 Whom hee called together, with the workemen of like things, and said, Syrs, yee know that by this craft we haue our goods:

26 Moreouer yee see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, & turned away much people, saying, That they bee not gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our [m] portion shall bee reproued, but also that the temple of the great goddesse Diana should bee nothing esteemed, and that it would come to passe that her magnificence, which all Asia & the world worshippeth, should be destroyed.

28 Nowe when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught *Gaius, and *Aristarchus, men of Macedonia, & Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 [8] Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cryed one thing, and some another: for the assembly was out of order, and the more part knewe not wherefore they were come together.

33 And some of the company drew foorth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 [9] But when they knew that hee was a Iewe, there arose a shoute almost for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 [10] Then the towne clarke when hee had staied the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which [n] came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the crafts men which are with him haue a [o] matter against any man, the [p] lawe is open, and there are [q] Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may be determined in a [r] lawfull assembly,

40 For we are euen in ieopardie to be accused of this daies sedition, for as much as ther is no cause, whereby we may giue a reason of this concourse of people.

41 And when hee had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul appointeth to goe to Macedonia: 7 In Troas preaching vntill midnight, 9 Eutychus fell downe dead out of a window, 10 hee raiseth him to life: 15 At Miletum, 17 hauing called the Elders of Ephesus together, 23 hee declareth what things shall come vpon himselfe, 28 and others.

NOwe [1] after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when hee had gone through those partes, and had exhorted them with [a] many wordes, he came into Grecia.

3 [2] And hauing taried there three moneths, because the Iewes laide waite for him, as hee was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, & of them of Thessalonica, Aristarchus,

g He preuailed against them, though they stroue neuer so much.

5 Coniuring and sorcerie is condemned by open testimonie, and by the authoritie of the Apostle.

h Confessed their errours, and detested them openly, being terrified with the feare of the iudgement of God: and what is this to eare-christ?

i They that make the least value of it, recken to be about eight hundred pounds English.

6 Paul is neuer idle.

k By the motion of Gods Spirit: therefore we may not say that Paul ranne hand ouer head to death, but as the Spirit of God led him.

7 Gaine cloked with a shewe of religion, is the very cause wherefore idolatrie is stoutly and stubburnly defended.

l These were certaine counterfeit temples with Dianas picture in them, which they thought that worshipped her.

m As if hee said, If Paul goe on thus as he hath begun, to conuerte the opinion which men haue of Dianas image, all this our gaine will come to nought.

Rom. 16. 23. 1. cor. 1. 14. Colos. 4. 10.

There ought to be in all Christians, and especially in the Ministers, an inuincible constancie, which may not be ouercome by any stormes or assaults be they neuer so great, which notwithstanding it may suffer it selfe mightily to be ouercome by the worde.

8 Certaine of the chiefe of Asia were Paules friends.

9 Instead of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they haue.

10 An example of a politike man who reuereth peace and quietnesse with lies which Paul would neuer haue done.

n The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them.

o Haue ought to accuse any man of.

p For there are certain daies appointed for ciuill causes & matters of iudgement, & the Deputies sit.

q By the Deputies are ment also the Deputies Substitutes, that is, such as did sit for them.

r He speaketh of a lawfull assembly not onely to except against the disordered hurly burly of the people, but also against all meeting & comming together which was not by order: for there were certaine dayes appointed to call people together in.

1 Paul departeth from Ephesus by the consent of the Church, not to be idle at rest, but to take paines in another place.

a For after so great trouble, there was neede of a long exhortation.

2 A froward zeale is the guider and instructer to murders: and we are not debarred by the wilfulnesse of God to preuent the endeuours of wicked men.

Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sayled forth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 [3] And the [b] first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight.

8 [4] And there were many lights in an vpper chamber, where they were gathered together.

9 And there sate in a window a certaine yong man named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third lofe, and was taken vp dead.

10 But Paul went downe, and laid himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when Paul was come vp againe, and had broken bread, and eaten, hauing spoken a long while till the dawning of the day, he so departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went before to shippe, and sayled vnto the citie Assos, that we might receiue Paul there: for so had he appointed, and would himselfe goe a foote.

14 Now when hee was come vnto vs to Assos, and wee had receiued him, wee came to Mitylenes.

15 And wee sayled thence, [e] came the next day ouer against Chios, and the next day wee arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 [5] For Paul had determined to saile by Ephesus, because he would not spend the time in Asia: for he hasted to be, if he could possible, at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from [c] Miletum, he sent to Ephesus, and called the Elders of the Church.

18 [6] Who when they were come to him, he said vnto them, Ye know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lorde with all modestie, and with many teares, and tentations, which came vnto mee by the layings awaite of the Iewes.

20 And howe I kept [d] backe nothing that was profitable, but haue shewed you, [e] taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance towarde God, and faith toward our Lorde Iesus Christ.

22 [7] And nowe beholde, I goe [e] bound in the Spirit vnto Hierusalem, and knowe not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bondes and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, [e] the ministration which I haue receiued of the Lorde Iesus, to testifie the Gospel of the grace of God.

25 And now beholde, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the blood of all men.

27 [8] For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heed therefore vnto your selues, and all the flocke, whereof the holy Ghost hath made you Ouerseers, to [g] feede the Church of God, which [h] he hath purchased with [i] that his owne blood.

29 [9] For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise speaking peruerse things, to [k] draw disciples after them.

31 Therefore watch, and remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.

32 [10] And nowe brethren, I commend you to God, and to the worde of his grace, which is able to builde further, and to giue you an [l] inheritance among all them, which are sanctified.

33 [11] I haue coueted no mans siluer, nor gold, nor apparell.

34 Yea, ye know, that these handes haue ministred vnto my * necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought [m] to support the weak, and to remember the wordes of the Lorde Iesus, how that he sayd, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 [12] Then they wept all abundantly, and

3 Assemblies in the night time cannot be fully condemned, neither ought, when the cause is good.
b Worde for worde: the first day of the Sabbath, that is, vpon the Lords day: so that by this place, and by 1. Cor. 16. 2. it is not amisse gathered, that in those dayes the Christians were wont to assemble themselues so lemnly together vpon that day.
4 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospel.

5 Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein he giueth an accompt of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to persetere and goe forward with continuance in their office.
e According as the situation of these places is set forth, that distance betweene Ephesus and Miletum, was about 400. furlongs, which maketh almost fifty dutch miles.
6 A liuely image of a true Pastor.
d I refrained not to speake neither dissembled in any respect whatsoeuer, either for feare or lucres sake.

7 He testifieth that he goeth to his bonds by the commandement of God.
e He calleth that motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit, whom hee followed with all his heart.
f If you doe perish, yet there shall be no fault in me, Looke chap. 18. 6.
8 The doctrine of the Apostles is most perfite and absolute.
g To keepe it, to feed, and gouerne it.
h A notable sentence for Christs Godhead: which sheweth plainely in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the deriuative, and not in the primatiue: which in old time the godly fathers termed, a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.
i This word, That, sheweth the excellencie of this blood.
9 A prophecie of Pastors that should straightway degenerate into wolues, against such as boast and brag onely of a succession of persons.
k This is great miserie, to want the presence of such a shepheard, but greater to haue wolues enter in.
10 The power of God, and his free promises reuealed in his word, are the props and vpholders of the ministerie, of the Gospel.
11 Pastors must beware of couetousnesse. * 1. Cor. 4. 12. 1. Thess. 2. 9. 2. Thess. 3. 8.
l As children, and therefore of free loue and good will.
m As it were by reaching out the hand to them, which otherwise are about to slippe and fall away, and so to stay them.
12 The Gospel doeth not take away naturall affections, but ruleth and bridleth them in good order.

fell

fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the woordes which he spake, That they should see his face no more. And they accompanied him vnto the shippe.

CHAP. XXI.

1 Paul goeth toward Hierusalem: 8 at Cesarea he talketh with Philip the Euangelist. 10 Agabus foretelleth him of his bonds. 17 After he came to Hierusalem, 26 and into the Temple, 27 the Iewes layd hands on him: 32 Lysias the captaine taketh him from them.

AND [1] as we launched forth, and were departed frō them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a shippe that went ouer vnto Phenice, and went aboard, and set forth.

3 And when we had discouered Cyprus, wee left it on the left hand, and sayled toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, wee taried there seuen dayes. And they tolde Paul through the [a] Spirit, that he should not goe vp to Hierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and wee kneeling downe on the shore prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, & came vnto Cesarea: and wee entred into the house of *Philip the Euangelist, which was one of the [b] seuen Deacons, and abode with him.

9 Now he had foure daughters virgins, which did [c] prophecie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, and bound his own hands and feete, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem bind the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these things, both we and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What doe yee weeping and breaking mine heart? For I am ready not to bee bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 [2] So when hee would not be perswaded, we ceased, saying, The will of the Lorde be done.

15 And after those dayes wee trussed vp our fardels, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when wee were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 [3] And when he had embraced them, hee told by order al things, that God had wrought among the Gentiles by his ministration.

20 [4] So when they heard it, they glorified God, and saide vnto him, Thou seest, brother, how many thousand Iewes there are which beleeue, and they are all zealous of the Law:

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, & sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then to be done? the multitude must needes come together: for they shal heare that thou art come,

23 Doe therefore this that we say to thee. Wee haue foure men, which haue made a vow,

24 Them take, and [d] purifie thy selfe with them, and [e] contribute with them, that they may *shaue their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, we haue written, and determined that they obserue no such thing, but that they keepe themselues from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, [f] declaring the accomplishment of the dayes of the purification, vntill that an offring should be offred for euery one of them.

27 [5] And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooued all the people, and laid hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreouer, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whome they

1 Not onely men simply, but euen our friends, and such as are endued with the Spirit of God, doe sometimes goe about to hinder the course of our vocation: but it is our part to goe forwarde without all stopping or staggering, after that we are sure of our calling from God.

a They foretold through the Spirit what dangers hanged ouer Pauls head, and this they did as Prophets: but of a fleshly affection they frayed him from going to Hierusalem.

* Chap. 6.5.

b He speaketh of the seuen Deacons which hee mentioned before, Chap. 6.

c They had a peculiar gift of foretelling things to come.

2 The will of God brideleth all affections in them which earnestly seeke the glory of God.

3 God is to be praised, who is the author of all good sayings and deeds.

4 In things indifferent (of which sort were not the traditions of the Phatises, but the ceremonies of the Law, vntil such time as christian libertie was more fully reuealed to the Iewes) charitie willeth vs to conforme or applie our selues willingly so farre as we may, to our brethren which doe not stubbornely and maliciously resist the truth, but are not throughly instructed, especially if the question be of a whole multitude.

d That is, consecrate thy selfe: for he speaketh not here of the vncleane, but of such as be subiect to the vow of the Nazarites.

e That it may be knowen, that thou wast not onely present at the vow, but also a chiefe man in it: and therefore it is sayd afterwardes, that Paul declared the dayes of purification: for although the charges for the Nazarites offrings were appointed, yet they might adde somewhat vnto them Num. 6.21.

* Chap. 18.18. numb. 6.18.

f The Priestes were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that their vow was ended.

5 A preposterous zeale is the cause of great confusion, and great mischiefes.

they ſuppoſed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ranne together: and they tooke Paul and drew him out of the Temple, and foorthwith the doores were ſhut.

31 [6] But as they went about to kill him, tidings came vnto the chiefe captaine of the band, that all Hieruſalem was on an vproare.

32 Who immediatly tooke ſouldiers and Centurions, and ranne downe vnto them: and when they ſawe the chiefe Captaine and the ſouldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commaunded him to bee bound with two chaines, and demaunded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, he commaunded him to be led into the caſtle.

35 And when he came vnto the grieces, it was ſo that hee was borne of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhould haue bene led into the caſtle, he ſaid vnto the chiefe captaine, May I ſpeake vnto thee? Who ſaide, Canſt thou ſpeake Greeke?

38 Art not thou the [g] Egyptian who before theſe dayes raiſed a ſedition, and led out into the wildernesſe foure thouſand men that were murtherers?

39 Then Paul ſayd, Doubtleſſe, I am a man which am a Iewe, and citizen of Tarſus, a famous citie in Cilicia, and I beſeech thee, ſuffer me to ſpeake vnto the people.

40 And when hee had giuen him licence, Paul ſtoode on the grieces, and beckened with the hand vnto the people: and when there was made great ſilence, hee ſpake vnto them in the Hebrew tongue, ſaying,

CHAP. XXII.

1 Paul yeeldeth a reaſon of his faith, 22 and the Iewes heare him a while. 23 But ſo ſoone as they cryed out, 24 he is commaunded to be ſcourged and examined, 27 and ſo declareth that he is a citizen of Rome.

[a] Paul making a ſhort declaration of his former life, proueth both his vocation, and doctrine to be of God.

YE men, brethren and fathers, heare my defence now towards you.

2 (And when they heard that he ſpake in the Hebrewe tongue to them, they kept the more ſilence, and he ſaid)

3 [1] I am verely a man, which am a Iew, borne in Tarſus in Cilicia, but brought vp in this citie at the [a] feete of Gamaliel, and inſtructed according to the perfect maner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

[a] That is, his daily hearer: the reaſon of this ſpeach is this, for that they which teach, ſit commonly in the higher place, ſpeaking to their ſcholars which ſit vpon formes beneath: and therefore he ſaith, at the feete of Gamaliel.

4 And I perſecuted this way vnto the death, binding and deliuering into priſon both men and women.

5 As also the chiefe Prieſt doeth beare mee witneſſe, and all the company of the Elders of whom also I receiued letters vnto the brethren, & went to Damaſcus to bring them which were there, bound vnto Hieruſalem, that they might be puniſhed.

6 ¶ And ſo it was, as I iourneyed and was come neere vnto Damaſcus about noone, that ſuddenly there ſhone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, ſaying vnto me, Saul, Saul, why perſecuteſt thou me?

8 Then I anſwered, Who art thou, Lord? And he ſaid to me, I am Ieſus of Nazareth, whom thou perſecuteſt.

9 Moreouer they that were with me, ſaw in deede a light & were afraid: but they heard not the voyce of him that ſpake vnto me.

10 Then I ſaid, What ſhall I doe, Lord? And the Lord ſayd vnto me, Ariſe, and goe into Damaſcus: and there it ſhall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not ſee for the glory of that light, I was led by the hand of them that were with me, and came into Damaſcus.

12 And one Ananias a godly man, as perteining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and ſtood, and ſaid vnto mee, Brother Saul, receiue thy ſight: and that ſame houre I looked vpon him.

14 And he ſayd, The God of our Fathers hath appointed thee, that thou ſhouldeſt know his will, and ſhouldeſt ſee that Iuſt one, and ſhouldeſt heare the voyce of his mouth.

15 For thou ſhalt be his witneſſe vnto all men, of the things which thou haſt ſeene and heard.

16 Now therefore why tarieſt thou? Ariſe, and be baptized, & waſh away thy ſinnes, in calling on the Name of the Lord.

17 ¶ And it came to paſſe, that when I was come againe to Hieruſalem, and prayed in the Temple, I was in a traunce,

18 And ſaw him ſaying vnto mee, Make haſte, and get thee quickly out of Hieruſalem: for they will not receiue thy witneſſe concerning me.

19 Then I ſayd, Lord, they know that I priſoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was ſhed, I alſo ſtood by, and conſented vnto his death, and kept the clothe of them that [b] ſlewe him.

[b] This is properly ſpoken: for Steuen was murdered of a ſort of cut-throtes, not by order of iuſtice, but by open force: for at that time the Iewes could not put any man to death by Law.

[6] God findeth ſome euen amongſt the wicked and prophane themſelues, to hinder the endeuours of the reſt.

[g] Touching this Egyptian which aſſembled thirtie thouſand men, reade Ioſeph, booke 2. cha. 12.

21 Then he said vnto mee, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ [2] And they heard him vnto this worde, but then they lift vp their voyces, and said, Away with such a fellow from the earth: for it is not meet that he should liue.

23 And as they [c] cried and cast off their clothes, and threw dust into the aire,

24 [3] The chiefe Captaine commaunded him to be led into the castle, and bad that hee should be scourged & examined, that hee might know wherefore they cried so on him.

25 [4] And as they bound him with thongs, Paul sayd vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Nowe when the Centurion heard it, hee went and told the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe Captaine came, and said to him, Tell me, art thou a Romane? And he said, Yea.

28 And ỹ chiefe captaine answered, With a great summe obteined I this freedom. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe Captaine also was afraid, after he knew that he was [d] a Romane, and that he had bound him.

30 On the next day, because he would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from his bonds, and commaunded the hie Priests and all their Councill to come together: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 *As Paul pleadeth his cause,* 2 *Ananias commaundeth them to smite him:* 7 *Dissention among his accusers.* 11 *God encourageth him.* 14 *The Iewes laying waite for Paul* 20 *is declared to the chiefe Captaine:* 27 *Hee sendeth him to Felix the Gouernour.*

AND [1] Paul beheld earnestly the Councell, and said, Men and brethrẽ, I haue in all good conscience serued God vntill this day.

2 [2] Then the hie Priest Ananias commaunded them that stoode by, to smite him on the mouth.

3 [3] Then saide Paul to him, God [a] will smite thee, thou [b] whited wall: for thou sittest to iudge mee according to the Law, & [c] transgressing the Lawe, commaundest thou mee to be smitten?

4 And they that stoode by, sayd, Reuilest thou Gods hie Priest?

5 [4] Then sayde Paul, I knewe not, brethren, that he was the hie Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 [5] But when Paul perceiued that the one part were of the Sadduces, and the other of the Pharises, hee [c] cryed in the Councill, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 [6] And when he had said this, there was a dissension betweene the Pharises & the Sadduces, so that the multitude was diuided.

8 [7] * For the Sadduces say that there is no resurrection, neither [d] Angel, nor spirit: but the Pharises confesse both.

9 [8] Then there was a great cry: and the [e] Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 [9] And when there was a great dissension, the chiefe Captaine, fearing lest Paul should haue bene pulled in pieces of them, commaunded the souldiers to goe downe, and take him from among them, and to bring him into the castel.

11 Now the night following, the Lorde stoode by him, and sayde, Be of good courage Paul: for as thou hast testified of mee in Hierusalẽ, so must thou beare witnesse also at Rome.

12 [10] And when the day was come, certaine of the Iewes made an assembly, and bound themselues [f] with a curse, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fourty, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and sayde, Wee haue bound our selues with a solemne curse, that wee will eate nothing vntill we haue slaine Paul.

15 Now therefore, yee and the [g] Councill signifie to the chiefe Captaine, that hee bring him forth vnto you to morow: as though you would knowe some thing more perfectly of him, and wee, or euer hee come neere, will bee ready to kill him.

16 But when Pauls sisters sonne heard of their laying awaite, he went, and entred into the castel, and tolde Paul.

17 [11] And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe captaine: for hee hath a certaine thing to shew him.

18 So hee tooke him, and brought him to the chiefe captaine, and sayde, Paul the prisoner called mee vnto him, and prayed mee to bring

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a Stout and stubburne pride will neither it selfe embrace the trueth, neither suffer other to receiue it.

c The description of a seditious burly burly, and of an harebrained and mad multitude.

3 The wiseome of the flesh doeth not consider what is iust, but what is profitable, and therewithal measure the profite, according as it appeareth presently.

4 There is no cause why wee may not vse those lawfull meanes which God giueth vs for our defence, or preseruation of our liues.

d Not by nation, but by the Lawe of the citie.

1 Paul, against the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life.

2 Hypocrites are constrained at length to betray themselues by their intemperancie.

3 It is lawfull for vs to complaine of iniuries, and to summon the wicked to the iudgement seate of God, so that we do it without hatred, and with a quiet and peaceable mind. a It appeareth plainely by the Greek phrase, that Paul did not curse the hie Priest, but only pronounce the punishment of God against him. b This is a vehement and sharpe speach, but yet not reprochfull: for the godly may speake roundly, and yet be voyde of the bitter affection of a sharpe and angry minde. c For the Law commaundeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence aduisedly.

4 We must willingly and from the heart giue honour to Magistrates, although they be tyrants.

* Exod. 22. 17.

5 We may lawfully sometimes set the wicked together by the eares, that they may leaue off to assault vs, so that it bee with no hinderance of the trueth.

* Chap. 24. 22. phil. 3. 5.

6 The conceyt of the wicked is weake although they conspire together to oppresse the trueth.

7 It is an olde heresie of the Sadduces, to denie the substance of Angels and soules, and therewithall the resurrection of the dead.

* Matth. 22. 23.

d Natures that want bodies.

8 The Lorde when it pleaseth him, findeth defenders of his cause, euen amongst his enemies.

e The Scribes office was a publike office, and the name of the Pharises, was the name of a sect.

9 God will not forsake his to the ende.

10 Such as are carried away with a foolish zeale, thinke that they may lie and murther, & doe whatsoeuer mischiefe they list.

f They cursing and banning themselues, promised.

g Yee and the Senate requiring the same to bee done, lest that the Tribune should thinke that it was demaunded of him at some priuate mans sute.

11 The wiseome of the Spirit must be ioyned with simplicitie.

bring this young man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morrow into the Councel, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in wait for him of them, more then forty men, which haue bound themselues with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and waite for thy promise.

12 There is no counsell against the Lord and his seruants.

22 [12] The chiefe captaine then let the yong man depart, after he had charged him to vtter it to no man, that hee had ‖ shewed him these things.

‖ Greeke, that thou hast shewed these things to me.

23 And hee called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and horsemen three score and tenne, and two hundred with darts, at the third houre of the night.

24 And let them make ready an horse, that Paul being set on, may bee brought safe vnto Felix the Gouernour.

25 And hee wrote an Epistle in this maner:

13 Lysias is suddenly made by the Lord, Pauls patron.

26 [13] Claudius Lysias vnto the most noble Gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue beene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cause, wherefore they accused him, I brought him foorth into their Councell.

29 There I perceiued that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Iewes layd wait for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers, as it was commanded them, tooke Paul, & brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the Castell.

33 Now when they came to Cesarea, they deliuered the epistle to the Gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince hee was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, said hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul: 10 He answereth for himselfe. 21 He preacheth Christ to the gouernor and his wife. 27 Felix hopeth, but in vaine, to receiue a bribe 28 who going from his office, leaueth Paul in Prison.

NOw [1] after fiue dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine orator, which appeared before the Gouernour against Paul.

2 And when he was called foorth, Tertullus began to accuse him, saying, Seeing that we haue obtained great quietnesse [a] through thee, and that many [b] worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholy, and in all places most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a few words.

5 Certainely wee haue found this man a [c] pestilent fellow, and a mouer of sedition among all the Iewes throughout the world, and a [d] chiefe maintainer of the sect of the [e] Nazarites:

6 And hath gone about to pollute the temple: therefore wee tooke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands.

8 Commaunding his accusers to come to thee: of whom thou maiest (if thou wilt inquire) knowe all these things whereof we accuse him.

9 And the Iewes likewise [f] affirmed, saying that it was so.

10 [2] Then Paul, after that the Gouernour had beckened vnto him that he should speake, answered, I doe the more gladly answere for my selfe, for as much as I knowe that thou hast beene of [g] many yeeres a Iudge vnto this nation,

11 Seeing that thou maiest know, that there are but twelue dayes since I came vp to worship in Hierusalem.

12 And they neither found me in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they [h] proue the things, whereof they now accuse me.

14 [3] But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

1 Hypocrites, when they can not doe what they would for, by force and deceit, at length they goe about to compasse it by a shew of Law.

a Felix ruled that prouince with great cruelnie and couetousnesse, and yet Iosephus recordeth that he did many worthy things, as that he tooke Eleazar the captaine of certaine cut-throates, and put that deceiuing wretch the Egyptian to flight, which caused great troubles in Iudea

b He vseth a word which the Stoikes defined to be a perfite dutie and behauiour.

c Word for word, a plague.

d As you would say, a ringleader, or ensigne bearer.

e So they called the Christians, scoffingly, of the townes name where they thought that Christ was borne, whereupon it came, that Iulian the Apostate called him Galilean.

f Confirmed Tertullus his lying.

2 Tertullus by the deuils direction beginning with flatterie, maketh an end with lies: but Paul vsing heauenly eloquence, and but a simple beginning, casteth off from himselfe the crime of sedition, wherewith he was burdened, with a single denial.

g Paul pleaded Chap. 27 but he had gouerned Trachonite, and Batanea, and Galaunite, before that Claudius made him gouernour of Iudea: Iosephus in the history of the Iewes warre, lib. 2. cap. 11. h They cannot lay foorth before thee, and proue by good reason.

3 Paul goeth in the case of religion from a state controuersall to a state of quietie, not only not denying that religion which was obiected against him, but proouing it to be true, to be heauenly & from God, and to be the eldest of religions.

i Here this word, Heresie, or sect, is taken in good part.
4 Paul in conclusion telleth the thing which was done truly.
Which Tertullus had before diuers wayes corrupted.
k And while I was busie about those things.
l Hereby it appeareth that these of Asia were Paul his enemies, and those that stirred vp the people against him.
m Whither the Tribune brought me.
5 The Iudge suspendeth his sentence, because the matter is doubtfull.
n Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntill he had better vnderstanding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to deferre it till hee heare Lysias, and therfore he gaue Paul somewhat more libertie.
6 God is a most faithfull keeper of his seruants, and the force of the trueth is wonderfull, euen amongst men which are otherwise prophane.
o This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and licentious woman, & being the wife of Azizus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.
7 In a naughtie mind, that is guiltie to it selfe, although sometime there be some shewe of equitie, yet by and by it will be extinguished: but in the meane season we haue neede of patience, and that continually.
p For whereas he had behaued himselfe verie wickedly in the prouince, had it not beene for fauour of his brother Pallas, he should haue died for it: so that we may gather hereby, why he would haue pleasured the Iewes.

ter the way (which they call i heresie) so worship I the God of my Fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 4 And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shall be both of iust and vniust.

16 And heerein I endeuour my selfe to haue alway a cleare conscience toward God, and toward men.

17 * Now after many yeeres, I came and brought almes to my nation and offerings.

18 At k what time, certaine Iewes of l Asia found me purified in the Temple, neither with multitude, nor yet with tumult.

19 Who ought to haue bin present before thee, & accuse me, if they had ought against me.

20 Or let these themselues say, if they haue found any vniust thing in me, while I stood in the m Councill,

21 Except it be for this one voice, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 5 Now when Felix heard these things, he deferred them, & said, When I shall more n perfectly knowe the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decide your matter.

23 6 Then he commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with his wife o Drusilla, which was a Iewesse, and he called for Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousnes and temperance, and of the iudgement to come, Felix trembled, and answered, Goe thy way for this time, and when I haue conuenient time, I will call for thee.

26 He hoped also that money should haue beene giuen him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

27 7 When two yeeres were expired, Porcius Festus came into Felix roume: and Felix willing to p get fauour of the Iewes, left Paul bound.

CHAP. XXV.

1 Festus succeeding Felix. 6 commandeth Paul to bee brought forth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to king Agrippa. 23 and bringeth him before him. 27 that he may vnderstand his cause.

WHen 1 Festus was then come into the Prouince, after three dayes he went vp from Cesarea vnto Hierusalem.

1 Satans ministers are subtill and diligent in seeking all occasions: but God who watcheth for his, hindreth all their counsels easily.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Hierusalem: and they laide waite to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart thither.

5 Let them therefore, said he, which among you are able, come downe with vs: and if there be any wickednes in ỹ man, let them accuse him.

6 ¶ 2 Nowe when hee had taried among them no more then ten dayes, he went downe to Cesarea, and the next day sate in the iudgement seate, & commanded Paul to be brought.

2 We may repell an iniurie iustly, but not with iniurie.

7 And when hee was come, the Iewes which were come from Hierusalem, stoode about him and layed many and grieuous complaints against Paul, whereof a they could make no plaine proofe.

a They could not proouе them certainely and with vndoubted reasons.

8 Forasmuch as he answered, that he had neither offended any thing against the Law of the Iewes, neither against the Temple, nor against Cesar.

9 3 Yet Festus willing to get fauour of the Iewes, answered Paul and sayd, Wilt thou goe vp to Hierusalem, and there bee iudged of these things before me?

3 God doth not onely turne away the counsell of the wicked, but also turneth it vpon their owne heads.

10 Then said Paul, I stand at Cesars iudgment seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Councill, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 ¶ 4 And after certaine daies, King b Agrippa and Bernice came downe to Cesarea to salute Festus.

4 Festus, thinking no such thing, euen before kings, bringing to light the wickednesse of the Iewes, and Pauls innocencie, doth marueilously confirme the Church of God.

14 And when they had remayned there many daies, Festus declared Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Hierusalem, the high Priests and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to c deliuer any man to the death, before that he which is accused, haue the accusers before him, & haue place to defend himself, concerning the crime.

b This Agrippa was Agrippa his Sonne, whose death Luke spake of before, and Bernice was his sister.
c The Romanes vse not to deliuer any man to be punished before, &c.

17 There-

17 Therfore when they were come hither, without delay the day following I sate on the iudgement seat, and commaunded the man to be brought foorth.

18 Against whom when the accusers stood vp, they brought no crime of such things as I supposed:

19 [5] But had certaine questions against him of their owne [d] superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him whether he would go to Hierusalē, & there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I cōmanded him to be kept, till I might send him to Cesar.

22 [6] Then Agrippa sayde vnto Festus, I would also heare the man my selfe. To morow, said he, thou shalt heare him.

23 And on the morow when Agrippa was come & Bernice with great [e] pompe, and were entred into the Common hall with the chiefe captains and chiefe men of the citie, at Festus commandement Paul was brought foorth.

24 And Festus sayd, King Agrippa, & all men which are present with vs, ye see this mā, about whom all the multitude of the Iewes haue called vpō me, both at Hierusalem, & here, crying, that he ought not to liue any longer.

25 Yet I haue found nothing worthie of death, that he hath committed: neuertheless, seeing that hee hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my [f] Lord: wherefore I haue brought him forth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue some what to write:

27 For me thinketh it vnreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

2 Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 22 with such efficacie of words, 28 that almost he perswaded him to Christianitie: 30 But hee and his company depart doing nothing in Pauls matter.

THen Agrippa sayd vnto Paul, Thou art permitted to speak for thy self. So Paul stretched forth the hand, and answered for himselfe.

2 [1] I thinke my self happy, king Agrippa, because I shal answer this day before thee of al the things whereof I am accused of the Iewes

3 Chiefly, because thou hast knowledge of all customes, & questions which are among the Iewes: wherefore I beseech thee to heare me patiently.

4 [2] As touching my life from my childehood, and what it was from the beginning among mine owne nation at Hierusalem, know all the Iewes,

5 Which [a] knew me heretofore, euen from my [b] Elders (if they should testifie) that after the [c] most straite sect of our religion, I liued a Pharise.

6 [3] And now I stand and am accused for the hope of the promise made of God vnto our Fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 [4] Why should it be thought a thing incredibile vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 * Which thing I also did at Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my [d] sentence.

11 And I punished them throughout all the Synagogues, & [e] compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to *Damascus with authoritie, and commission from the his Priests,

13 At midday, O King, I sawe in the way a light from heauen, passing the brightnes of the Sunne, shine round about me, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrewe tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pikes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vpon thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a Minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles vnto whō I now send thee,

18 [5] To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sins, & inheritance among them, which are sanctified by faith in me.

19 [6] Wherfore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 * But shewed first vnto them of Damascus, and at Hierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and

5 The prophane and wicked take an occasion to condemne the true doctrine, by reason of priuate controuersies and contentions of men betwixt themselues: but the truth neuertheless abideth in the meane season safe and sure.

d This prophane man calleth the Iewish religion, superstition, and that before king Agrippa, but no marueile: for the rulers of prouinces by reason of the maiestie of the empire of Rome, vsed to preferre themselues before Kings.

6 That is fulfilled in Paul, which the Lord before had told to Ananias of him. Chap. 9. 15.

e Gorgeously like a Prince.

f To Augustus. Good princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it, as we read of Traianus.

1 To haue a skilfull iudge, is a great and singular gift of God.

2 Paul diuideth the history of his life into two times: for the first he calleth his aduersaries witnesses: for the latter, the Fathers and Prophets.

a What I was, and where, and how I liued.

b That my parents were Pharises.

c The sect of the Pharises was the most exquisite amongst all the sects of the Iewes, for it was better then all the rest.

3 There are three chiefe and principal witnesses of true doctrine, God, the true Fathers, and the consent of the Church.

4 He proueth the resurrection of the dead, first by the power of God, then by the resurrection of Christ, whereof he is a sufficient witnesse.

* Chap. 8. 3.

d I consented to and allowed of their doing: for he was not a Iudge.

e By extreme punishments.

* Chap. 9. 2.

5 The end of the Gospel is to saue them which are brought to the knowledge of Christ, and are iustified & sanctified in him, being layd hold on by faith.

6 Paul alleageth God to be author of the office of his Apostleship, and his grace, as a witnesse.

* Chap. 9. 22, 26. and 13. 4.

dee workes worthy amendement of life.

21 For this cause the Iewes caught mee in the * Temple, and went about to kill me.

22 [7] Neuertheleſſe, I obtained helpe of God, and continue vnto this day, witneſſing both to [f] ſmall and to great, ſaying none other things, then thoſe which the Prophets & Moſes did ſay ſhould come,

23 To wit, that Chriſt ſhould [g] ſuffer, and that he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light vnto this people, and to the Gentiles.

24 [8] And as he thus anſwered for himſelfe, Feſtus ſaid with a loud voyce, Paul, thou art beſides thy ſelfe: much learning doeth make thee mad.

25 But he ſaid, I am not mad, O noble Feſtus, but I ſpeake the words of trueth and ſoberneſſe.

26 For the king knoweth of theſe things, before whom alſo I ſpeake boldly: for I am perſwaded that none of theſe things are hidden from him: for this thing was not done in a [k] corner.

27 [9] O King Agrippa, beleeueſt thou the Prophets? I know that thou beleeueſt.

28 Then Agrippa ſaid vnto Paul, Almoſt thou perſwadeſt me to become a Chriſtian.

29 Then Paul ſaid, [l] I would to God that not onely thou, but alſo all that heare me to day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 [10] And when hee had thus ſpoken, the King roſe vp, and the Gouernour, and Bernice, and they that ſate with them.

31 And when they were gone apart, they talked between themſelues, ſaying, This man doeth nothing worthy of death, nor of bonds.

32 Then ſaid Agrippa vnto Feſtus, This man might haue beene looſed, if he had not appealed vnto Ceſar.

* Chap. 21. 30.

7 Chriſt is the ende of the Law & the Prophets.

f To euery one.

g That Chriſt ſhould not bee ſuch a king as the Iewes dreamed of, but one appointed to beare our miſeries, and the puniſhment of our ſinnes.

h The firſt of the which are rayſed from the dead.

i Life, ye and that a moſt bleſſed life which ſhall be endleſſe: and this is ſet againſt darkenes, which almoſt in all tongues ſignifieth ſometime death, and ſometime miſerie and calamitie.

8 The wiſedom of God is madnes to fooles, yet notwithſtanding we muſt boldly auouch the truth.

k Secretly and priuily.

9 Paul as it were forgetting himſelfe that he ſtood a priſoner to defend his cauſe forgetteth not the office of his Apoſtleſhip.

l I would to God that not only almoſt, but throughly and altogether, both thou and all that heare mee this day, might bee made as I am, my bonds only except.

10 Paul is ſolemnly quit, and yet not diſmiſſed.

CHAP. XXVII.

1 Paul 7. 9. foretelleth the perill of the voyage, 11 but he is not beleeued. 14 They are toſſed to and fro with the tempeſt, 22. 41 and ſuffer ſhipwracke: 34 Yet all ſafe and ſound 44 eſcaped to land.

NOw [1] when it was concluded, that wee ſhould ſaile into Italy, they deliuered both Paul, and certaine other priſoners vnto a centurion named Julius, of the band of Auguſtus.

2 And *we entred into a ſhip of Adramptium, purpoſing to ſaile by the coaſts of Aſia, and launched forth, and had Ariſtarchus of Macedonia, a Theſſalonian, with vs.

3 And the next day we arriued at Sidon: and Julius courteouſly entreated Paul, and gaue him libertie to goe vnto his friends, that they might refreſh him.

4 And from thence we launched, and ſayled hard by Cyprus, becauſe the windes were contrary.

5 Then ſailed wee ouer the ſea by Cilicia, and Pamphylia, and came to Myra, a city in Lycia.

6 And there the Centurion found a ſhip of Alexandria, ſailing into Italy, & put vs therein.

7 And when wee had ſailed ſlowly many daies, and ſcarce were come againſt Guidum, becauſe the winde ſuffered vs not, wee ſailed hard by Candie, neere to [a] Salmone,

8 And with much adoe ſailed beyond it, & came vnto a certaine place called the Faire hauens, neere vnto the which was the city Laſea

9 [2] So when much time was ſpent, and ſailing was now ieopardous, becauſe alſo the [b] Faſt was now paſſed, Paul exhorteth them,

10 And ſayd vnto them, Sirs, I ſee that this voyage will bee with hurt and much damage, not of the lading and ſhip onely, but alſo of our liues.

11 [3] Neuertheleſſe the Centurion beleeued rather the gouernour and the maſter of the ſhip, then thoſe things which were ſpoken of Paul.

12 And becauſe the hauen was not commodious to winter in, many tooke counſell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lieth toward the South-weſt, and by Weſt, and Northweſt and by Weſt.

13 And when the Southerne wind blew ſoftly, they ſuppoſed to attaine their purpoſe, looſed neerer, and ſayled by Candie.

14 But anone after, there aroſe by [c] it a ſtormie winde called [d] Euroclydon.

15 And when the ſhip was caught, & could not reſiſt the wind, we let her go, and were caried away.

16 And we ranne vnder a litle Ile named Clauda, and had much adoe to get the boat.

17 Which they tooke vp & vſed all helpe, vndergirding the ſhip, fearing leſt they ſhould haue fallen into Syrtes, and they ſtrake ſaile, and ſo were caried.

18 [4] The next day when wee were toſſed vh an exceeding tempeſt, they lightned the ſhip.

19 And the third day we caſt out with our owne hands the tackling of the ſhip.

20 And when neither ſunne nor ſtarres in many dayes appeared, and no ſmall tempeſt lay vpon vs, all hope that wee ſhould be ſaued, was then taken away.

21 [5] But after long abſtinence, Paul ſtood foorth in the mids of them, and ſaid, Sirs, ye ſhould haue hearkened to me, and not haue looſed from Candie: ſo ſhould yee haue gained this hurt and loſſe.

22 But now I exhort you to bee of good

a Which was an high hill of Candie.

2 Gods prouidence taketh not away the cauſes which God vſeth as meanes, but rather ordereth & diſpoſeth their right vſe euen then when he openeth an extraordinary iſſue.

b This is meant of the Iewes faſt which they kept in the feaſt of expiation, as wee read, Leuit 23. 27 which fell in the ſeuenth moneth, which we call October, and is not good for nauigation or ſailing.

3 Men caſt themſelues willingly into an infinite ſort of dangers, when they chuſe to follow their owne wiſedome, rather then God ſpeaking by the mouth of his ſeruants.

c By Candie, from whoſe ſhore our ſhip was driuen by that meanes.

d Northeaſt winde.

1 Paul with many other priſoners, & though the midſt of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and ſo preſerued and commended vnto the world with many ſingular teſtimonies.

* 2. Cor. 11. 25.

4 The end proueth that none prouide worſe for themſelues, then they which commit themſelues to be gouerned onely by their owne wiſedome.

5 God ſpareth the wicked for a time, for his elect and choſens ſake.

courage:

courage: for there shalbe no losse of any mans life among you, saue of the ship onely.

23 For there stood by mee this night the Angell of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely all that saile with thee.

25 [6] Wherefore, sirs, be of good courage: for I beleeue God that it shall bee so as it hath beene tolde mee.

6 The promise is made effectuall through faith.

26 Howbeit, wee must be cast into a certaine Iland.

27 [7] And when the foureteenth night was come, as we were caried to and fro in the [c] Adriatical Sea about midnight, the shipmen deemed that some Countrey [f] approched vnto them,

7 We attaine and come to the promised and sure saluatiō through the midst of tempests and death it selfe.

c For Ptolome writeth, that the Adriaticall sea beateth vpon the East shore of Cicilia.

f That they drew neere to some countrey.

28 And sounded, and found it twenty fathoms: and when they had gone a litle further, they sounded againe, and found fifteene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 [8] Now as the marriners were about to flee out of the shippe, and had let downe the boate into the Sea vnder a colour as though they would haue cast ankers out of the foreshippe,

8 There is none so foule an acte, wherevnto distresse and an euil conscience do not enforce men.

31 [9] Paul said vnto the Centurion and the souldiers, Except these abide in the shippe, yee cannot be safe.

9 Although the performing of Gods promises doeth not simply depend vpon second causes, yet they make themselues vnworthy of Gods bountifulnesse, which do not embrace those meanes which God offereth them, either vpon rashnesse or distrust.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 [10] And when it began to bee day, Paul exhorted them all to take meate, saying, This is the foureteenth day that ye haue tarried, and continued fasting, receiuing nothing.

10 When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an [g] haire fall from the head of any of you.

g This is a proverbe which the Hebrewes vse whereby is meant, that they shall be safe, and not one of them perish.

35 And when he had thus spoken he tooke bread and gaue thankes to God, in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the shippe in all two hundreth threescore and sixteene soules.

38 And when they had eaten ynough, they lightened the ship, and cast out the wheate into the Sea.

39 [11] And when it was day, they knew not the Countrey, but they spyed a certaine [h] creke with a banke, into the which they were minded (if it were possible) to thrust in th ship.

11 There are tempests most of all to be feared and looked for, when the Port or Hauen is neerest.

h A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.

40 So when they had taken vp the ankers they committed the shippe vnto the Sea, and loosed the rudder bonds, and hoysed vp the mayne sayle to the winde, and drewe to the shoare.

41 And when they fell into a place, where [i] two Seas met, they thrust in the shippe: and the forepart stucke fast, and could not be mooued, but the hinder part was broken with the violence of the waues.

i So is Isthmus called, because the Sea toucheth it on both sides.

42 [12] Then the souldiers counsell was to kill the prisoners, lest any of them, when he had swomme out, should flee away.

12 There is no where more vnfaithfulnesse and vnthankfulnesse then in Souldiers.

43 [13] But the Centurion willing to saue Paul, staied them from this counsell, and commaunded that they that could swimme, should cast themselues first into the Sea, and goe out to land.

13 God sometime euen amongst his enemies thinketh vpon whose helpe he purposeth to prosper his.

44 [14] And the other, some on boards, and some on certaine pieces of the ship: and so it came to passe that they came all safe to land.

14 The goodnesse of God ouercommeth mans malice.

CHAP. XXVIII.

2 The Barbarians courteſie towards Paul & his companie. 3 A viper on Pauls hand: 6 He ſhaketh it off without harme: 3 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iewes 20 the cauſe of his comming: 22 He preacheth Ieſus 30 two yeres.

AND when they were come safe, then they knew that the Ile was called [a] Melita.

a That is it, which at this day we cal Malta.

2 And the Barbarians shewed vs no litle kindnesse: for they kindled a fire, and receiued vs euery one, because of the present shower, and because of the colde.

1 The godly are sure to haue danger vpon danger, but they haue alwayes a glorious issue.

3 [1] And when Paul had gathered a number of stickes, and layed them on the fire, there came a viper out of the heate, and leapt on his hand.

1 Although aduersitie be the punishment of sinne, yet seeing that God in punishing of men doth not alwayes respect sinne, we must not iudge rashly, which either wayte for the time, or do iudge and esteeme of men, according to prosperitie or aduersitie.

4 [2] Now when the Barbarians saw the worme hang on his hand, they sayd among themselues, This man surely is a murtherer, whom, though he hath escaped the sea, yet [b] Vengeance hath not suffered to liue.

b Right and reason

5 But hee shooke of the worme into the fire, and felt no harme.

6 Howbeit they waited when hee should haue [c] swolne, or fallen downe dead suddenly: [3] but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and sayd, That he was a God.

c The Greeke word signifieth to be inflamed or to swell: moreouer Dioscorides in his first booke, chap. 32. witnesseth that the biting of a viper causeth a swelling of the body, and so saith Candor, in his medicines against poysons.

2 There is nothing more vncertaine then mans iudgement, whose waies are not as Gods are.

7 [4] In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloody flixe: to whom Paul entred in, and when he prayed,

rant of true religion. 4 It neuer yet repented any man, that called vpon the name of God, were he neuer so miserable and poore.

he layd his hands on him, and healed him.

9 [5] When this then was done, other also in the Ile, which had diseases, came to him, and were healed,

10 [6] Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 [7] Now after three moneths wee departed in a ship of Alexandria, which had wintred in the Ile, whose [d] badge was Castor and Pollux.

12 And when wee arriued at Syracuse, we taried there three dayes.

13 And from thence we fet a compasse and came to Rhegium: and after one day, the South winde blew, and wee came the second day to Putoli:

14 [8] Where we found brethren, and were desired to tary with them seuen dayes, and so we went toward Rome.

15 [9] And from thence, when the brethren heard of vs, they came to meet vs at the [e] Market of Appius, and at the three tauerns: whom when Paul saw, hee thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by [f] himselfe with a souldier that kept him.

17 [10] And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he sayd vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me:

19 [11] But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for that hope of Israels sake I am bound with this chaine.

21 Then they sayd vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect, we know that euery where it is spoken against.

23 [12] And when they had appointed him a day, there came many vnto him into his lodging, to whom hee expounded [g] testifying the kingdome of God, and perswading them those things that concerne Iesus, both out of the Law of Moses, and out of the Prophets, from morning to night.

24 [13] And some were perswaded with the things which were spoken, and some beleeued not.

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 [14] Saying, * Goe vnto this people, and say, By hearing yee shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they [h] winked, least they should see with their eyes, and heare with their eares, and vnderstand with their heart, and should returne that I might heale them.

28 [15] Bee it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 [16] And when hee had said these things, the Iewes departed, and had great reasoning among themselues.

30 [17] And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speech, without let.

5 Although Paul were a captiue, yet the doctrine of God was not captiue.

6 God doth well to strangers, for his chilozens sake.

7 Idolts do not defile the saints, which doe in no wise consent vnto them.

d So they vsed to decke the forepart of their ships, whereupon the ships were called by such names.

8 God boweth and bendeth the hearts euen of prophane men, as it pleaseth him to saue or his.

9 God neuer suffereth his to be afflicted, aboue their strength.

e Appius way was a pauement made by Appius the blind, with the helpe of his souldiers, long and broad, and runneth out toward the sea, and there were three tauerns in it.

f Not in a common prison, but in a house which he hired for himselfe.

10 Paul in euery place remembreth himselfe to be an Apostle.

11 Wee may see the meanes which God giueth vs, but so, that we seeke the glory of God, and not our selues.

12 The Law and the Gospel agree well together.

g By good reasons, and proued that the kingdome of God foretold them by the Prophets, was come.

13 The Gospell is a sauour of life to them that beleeue, and a sauour of death to them that be disobedient.

14 The wilfull hearers doe willingly resist the truth, and perish by chance.

* Esa. 6.9. matth. 13.14. marke 4. 12. luke 8.10. iohn 12.40. rom. 11.8.

h They made as though they saw not that which they saw against their will: yea they did see, but they would not see.

15 The vnbeliefe of the reprobate and castawayes cannot cause the truth of God to be of none effect.

16 Not the Gospel, but the contempt of the Gospel is the cause of strife and debate.

17 The word of God cannot be bound.

THE

¶ The Epistle of the Apostle Paul to the Romanes.

CHAP. I.

1 *He first sheweth on what authoritie his Apostleship standeth.* 15 *Then he commendeth the Gospel,* 16 *by which God setteth out his power to those that are saued* 17 *by faith,* 21 *but were guilty of wicked vnthankefulnes to God:* 26 *For which his wrath was worthily powred on them,* 39 *so that they ranne headlong to all kind of sinnes.*

1 The first part of the Epistle conteining a most profitable Preface vnto the rest.

2 He mouing the Romanes to giue diligent eare vnto him, in that he sheweth that he commeth not in his owne name, but as Gods messanger vnto the Gentiles, entreateth with them of the waighties matter that is, promised long since of God, by many fit witnesses, and now at the length performed in deede.

a Minister, for this word Seruant, is not taken in this place as set against this word Freeman, but declareth his ministerie and office.

b Whereas he said before in a generall terme, that he was a Minister, nowe he commeth to a more speciall name, and saith he is an Apostle, and that he took not vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his duetie.

PAVL [a] [a] seruant of IESVS CHRIST, called to be an [b]Apostle, *[c] put apart to preach the Gospell of God,

2 (Which he had promised afore by his Prophets in the holy Scriptures)

3 [3] Concerning his [d] Sonne Jesus Christ our Lorde (which was [e] made of the seede of Dauid [f] according to the flesh,

4 And [g] declared [h] mightily to be the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 [i] By whome we haue receiued [k] grace and Apostleship (that [l] obedience might be giuen vnto the faith) for his Name [m] among all the Gentiles,

6 Among whom yee be also the [n] called of Jesus Christ:

7 To all you that be at Rome beloued of God, called to be Saints: [o] Grace be with you, and peace from God our father, and from the Lord Jesus Christ.

8 [4] First I thanke my God through Jesus Christ for you all, because your faith is [p] published throughout the [q] whole world.

9 For God is my witnes (whom I serue in my [r] spirit in [f] Gospel of his Sonne) that without ceasing I make mention of you.

10 Alwaies in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the wil of God, to come vnto you.

11 For I long to see you, that I might bestowe among you some spirituall gift, that you might be strengthened:

12 That is, that [t] I might bee comforted together with you, through our mutuall faith, both yours and mine.

13 Nowe my brethren, I would that yee should not be ignorant, howe that I haue oftentimes purposed to come vnto you (but haue beene let hitherto) that I might haue some fruit also among you, as I haue among the other Gentiles,

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore, as much as in me is, I am readie to preach the Gospel to you also that are at [u] Rome.

16 For I am not ashamed of the Gospel of Christ: [5] for it is the [x] power of God vnto saluation to euery one that beleeueth, to the Iew first, and also to the [y] Grecian.

17 [6] For by it the righteousnesse of God is reueiled from [z] faith to faith: [7] as it is written, * The iust shall liue by faith.

18 [8] For the wrath of God is reuealed from heauen against [a] all vngodlinesse, and vnrighteousnesse of men, which withhold the [b] trueth in vnrighteousnesse.

19 [9] For asmuch as that, which may bee knowen of God, is manifest in [c] them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead are seene by the creation of the world, being [d] considered in his works, to the intent that they should be without excuse:

21 Because that when they knewe God, they [e] glorified him not as GOD, neither

2 The ende of the Epistle is to giue them to vnderstand, that they are iustified by faith in Christ, and not by the workes of the Law.

3 By declaring the summe of the doctrine of the Gospel, he stirreth vp the Romanes to good consideration of the matter whereof he entreateth: for that her behoued that Christ (who is the very substance and summe of the Gospell) is the onely Sonne of God the Father, who as touching his humanitie, is made of the seede of David, but touching his diuine and spirituall nature, whereby he sanctifieth himselfe, is begotten of the Father from euerlasting, as by his mighty resurrection manifestly appeareth.

4 He proceedeth in their fauourable patience, in that he reckoneth vp their true commendation, and his true Apostolike good will toward them, confirmed by taking God himselfe to witnesse.

5 The second part of the Epistle vnto the beginning of the 9. chap. Now the whole end and purpose of the disputation is this: that is to say, to shew that there is but one way to attaine vnto saluation (which is set forth vnto vs of God in the Gospel without any difference of nations) and that is Jesus Christ apprehended by faith.

6 The confirmation of the former proposition, wherein we are taught in the Gospel, that we are iustified before God by faith, which increaseth daily: and therefore also saued.

7 The proofe as well of the first as of the second proposition, out of Abakuk, who attributeth and giueth vnto faith, both iustification and life before God.

8 Another confirmation of that principall question: All men being considered in themselues, or without Christ, are guilty both of vngodlinesse and also vnrighteousnesse, and therefore are subiect to condemnation: Therefore must they needes seeke righteousnesse in some other.

9 Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.

10 He meaneth all them that dwell at Rome, though some of them were not Romanes. Looke the end of this Epistle.

a Against all kindes of vngodlinesse. b By truth Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into fauour with God, but that their owne reason might condemne them of wickednesse both against God and man. 9 Their vngodlinesse he proueth hereby, that although all men haue a most cleere and euident glasse wherein to behold the euerlasting and almighty nature of God, euen in his creatures, yet they fallen away from those principles to most foolish & fond deuises of their owne braines, in constituting and appointing the seruice of God.

c In their hearts. d Thou seest not God, and yet thou acknowledgest him as God by his workes. Cicero. e They did not honour him with that honour and seruice which is meet for his euerlasting power and Godhead.

f Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.

u He meaneth all them that dwell at Rome, though some of them were not Romanes. Looke the end of this Epistle.

5 The second part of the Epistle vnto the beginning of the 9. chap. Now the whole end and purpose of the disputation is this: that is to say, to shew that there is but one way to attaine vnto saluation (which is set forth vnto vs of God in the Gospel without any difference of nations) and that is Jesus Christ apprehended by faith.

x God his mightie and effectuall instrument to saue men by.

y When this word, Grecian, is set against this word Iew, then doeth it signifie a Gentile.

6 The confirmation of the former proposition wherein we are taught in the Gospel, that we are iustified before God by faith, which increaseth daily: and therefore also saued.

z From faith which increaseth daily.

7 The proofe as well of the first as of the second

were thankefull, but became [f] vaine in their thoughts, and their foolish heart was full of darkenesse.

22 When they [g] professed themselues to be wise, they became fooles.

23 For they turned the glory of the [h] incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure footed beasts, and of creeping things.

24 [10] Wherefore [i] also God [k] gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creatour, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselues such [l] recompence of their errour, as was meet.

28 [11] For as they regarded not to acknowledge God, euen so God deliuered them vp vnto a [m] reprobate minde, to doe those things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backebiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, [n] couenant breakers, without naturall affection, such as can neuer bee appeased, mercilesse.

31 Which men, though they knewe the [o] Law of God, howe that they which commit such things are worthy of death, yet not onely do the same, but also [p] fauour them that doe them.

[f] As if he said, became so mad of themselues.

[g] Or, thought themselues.

[h] For the true God they tooke another.

[10] The vnrighteousnesse of men he setteth foorth first in this, that vpon ouermuch nature following their lusts, they defiled themselues one with another, by the iust iudgement of God.

[i] This contempt of religion is the fountaine of all mischiefe.

[k] As a iust iudge.

[l] A meet reward for their deserte.

[11] He proueth the vnrighteousnesse of man by a large rehearsall of many kindes of wickednesse, from which (if not from all, yet) the most from many of them) [illegible] is altogether free.

[m] Into a mad and froward mind, whereby it commeth to passe, that the conscience being once put out, and hauing almost no more remorse of sinne, men runne headlong into al kind of mischief.

[n] Vnmindfull of their couenants and bargaines.

[o] By the law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselues termed the Law of Nations.

[p] Are fellowes and partakers with them in their wickednesse, and beside that, commend them which doe amisse.

CHAP. II.

2 He bringeth all before the iudgement seat of God. 12 The excuse that the Gentiles might pretend 14 Of ignorance, hee taketh quite away. 17 He vrgeth the Iewes with the written Law, 23 in which they boasted: 27 And so maketh both Iew and Gentile alike.

THerefore [1] thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we [a] know that the iudgement of God is according to [b] truth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 [2] Or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, *[c] heapest vp as a treasure vnto thy selfe wrath against the day of wrath, & of the declaration of the iust iudgement of God,

6 [3] * Who will reward euery man according to his workes:

7 That is, to them which through patience in well doing, seeke [d] glory, and honour, and immortality, euerlasting life:

8 But vnto them that are contentious and disobey the [e] trueth, and obey vnrighteousnes, shalbe [f] indignation and wrath.

9 Tribulation and anguish shall be vpon the soule of euery man that doeth euill: of the Iewe first, and also of the Grecian.

10 But to euery man that doth good, shall be glory, and honour, and peace: to the Iewe first, and also to the Grecian.

11 For there is no [g] respect of persons with God.

12 [4] For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Lawe, shall be iudged by the Lawe.

13 [5] (For the hearers of the Law are not righteous before God: but the doers of the Lawe shalbe [h] iustified.

14 [6] For when the Gentiles which haue [i] not the Law, doe by [k] nature, the things conteined in the Lawe, they hauing not the Law, are a Law vnto themselues.

15 Which shewe the effect of the Lawe [l] written in their hearts, their conscience also bearing witnesse, and their thoughts accusing

[1] He commeth from the number of other men, because they reprehend other mens faults, and saith that they are least of all to be excused, for if they were well and narrowly searched (as God truely doth) they themselues should be found guiltie in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselues.

a Paul alledgeth no places of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as euery man is perswaded of in his mind, so that the deuill himselfe is not able to pluck them cleane out.

b Considering and iudging things aright, and not by any outward shew.

2 A vehement & grieuous crying out against them that please themselues because they see more then other do, and yet are no whit better then others are.

* Iames 5.3.

c Whilest thou giuest thy selfe to pleasures, thinking to encrease thy goods, thou shalt find God his wrath.

3 The ground of the former disputation, That both the Iewes and Gentiles haue altogether neede of righteousnesse.

* Psal. 62.12. mat. 16.27. reuel. 22.12.

d Glory which followeth good works, which he laieth not out before vs, as though there were any that could attain to saluation by his owne strength, but, by laying this condition of saluation before vs, which no man can performe, to bring men to Christ, who alone iustifieth the beleeuers, as he himselfe concludeth, chap. 3. 21. 22 following

e By trueth, he meaneth that knowledg which we haue of nature.

f Gods indignation against sinners, which shall quickly be kindled.

g God doth not measure men either by their blood or by their countrey, either to receiue them or to cast them away.

4 He applieth that generall accusation of mankind particularly both to the Gentiles, and to the Iewes.

5 He preuenteth an obiection which might be made by the Iewes, whom the Law doth not excuse, but condemne, because that not the hearing of the Lawe, but the keeping of the Lawe doeth iustifie.

h Shall be pronounced iust before Gods iudgement seate: which is true in deed if any such could be found that had fulfilled the Lawe: but seeing Abraham was not iustified by the Lawe, but by faith, it followeth that no man can be iustified by workes.

6 He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Lawe of Moses, yet they haue no reason whereby they may excuse their wickednesse, in that they haue somewhat written in their hearts in stead of a Lawe, as men that forbid and punish some things as wicked, and commaund and commend other some as good.

i Not simply, but in comparison of the Iewes.

k Commaund honest things, and forbid dishonest.

l This knowledge is a naturall knowledge.

one another, or excusing,)

16 7 At that day, when God shall iudge the secrets of men by Iesus Christ, according to [m] my Gospel.

17 ¶ [8] Beholde, thou art called a Iew, and restest in the Law, and gloriest in God,

18 And knowest his will, and [n] ‖ tryest the things that differ from it, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the [o] forme of knowledge, and of the trueth in the [p] Law.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written,

25 [9] For circumcision verily is profitable, if thou doe the Lawe: but if thou bee a transgressour of the Law, thy circumcision is made vncircumcision.

26 Therefore, if the [q] vncircumcision keepe the ordinances of the Law, shall not his [r] vncircumcision be counted for circumcision?

27 And shall not [s] vncircumcision which is by nature (if it keepe the Lawe) condemne thee which by the [t] letter and circumcision art a transgressour of the Law?

28 For hee is not a Iewe, which is one [u] outward: neither is that circumcision, which is outward in the flesh:

29 But hee is a Iew which is one within, and the circumcision is of the heart, in the [x] spirite not in the letter, whose praise is not of men, but of God.

7 God referreth many iudgements, which notwithstanding he will execute at their conuenient time by Iesus Christ, with a most strait examination, not onely of words and deeds, but of thoughts also, be they neuer so hidden or secret.

m As this my doctrine witnesseth, which I am appointed to preach.

8 He proueth by the testimonie of Dauid, & the other Prophets, that God bestowed greatest benefits vpon the Iewes, in giuing the also the Law, but that they are the most vnthankfull & vnkindest of all men.

n Canst trie and discerne what things swarne frō God his will.

‖ Or, allowest the things that are excellent.

o The way to teach and frame other in the knowledge of the trueth.

p As though he said that the Iewes vnder a colour of an outward seruing of God, challenged all to themselues when as in deed, they did nothing lesse then obserue the Law.

* Esa. 51.5. ezek 36.20.

9 He precisely preuenteth their obiection, which set an holinesse in circumcision, and the outward obseruation of the Law: So that he sheweth that the outward circumcision, if it be separated from the inward, hath not only not iustified, but also condemne them that are meerely circumcised, of whom it requireth that, which it signifieth, that is to say, cleanesse of the heart and the whole life according to the commaundement of the Law, so that if there bee a man vncircumcised according to the flesh, who is circumcised in heart, hee is farre better and more to bee counted of, then any Iew that is circumcised according to the flesh onely. q This is the figure Metonymie, for, if the vncircumcised. r The state and condition of the vncircumcised. s He which is vncircumcised by nature and blood. t Paul vseth often times to set the letters against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spirituall end of the ceremonie, is true holinesse & righteousnesse, wherby the people of God is knowen from prophane and heathenish men. u By the outward ceremonie only. x Whose force is inward, and in the heart.

CHAP. III.

1 He giueth the Iewes some 2 preferment, for the couenants sake, 4 but yet such, as wholly dependeth on Gods mercy. 9 That both Iewes and Gentiles are sinners, 11 He proueth by Scripture: 19 and shewing the vse of the law 28 he concludeth that we are iustified by faith.

WHat [1] is then the preferment of the Iewe? or what is the profit of circumcision?

2 Much every maner of way: for [a] chiefly, because vnto them were of credit committed the [b] oracles of God.

3 For what, though some did not beleeue? shall their vnbeliefe make the [d] faith of God without effect?

4 God forbid: yea, let God bee true and every man a lyar, as it is written, That thou mightest be [e] iustified in thy words, and ouercome, [f] when thou art iudged.

5 [2] Now if our [g] vnrighteousnesse commend the righteousnesse of God, what shall wee say? Is God vnrighteous which punisheth? (I speake as [h] a man,)

6 God forbid: else how shall God iudge the world?

7 [3] For if the [i] veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, ỹ we say) why do we not euil, that good may come thereof? whose damnation is iust.

9 [4] What then? are wee more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are [k] vnder sinne,

10 As it is written, * There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 * Their throte is an open sepulchre: they haue vsed their tongues to deceit: * the poison of aspes is vnder their lips.

14 * Whose mouth is full of cursing and bitternesse.

15 * Their feete are swift to shed blood.

16 Destruction and calamitie are in their wayes.

17 And the [l] way of peace they haue not knowen.

18 * The feare of God is not before their eies.

19 [5] Now we know that what soeuer the [m] Lawe saieth, it saieth it to them which are

1 The first meeting with, & preuenting an obiection of the Iewes: what then haue the Iewes no more preferment then Gentiles? yes, that haue they, saith the Apostle en Gods behalfe, for he committed the tables of the couenant to them, so that the vnbeliefe of a few, cannot cause the whole nation without exception to be cast away of God, who is true, and who alloweth their vnworthinesse to commend and set forth his goodnesse.

a The Iewes state and condition was chiefest

b Words.

c Brake the couenant.

d The faith that God gaue.

e That thy iustice might be plainely seene.

f For asmuch as thou shewedst forth an euident token of thy righteousnes, constancie and faith, by preseruing him who had broken his couenant.

2 An other obiection issuing out of the former answere: that the iustice of God is in such sort commended and set forth by our vnrighteousnesse, that therefore God forgetteth not that he is the iudge of the world, & therfore a most seuere reuenger of vnrighteousnes.

g The cherie, and all the fruites thereof.

h Therefore I speake not these words in mine owne person, as though I thought so, but this is the talke of mans wisedome, which is not subiect to the will of God.

3 A third obiection, which adderh somewhat to the former. If sinners & the turne the glory of God to ry are not only not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contemning, himselfe to cause a perfect pronounceth iust punishment against such blasphemers. i The truth & constancie. 4 Another answer to the first obiection: that the Iewes, if they be considered in themselues, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets. k Are guiltie of sinne. * Psal. 14.1. and 53.1.3. * Psal 5 10. * Psal. 140.3. * Psal. 10.7. * Esai. 59.7. l An innocent and peaceable life. * Psal 36.1. 5 He proueth that this grieuous calamitie which is threatned by Dauid and Esaias, doth properly concerne the Iewes in the law of Moses.

vnder

vnder the Law, that [6] euery mouth may bee stopped, and all the world be [a] subiect to the iudgement of God.

20 Therefore by the [o] workes of the Lawe shall no [p] flesh be [q] iustified in his [r] sight: for by the Law commeth the knowledge of sinne.

21 [7] But now is the righteousnes of God made manifest without the Law, hauing witnesse of the Law and of the Prophets,

22 [8] To wit, the righteousnesse of God by the faith of [s] Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are depriued of the [t] glory of God,

24 [9] And are iustified [u] freely by his grace, through the redemption that is in Christ Iesus,

25 [10] Whom God hath set forth to bee a reconciliation through faith in his [x] blood to declare his righteousnesse, by the forgiuenesse of the sinnes that [y] are passed,

26 Through the [z] patience of God, to shew at [a] this time his righteousnesse, that he might be [b] iust, and a [c] iustifier of him which is of the [d] faith of Iesus.

27 [11] Where is then the reioycing? It is excluded. By what [e] Law? of workes? Nay: but by the Law of faith.

28 Therefore we conclude, [ẏ] a man is iustified by faith, without the workes of the Law.

29 [12] God, is he the God of the [f] Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie circumcision of faith, and vncircumcision through faith.

31 [13] Doe wee then make the Lawe of [h] none effect through faith? God forbid: yea, we [i] establish the Law.

6 A conclusion of all the former disputation, from the 18. verse of the first chapter. Therefore saith the Apostle, No man can hope to be iustified by any Law, whether it be that generall Law, or the particular Law of Moses, and therefore to bee saued: seeing it appeareth (as we haue already proued) by comparing the Law and mans life together, that all men are sinners, & therefore worthy of condemnation in the sight of God.

n Bee founde guilty before God.

o By that, that the Law can by vs be performed.

p Flesh is heere taken for man, as in many other places, & furthermore hath heere greater force: for it is put to shew the contrariety betwixt God & man: as if you would say, Man who is nothing else but a piece of flesh defiled with sinne, and God who is most pure and most perfit in himselfe.

q Absolued before the iudgement seat of God.

r A secret setting of the righteousnesse which is before men, be they neuer so iust, against the iustice which can stand before God: now there is no righteousnesse can stand before God, but the righteousnesse of Christ only.

7 Therefore saith the Apostle, Least that men should perish, God doth now exhibit that which hee promised of olde, that is to say, a way where by we may be iustified and saued before him without the Law.

8 The matter, as it were, of this righteousnesse is Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are shutte out from the kingdome of God.

s Which we giue to Iesus Christ, or which resteth vpon him.

t By the glory of God, is meant that marke which we all shoot at, that is, euerlasting life, which standeth in that we are made partakers of the glory of God.

9 Therefore this righteousnesse touching vs, is altogether freely giuen, for it standeth vpon those things which we haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne.

u Of his free gift, and meere liberalitie.

10 God then is the authour of that free iustification, because it pleased him: and Christ is hee, which suffered punishment for our sinnes, and in whome wee haue remission of them: and the meane whereby we apprehend Christ is faith. To be short, the end is the setting forth of the goodnesse of God, that by this meanes it may appeare, that hee is mercifull in deed, and constant in his promises, as he that freely, and of meere grace, iustifieth the beleeuers.

x This name of blood, calleth vs backe to the figure of the olde sacrifices, the trueth and substance of which sacrifices is in Christ.

y Of those sinnes which we committed, when we were his enemies.

z Through his patience, and suffering nature.

a To wit, when Paul wrote this.

b That hee might bee found exceeding true and faithfull.

c Making him iust and without blame, by putting Christs righteousnesse vnto him.

d Of the number of them which by faith lay hold vpon Christ: contrary to whome are they, which looke to be saued by circumcision, that is by the Law.

11 An argument to proone this conclusion, that we are iustified by faith without workes, taken from the end of iustification. The end of iustification is the glory of God alone: therefore we are iustified by faith without workes: for if we were iustified either by our owne workes onely, or partly by faith, and partly by workes, the glory of this iustification should not bee wholly giuen to God.

e By what doctrine? now the doctrine of workes hath this condition ioyned with it, if thou doest: and the doctrine of faith, hath this condition, if thou beleeuest.

12 Another argument of an absurditie: if iustification depended vpon the Law of Moses, then should God bee a Sauiour to the Iewes onely. Againe, if hee should saue the Iewes after one sort, and the Gentiles after another, hee should not bee one and like himselfe. Therefore hee will iustifie both of them after one selfe same maner, that is to say, by faith. Moreouer, this argument must bee ioyned to that which followeth next, that his conclusion may bee firme and euident.

f God is said to be their God, after the maner of the Scripture, whom hee loueth and tendreth.

g The circumcised.

13 The taking away of an obiection: yet is not the Law taken away, therefore, but is rather made void, to no purpose, and of no force.

h Vaine, void, to no purpose, and of no force.

i We make it effectuall and strong.

CHAP. IIII.

1 He proueth that which hee said before of faith, by the example of Abraham, 3. 6. and the testimony of the Scripture: and tenne times in the chapter he beateth vpon this word imputation.

WHat [1] shall wee say then, that Abraham our father hath found concerning the [a] flesh?

2 [2] For if Abraham were iustified by workes, hee hath wherein to reioyce, but not with God.

3 [3] For what saith the Scripture? Abraham beleeued God, and it was counted to him for righteousnes.

4 [4] Now to him that [b] worketh, the wages is not [c] counted by fauour, but by debt:

5 But to him that worketh not, but beleeueth in him that [d] iustifieth the vngodly, his faith is counted for righteousnes,

6 [5] Euen as Dauid declareth the blessednes of the man, vnto whome God imputeth righteousnes without workes, saying,

7 Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed is the man, to whom the Lorde imputeth not sinne.

9 [6] Came this [e] blessednesse then vpon the circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.

10 [7] Howe was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when hee was vncircumcised.

11 [8] After, hee receiued the [f] signe of circumcision, as the [g] seale of the righteousnesse

1 A new argument of great weight, taken from the example of Abraham the father of all beleeuers: And this is the proposition. If Abraham be considered in himselfe by his workes, he hath deserued nothing wherein to reioyce with God.

a By workes, as appeareth in the next verse.

2 A preuenting of an obiection. Abraham may well reioyce, and extoll himselfe amongst men, but not with God.

3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his workes.

4 The first proofe of the confirmation, taken of contraries: to him that beleeueth any thing by his labour, the wages is not counted by fauour, but by debt: but to him that hath done nothing but beleeueth in him which promiseth freely, faith is imputed.

b To him that hath deserued any thing by his worke.

c Is not reckoned nor giuen him.

d That maketh him, which is wicked in himselfe, iust in Christ.

5 Another proofe of the same confirmation: Dauid putteth blessednes in free pardon of sinnes, therefore iustification also.

6 A new proposition: that this manner of iustification belonged both to vncircumcised, and also to the circumcised: as is declared in the person of Abraham.

e This saying of Dauid, wherein hee pronounceth them blessed.

7 He proueth that it belongeth to the vncircumcised (for their was no doubt of the circumcised) in this sort: Abraham was iustified in circumcision, therefore this iustification belonged also to the vncircumcised. May it doe not appertaine to the circumcised, in respect of the circumcision, much lesse are the vncircumcised shut out for their vncircumcision.

8 A preuenting of an obiection: Why then was Abraham circumcised, if he were already iustified? That the gift of righteousnes (saith he) might be confirmed in him.

f Circumcision, which is a signe: as wee say the Sacrament of Baptisme, for Baptisme which is a Sacrament.

g Circumcision, was called before, a signe, in respect of the outward ceremonie: now Paul sheweth the force and substance of that signe, that is, to what end it is vsed, to wit, not onely to signifie, but also to seale vp the righteousnes of faith, whereby we come to possesse Christ himselfe: for the holy Ghost worketh that inwardly in deed, which the Sacraments being ioyned with the word, doe represent.

of the faith which hee had, when hee was vncircumcised, [9] that hee should bee the Father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also,

12 [10] And the Father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 [11] For the promise that he should be the [h] heire of the world, was not giuen to Abraham, or to his seede, through the [i] Lawe, but through the righteousnesse of faith.

14 [12] For if they which are of the [k] Law, be heires, faith is made voyd, and the promise is made of none effect.

15 [13] For the Lawe causeth wrath: for where no Law is, there is no transgression.

16 [14] Therefore it is by faith, that it might come by grace, and the promise might be sure to all the [l] seede, [15] not to that only which is of the Law: but also to that which is of the faith of Abraham, who is the Father of vs all,

17 (As it is written, I haue made thee a [16] Father of many nations) euen before [m] God whom he beleeued, who [n] quickneth the dead, and [o] calleth those things which bee not, as though they were.

18 [17] Which Abraham aboue hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seede be.

19 And he [p] not weake in the faith, considered not his owne body, which was now [q] dead, being almost an hundred yere olde, neither the deadnesse of Saraes wombe.

20 Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue [r] glory to God,

21 Being [s] fully assured that he which had promised, was able to do it.

22 And therefore it was imputed to him for righteousnesse.

23 [18] Now it is not written for him onely, that it was imputed to him for righteousnesse,

24 But also for vs, to whom it shalbe imputed for righteousnes, which beleeue in him that raised vp Iesus our Lord from the dead,

25 Who was deliuered to death for our [t] sinnes, & is risen againe for our iustification.

9 An applying of the example of Abraham to vncircumcised beleeuers, whose Father also he maketh Abraham.

10 An applying of the same example, to the circumcised beleeuers, whose Father Abraham is, but yet by faith.

11 A reason why the seed of Abraham is to be esteemed by faith, because y Abraham himselfe through faith was made partaker of that promise, whereby he was made the Father of all nations

h That all the nations of the world should be his children: or by the world may be vnderstood the land of Canaan.

i For works that he had done, or vpon this condition, y he should fulfill the Law.

12 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therefore it should be frustrate: the other, that the condition of faith should be ioyned in vaine to that promise which should be apprehended by works.

k If they be heirs which haue fulfilled the Law.

13 A reason of the first confirmation: why the promise cannot be apprehended by the Law: because y the Law doth not reconcile God and vs, but rather denounceth his anger against vs, for so much as no man can obserue it.

t To pay the ransome for our sinnes.

CHAP. V.

1 *He amplifieth* 2 *Christs righteousnesse, which is layed hold on by faith.* 5 *Who was giuen for the weake,* 8 *and sinfull.* 14 *Hee compareth Christ with Adam.* 17 *Death with Life.* 20 *and the Law with Grace.*

THen being [1] iustified by faith, we haue peace toward God through our Lord Iesus Christ.

2 [2] By whom also through faith, wee haue [a] had this accesse into this grace, [b] wherin we [c] stand, [3] and [d] reioice vnder the hope of the glory of God.

3 [4] Neither that onely, but also we * reioyce in tribulations, [5] knowing that tribulation bringeth forth patience.

4 And patience experience, and experience hope.

5 [6] And hope maketh not ashamed, because the [e] loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 [7] For Christ, when we were yet of no strength, at his [f] time died for the * vngodly.

7 [8] Doubtlesse one will scarce die [g] for a righteous man: but yet for a good man it may be that one dare die.

8 But God [h] setteth out his loue towards vs, seeing that while we were yet [i] sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, wee shall bee saued from [k] wrath through him.

10 For if when we were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saued by his life.

11 [9] And not only so, but we also reioyce

1 Another argument taken of the effects: wee are iustified by that which truely appeareth our conscience before God: but faith in Christ doeth appeare: our conscience & vse the Law, as it was before said, therefore by faith we are iustified and not by the Law.

* Ephes. 2. 18.

2 Whereas quietnesse of conscience is attributed vnto faith, it is to be referred to Christ, who is the giuer of faith it selfe, in whom faith it selfe is effectuall.

a We must here know, that we haue yet still the same effect of faith.

b By which grace, that is, by which gracious loue and good will, or that state wherevnto we are graciously taken.

c We stand stedfast.

3 A preventing of an obiection against them, which behalding the daily miseries and calamities of

14 The conclusion of this argument: The saluation and iustification of the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith which layeth holde on the promise made vnto Abraham, and which promise, Abraham himselfe first of all layed holde on. l To all the beleeuers. 15 That is to say, not only of them which beleeue and are also circumcised according to the Law, but of them also which without circumcision. 16 in respect of faith onely, are counted amongst the children of Abraham. 16 This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise. m Before God, that is by a spirituall kindred, which hath place before God, and maketh vs acceptable to God. n Who restoreth to life. o With whom those things are already, which as yet are not indeede, as he that can with a word make what he will of nothing. 17 A description of true faith wholly resting in the power of God, and his good will, set forth in the example of Abraham. p Very strong and constant. q Voyd of strength, and vnmeete to get children. r Acknowledged and praised God, as most gracious and true. s A description of true faith. 18 The rule of iustification is alwayes one, both in Abraham, and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediatour, raised him from the dead, that we also being iustified, might be saued in him.

the Church, thinke that the Christians dreame, when they brag of their felicitie: to whom the Apostle answereth, that their felicitie is laid vp vnder hope in another place: which hope is so certaine and sure, that they do no lesse reioyce for that happinesse, then if they did presently enioy it. d Our minds are not onely quiet and settled, but also wee are marueilously glad, & conceiue great ioy for that heauenly inheritance, which waiteth for vs. 4 Tribulation it selfe giueth vs diuers and sundry waies occasion to reioyce, much lesse doeth it make vs miserable. * Iam. 1. 2. 5 Afflictions accustome vs to patience, and patience assureth vs of the goodnesse of God, and this experience confirmeth and establisheth our hope, which neuer deceiueth vs. 6 The ground of hope is an assured testimonie of the conscience by the gift of the holy Ghost, that wee are beloued of God, and this is nothing els but that which we call faith, wherevpon it followeth, that through faith our consciences are quieted. e Wherewith he loueth vs. 7 A sure comfort & assurance, that our peace and quietnesse of conscience be not troubled: for he that so loued them that were of no strength and while they were yet sinners, that he died for them, how can he neglect them being nowe sanctified and liuing in him? f In time fit and conuenient which the Father had appointed. * Hebr. 9. 16. 1. Pet. 3. 18. 8 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commodity, and (that more is) for his very enemies. How can it be then that Christ being now aliue, should not saue them from destruction, whom by his death he iustifieth and reconcileth? g In the stead of some iust man. h He setteth out his loue vnto vs, that in the midst of our afflictions, we may know assuredly, he will be present with vs. i While sin reigned in vs. k From affliction and destruction. 9 He now passeth ouer to the other part of Iustification, which consisteth in the free imputation of the obedience of Christ: for to the remission of sinnes, there is added moreouer and besides, the gift of Christs righteousnesse imputed or put vpon vs by faith, which swalloweth vp that vnrighteousnesse which flowed from Adam into vs, and all the fruites thereof: so that in Christ we doe not onely cease to be vniust, but we begin also to be iust.

10 From Adam in whom all haue sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all.

l By Adam, who is compared with Christ, like to him in this, that both of thē make those which are theirs, partakers of that they haue: but they are vnlike in this, that Adam deriueth sinne into them that are his, euen of nature, and that to death: but Christ maketh them that are his, partakers of his righteousnesse by grace, and that vnto life.

m By sinne, is meant ỳ disease which is ours by inheritance, and men commonly call it originall sinne: for so he vseth to cal that sinne in the singular number, whereas if he speak of ỳ fruits of it, he vseth the plurall number, calling them sinnes.

n That is, in Adam.

11 That this is so, that both guiltinesse and death began not after the giuing and transgressing of Moses Law, it appeareth manifestly by that, that men died before that Law was giuen: for in that they died, sinne, which is the cause of death, was then: and in such sort, that it was also imputed: where vpon it followeth that there was then some Law, the breach whereof was the cause of death. o Euen from Adam to Moses. p Where there is no Law made, no man is punished as faultie and guiltie. 12 But that this Law was not the vniuersal Law, and that that death did not proceed from any actuall sinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer know nor transgresse that naturall Law, are notwithstanding dead as well as Adam. q Ouer infants. r Not after that sort as they sinne that are of moe yeeres, following their lusts: but yet the whole posteritie was corrupted in Adam when as he wittingly & willingly sinned. 13 Now that first Adam answereth the latter, who is Christ, as it is afterward declared. 14 Adam and Christ are compared together in this respect, that both of them do giue and yeeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath lyen his fault to the destruction of many: but Christs obedience hath by grace ouerflowed many. f That is, Adam. 15 Another inequality consisteth in this, that by Adams one offence men are made guiltie, but the righteousnes of Christ imputed vnto vs freely, doth not onely absolue vs from that one fault, but from all other. t To the sentence of absolution, whereby we are quit & pronounced righteous. 16 The third difference is, that the righteousnes of Christ, being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posteritie to death. u Be partakers of true and euerlasting life. 17 Therefore to be short, as by one mans offence the guiltines came on all men to make them subiect to death: so on the contrary side, the righteousnes of Christ, which by Gods mercy is imputed to all beleeuers, iustifieth them, that they may become partakers of euerlasting life. x Not only because our sinnes are forgiuen vs, but also because the righteousnes of Christ is imputed vnto vs. 18 The ground of this whole comparison is this, that these two men are set as two stockes or rootes, so that out of the one, sinne by nature, out of the other, righteousnes by grace doth spring forth vpon others. y So then, sinne entred not into vs only by following the steps of our Forefather but we take corruption of him by inheritance. z This word, Many, is set against this word, a few.

a Preuenting of an obiection: why then did the Law of Moses enter then? That men might be so much the more guiltie, and the benefit of God in Christ might be so much the more glorious. a Beside that disease which all men were infected withall by being defiled without mans sinne, the Law entred,

in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 10 Wherefore, as by l one man m sinne entred into the world, and death by sinne, and so death went ouer all men: n in whome all men haue sinned.

13 11 For vnto the time o of the Law was sinne in the world, but sinne is not p imputed, while there is no Law.

14 12 But death reigned from Adam to Moses, euen ouer q them also that sinned not after the like r maner of the transgression of Adam, 13 which was the figure of him that was to come.

15 14 But yet the gift is not so, as is the offence: for if through the offence of s that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 15 Neither is the gift so as that which entred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is of many offences to t iustification.

17 16 For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousnesse, u reigne in life through one, that is, Iesus Christ.

18 17 Likewise then as by ỳ offence of one, the fault came on all men to condemnation, so by the Iustifying of one, the benefite abounded toward al men to the x iustification of life.

19 18 For as by one mans y disobedience z many were made sinners, so by ỳ obedience of that one shall many also be made righteous.

20 19 Moreouer the Lawe a entred thereupon that the offence should abound: neuerthelesse, where sinne abounded, there grace b abounded much more:

b Grace was powred so plentifully from heauen, that it did not onely counteruaile sinne, but aboue measure passed it.

21 That as sinne had reigned vnto death, so might grace also reign by righteousnes vnto eternal life through Iesus Christ our Lord.

CHAP. VI.

1 He commeth to sanctification, without which, that no man putteth on Christs righteousnes, he proueth, 4 by an argument taken of Baptisme, 12 and thereupon exhorteth to holines of life, 16 briefly making mention of the Law transgressed.

1 What c shall we say then? Shall wee continue still in a sinne, that grace may abound? God forbid.

1 He passeth vnto another benefite of Christ, which is called sanctification or regeneration.

a In that corruption, for though the guiltinesse of sinne be not imputed to vs, yet the corruption remaineth still in vs: the which, Sanctification, that followeth Iustification, killeth by little and little

2 2 How shall we, that are b dead to sinne, liue yet therein?

2 The benefite of Iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceed from Christ by the grace of God: Now Sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleannesse and pureness of nature restored.

3 3 Know yee not, that * all wee which haue beene baptized into c Iesus Christ, haue beene baptized into his death?

4 * We are buried then with him by baptisme into his death, ỳ like as Christ was raised vp from the dead d to the glorie of ỳ Father, so e we also should * walke in newnesse of life.

5 4 * For if wee be planted with him to the f similitude of his death, euen so shal we g be to the similitude of his resurrection,

6 Knowing this, that our h old man is crucified with i him, that the k body of sinne might be destroyed, that henceforth wee should not l serue sinne.

b They are said of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that

7 5 For he that is dead, is freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him.

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that hee died, hee died m once to sinne: but in that he liueth, he liueth to n God.

11 Likewise thinke yee also, that yee are dead to sinne, but are aliue to God in Iesus Christ our Lord.

that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not foorth his bitter fruites: And on the other side, they are said to liue to sin, which are in the flesh, that is, whom the spirit of God hath not deliuered from the seruerie of the corruption of nature. 3 There are three parts of this Sanctification: to wit, the death of the olde man or sinne, his buriall, and the resurrection of the new man, descending into vs from the vertue of the death, buriall, and resurrection of Christ, of which benefite our baptisme is a signe and pledge. * Gal. 3. 27. c To the end that growing vp in one with him, we should receiue his strength, to quench sinne in vs, and to make vs newe men. * Col. 2. 12. d That Christ himselfe being discharged of his infirmitie and weaknes, might liue in glory with God for euer. e And we which are his members rise for this ende, that being made partakers of the selfe same vertue, we should begin to leade a new life, as though we were already in heauen. * Ephes. 4. 23. colos. 3. 8. hebr. 12. 1. 1. pet. 2. 1. 4 The death of sinne and the life of righteousnesse, or our ingrafting into Christ, and growing vp into one with him, cannot be separated by any meanes, neither in death nor life: whereby it followeth, that no man is sanctified, which liueth still to sinne, and therefore is no man made partaker of Christ by faith, which repenteth not and turneth not from his wickednesse: for as he saide before, the Lawe is not subuerted but established by faith. * 1. Cor. 6. 14. 2 tim. 2. 11. f In so much as by meanes of the strength which commeth from him to vs, we so die to sinne, as he is dead. g For we become euery day more perfite then other: for we shall neuer be perfectly sanctified, as long as we liue here. h All our whole nature, as we are conceiued and borne into this world with sinne, which is called old, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature which we change with a new. i Our corrupt nature is attributed to Christ, not in deed, but by imputation. k That naughtinesse which sticked fast in vs. l The end of sanctification which we shoot at, and shall at length come to, to wit, when God shall be all in all. 5 He proueth it by the effects of death, vsing a comparison of Christ the head with his members. m Once for all. n With God.

12 [6] Let not sinne [o] reigne therefore in your mortal body, that ye should obey it in the lustes thereof:

13 Neither [p] giue ye your [q] members as [r] weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnesse vnto God.

14 [7] For sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 [8] What then? shall wee sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 *Know ye not, that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom yee obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse?

17 [9] But God be thanked, that yee haue bene the seruants of sinne, but ye haue obeyed from the heart vnto that [t] forme of the doctrine, whereunto ye were deliuered.

18 Being then made free from sinne, yee are made the seruants of righteousnesse.

19 I speak after the maner of men, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannesse and to iniquitie, to commit iniquitie, so nowe giue your members seruants vnto righteousnesse in holinesse.

20 For when ye were the seruants of sinne, ye were [t] freed from righteousnesse.

21 [10] What fruite had yee then in those things, whereof ye are now ashamed? for the [u] ende of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, and the end, euerlasting life.

23 [11] For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

6 An exhortation to contend and striue with corruption and all the effects thereof.
o By reigning, S. Paul meaneth that chieftie and high rule, which no man striueth against, and if anie doe, yet it is in vaine.
p To sinne, as to a Lord or tyrant.
q Your mind and all the powers of it.
r As instruments to commit wickednes withall.
7 He graunteth, that sinne is not yet so dead in vs that it is vtterly extinct: but he promiseth victorie to them that contend manfully, because we haue the grace of God giuen vs which worketh so that the Law is not now in vs the power and instrument of sinne.
8 To be vnder the Lawe and vnder sinne signifie all one, in respect of them which are not sanctified, as on the contrarie side to be vnder grace and righteousnesse, agree to them that are regenerate.
Now these are contraries, so that one cannot agree with the other: Therefore let righteousnes expell sinne.
9 Iohn 8. 34. 2. pet. 2. 19.
9 By nature we are slaues to sinne & free from righteousnesse, but by the grace of God we are made seruants to righteousnesse, and therefore free from sinne.
t This kind of speech hath a force in it: for he meaneth thereby that the doctrine of the Gospel is like vnto a certaine mould which we are cast into, to be framed and fashioned like vnto it.
t Righteousnes had no rule ouer you.
10 An exhortation to the studie of righteousnes and hatred of sinne, the contrary ends of both being set downe before vs.
u The reward or payment.
11 Death is the punishment due to sinne, but we are sanctified freely, vnto life euerlasting.

CHAP. VII.

2 He declareth what it is, to bee no more vnder the Law, 2 by an example taken of the Law of mariage: 7. 12 And lest the Law should seeme faultie, 14 he proueth, that our sinne is the cause 13 that the same is an occasion of death, 17 which was giuen vs, vnto life: 21 He setteth out the battell betweene the flesh and the spirit.

KNow [1] yee not brethren, (for I speake to them that know the Lawe) that the Law hath dominion ouer a man as long as he liueth?

1 By propounding the similitude of mariage, he compareth the state of man both before and after regeneration together. The law of matrimonie, saith hee, is this, that so long as the husband liueth, the marriage abideth in force, but if her be dead, the woman may marrie againe.

2 *For the woman which is in subiection to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, she is deliuered from the Law of the man.

3 So then, if while the man liueth, she taketh another man, she shal be [a] called an *adulteresse: but if the man be dead, she is free from the Lawe, so that shee is not an adulteresse, though she take another man.

4 [2] So ye, my brethren, are dead also to the Law by the bodie of Christ, that ye should bee vnto another, euen vnto him that is raised vp from the dead, that wee should bring foorth [c] fruit vnto [d] God.

5 [3] For when we [e] were in the flesh, the [f] affections of sinnes, which were by the [g] Lawe, had [h] force in our members, to bring forth fruit vnto death.

6 But now wee are deliuered from the Lawe, hee [i] being dead [k] in whome wee were [l] holden, that we should serue in [m] newnesse of Spirit, and not in the oldnesse of the [n] letter.

7 [4] What shall we say then? Is the Lawe sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowen [o] lust, except the Law had said, *Thou shalt not lust.

8 But sinne tooke an occasion by the commaundement, and wrought in me all maner of concupiscence: for without the Law sinne is [p] dead.

9 [5] For I once was aliue, without the [q] Law: but when the commandement [r] came, sinne reuiued.

10 But I [s] died and the same commandement which was ordeined vnto life, was found to be vnto me vnto death.

* 1. Cor. 7. 39.
a that is, shee shall be an adulteresse, by the consent and iudgement of all men.
* Matth. 5. 32.
2 An application of the similitude thus. So, saith he, doth it fare with vs: for now we are ioyned to the Spirit, as it were to the second husband, by whom we must bring foorth new children: wee are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead.
b That is, in the bodie of Christ, to giue vs to vnderstand, how straite and neere that followship is betwixt Christ & his members.
c He calleth the children, which the wife hath by her husband, fruite.
p Which are acceptable to God.
3 A declaration of the former saying: for the concupiscences (saith he) which the Law stirred vp in vs were in vs, as it were a husband, of whome wee brought forth verie deadly and cursed children: But now since that husband is dead, and so consequently being deliuered from the force of that killing Law, we haue passed into the gouernance of the Spirit, so that we bring forth now, not those rotten and dead, but liuely children.
e When wee were in the state of the first marriage, which he calleth in the next verse following, the oldnesse of the letter.
f The motions that egged vs to sinne, which shew their force euen in our minds.
g He saith not of the Law, but by the Law, because they spring of sinne which dwelleth within vs, & take occasion to worke thus in vs, by reason of the restraint that the Law maketh, not that the fault is in the law but in our selues.
h Wrought their strength.
i As if hee said, The bond which bound vs, is dead, and vanished away, insomuch that sinne which held vs, hath not now wherewith to hold vs.
k For this husband is within vs.
l Satan is an vniust possessour, for he brought vs in bondage of sinne and him selfe, deceitfully: and yet notwithstanding so long as wee are sinners, wee sinne willingly.
m As becommeth them, which after the death of their olde husband are ioyned to the Spirit: as whome the Spirit of God hath made new men.
n By the letter, he meaneth the Law, in respect of that old condition: for before that our will be framed by the holy Ghost, the Law speaketh but to deafe mens, and therfore it is dumbe and dead to vs, as touching the fulfilling of it.
4 An obiection: What then? are the Law and sin all one, and doe they agree together? nay saith he: Sinne is reproued, and condemned by the Law. But because sinne cannot abide to bee reproued, and was not in a maner felt, vntill it was prouoked and stirred vp by the Law, it taketh occasion thereby to be more outrageous, and yet by no fault of the Law.
o By the word, Lust, in this place he meaneth not euill lusts themselues, but the fountaine from whence they spring, for the verie heathen Philosophers themselues condemned wicked lusts, though somewhat darkly. But as for their fountaine of them, they could not so much as suspect it, and yet it is the verie seate of that naturall and vncleane spot and filth.
* Exod. 20. 17. deut. 5 21.
p Though sinne be in vs, yet it is not knowen for sinne, neither doth it so rage, as it rageth after that the Law is knowen.
5 He setteth himselfe before vs for an example, in whō all men may behold, first what they were by nature before they earnestly thinke vpon the Law of God: to wit, blockish, & bent to sinne and wickednesse, without all true sense & feeling of sinne, then what manner of persons they become, when their conscience is reproued by the testimonie of the Law, to wit, stubburne and more enflamed with the desire of sinne, then euer they were before.
q When I knew not the Law, then me thought I liued in deede, for my conscience neuer troubled me, because it knew not my disease.
r When I began to vnderstand the commandement.
s In sinne, or by sinne.

11 For sin tooke occasion by the commandement, & deceiued me, and thereby slew me.

12 [6] Wherefore the Law is *holy, & that [t] commandement is holy and iust and good.

13 [7] Was that then which is good, [u] made death vnto mee? God forbid: but sinne that it might [x] appeare sinne, wrought death in me by that which is good, that sinne might be [y] out of measure sinfull by the commandement.

14 [8] For we know that the Law is spirituall, but I am carnall, sold vnder sinne.

15 [9] For I [10] allow not that which I doe: for what I [11] would, that doe I not: but what I hate, that doe I.

16 If I doe then that which I would not, I consent to the Law that it is good.

17 Now then, it is no more I, that doe it, but [z] sinne that dwelleth in me.

18 [12] For I know, that in me, that is, in my flesh dwelleth no good thing: for to will is present with me: but I finde [a] no meanes to performe that which is good:

19 For I doe not the good thing, which I would, but the euill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 [13] I find then ý when I would do good, I am thus yoked, that euil is present with me.

22 For I delite in the Lawe of God concerning the [b] inner man:

23 But I see another Lawe in my members, rebelling against the Law of my [c] minde, and leading me captiue vnto the Law of sinne, which is my members.

24 [14] O [d] wretched man that I am, who shall deliuer me from the bodie of this death!

25 I [e] thanke God through Jesus Christ our Lord. Then I [f] my selfe in my mind serue the Law of God, but in my flesh the law of sinne.

6 The conclusion: That the Law of it selfe is holy, but all the fault is in vs which abuse the Law.
* 1. Tim. 1. 8.
t touching not coueting.
7 The proposition, That the Law is not the cause of death, but our corrupt nature being therewith not onely discouered, but also stirred vp: and tooke occasion thereby to rebel, as which the more that things are forbidden it, the more it desireth them, and from hence commeth guiltines, and occasion of death.
u Beareth it the blame of my death?
x That sinne might shew it selfe to be sinne, and bewray it selfe to be that, which it is in deede.
y As euill as it could, shewing all the venoume it could.
8 The cause of this matter, is this: because that the Lawe requireth a heauenly pureness, but men such as they be borne, are bondslaues of corruption, which they willingly serue. 9 He setteth himselfe being regenerate, before vs, for an ensample, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of the Lawe of God, and our wickednesse. For since that the Lawe in a man not regenerate bringeth forth death onely, therefore in him, it may easily bee accused: but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appeare that euill actions proceed not from the Law, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also what the true vse of the Lawe is, in reproouing sinne in the regenerate, vnto the end of the chapter: as a little before (to wit, from the seuenth verse vnto this fifteenth) hee declared the vse of it in them which are not regenerate. 10 The deedes of my life, saith he, answere not, nay they are contrarie to my will: Therefore by the consent of my will with the Lawe, and repugnancie with the deedes of my life, it appeareth euidently, that the Lawe and a right rule doe perswade one thing, but corruption which hath her seate also in the regenerate, an other thing. 11 It is to be noted, that one selfe same man is said to will and not to will, in diuers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was borne. But because the part which is regenerate, at length becommeth conquerour, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man: although afterward hee grammeth that this euill is in his flesh, or in his members. z That naturall corruption, which cleaueth fast euen to them that are regenerate, & not cleane conquered. 12 This vice, or sinne, or law of sinne, hath wholy possessed those men which are not regenerate, and hindreth them or holdeth them backe that are regenerate. a This doth in deede agree to that man, whom the grace of God hath made a new man: for where the spirit is not how can there be any strife there? 13 The conclusion: As ♄ Law of God exhorteth to goodnesse, so doth the Law of sinne (that is, the corruption wherein wee are borne) force vs to wickednesse: but the Spirit, that is, our mind, in that that it is regenerate, consenteth with the Law of God: but the flesh, that is, the whole naturall man, is bondslaue to the Law of sinne. Therefore to bee short, wickednesse and death are not of the Lawe, but of sinne, which reigneth in them that are not regenerate: for they neither will nor doe good, but will, and do euill: But in them that are regenerate, it striueth against the Spirit or law of the minde, so that they cannot either liue so well as they would, or be so void of sin as they would. b The inner man, & the new man are all one, and are answerable and set as contrarie to the old man, neither doth this word, Inner man, signifie mans minde and reason, and the old man, the powers that are vnder them, as the Philosophers imagine, but by the outward man is meant whatsoeuer is either without or within a man from top to toe, so long as that man is not borne a new by the grace of God.

e The Law of the minde in this place, is not to be vnderstood of the mind as it is naturally, and as our mind is from our birth, but of the mind which is renewed by the Spirit of God.
14 It is a miserable thing to be yet in part subiect to sinne, which of it owne nature maketh vs guiltie of death: but we must cry to the Lord, who will by death it selfe at length make vs conquerors, as we are already conquerors in Christ. d Wearied with miserable and continuall conflicts. e He recouereth himselfe, and sheweth vs that he resteth only in Christ. f This is the true perfection of them that are borne anew, to confesse that they are imperfit.

CHAP. VIII.

1 Hee concludeth that there is no condemnation to them, who are grafted in Christ through his spirit, 3 howsoeuer they bee as yet burdened with sinnes: 9 for they liue through that Spirit, 14 whose testimonie 15 driueth away all feare, 28 and relieueth our present miseries.

NOw [1] then there is no condemnation to them that are in Christ Jesus, which [2] walke not after the [a] flesh, but after the spirit.

2 [3] For the [b] Law of the Spirit of [c] life, which is in [d] Christ Jesus, hath [e] freed mee from the Law of sinne and of death.

3 [4] For, (that that was [f] impossible to the Law, in as much as it was weake, because of the [g] flesh) God sending his owne Sonne, in the similitude of [h] sinfull flesh, and for [i] sinne, [k] condemned sinne in the flesh,

4 That that [l] righteousnesse of the Law might be fulfilled [5] in vs, which walke not after the flesh, but after the Spirit.

5 [6] For they that are after the [m] flesh, set

1 A conclusion of all the former disputation frō vers. 16. chap. 1. vnto this place: Seeing that we, being iustified by faith in Christ, do obtaine remission of sins and imputation of righteousnes, & are also sanctified, it followeth hereof, ỹ they ỹ are grafted into Christ by faith, are out of all feare of condemnation.
2 The fruites of the Spirit, or effects of sanctification which is begun in vs, but not ingrafte vs into Christ, but do declare, that we are grafted into him. a Folow not the flesh for their guide: for he is not sayd to liue after the flesh, that hath the holy Ghost for his guide, though sometimes he step awry. 3 A preuenting of an obiection: seeing that the vertue of the Spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? Because, saith he, that vertue of the quickening spirit which is in vs, is most perfect & most mighty in Christ, and being imputed vnto vs which beleeue, causeth vs to be so accompted of, as though there were no reliques of corruption & death in vs. Therefore hitherto Paul disputed of remission of sins, and imputation of fulfilling ♄ Law, and also of sanctification which is begun in vs: but now he speaketh of the perfit imputatiō of Christs manhood, which part was necessarily required to the full appeasing of our consciences: For our sins are defaced by the bloud of Christ, and the guiltinesse of our corruption is couered with the imputation of Christs obedience. & the corruption it selfe (which the Apostle calleth sinful sin) is healed in vs by litle & litle, by the gift of sanctification: but yet lacketh besides that another remedie, to wit, the perfect sanctification of Christs own flesh, which also is to vs imputed. b The power & authoritie of the Spirit, against which, is set the tyranny of sin. c Which mortifieth the old man, & quickeneth the new man. d To wit, absolutely and perfitly. e For Christs sanctification being imputed to vs, perfiteth our sanctification which is begun in vs. 4 He vseth no argument here, but expounded the mysterie of sanctification which is imputed vnto vs: for because saith he that the vertue of ♄ Law was not such (and that by reason of the corruption of our nature) that it could make man pure & perfit, and for that it rather kindled the disease of sin, then did put it out and extinguish it, therefore God clothed his sin with flesh like vnto our sinfull flesh, wherein he vtterly aboliished our corruption, that being accompted thoroughly pure & without fault in him apprehended and laid hold on by faith, we might be found to haue fully that singular perfection which the Law requireth, and therefore that there might be no condemnation in vs. f Which is not proper to the Law, but cōmeth by our fault. g In man not borne anew, whose disease the Law could point out, but it could not heale it. h Of mans nature which was corrupt through sin, vntil he sanctified it. i To aboliish sinne in our flesh. k Shewed that sin hath no right in vs. l The very substance of the Law of God might be fulfilled, or that same which the Law requireth, that we may be found iust before God: for if without iustification, there be ioined that sanctification which is imputed to vs, we are iust, according to that perfit forme which the Lord requireth. 5 He returneth to that which he said, that the sanctification which is begun in vs, is a sure testimonie of our ingrafting into Christ: which is a most plentifull fruit of a godly & honest life. 6 A reason why to walke after the flesh, agreed not to them which are grafted in Christ, but to walke after the spirit, agreeth and is meet for them: Because saith hee, that they which are after the flesh, sauour the things of the flesh. but they that are after the Spirit, the things of the Spirit. m They that liue after the flesh leadeth them.

7 He proueth ꝯ consequent: because that whatsoeuer the flesh sauoureth, that engendereth death: & whatsoeuer the Spirit sauoureth, that tendeth to ioy and life euerlasting.

8 A reason and proofe why the wisedome of the flesh is death, because sayth he, it is the enemie of God.

9 A reason why the wisedome of ꝯ flesh is enemie to God, because it neither will, neither can be subiect to him, & by flesh he meaneth a man not regenerate.

10 The conclusion: Therefore they that walke after the flesh, can not please God: whereby it followeth, that they are not graffed into Christ.

11 He commeth to the others, to wit, to thē which walke after the Spirit, of whom we haue to vnderstand contrary things, to the former: and first of all, he defineth what it is to bee in the Spirit or to bee sanctified: to wit, to haue ꝯ Spirit of God dwelling in vs. Then he declareth, that sanctification is so ioyned and knit to our grafting in Christ, that it can by no meanes be separated. 12 Hee confirmeth the faithfull against the reliques of flesh and sinne, granting that they are yet (as it appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lumpe) which is not yet purged from this earthly filthinesse in death: but therewithall willing them to doubt nothing of the happy successe of this combate, because that euen this little sparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousnesse, is the seede of life. n The flesh, or all that, which as yet sticketh fast in the clefts of sinne and death. 13 A confirmation of the former sentence: You haue the selfe same Spirit which Christ hath: Therefore at length it shall do the same in you, that it did in Christ, to wit, when all infirmities being vtterly laid aside, and death ouercome, it shall clothe you with heauenly glory. o By the vertue and power of it, which shewed the same might first in our head, and daily worketh in his members. 14 An exhortation to oppresse the flesh daily more and more by the vertue of the Spirit of regeneration, because (saith hee) you are debters vnto God, for so much as you haue receiued so many benefites of him. 15 An other reason of the profit that ensueth: for such as striue and fight valiantly shall haue euerlasting life. 16 A confirmation of this reason: for they be the children of God, which are gouerned by his spirit, therefore shall they haue life euerlasting. 17 He declareth & expoundeth by the way, in these two verses by what right this name, to bee called the children of God, is giuen to the beleeuers because, sayth he, they haue receiued the grace of the Gospel, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible & feareful, but a most benigne and louing father in Christ, so that with great boldnes we call him Father, the holy Ghost sealing this adoption in our hearts by faith. p By the Spirit, is meant the holy Ghost, whom we are sayd to receiue, when hee worketh in our minds. q Which feare, it stirred vp in our minds by the preaching of the Law. r Which sealeth our adoption in our minds, and therfore openeth our mouthes. 18 A proofe of the consequent of the confirmation: because that he which is the sonne of God, doeth enioy God with Christ. s Partakers of our fathers goods, and that freely, because we are children by adoption. 19 Now Paul teacheth by what way the sonnes of God doe come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therewithal openeth vnto them fountains of comfort: as first that we haue Christ a companion, and fellow of our afflictions: secondly, that we shall be also his fellowes in that euerlasting glory.

saiuour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 [7] For the wisdome of the flesh is death: but the wisedome of the Spirit is life & peace.

7 [8] Because the wisdome of the flesh is enimitie against God: [9] for it is not subiect to the Law of God, neither in deed can bee.

8 [10] So then they that are in the flesh, can not please God.

9 [11] Now yee are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 [12] And if Christ be in you, the [n] body is dead, because of sinne: but the Spirit is life for righteousnesse sake.

11 [13] But if the Spirit of him that raised vp Iesus from the dead, dwell in you, hee that raised vp Christ from the dead, shall also quicken your mortall bodies, by his Spirit that [o] dwelleth in you.

12 [14] Therefore brethren, we are debters not to the flesh, to liue after the flesh:

13 [15] For if yee liue after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall liue.

14 [16] For as many as are led by the Spirit of God, they are the sonnes of God.

15 [17] For ye haue not receiued the [p] Spirit of bondage, to [q] feare againe: but ye haue receiued the Spirit of [r] adoption, whereby we cry Abba, Father.

16 The same Spirit beareth witnes with our spirit, that we are the children of God.

17 [18] If we be children, we are also [s] heires, euen the heires of God, and heires annexed with Christ: [19] if so be that we suffer with him, that wee may also bee glorified with him.

18 [20] For I [t] count that the afflictions of this present time are not worthy of the glory, which shalbe shewed vnto vs.

16 [21] For the feruent desire of the [u] creature waiteth when the sonnes of God shall be reueiled.

20 Because the creature is subiect to [x] vanitie, not of it [y] owne will, but by reason [z] of him, which hath subdued it vnder [a] hope.

21 Because the creature also shall be deliuered from the [b] bondage of corruption into the glorious libertie of the sonnes of God.

22 For we know that euery creature groneth with vs also, and [c] trauaileth in paine together vnto this present.

23 [22] And not onely the creature, but we also which haue the first fruites of the Spirit, euen wee doe sigh in our [d] selues, waiting for the adoption, euen *[e] the redemption of our bodie.

24 [23] For we are saued by hope: but [f] hope that is seene, is not hope: for how can a man hope for that he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 [24] Likwise the spirit also [g] helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it selfe maketh [h] request for vs with sighes, which can not be expressed.

27 But he that searcheth the hearts, knoweth what is the [i] meaning of the Spirit: for he maketh request for the Saints, [k] according to the will of God.

28 [25] Also wee know that [i] all things worke together for the best vnto them that loue God, euen to them that are called of his [m] purpose.

29 For those which hee knewe before, hee also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.

20 Thirdly, that this glory which wee looke for, doeth a thousand parts surmount the miseries of our afflictions. t All being well considered, I gather.

21 Fourthly, he plainely teacheth vs that we shall certainly be reuiued from that confusion and horrible deformation of the whole worlde, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man for whom it was made by the ordinance of God, so shall it at length bee reuiued with the elect.

u All this world. x Is subiect to a vanishing and flitting state. y Not by their naturall inclination. z That they should obey the Creators commaundement, whom it pleased to shew by their sickle state, how greatly he was displeased with man. a God would not make the world subiect to euerlasting curse for the sinne of man, but gaue it hope that it should be restored. b From the corruption which they are now subiect to, they shall be deliuered and changed into that blessed state of incorruption, which shall be reuealed, when the sonnes of God shall be aduanced to glory. c By this word is meant, not onely exceeding sorow, but also the fruite that followeth of it. 22 Fiftly, if the rest of the world looke for a restoring, groning as it were for it, and that not in vaine, let it not grieue vs also to sigh, yea, let vs bee more certainely perswaded of our redemption to come: for as much as wee haue the first fruites of the Spirit. d Euen from the bottome of our hearts. *Luke 21.28. e That last restoring, which shall bee the accomplishment of our adoption. 23 Sixtly, hope is vnseparably ioyned with faith: seeing then that we beleeue those things which we are not yet in possession of, and hope for that we see not, we must therefore hope and patiently waite for that which wee beleeue shall come to passe. f This is spoken by the figure Metonomie: Hope, for that which is hoped for. 24 Seuenthly, There is no cause why wee should faint vnder the burden of afflictions, seeing that prayers minister vnto vs a most sure helpe: which cannot bee fruitles, seeing they proceede from the spirit of God which dwelleth in vs. g Beareth our burden, as it were, that we faint not vnder it. h Prouoketh vs to prayers, and telleth vs as it were within, what we shall say, and how we shall groane. i What sobs and sighs proceede from this instinct of his Spirit. k Because hee teacheth the godly to pray according to Gods will. 25 Eightly, we are not afflicted, either by chance or to our harme, but by Gods prouidence for our great profite: who as hee chose vs from the beginning, so hath hee predestinate vs to bee made like to the image of his Sonne: and therefore will haue vs in his time, being called and iustified, to glory, by the crosse. l Not onely afflictions, but whatsoeuer elle. m Hee calleth that, Purpose, which God hath from euerlasting appointed with himselfe according to his good will and pleasure.

30 Moreouer whom hee [n] predestinated, them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified.

31 [26] What shall wee then say to these things? If God bee on our side, who can bee against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shall hee not with him [o] giue vs all things also?

33 [27] Who shal lay any thing to the charge of Gods chosen? it is [p] God that iustifieth.

34 Who shal condemne? it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of [q] Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, *For thy sake are we killed all day long: wee are counted as sheepe for the slaughter.

37 [r] Neuertheless, in all these things wee are more then conquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shalbe able to separate vs frō the loue of God, which is in Christ Iesus our Lord.

n He vseth the time past, for the time present, as the Hebrewes vse, who sometime set downe the thing that is to come, by the time that is past, to signifie the certeintie of it: and he hath also a regard to Gods continuall working.

26 Thirdly, we haue no cause to feare that the Lord will not giue vs whatsoeuer is profitable for vs, seeing that he hath not spared his only Son to saue vs.

o Giue vs freely.

27 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification.

There are no accusers that wee haue neede to be afraid of before God, seeing that God himselfe absolueth vs as iust: and therefore much lesse need we to feare damnation seeing that we rest vpon the death and resurrection, of the almightie power and defence of Iesus Christ.

Therefore what can there be so waighty in this life, or of so great force and power, that might feare vs, as though wee might fall from the loue of God, wherewith hee loueth vs in Christ? Surely nothing, seeing that it is in it selfe most constant and sure, and also in vs being confirmed by stedfast faith.

p Who pronounceth vs not onely guiltlesse, but also perfitly iust in his Sonne.

q Wherewith Christ loueth vs. *Psal.44.22. r Wee are not onely not ouercome with so great and many miseries and calamities, but also more then conquerours in all of them.

CHAP. IX.

1 *Hee answereth an obiection, that might bee brought on the Iewes behalfe, 7 and telleth of two sorts of Abrahams children, 15 and that God worketh all things in this matter according to his will, 20 euen as the potter doth. 24.30 He prooueth aswell the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25.27 by the testimonies of the Prophets.*

I Say [1] the trueth in Christ, I lye not, my conscience bearing me witnesse in the holy Ghost,

2 That I haue great heauinesse, and continuall sorow in mine heart.

3 For I would wish my selfe to be [a] separated from Christ, for my brethren that are my kinsemen according to the [b] flesh.

4 Which are the Israelites, to whom perteineth the adoption, and the [c] glory, and the * [d] Couenants, and the giuing of the [e] Law, and the [f] seruice of God, and the [g] promises.

5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is [2] God ouer all, blessed for euer, Amen.

6 *[3] Notwithstanding it can not be that the Word of God should take none effect: for all they are not [h] Israel, which are of Israel:

7 Neither are they all children, because they are the seede of Abraham: *[4] but, In [i] Isaac shall thy seed bee called:

8 [5] That is, they which are the children of the [k] flesh, are not the children of God: but the *children of the [l] promise, are counted for the seede.

9 [6] For this is a word of promise, *In this same time will I come, and Sara shall haue a sonne.

10 [7] Neither hee onely felt this, but also *Rebecca when shee had conceiued by one, euen by our father Isaac.

11 For yet the children were borne, and when they had neither done good, nor euill (that the [m] purpose of God might [8] remaine according to election, not by workes, but by him that calleth)

12 [9] It was said vnto her, *The elder shal serue the yonger.

13 As it is written, *I haue loued Iacob and haue hated Esau.

14 [10] What shall wee say then? Is there [n] vnrighteousnesse with God? God forbid.

1 The third part of this Epistle, euen to the twelfth Chapter, wherein Paul ascendeth to the higher causes of faith: and first of all because he purposeth to speake much of the casting off of the Iewes, he vseth an insinuation, declaring by a double or triple oth, and by witnessing of his great desire towards their saluatiō, his singular loue towards them, and therewithall graunting vnto them all their prerogatiues.

a The Apostle loued his brethren so entirely, that if it had beene possible, he would have beene ready to haue redeemed the casting away of the Israelites, with the losse of his owne soule for euer: for this word, separate, betokeneth as much in this place. b Being brethren by flesh, as of one nation and countrey.

c The Arke of the couenant, which was a token of Gods presence.

* Chap.2.17. ephes.2.12.

d The tables of the couenant, and this is spoken by the figure Metonymia.

e Of the iudicial Law.

f The ceremoniall Law.

g Which were made to Abraham and to his posteritie.

2 A most manifest testimonie of the Godhead and diuinitie of Christ.

*Chap.2.28.

3 Hee entreth into the handling of predestination, by a kind of preuenting an obiection: How may it bee, that Israel is cast off, but that therewithall we must also make the couenant which God made with Abraham and his seede, frustrate and voyd? Hee answereth therefore, that Gods word is true, although that Israel be cast off: for the election of the people of Israel is so generall and common, that notwithstanding the same, God chuseth by his secret counsell, such as it pleaseth him. So then this is the proposition and state of this treatise: The grace of saluation is offered generally in such sorte, that notwithstanding it, the efficacie thereof perteineth onely to the elect. h Israel in the first place, is taken for Iacob: and in the second, for the Israelites. *Genes.21.12. Hebr,11.18. 4 The first proofe is taken from the example of Abrahams owne house, wherein Isaac onely was accompted the sonne, and that by Gods ordinance: although that Israel also was borne of Abraham, and circumcised before Isaac. i Isaac shall bee thy true and naturall sonne, and therefore heire of the blessing. 5 A generall application of the former proofe or example. k Which are borne of Abraham by the course of nature. *Gala.4.28. l Which are borne by vertue of the promise. 6 A reason of that application: Because that Isaac was borne by the vertue of the promise, and therefore hee was not chosen, nay he was not at all, but by the free will of God: whereby it followeth that the promise is the fountaine of predestination, and not the flesh, from which promise the particular election proceedeth: that is, that the elect are borne elect, and not that they bee first borne, and then after elected, in respect of God who doeth predestinate. *Gene.18.10. 7 Another forcible proofe, taken from the example of Esau and Iacob, which were both borne of the same Isaac, which was the sonne of promise, of one mother, and at one birth, and not at diuers as Ismael and Isaac were: and yet notwithstanding, Esau being cast off onely Iacob was chosen: and that before their birth, that neither any goodnesse of Iacobs, might bee thought to be the cause of his election, neither any wickednesse of Esaus, of his casting away. *Gene.25.21.

m Gods decree, which proceedeth of his meere good will, whereby it pleaseth him to chuse one, and refuse the other. 8 Paul saith not, might be made, but, being made might remaine. Therefore they are deceiued which make foreseene faith the cause of election, and foreknowen infidelitie, the cause of reprobation. 9 Hee prooueth the casting away of Esau by that, that hee was made seruant to his brother: and prooueth the chusing of Iacob, by that, that hee was made Lord of his brother: although his brother was the first begotten. And looke that any man might take this saying of God, and referre it to externall things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, and the Lordship of Iacob, with the loue of God. *Genesis 25.23. *Malachi 1.2. 10 The first obiection, if God doeth loue or hate vpon no consideration of worthinesse or vnworthinesse, then is hee vniust, because hee may loue them which are vnworthy, and hate them that are worthy. The Apostle detesteth this blasphemie, and afterward answereth it seuerally, point by point. n Mans wit knoweth no other causes of loue or hatred, but those that are in the persons, and thereupon this obiection riseth.

15 [11] For

11 He answereth first touching them which are chosen to salvation: in chusing of whom he denieth that God may seem unjust, although he chuse and predestinate to salvation, them that are not yet borne, without any respect of worthinesse: because he bringeth not the chosen to the appointed ende, but by the meanes of his mercie, which is a cause next under predestination. Now mercie presupposeth miserie, and againe miserie presupposeth sin or voluntary corruption of mankind, and corruption presupposeth a pure and perfect creation.

15 [11] For he saith to Moses, * I will [o] haue mercie on him, to whom I will shew mercie: and will haue [p] compassion on him, on whom I will haue compassion.

16 [12] So then it is not in him that [q] willeth, nor in him that runneth, but in God that sheweth mercy,

17 [13] For the [r] Scripture saith vnto Pharao, * For this same purpose haue I [s] stirred thee vp, that I might [14] shew my power in thee, and that my Name might bee declared throughout all the earth.

18 [15] Therefore he hath mercie on whom he [t] will, and whom he will, he hardeneth.

19 [16] Thou wilt say then vnto mee, Why doth hee yet complaine? for who hath resisted his will?

20 [17] But, O man, who art thou which pleadest against God? [18] shal the * thing [u] formed say to him that formed it, Why hast thou made me thus?

Moreouer mercie is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length we come to glorification, as the Apostle will shew afterward. Now all these things orderly following the purpose of God, doe clearely proove that he can by no meanes seeme vniust in louing and saving his. * Exod. 33. 19. o I will be mercifull and fauourable to whom I list to bee fauourable. p I will haue compassion, on whomsoeuer I list to haue compassion. 12 The conclusion of the answere: Therefore God is not vniust in chusing and saving of his free goodnesse, such as it pleaseth him: as he also answered Moses when he prayed for all the people. q By will, hee meaneth the thought and endeuour of heart, & by running, good works: so neither of which he giueth the praise, but onely to the mercie of God. 13 Now hee answereth concerning the reprobate, or them whom God hateth being not yet borne, and hath appointed to destruction, without any respect of vnworthinesse. And first of all hee proueth this to bee true, by alleaging the testimonie of God himselfe touching Pharao, whom he stirred vp to this purpose, that he might bee glorified in his hardning & iust punishing. r God so speaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God, so speaking to Pharao. * Exod. 9. 16. s Brought thee into this world. 14 Secondly, hee bringeth the ende of Gods counsell, to shew that there is no vnrighteousnesse in him. Now this chiefest end is, not properly and simply the destruction of the wicked, but Gods glory which appeareth in their righteous punishment. 15 A conclusion of the full answere to the first obiection: therefore seeing God doeth not saue them whom hee freely chose according to his good will and pleasure, but by iustifying and sanctifying them by his grace, his counsell in saving them cannot seeme vniust. And againe, there is no vniustice in the euerlasting counsell of God, touching the destruction of them whom hee listeth to destroy, for that hee hardeneth before hee destroyeth: therefore the third answere for the maintenance of Gods iustice in the euerlasting councell of reprobation, consisteth in this word Hardening: which notwithstanding be concealed in the former verse, because the kindes of Pharao was well knowen. But the force of the word is great, for hardening which is set against Mercie, presupposeth the same things that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened: & againe, corruption presupposeth a perfit state of creation. Moreouer, this hardening also is voluntarie, for God so hardeneth being offended with corruption, that he vseth their owne will whome he hardeneth to the executing of that iudgement. Then follow the fruits of Hardening to wit, vnbeliefe and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? because he will: why doeth hee harden? because they are corrupt: why doeth hee condemne? because they are sinners. Where is then vnrighteousnesse? Nay, if hee should destroy all after this same sort, to whom should hee doe iniurie? t Whom it pleaseth him to appoint, to shewe his fauour vpon. 16 Another obiection, but only for the reprobate, rising vpon the former answere. If God doe appoint to euerlasting destruction, such as hee listeth, and if that cannot be hindered nor withstanded, that hee hath once decreed, how doth hee iustly condemne them, which perish by his will? 17 The Apostle doeth not answere that it is not Gods will, or that God doeth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but he rather graunteth his aduersarie both the antecedents, to wit, that it is Gods will, and that it must of necessitie so fall out, yet he denieth that God is therefore to bee thought an vniust reuenger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God, and his doing, what impudencie is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not so dissolued and answered, I answere that there is no surer demonstration in any matter, because it is grounded vpon this principle, That the will of God is the rule of righteousnesse. 18 An amplification of the former answere, taken from a comparison, whereby also it appeareth that Gods determinate counsell is set of Paul the highest of all causes: so that it dependeth not vpon any respect of the second causes, but doeth rather frame and direct them. * Esay. 45. 9. t This similitude agreeth very fitly in the first creation of mankinde.

21 * [19] Hath not the potter power of the clay to make of the same lumpe one [20] vessell to [x] honour, and another vnto [21] dishonour?

22 [22] What and if God would, to shew his wrath, and to make his power knowen, suffer with long patience the [y] vessels of wrath, prepared to [23] destruction?

23 And that he might declare the [z] riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glorie?

24 [24] Euen vs whom he hath called, not of the [a] Iewes onely, but of the Gentiles,

25 [25] As hee also saith in Osee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shal be in the place where it was said vnto them, * Ye are not my people, that there they shall bee called, The children of the liuing God.

27 [26] Also Esaias crieth concerning Israel, * Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.

28 For hee will make his account, and gather it into a [b] short summe with righteousnesse: for the Lord will make a short account in the earth.

29 * And as Esaias said before, Except the Lord of [c] hoses had left vs a [d] seede, wee had bene made as Sodom, and had bene like to Gomorrha.

30 [27] What shall wee say then? That the Gentiles which followed [e] not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.

* Ier. 18. 6.

23 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creators minde) to a lumpe of clay: whereof afterward God made and forth-with make, according as he purposed from euerlasting, both such as should bee elect and such as should be reprobate, as also this word, Making, declareth.

20 Whereas in the obiection propounded, mention was onely made of vessels to dishonour, yet he speaketh of the other also in this answere, for that he proueth the Creator to be iust in either of them, as the rule of contraries requireth.

x To honest vses.

21 Seeing then that in the name of dishonour, the ignominie of euerlasting death is signified, they speake with Paul which say, that some are made of God to most iust destruction: and they that are offended with this kinde of speaking bewray their owne folly.

22 The second answere is this, that God, moreouer and besides that hee doeth iustly whatsoeuer hee doeth decree, vseth that moderation in executing of his decree as declareth his singular lenitie euen in the reprobate, in that, that hee suffereth them a long time, and permitteth them to enioy many and singular benefits vntill at length hee iustly condemne them, and that to good ende and purpose, to wit, to shewe himselfe to bee an enemie and reuenger of wickednesse, that it may appeare what power hee is of by these seuere iudgements, and finally by comparison of contraries to set forth in deede, how great his mercie is towards the elect. y By vessels, the Hebrewes vnderstand all kindes of instruments. 23 Therefore againe, wee may say with Paul that some are made of God the Creator to destruction. z The vnmeasurable and marueilous greatnesse. 24 Hauing established the doctrine of the eternall predestination of God on both parts: that is, as well of the reprobate, as of the elect, he commeth now to shew the vse of it, teaching vs that we ought not to seeke the testimonie of it in the secret counsell of God, but by the vocation which is made manifest, and set forth in the Church, propounding vnto vs, the example of the Iewes and Gentiles, that the doctrine may bee better perceiued. a He saith not, that all and euery one of the Iewes are called, but some of the Iewes, and some of the Gentiles. 25 Our vocation or calling is, free and of grace, euen as our predestination is: and therefore there is no cause why either our owne worthinesse, or the vnworthinesse of our ancestors should cause vs to thinke that we are not the elect and chosen of God, if wee bee called of him, and so embraced through faith the saluation that is offered vs. * Hose 2. 23. 1. Peter 2. 10. Hosea 1. 10. 26 Contrariwise, Neither any outward generall calling, neither any worthinesse of our ancestors, is a sufficient witnesse of election, vnlesse faith and beleefe wee answere Gods calling: which thing came to passe in the Iewes, as the Lord had foretolde. * Isa. 10. 21. b God purposeth to bring the vnkinde and vnthankfull people to an extreame fewnesse. * Isa. 1. 9. c Armies, by which words the chiefest power that is, is giuen to God. d Euen very few. 27 The declaration and manifestation of our election, is our calling apprehended by faith, as it came to passe in the Gentiles. e So the Gentiles had no workes to prepare and procure Gods mercie before hand: as for that the Gentiles attained to that which they sought not for, the praise of God is to be thanked for it: and in that the Iewes attaine not to that which they sought after, they can thanke none for it but themselues, because they sought it not aright.

31 [28] But Israel which followed the Law of righteousnesse, could not attaine vnto the Law of righteousnesse.

32 Wherefore? Because they sought it not by faith, but as it were by the [f] workes of the Law: for they haue stumbled at the stumbling stone,

33 As it is written, * Behold, I lay in Sion a stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him shall not be ashamed.

CHAP. X.

1 *He handleth the effects of election,* 3 *that some refuse, and some embrace* 4 *Christ, who is the ende of the Law.* 15 *Hee sheweth that Moses foretold the calling of the Gentiles,* 20 *and Esaias the hardening of the Iewes.*

BRethren, [1] mine hearts desire and prayer to God for Israel is, that they might bee saued.

2 For I beare them record, that they haue the zeale of God, but not according to knowledge.

3 [2] For they, [a] being ignorant of the righteousnesse of God, and going about to [b] stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God.

4 [3] For Christ is the [c] ende of the Lawe for righteousnesse vnto [d] euery one that beleeueth.

5 [4] For Moses thus describeth the righteousnesse which is of the Law, * That the man which doeth these things, shall liue thereby.

6 But the righteousnes which is of faith, speaketh on this wise, *[e] Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue:)

7 Or, Who shal descend into the deepe? (that is to bring Christ againe from the dead)

8 [5] But what saith it? * The [f] worde is neere thee, euen in thy mouth, & in thine heart. This is the word of faith which we preach.

9 [6] For if thou shalt [g] confesse with thy mouth the Lord Iesus, & shalt beleeue in thine heart, that [h] God raised him vp from the dead, thou shalt bee saued.

10 For with the heart man [i] beleeueth vnto righteousnesse, and with the mouth man confesseth to saluation.

11 [7] For the Scripture saith, * Whosoeuer [k] beleeueth in him, shall not be ashamed.

12 For there is no difference betweene the Iew and the Grecian: for he that is Lord ouer all, is rich vnto all, that call on him.

13 *[8] For whosoeuer shall call vpon the Name of the Lord, shall be saued.

14 But how shall they call on him, in whom they haue not beleeued? [9] and how shal they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they bee sent? as it is written, * How beautifull are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 [10] But they haue not [l] all obeyed the Gospel: for Esaias saith, * Lord, who hath beleeued our report?

17 [11] Then faith is by hearing, and hearing by the [m] word of God.

18 [12] But I demaund, Haue they not heard? * No doubt their sound went thorow all the earth, and their words into the ends of the world.

19 [13] But I demaund, Did not Israel know God? First Moses saith, * I will prouoke you to enuie by a [n] nation that is not my nation, and by a foolish nation I will anger you.

20 * And Esaias is [o] bold, and saith, I was found of them that sought me not, and haue beene made manifest to them that asked not after me.

21 And vnto Israel hee saith, * All the day long haue I stretched foorth mine hand vnto a disobedient, and gainesaying people.

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2 Purposing to set foorth in the Iewes an example of marueilous obstinacie he vseth an hiperbole.

3 The first entrance into y vocation vnto saluation, is to renounce our owne righteousnesse: the next is, to embrace that righteousnesse by faith, which God freely offereth vs in the Gospel.

3 The ignorance of y Law which they ought to know, excuseth none before God, especially it excuseth not them that are of his household.

3 Ignorance hath alway pride ioyned with it.

4 Galat. 3. 24.

4 The proofe: The Lawe it selfe both reiect vnto Christ, that such as beleeue in him should be saued. Therefore the calling to saluation by y works of the Lawe, is none and fooli: but Christ is offered for saluation to euery beleeuer.

5 That the Law regardeth and tendeth to Christ, that is a manifest proofe, for it propoundeth such a condition, as can be and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith, our conscience is quieted, so that as no man can aske, Who can ascend vp into heauen, or bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which called them. * Leuit. 18. 5. exe. 20. 11. Gala. 3. 12. * Deut. 30. 12.

6 Thinke not with thy selfe, as men that are staggering vse to doe.

7 Vocation commeth by the word preached. * Deut. 30. 14.

8 By the word, Moses vnderstood the Lawe which the Lord published with his owne voice: and Paul applied it to the preaching of the Gospel, which is the perfection of the Law.

9 That is indeed true faith which is setled not onely in the head, but also in the heart of man, whereof also we giue testimonie, by our outward life, and which tendeth to Christ as to our alone and only Sauiour, such as he setteth foorth himselfe in his word.

10 If thou professe plainely, sincerely, and openly, that thou takest Iesus only to be thy Lord & Sauior.

11 The Father, who is said to haue raised the Sonne from the dead: and this is not spoken to shut out the diuinitie of the Sonne, but to set foorth the Fathers counsell touching our redemption in the resurrection of the Sonne.

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28 The vnbeliefe of men is the cause that they continue vocation, so that the cause of their damnation seeme not to belonge to any other where but in themselues.

f Seeking to come by righteousnes, they followed the Law of righteousnes.

a Psal. 118. 22. Isa. 8. 14. and 28. 16. 1. pet. 2. 6.

b Faith is said to iustifie: and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also said to saue.

7 Now he proueth the other part which hee propounded also in y fourth verse, to wit, that Christ calleth whomsoeuer hee listeth without any difference, and this he confirmeth by a double testimony.

* Isai. 28. 16.

k To beleeue in God is to yeeld and consent to God his promise of our saluation by Christ, and that not onely in generall, but when wee know that the promises pertaine to vs, whereupon riseth a sure trust.

* Ioel. 1. 32.

8 True calling vpon the name of God is the testimonie of true faith, and true faith, of true vocation or calling, and true calling of true election.

9 That is, true faith which seeketh God in his word and that preached: accepting as God hath appointed in the Church.

* Isai. 52. 7. nahum 1. 15.

10 Wherebeside faith is, there is also the word, but not contrariwise, wherebeside the word is, there is faith also: for many refuse and reiect the word.

l He speaketh this because of the Iewes. * Isa. 53. 1. ioh. 12. 38.

11 A conclusion of the former gradation: here must ascend from faith, to our vocation as by our vocation we came to the testimonie of our election.

m By Gods commandement.

12 An obiection: If calling be a testimonie of election, were not the Iewes called? why should I not grant that, saith the Apostle, seeing that there is no nation which hath not beene called? much lesse can I say, that the Iewes were not called. * Psa. 19. 3.

13 The defendor and maintainer of the Iewes cause, goeth on still to aske, whether the Iewes also knew not God which called them. Esai (saith the Apostle) denieth it: and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward and vniuersall calling which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe of small or no efficacie, vnlesse it be apprehended or layd holde on by faith, by the gift of God: otherwise by vnbeliefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance.

* Deut. 32. 21.

n He calleth all prophane people, a nation that is no nation, as they are not sayd to liue, but to die, which are appointed for euerlasting condemnation. * Isa. 65. 1.

o Speaketh without feare. * Isa. 65. 2.

CHAP. XI.

2 *Least the casting off of the Iewes should be imputed according to the outward appearance,* 4 *he sheweth that Elias was in times past deceiued:* 16 *and that, seeing they haue an holy roote,* 23 *many of them likewise shall be holy.* 18. 24 *He exhorteth the Gentiles to be humble,* 33 *and crieth out, that Gods iudgements are vnsearchable.*

1 Now the Apostle theweth how this doctrine is to be applied to others, abiding still in his pronounced cause. Therefore he teacheth us that all the Iewes in particular, are not cast away and therefore were ought not to pronounce rashly of priuate persons, whether they be of the number of the elect or not.

2 The first proofe: I am a Iewe, & yet elected, therefore were may and ought fully resolue vpon our election, as hath bene before said: but of another mans we cannot be so certainly resolued, and yet ours may cause vs to hope well of others.

3 The second proofe: Because that God is faith full in his league or couenant, although men be vnfaithfull: so then seeing that God hath said, that he will be the God of his vnto a thousand generations, we must take heed, that we thinke not that the whole race & offspring is cast off, by reason of the vnbelefe of a few, but rather that we hope well of euery member of the Church, because of Gods league & couenant.

I Demande then, [1] Hath God cast away his people? God forbid: for [2] I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin.

2 [3] God hath not cast away his people which hee [a] knew before. [4] Knowe yee not what the Scripture saith of Elias, howe hee communeth with God against Israel, saying,

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith ỹ answer of God to him? *I haue [b] reserued vnto my selfe seuen thousand men, which haue not bowed ỹ knee to [c] Baal.

5 Euen so then at this present time is there a remnant according to the [d] election of grace.

6 [5] And if it be of grace, it is [e] no more of workes: or else were grace no more grace: but if it be of workes, it is no more grace: or else were worke no more worke.

7 What then? Israel hath not obteined that hee sought: but the election hath obteined it, and the rest haue bene [f] hardened,

8 [6] According as it is written, * God hath giuen them the spirit of [g] slumber: eyes that they [h] should not see, & eares that they should not heare vnto this day.

9 And Dauid saith, *[i] Let their table bee made a snare, and a net, and a stumbling block, euen for a recompence vnto them.

10 Let their eies bee darkened that they see not, and bow downe their backe alwaies.

11 [7] I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fal of them be the [k] riches of the world, and the diminishing of them the riches of the Gentiles, howe much more shall their [l] abundance be?

13 [8] For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, [m] I magnifie mine office,

14 To trie if by any meanes I might prouoke them of my flesh to follow them, & might saue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiuing be, [n] but life from the dead?

16 [9] For if [o] ỹ first fruits be holy, so is ỹ whole lump: & if ỹ root [p] be holy, so are the branches.

17 *[10] And though some of the branches bee broken off, and thou being a wilde Oliue tree, wast graft in [q] for them, and made [r] partaker of the roote, and fatnesse of the Oliue tree:

18 [s] Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well, through vnbeliefe they are broken off, and thou standest by faith: be not high minded, but [t] feare.

21 For if God spared not the [u] naturall branches, take heed, lest he also spare not thee.

22 [11] Behold therefore the [x] bountifulnes and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnes, if thou continue in his [y] bountifulnesse: or else thou shalt also be cut off.

23 [12] And they also if they abide not still in vnbeliefe, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by [z] nature, and wast

1 Of the Iewes, when the whole nation without exception shall come to Christ.

2 He witnesseth by his owne example, that he goeth before all other in this behalfe.

m I make noble and famous.

3 It shall come to passe that when the Iewes come to the Gospel, the world shall as it were quicken againe, and rise vp from death to life.

4 The nation of the Iewes being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, we must not sticke in these vnworthines, to thinke that they are at once all cast off, but we ought to consider the root of the couenant, & rather go backe to their ancesters which were faithfull, ỹ we may know that the blessing of the couenant resteth in some of their posteritie, as we also finde proofe hereof in our selues.

5 He alludeth to the first fruits of those losues, by the offring whereof all the whole croppe of corne was sanctified, & they might vse

6 There is no cause why the Gentiles which haue obtained mercy, should triumph ouer the Iewes which contemne the grace of God, seeing they are graffed into the Iewes ancesters. But let them rather take heede, that that also be not found in them which is worthily condemned in the Iewes. And hereof also this generall doctrine may be gathered & taken, that we ought to be studious of Gods glorie, euen in respect of our neighbours: so farre ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.

7 In place of those boughs which are broken off.

8 It is against the common custome of husbandry, that the barren iuice of the impe is changed with the iuice of the good tree.

9 We may reioyce in the Lord, but so that we despise not the Iewes whom we ought rather to prouoke to that good striuing with vs.

10 See that thou stand in awe of God modestly & carefully.

11 He calleth them naturall, not because they had any holines of nature, but because they were borne of those whom the Lord set apart for himselfe from other nations, by his league & couenant which he freely made with them.

12 Seeing the matter it selfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetuall) we must take good heede that that be not found in our selues, which we thinke diuers worthy in others. For the election is sure, but they that are truely elect & ingrafted, are not proud in themselues with contempt of other, but with due reuerence to God, and loue to their neighbour, run to the marke which is set before them.

a Which he loued & chose from euerlasting. 4 The third proofe taken from the answere that was made to Elias: euen then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, & of them also great store & number. Whereupon this also is concluded, ỹ we ought not rashly to pronounce of any man as of a reprobate, seeing ỹ the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke to bee cleane extinct and put out. *1. King 19:10. *1. King. 19.18. b He speaketh of remnants and reserued people which were chosen from euerlasting, & not of remnants that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect. c Baal signifieth as much as Master or patrone, or one in whose power another is, which name the idolaters at this day giue their idoles, naming them patrons, & patronesses, or Ladies. d The election of grace is, not whereby men chose grace, but whereby God chose vs of his grace and goodnesse. 5 Although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen: and let them that stubburnly refuse the grace and free mercy of God, impute it vnto themselues. e This saying beateth downe flat to the ground all the doctrine of all kinds and maner of works, wherby our iustifiers of themselues do teach, that works are either wholly or partly the cause of our iustification. f Looke Mar. 3. 5. 6 And yet this hardnesse of heart commeth not but by Gods iust decree and iudgement, & yet without fault, when as he so punisheth the vnthankful by taking from them all sence & perceiuerance, & by doubling their darknes, that the benefits of God which are offered vnto them, do rebound to their iust destruction. *Isa. 6.9 & 29.10. mat. 13.14 ioh. 12.40. act 28.26. g A very dead sleepe which taketh away all sense. h That is, eies vnfit to see. *Psa. 69.23. i As vnhappy birds are entised to death by ỹ which is their sustenance, so did that only thing turne to the Iews destruction, out of which they sought life, to wit, the Law of God, for the preposterous zeale wherof, they refused the Gospel. 7 God appointed this casting off of the Iews, that it might be an occasion to cal the Gentiles: & againe might turne this calling of the Gentiles, to be an occasion to restore the Iewes, to wit, that they being inflamed & prouoked by emulation of the Gentiles, might themselues at length imbrace the Gospel. And here by we may learne, that the seueritie of God serueth as well to the setting foorth of his glory, as his mercy doth, and also that God prepareth himselfe a way to mercy, by his seuerity: so that we ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may bee glorified in them also. k By riches, he meaneth the knowledge of the Gospel to euerlasting life: & by the world, al nations dispersed throughout the whole world.

the rest of the yeere following with good conscience. p Abraham. *Ier. 11.

q In the place of those boughs which are broken off.

r It is against the common custome of husbandry, that the barren iuice of the impe is changed with the iuice of the good tree.

s We may reioyce in the Lord, but so that we despise not the Iewes whom we ought rather to prouoke to that good striuing with vs.

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u He calleth them naturall, not because they had any holines of nature, but because they were borne of those whom the Lord set apart for himselfe from other nations, by his league & couenant which he freely made with them.

11 Seeing the matter it selfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetuall) we must take good heede that that be not found in our selues, which we thinke diuers worthy in others. For the election is sure, but they that are truely elect & ingrafted, are not proud in themselues with contempt of other, but with due reuerence to God, and loue to their neighbour, run to the marke which is set before them.

x The tender louing heart.

y In that state which God his bountifulnes hath aduanced vnto: & we must marke heere, that he speaketh not of the election of euery priuate man, which remaineth stedfast for euer, but of the election of the whole nation.

12 Many are now for a season cut off, that is, are without the roote which in their time shall be grafted in: and againe there are a great sort, which after a sort, and touching the outward shew seeme to be ingrafted, which notwithstanding through their owne fault afterward are cut off. And cleane cast away thing is especially to be considered in nations and peoples, as in the Iewes.

z Vnderstand nature, not as it was first made, but as it was corrupted in Adam, and so derived from him to his posteritie.

grafted

grafted contrary to nature in a[a] right Oliue tree, how much more shall they that are by nature, be grafted in their owne Oliue tree?

23 [13] For I would not, brethren, that yee should be ignorant of this secret (lest ye should be arrogant in your[b] selues) that partly obstinacie is come to Israel, vntil the fulnesse of the Gentiles be[c] come in.

26 And so all Israel shall be saued, as it is written, *The deliuerer shall come out of Sion, and shal turne away the vngodlinesse from Jacob.

27 And this is my couenant to thē, *When I shall take away their sinnes.

28 [14] As concerning the[d] Gospel, they are enemies for your sakes: but as touching the[e] election, they are beloued for the fathers sake.

29 [15] For the gifts and calling of God are without repentance.

30 [16] For euen as yee in times past haue not beleeued God, yet haue now obtained mercy through their vnbeliefe:

31 Euen so nowe haue they not beleeued by the mercy shewed vnto you, that they also may obteine mercy.

32 For God hath shut vp[f] all in vnbeliefe, that he might haue mercy on all.

33 [17] O the deepenesse of the riches, both of the wisedome, and knowledge of God: how vnsearcheable are his[g] iudgements, and his waies past finding out:

34 *[18] For who hath knowen the minde of the Lorde? or who was his counsellour?

35 Or who hath giuen vnto him[i] first, and he shall be recompensed?

36 For of him, and through him, and for[k] him are all things: to him be glory for euer. Amen.

a Into the people of the Iewes, which God had sanctified of his meere grace: and he speaketh of the whole nation, not of any one part.

13 The blindnes of the Iewes is neither so vniuersall nor at the Lord hath no elect in that nation, neither shall it be continuall: for there shall be a time, wherein they also (as the Prophets haue forewarned) shall effectually embrace that, which they doe now so stubburnly for the most part reiect and refuse.

b That ye be not proud within your selues.

c Into the Church.

* Esai. 59. 20.

* Esai. 27. 9.

14 Againe, that he may ioyne the Iewes & Gentiles together as if they were in one body, and especially may teach what duetie the Gentiles owe to the Iewes, he teacheth this into their heads, that the nation of the Iewes is not vtterly cast off without hope of recouery.

For asmuch as they receiued it not.

In that, that God respecteth not what they deserue, but what he promised to Abraham.

15 The reason or proofe: because the couenant made with that nation of life euerlasting, cannot be frustrate and vaine. 16 Another reason: Because that although they which are hardened, are worthily punished, yet hath not this stubburnesse of the Iewes so come to passe properly for an hatred to that nation, but that an entrie might be as it were opened to bring in the Gentiles, & afterward the Iewes being inflamed with emulation of that mercy which is shewed to the Gentiles, might themselues also bee partakers of the same benefite, and so it might appeare that both Iewes and Gentiles are saued onely by the free mercy and grace of God, which could not haue bene so manifest if at the beginning God had brought all together into the Church, or if hee had saued the nation of the Iewes without this interruption. f Both Iewes and Gentiles. 17 The Apostle crieth out as astonished with this wonderfull wisedome of God, which he teacheth vs, ought to be religiously reuerenced, and not curiously and prophanely to bee searched beyond the compasse of that that God hath reuealed vnto vs. g The course that hee holdeth in gouerning all things both generally and particularly.

The order of his counsels & doings. * Iob 41. 2. esai. 42. 13. 1. corinth. 2. 16

18 He bringeth three maner of wayes, the wicked boldnesse of man: First, because that God is aboue all most wise, and therefore it is very absurd, and plainely godlesse to measure him by our folly. Moreouer, because he is debter to no man, and therefore no man can complaine of iniurie done vnto him. Thirdly, because all things are made for his glory, and therefore wee must referre all things to his glorie: much lesse may we contend and debate the matter with him. i This saying ouerthroweth the doctrine of foreseene workes and merites. k To wit, for God, to whose glory all things are referred, not only things that were made, but specially his new workes which he worketh in his elect.

CHAP. XII.

1 He exhorteth 2 to that worship which is acceptable to God: 9 to loue vnfained, 14. 20 euen towards our enemies.

I Beseech[1] you therefore brethren, [a] by the mercies of God, that ye[b] giue vp your[c] bodies a[d] liuing sacrifice, holy, acceptable vnto God, which is your[e] reasonable seruing of God.

2 [2] And fashion not your selues like vnto this world, but bee yee changed by the renewing of your[f] minde, that ye may *proue what that good, and acceptable and perfect will of God is.

3 [3] For I say through the grace that is giuen vnto mee, to euery one that is among you, that no man[h] presume to vnderstand aboue that which is meete to vnderstand, but that hee vnderstand according to [i] sobrietie, as God hath dealt to euery man the* measure of [k] faith.

4 [4] For as wee haue many members in one body, and all members haue not one office,

5 So wee being many, are one body in Christ, and euery one, one anothers members.

6 *[5] Seeing then that we haue gifts that are diuers, according to ỹ grace that is giuen vnto vs, whether wee haue prophesie, let vs prophesie according to the [l] portion of faith:

7 Or an office, let vs waite on the office: or he that[m] teacheth, on teaching:

8 Or he that[n] exhorteth, on exhortation: he that[o] distributeth, let him doe it* with simplicitie: he that[p] ruleth, with diligence: he that[q] sheweth mercy, with cheerefulnesse.

9 [6] Let loue bee without dissimulation. *Abhorre that which is euill, and cleaue vnto that which is good.

1 The fourth part of this Epistle, which after the finishing of the chiefe points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all he giueth generall precepts and grounds: the chiefest whereof is this, that euery man consecrate himselfe wholly to the spirituall seruice of God, and do as it were sacrifice himselfe, trusting to the grace of God.

a By this preface he sheweth that Gods glory is the vtmost end of all our doings.

b In times past the sacrifices were presented before the altar, but now the altar is euery where.

c Your selues: in times past, other bodies then our owne, now our owne must be offered.

d In time past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them.

e Spirituall.

2 The second precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholly renouncing this world, set before vs as our marke, the will of God, as is manifested and opened vnto vs in his word. f Why then there is no place left for reason, which the heathen Philosophers place as a Queene in a Castel, nor for mans free will, which the Popish schoolemen dreame on, if the mind must be renued. Looke Eph. 1. 18 and 2. 3. & 4. 17. & Colos. 1. 21. * Eph. 5. 17. 1 thes. 4. 3. 3 Thirdly, he admonisheth vs very earnestly, that euery man keepe himselfe within the bounds of his vocation, & that euery man be wise according to the measure of grace that God hath giuen him. g I charge. h That he please not himselfe too much, as they do, which perswade themselues they know more then in deed they do. i We shalbe sober, if we take not that vpō vs, which we haue not, & if we brag not of that we haue. * 1. Cor. 12. 11. ephes. 4. 7. k By faith he meaneth the knowledge of God in Christ, & the gifts which the holy Ghost powreth vpon the faithful. 4 There is a double reason of ỹ precept going afore: the one is, because God hath not committed euery thing to be done of euery man: & therefore he doth backwardly, & not only vnprofitably, but also to the great disprofite of other, wearieth himselfe and others, which passeth the bounds of his vocation: the other is, for that this diuersitie & inequalitie of vocations and gifts, redoundeth to our commoditie: seeing that the same is therefore instituted & appointed, that we should be bound one to another. Wherupon it followeth, that no man ought to be grieued therat, seeing that the vse of euery priuate gift is common. * 1. Peter 4. 10. 5 That which he spake before in generall, he applieth particularly to the holy functions, wherein men offend with greater danger. And he diuideth them into two sorts: to wit into Prophets and Deacons: & againe he diuideth the Prophets into Doctours and Pastours. And of Deacons he maketh three sorts, to wit, the one to be such as are (as it were) treasurers of the Churches coffers, whom hee calleth properly Deacons: the other to be the gouernours of the discipline, who are called Seniours or Elders: the third, to be such as properly serued in the helpe of the poore, of which sort the company of widowes were. l That euery man obserue the measure of that which is reuealed vnto him. m Whose office is only to expound the Scriptures. n Who in other places is called the Pastour. o To wit, the almes, that hee distribute them faithfully, and without respect of person. * Mat. 6. 2. 2. cor. 9. 7. p The Elders of the Church. q They that are busied about tending on the poore, must do it with cheerefulnesse, least they adde sorow to sorow. 6 Now he commeth to the duties of the second Table, which he deriueth from charitie, which is as it were the fountaine of them all. And he defineth Christian charity by sinceritie, hatred of euill, earnest studie of good things, good affection to helpe our neighbour, and whose finall end is the glory of God. * Amos 5. 15.

*Ephe.4.2. 1.pet.2.17.

10 *Bee affectioned to loue one another with brotherly loue. In giuing honour, go one before another.

11 Not slothfull to do seruice: feruent in spirit, [r] seruing the Lord,

r This piece is well put in, for it maketh difference betweene Christian duties, and Philosophicall duties.

12 [7] Reioycing in hope, patient in tribulation, * continuing in prayer,

7 He reckoneth by diuers other vertues together which are effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards the saints, hospitalitie, moderation of mind euen in helping our enemies, a selfe same feeling with others as well in aduersitie as prosperitie, modestie, endeuour to maintaine honest concord so nigh as we may with all men, which cannot be extinguished by any mans iniuries.

13 * [s] Distributing vnto the [t] necessities of the Saints: * giuing your selues to hospitalitie.

*1.Peter 5.8. *Luke 18.1. 1.cor.16.1.

14 *Blesse them which persecute you: blesse, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towards another: * bee not hie minded: but make your selues equall to them of the [u] lower sort: bee not [x] wise in your selues.

17 *Recompence to no man euill for euill: procure things honest in the sight of all men.

18 *If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, *Vengeance is mine: I will repay, saith the Lord.

20 *Therefore, if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape [y] coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with goodnesse.

f A true rule of charitie, when we are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as we can. t Not vpon pleasures and needlesse duties, but vpon necessarie vses. *Hebr.13.2.1.pet.4.13. *Mat.5.44. *Prou.3.7.isai 5.11. u There is nothing that doth so much break concord as ambition, when as euery man lotheth a base estate, and seeketh ambitiously to be aloft. x Be not puffed vp with opinion of your owne wisedome. *Prou.20.23. math 5.39.2.cor.8.11.1.pet.3.9. *Hebr.12.14. *Eccle.2.18. mat.5.39. *Deut.32.35.hebr.10.30. *Prou.25.22. y After this sort doth Salomon point out the wrath of God that hangeth ouer a man.

CHAP. XIII.

1 *He willeth that wee submit our selues to Magistrates:* 8 *To loue our neighbours:* 13 *To liue vprightly,* 14 *and to put on Christ.*

*Titus.3.1. 1.pet.2.13.

LEt *[1] euery [a] soule bee subiect vnto the higher [2] powers: [3] for there is no power but of God: and the powers that bee, are [b] ordeined of God.

1 Now he sheweth seuerally, what subiects owe to their magistrates, to wit, obedience: From which he sheweth that no man is free: and in such sort, that it is not onely due to the highest Magistrate himselfe, but also euen to the basest, which hath any office vnder him.

2 Whosoeuer therefore resisteth the power, resisteth the ordinaunce of God: and they that resist, shal receiue to themselues condemnation.

a Yea, though an Apostle, though an Euangelist, though a Prophet: Chrysostome. Therefore the tyrannie of the Pope ouer all kingdomes must downe to the ground. 2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiours should be subiect vnto them? 3 Another argument of great force: Because God is author of this order: so that such as are rebels, ought to know, that they make warre with God himselfe: wherefore they cannot but purchase to themselues great miserie and calamitie. b Be distributed: for some are greater, some smaller. 4 The third argument taken from the end wherefore they were made, which is most profitable: for that God by this meanes preserueth the good and bridleth the wicked: by which waies, the Magistrates themselues are put in mind of that duetie which they owe to their subiects.

3 [4] For Magistrates are not to bee feared for good workes, but for euill. [5] Wilt thou then be without feare of the power? doe well: so shalt thou haue prayse of the same.

4 For hee is the minister of God for thy wealth, [6] but if thou do euill, feare: for he beareth not the sword for nought: for he is the minister of God to [c] take vengeance on him that doeth euill.

5 [7] Wherefore ye must be subiect, not because of wrath onely, but [d] also for conscience sake.

6 [8] For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same thing.

7 *Giue to all men therefore their duetie: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom [e] feare: honor, to whom ye owe [f] honour.

8 [9] Owe nothing to any man, but to loue one another: [10] for he that loueth another, hath fulfilled the [g] Law.

9 For this, * Thou shalt not commit adultery, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false witnesse. Thou shalt not couet: and if there be any other commaundement, it is [s] briefly comprehended in this saying, euen in this. * Thou shalt loue thy neighbour as thy selfe.

10 Loue doeth not euill to his neighbour: therefore is loue the * fulfilling of the Law.

11 [11] And that, considering the season that it is now time that we should arise from sleep: for now is our saluation neerer, then when we beleeued it.

12 The night is past, and the day is [i] at hand, let vs therefore cast away the workes [k] of darknesse, and let vs put on the armour of light,

13 So that we walke honestly, as in the day: not in * gluttony, and drunkennesse, neither in chambering & wantonnesse, nor in strife and enuying.

14 * But [l] put yee on the Lord IESVS CHRIST, and take no thought for the flesh, to fulfill the lustes of it.

5 An excellent way to beare this yoke, not onely without grieefe, but also with great profit.

6 God hath armed the Magistrate euen with a reuenging sword.

c By whom God reuengeth the wicked.

7 The conclusion: We must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate hath no power ouer the conscience of man, yet seeing he is Gods minister) he cannot be resisted by any good conscience.

d So farre as lawfully we may: for if vnlawfull things be commanded vs, we must answere as Peter teacheth vs, It is better to obey God, then men.

8 He reckoneth vp the chiefest things wherein consisteth the obedience of subiects.

*Matt.22.11.

e Obedience, and that from the heart.

f Reuerence, which (as reason is) we must giue to the Magistrate.

9 He sheweth how very few iudgements need to be executed, to wit, if we so order our life as no man may iustly require any thing of vs, besides that onely, that we owe one to another, by the perpetuall law of charitie. 10 He commendeth Charitie, as an abridgement of the whole Law. g Hath not only done one commandement, but performed generally that which the Law commandeth. *Exod.20.14. deut.5.18. h For the whole Lawe commaundeth nothing else, but that wee loue God, & our neighbour. But seeing Paul speaketh here of the duties we owe one to another, we must restraine this worde, Law, to the second Table. *Leuiticus 19.18, matth. 22.39. marke 12.31. galat.5.14. iames 2.8. *1.Tim.1.1.

11 An application taken of the circumstance of the time: which also it selfe putteth vs in minde of our duetie, seeing that this remaineth, after that the darknesse of ignorance & wicked affections by the knowledge of Gods trueth be driuen out of vs, that we order our life according to that certaine and sure rule of all righteousnes & honestie, being fully grounded vpon the vertue of the Spirit of Christ.

i In other places we are said to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twylight. k That kind of life which they lead, that flee the light. *Luke 21.34. *Galathians 5.16.1.peter 2.11. l To put on Christ, is to possesse Christ, to haue him in vs, and vs in him.

CHAP. XIIII.

1 *He willeth that we so deale with the weake in faith,* 15 *that through our faults they be not offended.* 10 *And on the other side hee commaundeth them not rashly to iudge of the stranger:* 19 *That within the bonds of*

edification

edification 20 *and charitie,* 22 *Christian libertie may consist.*

HIm [1] that is weake in the faith, [a] receiue vnto you, but not for [b] controuersies of disputations.

2 [2] One [c] beleeueth that hee may eate of all things: and another, which is weake, eateth herbes.

3 [3] Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for [4] God hath receiued him.

4 *[5] Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.

5 [6] This man esteemeth one day aboue another day, and another man counteth euerie day alike: [7] let [d] euery man bee fully perswaded in his minde.

6 [8] He that [e] obserueth the day, obserueth it to the Lord: and hee that obserueth not the day, obserueth it not to the [f] Lord. Hee that [g] eateth, eateth to the Lorde: [9] for hee giueth God thankes: and hee that eateth [h] not, eateth not to the Lord, and giueth God thankes.

7 [10] For none of vs liueth to [i] himselfe, neither doeth any die to himselfe.

8 For whether we liue, we liue vnto the Lord: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, wee are the Lords.

9 For Christ therefore died, and rose againe, and reuiued, that he might be Lord both of the dead and the quicke.

10 [11] But why doest thou condemne thy brother? or why dost thou despise thy brother? *for we shal all appeare before the iudgement seate of Christ.

11 For it is written, *[k] I liue, saith the Lord, and euery knee shall bow to me, and all tongues shall [l] confesse vnto God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 [12] Let vs not therefore iudge one another any more: but vse your iudgement rather in [m] this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 [13] I know, and am perswaded through the [n] Lord Iesus, that there is nothing vnclean of it [o] selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

15 But if thy brother be grieued for the meat, now walkest thou not charitably: *[14] destroy not him with thy meate, for whom [15] Christ died.

16 [16] Cause not your commoditie to be euill spoken of.

17 [17] For the kingdome of God is not meat nor drinke, but righteousnes, and peace, and ioy in the holy Ghost.

18 For whosoeuer in [p] these things serueth Christ is acceptable vnto God, and is approoued of men.

19 [18] Let vs then followe those things

1 Now he sheweth how wee ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vse of them, not of malice, or damnable superstition, but for lacke of knowledge of the benefit of Christ. And thus he teacheth that they are to bee instructed gently and patiently, and so that we apply our selues to their ignorance in such matters, according to the rule of charitie.

a Doe not for a matter is nothing which is indifferent, and such as you may doe or not doe, shun his companie, but take him to you.

b To make him by your doubtfull and vncertaine disputations goe away more in doubt then he came, or start backe with a troubled conscience. 2 He propoundeth for an example, the difference of meates, which some thought was necessarily to bee obserued as a thing prescribed by the Lawe (not knowing that it was taken away) where as on the contrarie side such as had profited in the knowledge of the Gospel, knew well that this schoolemaisterships of the Law was abolished. c Knoweth by faith. 3 In such a matter, saith the Apostle, let neither them which know their libertie, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderstand not. 4 The first reason: Because that seeing both hee that eateth, and he that eateth not, is notwithstanding the member of Christ, neither hee which eateth not, can iustly be contemned, neither he which eateth, bee iustly condemned: Now the first proposition is declared in the sixt verse following. *Iam.4.12. 5 An other reason which hangeth vpon the former: why the vnlearned and more vnlearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because, saith the Apostle, he that is ignorant to day, may bee indued to morrow with further knowledge, so that hee also may stand sure: Therefore it belongeth to God, and not vnto man, to pronounce the sentence of condemnation. 6 Another example of the difference of dayes according to the Law. 7 He setteth against this contempt, and hastie or rash iudgements, a continuall desire to profit, that the strong may be certainly perswaded of their libertie of what maner and sort it is, and how they ought to vse it: and against the weake may daily profit, least either they abuse the gift of God, or these please themselues in their infirmitie. d That he may say in his conscience, that he knoweth and is perswaded by Iesus Christ, that nothing is vncleane of it selfe, and this perswasion must bee grounded vpon the word of God. 8 A reason taken from the nature of indifferent things, which a man may with good conscience doe, and omit: for seeing that the difference of dayes and meates was appointed by God, how could they which as yet vnderstood not the abrogating of the Lawe, and yet otherwise acknowledged Christ as their Sauiour, with good conscience neglect that which they knew was commanded of God? And on the contrarie side, they that knew the benefit of Christ in this behalfe, did with good conscience neither obserue dayes nor meates. Therefore saith the Apostle verse 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him know that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had ground in the Law, and were deceiued by simple ignorance, and not of malice, (for to such the Apostle yeelded not, no not for a moment) nor superstition, but of a religious feare of God.

e Obserueth precisely. f God shall iudge whether hee doe well or no. And therefore you should rather striue about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings. g He that maketh no difference of meates. 9 So the Apostle sheweth that hee speaketh of the faithfull, both strong and weake: But what if we haue to doe with infidels? Then must we heere take heed of two things as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstition among things indifferent, as they did which sate downe to meate in Idols Temples: the other is, that then also when the matter is indifferent (as to buy a thing offred to Idols, in the butchers shambles, and to eate it at home or in a priuate banquet) we wound not the conscience of our weake brother. h Hee that toucheth not meates which he taketh to be vncleane by the Law.

10 We must not sticke, saith he, in the meate it selfe, but in the vse of the meate, so that he is iustly to be reprehended that liueth so, that he casteth not his eies vpon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simply that we might eate this meate or that.

i Hath respect to himselfe onely, which the Hebrues vtter after this sort, Doeth well to his owne soule.

11 The conclusion: we must leaue to God his right, and therefore in matters, which according as the conscience is affected, are either good or euill, the strong must not despise their weake brethren, much lesse condemne them. But this consequent cannot be taken of equall force in the contrary, to wit, that the weake should not iudge the strong, because the weake doe not know, that they which doe not obserue a day and eate, obserue it not to the Lord, and eate to the Lord, as the strong men know that the weake which obserue a day & eate not, obserue the day to the Lord, & eate not to the Lord. *2.Cor.1.10. *Isai.45 23.philip 2.10. k This is a form of an othe, proper to God only, for he and none but he liueth, and hath his being of himselfe. l Shall acknowledge me for God. 12 After ỳ he hath concluded what is not to be done: he sheweth what is to be done: to wit, we must take heed that we do not vtterly cast downe with abusing our libertie, our brother which is not yet strong.

m He rebuketh by the way these malicious iudgers of others which occupie their heads about nothing, but to find fault with their brethrens life, whereas they should rather bestow their wits vpon this, that they doe not with their disdainefulnesse either cast their brethren cleane downe, or giue them some offence. 13 The preuenting of an obiection: It is true that the schoolemaistership of the Lawe is taken away by the benefite of Christ, to such as knowe it. but yet notwithstanding we haue to consider in the vse of this liberty, what is expedient, that we may haue regard to our weake brother, seeing that our libertie is not lost thereby. n By the Spirit of the Lord Iesus, or by the Lorde Iesus, who I am sure brake downe the wall at his comming. o By nature. *1.Corinthians 8.11.14. It is the part of a cruell minde to make more account of meate, then of our brothers saluation. Which thing they doe, that presume to eate with the offence of any brother, & so giue him occasion to goe back from the Gospel. 15 An other argument: We must followe Christes example: who was so farre from destroying the weake with meate, that he gaue his life for them. 16 Another argument: for that by this meanes the libertie of the Gospell is euill spoken of, as though it openeth the way to attempt any thing whatsoeuer, and hindereth vs to all things. 17 A generall reason, and the ground of all the other arguments: The kingdome of heauen consisteth not in these outward things, but in the studie of righteousnesse and peace, and comfort of the holy Ghost. p Hee that liueth peaceably, and doeth righteously through the holy Ghost. 18 A generall conclusion: The vse of this libertie, yea, and our whole life, ought to be referred to the edifying of one another, in so much that we esteeme that thing vnlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull.

which

which concerne peace, and wherwith one may edifie another.

20 Destroy not that worke of God for meats sake: * all things in deed are pure: but it is euill for the man which eateth with offence.

21 * It is good neither to eate flesh, nor to drinke wine, nor any thing wherby thy brother stumbleth, or is offended, or made weake.

22 [19] Hast thou [q] faith? haue it with thy selfe before God: blessed is he that condemneth not himselfe in that thing which he [r] alloweth.

23 For he that [s] doubteth, is condemned if hee eate, because hee eateth not of faith: and whatsoeuer is not of faith, is sinne.

* Titus 1.5.
* 2.Cor.8.13.
19 He giueth a double warning in these matters: one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keepe that treasure to the end he may vse it wisely and profitably, as hath bene sayde: the other which respecteth the weake, that they doe nothing rashly by other mens example with a wauering conscience, for that cannot be done without sinne, wherof we are not perswaded by the word of God, that he liketh and approueth it. q He shewed before, vers. 14. what he meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent. r Embraceth. s Reasoneth with himselfe.

CHAP. XV.

1 The stronger must imploy their strength to strengthen the weake, 3 by Christes example, 7 who receiueth 8 not onely the Iewes, 10 but also the Gentiles. 11 The cause why he wrote this Epistle.

1 Now the Apostle treateth generally of tolerating or bearing with the weake by all meanes, so farre forth as may be for their profite.

1 WE [1] which are strong, ought to beare the infirmities of the weake, and not to [a] please our selues.

a And despise others.

2 Therfore let euery man please his neighbour in that that is [b] good to edification.

b For his profite and edification.

3 [2] For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell on me.

2 A confirmation taken of the example of Christ who suffered all things, to bring not onely the weake, but also his most cruell enemies, ouercomming them with patience, to his Father.

4 [3] For whatsoeuer things are written [c] aforetime, are written for our learning, that we through patience, & comfort of the [d] Scriptures might haue hope.

* Psal.69.10.

3 The preuenting of an obiection: Such things as are cited out of the example of the ancients, are propounded vnto vs to this end and purpose, that according to the example of our Fathers, wee should in patience and hope beare one with another. c By Moses and the Prophets. d The Scriptures are sayd to teach and comfort, because God vseth them to teach and comfort his people withall.

5 [4] Now the God of patience and consolation, giue you that ye be * like minded one towards another, according to Christ Iesus,

4 We must take an example of patience, of God: that both the weake and the strong seruing God with a mutuall consent, may bring one another to God, as Christ also receiued vs vnto himselfe, although we were neuer so vnworthie. * 1.Cor.1.10.

6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue yee one another, as Christ also [e] receiued vs to the glory of God.

e He did not disdaine vs, but receiued vs of his owne accord, to make vs partakers of Gods glory.

8 [5] Now I say, that Iesus Christ was a minister of the [f] circumcision, for the [g] trueth of God, to confirme the promises made vnto the Fathers.

5 An applying of the example of Christ to the Iewes, whom hee vouchsafed this honour for the promises which hee made vnto their Fathers, although they were neuer so vnworthie, that hee executed the office of a Minister amongst them with marueilous patience: therefore much lesse ought the Gentiles despise them for certaine faults, whom the Sonne of God so much esteemed. f Of the circumcised Iewes, for as long as he liued, he neuer went out of their quarters. g That God might be seene to be true.

9 [6] And let the Gentiles praise God, for his mercy, as it is written, * For this cause I will [h] confesse thee among the Gentiles, and sing vnto thy Name.

6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contemned of the Iewes, as strangers.

* Psal.18.50.
h I will openly professe, and set forth thy Name.

10 And againe he saith, * Reioyce, ye Gentiles with his people.

* Deut 32.43.

11 And againe, * Praise the Lord, all ye Gentiles, and laude yee him, all people together.

* Psal.117.1.

12 And againe Esaias sayth, * There shall be a roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shal the Gentiles trust.

* Esai.11.10.

13 [7] Now the God of [i] hope fill you with [k] all ioy, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

7 He ieasteth by as it were all the former treatise with prayers, wishing all that is to be giuen them of the Lord, that he had commanded them.

i In whō we hope
k Abundantly and plentifully.

14 [8] And I my selfe am also perswaded of you, my brethren, that [l] ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

8 The conclusion of the Epistle, wherein he first excuseth himself, that he hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles.

l Of your owne accord, and of your selues.

15 Neuertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the [m] offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

m By the offering vp of the Gentiles, he meaneth the Gentiles themselues, whom he offered to God as a sacrifice.

17 [9] I haue therefore whereof I may reioyce in Christ Iesus in those things which perteine to God.

9 He commendeth his Apostleship highly by the effects, but yet so, that moreouer and besides that he speaketh all things truely, he giueth all the glory to God as the onely author, and doeth not properly respect himselfe, but this rather, that men might lesse doubt of the trueth of the doctrine which he propounded vnto them.

18 For I dare not speake of any thing, which [n] Christ hath not wrought by mee, to make the Gentiles obedient in word & deed,

n Christ was so with me in all things, and by all meanes, that if I would neuer so faine, yet I can not say, what he hath done by me to bring the Gentiles to obey the Gospel.

19 With the [o] power of signes and wonders, by the power of the Spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

o In the first place this word power, signifieth the force and working of the wonders in peareing mens mindes: and in the latter, it signifieth Gods mighty Power which was the worker of those wonders. * Isa.52.15. * Chap.1.17.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation,

10 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affaires, but so, that he swarueth not a iote from the end of Apostolicall doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending by a little digression as it were, the liberalitie of the Churches of Macedonia, he promiseth them mouthly to follow their godly paces. * 1.Thess.1.17.

21 But as it is written, * To whom hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 * [10] Therefore also I haue bene oft let to come vnto you:

23 But nowe seeing I haue no more place in these quarters, and also haue * bene desirous many yeres a goe to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to see

you in my iourney, and to bee brought on my way thitherward by you, after that I haue bene somewhat filled with your company.

25 But now goe I to Hierusalem, to [p] minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem.

27 [11] For it hath pleased them, and their debters are they: * for if the Gentiles bee made partakers of their spiritual things, their duetie is also to [q] minister vnto them in carnal things.

28 When I haue therefore performed this, and haue [r] sealed them this [s] fruit, I will passe by you into Spaine.

29 [12] And I know when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Jesus Christs sake, and for the [t] loue of the spirite, that yee would striue with mee by prayers to God for me,

31 That I may bee deliuered from them which are disobedient in Judea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all, Amen.

CHAP. XVI.

1 Hee commendeth Phebe. 3 Hee sendeth greeting to many, 17 and warneth to beware of them which are the causes of diuision.

I [1] Commend vnto you Phebe our Sister, which is a seruaunt of the Church of Cenchrea:

2 That ye receiue her in the [a] Lord, as it becommeth Saints, and that yee assist her in whatsoeuer businesse she needeth of your aide: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete * Priscilla, and Aquila my fellow helpers in Christ Jesus,

4 (Which haue for my life layed downe their own necke, Unto whom not I only giue thankes, but also all the Churches of the Gentiles.)

5 Likewise greete the [b] Church that is in their house. Salute my beloued Epenetus, which is the [c] first fruits of Achaia in Christ.

6 Greet Mary which bestowed much labour vpon vs,

7 Salute Andronicus & Junia my cousins and fellow prisoners, which are notable among the Apostles, and were in [d] Christ before me.

8 Greet Amplias my beloued in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approoued in Christ. Salute thē which are of Aristobulus friends.

11 Salute Herodian my kinsman. Greete them which are of the friends of Narcissus, which are in the Lord.

12 Salute Tryphena & Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, & the brethren which are with them.

15 Salute Philologus and Julias, Nereas and his sister, and Olympas, and all the [e] Saints which are with them.

16 Salute one another with an * holy [e] kisse. The Churches of Christ salute you.

17 [2] Nowe I beseech you brethren, [f] marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned and * auoid them.

18 For they that are such, serue not the Lord Jesus Christ, but their owne bellies, and with [g] faire speach and flattering deceiue the hearts of the simple.

19 [3] For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you [h] wise vnto that which is good, and [i] simple concerning euill.

20 [4] The God of peace shall tread Satan vnder your feet shortly. The grace of our Lord Jesus Christ be with you.

21 *[5] Timotheus my helper, and Lucius and Jason, and Sosipater my kinsmen, salute you.

22 I Tertius, which [k] wrote out this Epistle, salute you in the Lord.

23 Gaius mine host & of the whole Church saluteth you, Erastus the steward of the citie saluteth you, and Quartus a brother.

24 [6] The grace of our Lord Jesus Christ be with you all, Amen.

25 *[7] To him now that is of power to establish you according to my Gospel, and preaching of Jesus Christ, * by the reuelation

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p Doing his duety for the Saints, to carie them that money which was gathered for their vses.

11 Almes are voluntarie, but yet such as wee owe by the Law of charitie.

* 1. Cor. 6. 11.

q To serue their turnes.

r Performed it faithfully, & sealed it as it were with my ring.

s This money which was gathered for the vse of the poore: which almes is very fitly called fruit.

12 He promiseth them through the blessing of God, not to come emptie vnto them: and requiring of them the duety of prayers, bee sheweth what thing we ought chiefly to rest vpon in all difficulties and aduersities.

t For that mutuall coniunction, wherewith the holy Ghost hath tied our hearts and mindes together.

1 Hauing made an end of the whole disputation, he commeth now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romanes might know, who are most to be honoured and made account of amongst them: and also whom they ought to set before them to follow: and therefore hee attributeth vnto euery of them peculiar and singular testimonies.

a For Christes sake, which is proper to the Christians, for the heathen Philosophers haue resemblances of the same vertues.

* Actes 18. 3.

b The company of the faithfull, for in so great a citie as that was, there were diuers companies. c For he was the first of Achaia that beleeued in Christ: and this kind of speach is an allusion to the ceremonies of the Law.

d Ingrafted by faith.

* 1. Cor 16. 20. 2. cor. 13. 12. 1. pet. 5. 14.

e He calleth that an holy kisse, which proceedeth from an heart that is full of holy loue: now this is to be referred to the maner vsed in those dayes.

2 As by name by describing them which were worthy of commendation, he sufficiently declareth whom they ought to beare and follow, so doeth he now paint out vnto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.

f Warily & diligently, as though you should scout out for your enemies in a watch-tower.

* 2. Iohn 10.

g The word which he vseth, signifieth a promising which performeth nothing, & if thou heare st any such, thou may st assure thy selfe that he that promiseth thee, is more carefull of thy matters, then of his owne.

3 Simplicitie must be ioyned with wisedom.

h Furnished with the knowledge of the trueth & wisedome, that you may embrace good things, and eschew euill, beware of the deceits and snares of false prophets, and resist them openly: and this place doth plainly destroy the Papists faith of credite whereas they maintaine it to be sufficient for one man to beleeue as another man beleeueth, without further knowledge or examination what the matter is, or what ground it hath: vsing these dayly speaches, We beleeue as our Fathers beleeued, and wee beleeue as the Church beleeueth.

i As men that know no way to deceiue, much lesse to deceiue in deed.

4 We must fight with a certaine hope of victorie. * Act. 16. 1. phil. 2. 19.

5 He answereth salutations, partly to renue mutuall friendship, and partly to the ende that this Epistle might be of some weight with the Romanes, hauing the confirmation of so many that subscribed vnto it.

k Wrote it as Paul vttered it.

6 Now taking his leaue of them this third time, hee wisheth that vnto them, whereupon dependeth all the force of the former doctrine. * Ephes. 3. 20

7 He setteth forth the power and willesome of God with great thankesgiuing, which especially appeare in the Gospel, and maketh mention also of the calling of the Gentiles, to confirme the Romanes in the hope of this saluation. * Ephes. 3. 9. col. 1. 26. 2. tim. 1. 10. tit. 1.

of the [l] mysterie, which was kept secret since the world began:

26 (But now is opened, and [m] published among all nations by the Scriptures of the Prophets, at the commandemẽt of the euerlasting God for the obedience of faith.)

27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phebe, seruaunt of the Church, which is at Cenchrea.

l That secret and hidden thing, that is to say, the calling of the Gentiles.

m Offered and exhibited to all nations to be knowen.

¶ The first Epistle of Paul to the Corinthians.

CHAP. I.

1 *After the salutation,* 10 *which in effect is an exhortation,* 12 *he reprehendeth the Corinthians sects and diuisions,* 17 *and calleth them from pride to humility:* 20 *For, ouerthrowing all worldly wisedome,* 23, 25 *he aduanceth onely the preaching of the crosse.*

PAul [1] called to be an [2] Apostle of Iesus christ, through the will of God, & our brother [3] Sosthenes,

2 [4] Vnto the Church of God, which is at Corinthus, to them that are *[5] sanctified in [a] Christ Iesus, * Saints by [b] calling * with all y [c] call on the Name of our Lord Iesus Christ in euery place, both their Lord, and ours:

3 [6] Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ.

4 [7] I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ.

5 That in all things yee are made rich in him, [8] in [d] all kind of speech, & in al knowledge:

6 [9] As the testimonie of Iesus Christ hath bene [e] confirmed in you:

7 So that yee are not destitute of any gift: * [10] waiting for the [f] appearing of our Lord Iesus Christ.

8 *[11] Who shall also confirme you vnto the end, that ye may be [g] blamelesse, in the day of our Lord Iesus Christ.

9 * God is [h] faithfull, by whom yee are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 [12] Now I beseech you, brethren, by the Name of our Lord Iesus Christ, that [13] ye all speake one thing, and that there be no dissentions among you: but be yee [i] knit together in one mind and in one iudgement.

11 [14] For it hath bene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

12 Now [k] this I say, that euery one of you saith, I am Pauls, and I am * Apollos, and I am Cephas, and I am Christs.

13 [15] Is Christ diuided? was [16] Paul crucified for you? either were ye [17] baptized into the name of Paul?

14 [18] I thanke God, that I baptized none of you, but * Crispus and Gaius,

15 Lest any should say, that I had baptized into mine owne name.

1 The inscription of the Epistle, wherein hee chiefely goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that alwayes he letteth them to wit, that he is the seruant of God and not of men.

2 If he be an Apostle, then he must be heard, although he sometime reprehend the sharply, seeing he hath not his owne cause in hand, but is a messenger that bringeth the cõmandements of Christ.

3 He ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.

4 It is a church of God, although it hath great faults in it, so that it obey them which admonish them. * Acts 15.9. 1.thes.4.7. 5 A true definition of the Catholike Church which is one. a The father sanctifieth vs, that is to say, separateth vs from the wicked, in giuing vs to his Sonne, that he may be in vs, and we in him. * Rom. 1.7. Ephe. 1.1. Coloss. 1.22. 2.Tim.1.9. Tit. 2.13. b Whom God of his gracious goodnesse & meere loue hath separated for himselfe: or whom God hath called to holinesse: the first of these two expositions, sheweth from whence our sanctification commeth, and the second sheweth to what end it tendeth. * 2.Tim.1.22. c He is sayd properly to call on God, who crieth vnto the Lord when he is in danger, and craueth helpe at his hands: and by the figure Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christs Name, is to acknowledge and take him for very God. 6 The foundation & the life of the Church, is Christ Iesus giuen of the Father. 7 Going about to commende many vices: he beginneth with a true commendation of their vertues left hee might seeme after to descend to chiding, being moued with malice or enuie: yet so, that hee referreth all to God as the author of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy gifts of God. 8 He teacheth that by name, which they most abused. d Seeing that whiles we liue here, we know but in part, and prophesie in part, this word (All) must be restrained to the present state of the faithfull: but by Speech he meaneth not a vaine kind of babbling, but the gift of holy eloquence, which the Corinthians abused. 9 He sheweth that the true vse of these gifts consisteth herein, that the mighty power of Christ might thereby be set forth in them, that hereafter it might euidently appeare how wickedly they abused them to glory and ambition. e By those excellent gifts of the holy Ghost. * Tit.2 11. Philip.3. 20. 10 He saith by the way, that there is no cause why they should please themselues so much in those gifts which they had receiued, seeing that these were nothing in comparison of them which are to be looked for. f He speaketh of the last comming of Christ.

* 1.Thes.3.13. and 5.23.

11 He testifieth that hee hopeth well of the hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation is onely the worke of God.

g He calleth them blamelesse, not whom may neuer found fault with, but with whom no man can iustly find fault, that is to say, them which are in Christ Iesus, in whom there is no condemnation. See Luke 1.6.

* 1.Thes.5.24.

h True and constant, who doeth not onely call vs, but giueth vs the gift of perseuerance also.

12 Hauing made an end of the preface, he commeth to the matter it selfe, beginning with a most graue obtestation, as though they should heare Christ himselfe speaking and not Paul. 13 The first part of this Epistle, wherein his purpose is, to call backe the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schismes. Now a sedition is when men which otherwise agree and consent together in doctrine, do yet separate themselues one from another. i Knit together, as a body that consisteth of all his parts fitly knit together. 14 He beginneth his reprehension and chiding by taking away of an obiection: for that he vnderstood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissentions, because that some did hang on one author, some on another, and some were so addicted to themselues, that they neglected all doctours and teachers, calling themselues the disciples of Christ only, shutting forth their teachers. k The matter I would say to you, is this. * Act. 18.24. 15 The first reason why schismes ought to be eschewed: because Christ seemeth by that meanes, to be deuided and torne in pieces, who cannot be the head of two diuers and disagreeing bodies, being himselfe one. 16 Another reason: Because they cannot without great iniurie to God, so hang of men as of Christ: which thing no doubt they do, which allow whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one selfe same Gospel being vttered of one man, and did lothe it being vttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name, not onely to grieue no man, but also to shew that he pleadeth not his owne cause. 17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man do not fall from the doctrine of Christ, yet if he hang vpon some certaine teachers, and despise others, he forsaketh Christ: for if he hold Christ his onely master, he would heare him, teaching by whomsoeuer. 18 He preacheth that he speaketh so much the more boldly of these things, because that through Gods prouidence, he is voyd of all suspicion of challenging disciples vnto himselfe, and taking them from others. Whereby we may vnderstand, that not the seduced only, but the teachers also are here reprehended, which gathered themselues flocks apart. * Act. 18.8.

16 I baptized also the houshould of Stephanas: furthermore know I not, whether I baptized any other.

17 [19] For Christ sent mee not to baptize, but to preach the Gospel, [20] not with *[l] wisedome of words, lest the [21] crosse of Christ should be made of none effect.

18 For that [m] preaching of the crosse is to them that perish, foolishnesse: but unto vs which are saued, it is the *[n] power of God.

19 [22] For it is written, *I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is [o] Scribe? where is the [p] disputer of this worlde? hath not God made the wisdom of this world foolishnes?

21 [23] For seeing the [q] world by wisdome knew not God in the [r] wisdome of God, [24] it pleased God by the [s] foolishnes of preaching to saue them that beleeue:

22 *[25] Seeing also that the Iewes require a signe, and the Grecians seek after wisdome

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto thē which are called, both of the Iewes and Grecians, we preach Christ, ẏ power of God, and the wisedome of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 [26] For brethren, you see your [t] calling, how ẏ not many wise men [u] after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, & God hath chosen the weake things of the world, to confound the mighty things,

28 And vile things of the world & things which are despised, hath God chosen, and things which [x] are not, to bring to [y] nought things that are,

29 That no [z] flesh should reioyce in his presence.

30 But yee are [a] of him in Christ Iesus, [27] who of God is made vnto vs wisedome and righteousnesse, & sanctification, and redemption,

31 That, according as it is written, *[b] He that reioyceth, let him reioyce in the Lord.

19 The taking away of an obiection that he came not himselfe to baptize many amongst them: not for the contempt of Baptisme, but because he was chiefly occupied in delivering the doctrine, & committed them that received his doctrine to others to bee baptized, whereof he had store. And so hee declared sufficiently how far he was from all ambition: whereas on the other side, they, whom he reprehendeth, as though they gathered disciples vnto themselues and not vnto Christ, braggued most ambitiously of numbers, which they had baptized.

26 A confirmatiō taken of those things which came to passe at Corinth, where the Church especially consisted of the basest and common people, in so much that the philosophers of Greece were driuen to shame when they saw that they could doe nothing with their wisedom and eloquence, in comparison of the Apostles, whom notwithstanding they called idiots and vnlearned. And herewithall doth he beate downe their pride: for God did not preferre them before those noble and wise men because they should be proud, but that they might be constreined euen whether they would or not, to reioyce in the Lord, by whose mercie, although they were the most abiects of all, they had obteined in Christ, both this wisedome & all things necessary to saluation.

20 Now he turneth himselfe to the doctors themselues, which pleased themselues in braue and ambitious eloquence, to the end that they might drawe more disciples after them. He confesseth plainely that he was like vnto them, opposing grauely, as it became an Apostle, his example against their peruers iudgements: So that this is another place of this Epistle, touching the obseruing of a godly simplicitie both in words and sentences in teaching of the Gospel. *Chap.2.13. 1.pet.1.16. l With eloquence: Which Paul casteth off from him not onely as not necessary, but also as flat contrary to the office of his Apostleship: and yet had Paul his kind of eloquence, but it was heauenly not of man, and voide of painted words. 21 The reason why he vsed not the pompe of words, and painted speach: because it was Gods will to bring the world to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the art of man. Therefore as saluation is set foorth vnto vs in the Gospel by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would haue the maner of the preaching of the crosse, most different from those meanes, with which men vse to draw and entise other, either to heare or beleeue: therefore it pleased him by a certaine kind of most wise folly, to triumph ouer the most foolish wisedome of the world, as he sayd before by Esay, that he would. And hereby we may gather, that both these doctors which were puffed vp with ambitious eloquence, and also their hearers, strayed far away from the end and marke of their vocation. m The preaching of Christ crucified, or the kind of speech which we vse. *Rom.1.16. n It is that wherein hee declareth his marueilous power in sauing his elect, which would not so euidently appeare, if it hanged vpon any helpe of man, for so, man might attribute that to himselfe, which is proper onely to the crosse of Christ. 22 The Apostle proueth, that this ought not only not to seeme strange seing that it was foretold so long before, but declareth further, that God is wont to punish ẏ pride of the world in such sort which so pleaseth it selfe in it own wisdom: and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully laboured for, and made so great accompt of. *Esai.29.14. o Where art thou, O thou learned fellow, and thou that spendest thy dayes in turning thy bookes? p Thou that spendest all thy time in seeking out the secret things of this world, & in expounding all hard questions: and thus triumpheth he against all the men of this world, for there was not one of them that could so much as dreame vpon this secret & hidden mysterie. 23 He sheweth that the pride of men was worthily punished of God, because they would not behold God, as meet was they should, in the most cleare glasse of the wisdome of the world, which is the workemanship of ẏ world. q By the world he meaneth all men which are not borne anew, but remaine as they were, when they were first borne. r In the workmanship of this world, which hath the marueilous wisedome of God ingraued in it, so that euery man may behold it. 24 The goodnes of God is wonderfull, for while hee goeth about to punish the pride of the world, he is very prouident & careful for the saluation of it, & teacheth men to become fooles, that they may be wise to God. s So he calleth the preaching of the Gospel as the enemies supposed it: but in the meane season he taunteth them very sharpely, who had rather charge God with folly, then acknowledge their own, & craue pardon for it. *Mat.12.38. 25 A declaration of that which he sayd: that the preaching of the Gospel, is foolish. It is foolish, saith hee, to them whom God hath not indued with new light, ẏ is to say, to all men being considered in themselues: for the Iewes require miracles, & the Grecians arguments, which they may comprehend by their wit & wisdome: and therefore they do not only not beleeue ẏ Gospel, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue & wisedome of God, but such as those only which are called do perceiue: God shewing most plainly, that euen then when mortall men thinke him most foolish, he is far wiser then they are: and that hee surmounteth all their might and power, when he vseth most vile and abiect things, as it hath appeared in the fruit of the preaching of the Gospel.

CHAP. II.

1 He setteth downe a platforme of his preaching, 4 which was base in respect of mans wisedome, 7.13. but noble in respect of the spiritual power & efficacie, 14 & so cōcludeth that flesh and blood cannot rightly iudge therof.

AND [1] I, brethren, when I came to you, came not with *excellencie of words, or of wisedome, shewing vnto you the [a] testimony of God.

2 For I [b] esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified.

3 *And I was among you in [c] weakenesse, and in feare, and in much trembling.

4 Neither stoode my worde, and my preaching in the *[c] inticing speech of mans

1 He returneth to the 17. verse of the former chapter, that is to say, to his owne example: confessing that he vsed not among them either excellencie of words or enticing speech of mans wisedome, but with great simplicitie of speech both knew and preached Iesus Christ crucified, humbleand

abiect, as touching the flesh. *Chap.1.17. a The Gospel. b I purposed not to professe any knowledge but the knowledge of Christ & him crucified. *Act. 18.1. c Hee setteth weakenesse, against excellencie of words, and therefore ioyneth with it feare and trembling which are companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vanitie and pride. *Chap.1.17. 2 pet.1.16.

wisedome,

wisdome,[2] but in plaine [d]euidence of the Spirit and of power.

5 [3] That your faith should not bee in the wisedome of men, but in the power of God.

6 [4] And we speake wisdome among them that are [e]perfect: not the wisedome of this world, neither of the [f] princes of this world, which come to naught.

7 [5] But wee speake the wisdome of God in a [g] mistерie, euen the hid wisdome, [6] which God had determined before the world, vnto our glorie.

8 [7] Which none of [y] princes of this world hath knowen: for had they knowen it, they would not haue crucified the [h] Lord of glory.

9 [8] But as it is written, * The things which eye hath not seene, neither eare hath heard, neither came into [i] mans heart, are, which God hath prepared for them [y] loue him.

10 [9] But God hath reuealed them vnto vs by his Spirit: for the spirit [k] searcheth all things, yea, the deepe things of God.

11 [10] For what man knoweth the things of a man, saue the [l] spirit of a man, which is in him: euen so the things of God knoweth no man, but the spirit of God.

12 Now we haue receiued not the [m] spirit of the world, but the Spirit, which is of God, [11] that wee might [n] know the things that are giuen vs of God.

13 [12] Which things also we speake, not in the * words which mans wisedome teacheth, but which the holy Ghost teacheth, [o] comparing spirituall things with spirituall things.

14 [13] But the [p] naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee know them, because they are [q] spiritually discerned.

15 [14] But he that is spirituall, [r] discerneth all things: yet [15] he himselfe is iudged of [s] no man.

16 *[16] For who hath knowen the mind of the Lord, that hee might [t] instruct him? But we haue [u] the mind of Christ.

*Chap. 1. 17. 2. pet. 1. 16.

o Applying the words vnto the matter, to wit, that as we teach spirituall things, so must our kind of teaching be spirituall.

13 Againe hee preuenteth an offence or stumbling blocke: How commeth it to passe that so few allow these things? This is not to be marueiled at, saith the Apostle, seeing that men in their

d By plaine euidence he meaneth such a proofe, as is made by certaine and necessary reasons

3 And he telleth the Corinthians, that he did it for their great profite, because they might thereby know manifestly that the Gospel was frō heauen. Therefore he priuily rebuketh them, because that in seeking vaine ostentation, they willingly depriued themselues of the greatest helpe of their faith.

4 Another argument taken of the nature of the thing, that is of the Gospel, which is true wisedome: but

naturall powers (as they terme them) are not indued with that faculty whereby spirituall things are discerned (which faculty commeth another way) and therefore they accoume spirituall wisedome as folly: and it is as if he should say, It is no marueile that blind men cannot iudge of colours, seeing that they lacke the light of their eyes, and therefore light is to them as darkenesse. p The man that hath no further light of vnderstanding, then that which hee brought with him, euen from his mothers wombe, as Iude defineth it, Iude 19. q By the vertue of the holy Ghost. 14 He amplifieth the matter by cōtraries. r Vnderstandeth and discerneth. 15 The wisedome of the flesh, saith Paul, determineth nothing certainely, no not in it owne affaires, much lesse can it discerne strange, that is, spirituall things. But the Spirit of God, wherewith spirituall men are endued, can be deceiued by no means, & therefore be reproued of no man. s Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man. * Esai. 40. 13. rom 11. 34. 16 A reason of the former saying: for he is called spirituall, which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which we haue learned of that Master, could be reproued of any man, hee must needes be wiser then God: whereupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisedome of God a better way then they knew or taught which vndoubtedly were indued with Gods Spirit. t Lay his head to his, and teach him what he should doe. u We are indued with the spirit of Christ, who openeth vnto vs those secrets, which by all other meanes are vnsearchable, and also all trueth whatsoeuer.

CHAP. III.

1 Hee yeeldeth a reason why hee preached small matters vnto them: He sheweth how they ought to esteeme of ministers. 6 The ministers office. 10 A true forme of edifying. 16 He warneth the Corinthians, that they be not drawen away to prophane things, 18 through the proud wisedome of the flesh.

AND [1] I could not speake vnto you, brethren, as vnto spirituall men, but as vnto [a] carnall, euen as vnto babes in Christ.

2 I gaue you milke to drinke, and not [b] meat: for ye were not yet [c] able to beare it, neither yet now are able.

3 For yee are yet carnall: for whereas there is among you enuying, and strife, & diuisions, are ye not carnall, and walke as [d] men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 [2] Who is Paul then? and who is A-

1 Hauing declared the worthinesse of heauenly wisedome, and of the Gospel, & hauing generally condemned the blindnesse of mans minde, now at length he applieth it particularly to the Corinthians, calling them carnall, that is, such in whom as yet the flesh preuaileth against the Spirit. And he bringeth a double testimonie of it: first, for that he had proued them to bee such, in such sort that he dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlinesse, and secondly, because they shewed in deed by these dissentions, which sprang vp by reason of the ignorance of the vertue of the Spirit, and heauenly wisedome, that they had profited very little or nothing. a He calleth them carnall, which are as yet ignorant: and therefore to expresse it the better, he termeth them babes. b Substantiall meate, or strong meate. c To be fed by me with substantiall meat: therefore as the Corinthians grew vp in age, so the Apostle nourished them by teaching, first with milke, then with strong meat, which difference was onely but in the maner of teaching. d By the square and compasse of mans wit and iudgement. 2 After that hee hath sufficiently reprehended ambitious teachers and their foolish esteemers, now hee sheweth how the true ministers are to bee esteemed, that wee attribute not vnto them, more or lesse then we ought to doe. Therefore he teacheth vs, that they are they by whom we are brought to faith and saluation, but yet as the ministers of God, and such as doe nothing of themselues, but God so working by them as to pleaseth him to furnish them with his gifts. Therefore we haue not to marke or consider what minister it is that speaketh, but what is spoken: and we must repose our eyes vpon him which speaketh by his seruants.

pollos, but the ministers by whom yee beleeued, as the Lord gaue to euery man?

3 He beautifieth the former sentence, with two similitudes: first comparing the companie of the faithful, to a field which God maketh fruitfull, when it is sowed and watered through the labour of his seruants: next, by cõparing it to an house which indeed ẏ Lord buildeth, but by the hands of his workmen, some of whom, he vseth in laying the foundation, others in building of it vp. Now, both these similitudes tend to this purpose, to shew that all things are wholy accomplished by Gods onely authoritie & might so that we must onely haue an eye to him. Moreouer, although ẏ God vseth some in the better part of the worke, we must not therfore contemne other, in respect of them and much lesse may we diuide or set them apart (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serue to finish one selfe same worke, although by a diuers maner of working, insomuch that they neede one anothers helpe. * Psalme 62.12. gala.6.5. e Seruing vnder him: Now they which serue vnder another, doe nothing of their owne strength, but as it is giuen them of grace, which grace maketh them fit to that seruice. Looke chap.15.10. and 2.Cor.3.6. and all the increase that commeth by their labour, doth so proceed from God, that no part of the praise of it may be giuen to the vnder seruant. 4 Now hee speaketh to the teachers themselues, which succeeded him in the Church of Corinth, and in their person to all that were after or shall be Pastours of Congregations, seeing that they succeed into the labour of the Apostles, which were planters and chiefe builders. Therefore hee warneth them first, that they perswade not themselues that they may builde after their owne fantasie, that is, that they may propound and set foorth any thing in the Church, either in matter, or in kinde of teaching, different from the Apostles which were the chiefe builders. 5 Moreouer, hee sheweth what this foundation is, to wit, Christ Jesus, from whence they may not turne away one iote in the building vp of this building. 6 Thirdly, he sheweth, that they must take heed that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoeuer pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in the matter as in forme: which doctrine is compared to golde, siluer, and precious stones: of which matter, Esaias also and John in the reuelation builde the heauenly Citie. And to these are opposit, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides to be short, all that kinde of teaching which serueth to ostentation. For false doctrines, whereof he speaketh not here, are not sayd properly to be built vpon this foundation, vnlesse peraduenture in their owne onely. 7 Hee testifieth, as indeede the trueth is, that all are not good builders, no not some of them which stand vpon this one and onely foundation: but howsoeuer this worke of euill builders, saith he, stand for a season, yet shall it not alwayes deceiue, because that the light of the trueth appearing at length, as day, shall dissolue this darkenesse, and shew what it is. And as that stuffe is tried by the fire, whether it be good or not, so will God in his time by the touch of his Spirit and word trie al buildings, & so shal it come to passe, that such as be found pure and sound, shall still continue so, to the praise of the workeman: but they that are otherwise, shall be consumed and vanish away, and so shall the workeman bee frustrate of the hope of his labour, which pleased himselfe in a thing of naught. 8 Hee taketh not away hope of saluation from the vnskilfull and foolish builders, which holde fast the foundation, of which sort were those Rhetoricians rather then Pastours of Corinth: but hee addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse their vaine labours.

3 I haue planted, Apollos watered, but
6 God gaue the increase.

7 So then, neither is he that planteth any thing, neither hee that watereth, but God
that giueth the increase.

8 And hee that planteth, and hee that watereth, are one: * and euery man shall receiue
his wages according to his labour.

9 For we together are Gods [e] labourers:
yee are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to me, as a skilfull master builder, I haue laid
the foundation, and another builded thereon:
[4] but let euery man take heed how he buildeth
vpon it.

11 [5] For other foundation can no man lay, then that which is layed, which is Jesus
Christ.

12 [6] And if any man build on this foundation, golde, siluer, precious stones, timber, hay,
or stubble,

13 [7] Euery mans worke shalbe made manifest: for the day shal declare it, because it shal
be reuealed by the fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built
vpon, abide, he shall receiue wages.

15 If any mans worke burne, hee shall lose, but [8] he shall be saued himselfe: neuertheless yet as it were by the fire.

16 *[9] Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man [f] destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 [10] Let no man deceiue himselfe: If any man amongst you seeme to bee wise in this world, let him be a foole, that he may be wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, * He [g] catcheth the wise in their owne craftinesse.

20 *And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 [11] Therefore let no man [h] reioyce in men: for all things are [i] yours.

22 Whether it be Paul, or Apollos, or Cephas, or the [12] world, or life, or death: whether they be things present, or things to come, euen all are yours,

23 And ye Christs, and Christ Gods.

* Chap.6 19. 2.Cor 6.16. 9 Continuing still in the metaphor of building, he teacheth vs that this ambition is not onely vaine, but also sacrilegious: for he saith that the Church is as it were the temple of God, which God hath as it were consecrated vnto himselfe by his Spirit. Then turning himselfe to these ambitious men he sheweth that they prophane the Temple of God, because those vaine arts wherin they pleasethemselues so much, are as he teacheth, so many pollutions of ẏ holy doctrine of God, and the puritie of the Church. Which wickednesse shall not bee suffered vnpunished. f Defileth it and maketh it vncleane, being holy: and surely they doe defile it, by Paul his iudgement, which by fleshly eloquence defile the puritie of the Gospel. 10 He concludeth by the contrarie, that they professe pure wisedome in the Church of God, which refuse and cast away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they be wise according to the wisedome of God, and as he will haue them to be wise. * Iob 5.13. g Be they neuer so craftie, yet the Lord will take them when he shall discouer their trechery. * Psa. 44.11. 11 He returneth to the proposition of the second verse, first warning the hearers, that henceforward they esteeme not as Lords, those whom God appointed to be Ministers and not Lords of their saluation: which thing they doe, that depend vpon men, and not vpon God that speaketh by them. h Please himselfe. i Helpes, appointed for your benefite. 12 He passeth from the persons to the things themselues that his argument may be more forcible: yea he ascendeth from Christ to the Father, to shew that we rest our selues no not in Christ himselfe, in that that he is man, but because hee carieth vs vp euen to the Father, as Christ witnesseth of himselfe euery where, that he was sent of his Father, that by this band we may be all knit with God himselfe.

CHAP. IIII.

1 Bringing in the definition of a true Apostle, 7 hee sheweth that humilitie ought rather to bee an honour then a shame vnto him, 9 he bringeth in proofe, wherby it may euidently appeare, 10 that he neither had care of glory, 11 nor of his belly. 17 He commendeth Timothie.

1 LEt [1] a [a] man so thinke of vs, as of the Ministers of Christ, and dispolers of the secrets of God:

2 [2] And as for the rest, it is required of the dispolers, that euery man be found faithfull.

3 [3] As touching mee, I passe very little to be iudged of you, [4] or of mans [b] iudgement: no, [5] I iudge not my selfe.

1 He concludeth the duetie of the hearers towards their Ministers: that they esteeme them not as Lords: and yet notwithstanding that they giue eare vnto them, as to them that are sent from Christ, sent I say to this end and purpose, that they may receiue as it were at their hands, the treasure of saluation which is drawne out of the secrets of God. a Every man. 2 Last of all, he warneth the Ministers, that they also behaue themselues not as Lords, but as faithfull seruants, because they must render an accompt of their stewardship vnto God. 3 Because in reprehending others, hee set himselfe for an example, he vseth a preoccupation or preuenting of an objection, and vsing the grauitie of an Apostle, hee sheweth that he careth not for the contrarie iudgements that they haue of him, in that they esteemed him as a vile person, because he did not set foorth himselfe as they did. And he bringeth good reasons why hee was nothing moued with the iudgements which they had of him. 4 First, because that that which men iudge in these cases of their own braines, is no more to be accompted of, then when the vnlearned doe iudge of wisedome. b Word, for word, Day, after the maner of the speech of the Cilicians. 5 Secondly, saith hee, how can yee iudge how much or how little I am to bee accompted of, seeing that I my selfe which know my selfe better then you doe, and which dare professe that I haue walken in my vocation with a good conscience, dare not yet notwithstanding chalenge any thing to my selfe: for I know that I am not blameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe.

4 For I know nothing by my self, yet am I not therby iustified: but hee that iudgeth me, is the [c] Lord.

5 [6] Therefore * iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest: and then shall euery man haue [d] prayse of God.

6 [7] Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos, for your sakes, that yee might learne [e] by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 [8] For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though [f] thou hadst not receiued it?

8 [9] Now yee are full: now yee are made rich: yee reigne as kings without vs, & I would to God ye did reigne, that we also might reign with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a gasing stocke vnto ỹ world, and to the Angels, and to men.

10 Wee are fooles for Christs sake, and ye are wise in Christ: wee are weake, and ye are strong: yee are honourable, and we are despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, and yet we blesse: we are persecuted, and suffer it.

13 * We are euil spoken of, and we pray: we are made as the [h] filth of the world, the offscowring of all things, vnto this time.

14 [10] I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue tenne thousand instructers in Christ, yet haue yee not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you be ye followers of me.

17 For this cause haue I sent vnto you, Timotheus, which is my beloued Sonne and faithfull in the Lord, which shall put you in remembrance of my [i] wayes in Christ, as I teach euery where in euery Church.

18 [11] Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, * if the Lord will, and will know, not the [k] wordes of them which are puffed vp, but the power.

20 For the Kingdome of God is not in word, but in power.

21 [12] What will ye: shal I come vnto you with a rod, or in loue, and in the [l] spirit of meekenesse?

c I commit my selfe to the Lords iudgement.
6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office to esteeme euery man according to his value, because he knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement pertaineth not to you.
* Matth.7.1.
d One could not be praised aboue the rest, but the other should be blamed: and hee mentioneth praise rather then dispraise, for that the beginning of this sore was this, that they gaue more to some men, than meet was.
7 Hauing reiected their iudgement, he setteth forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him, as it were their shame: so farre was he from preferring himselfe to any.
e By our example, which chose rather to take other mens faults vpon vs, then to carpe any by name.
8 Hee sheweth a good meanes to bridle pride: first if thou consider how rightly thou exemptest thy self out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not but by Gods bountifulnesse. And what wise man is he that will brag of anothers goodnesse and that against God?
f There is nothing then in vs of nature, that is worthy of commendation: but all that we haue, we haue it of grace, which the Pelagians and halfe Pelagians will not confesse.
9 Hee descendeth to a most graue mocke, to cause those ambitious men to blush euen against their wils. 4 He that wil take a right view how like Paul and the Pope are, who lyingly boasteth that he is his successour, let him compare the delicates of the Popish court, with Saint Pauls state as we see it here. * Acts 20.34. 1. thess.2.9. 2. thess 3.8. * Matth.15.44. luk 23 34. act 7.60.
h Such as by sweeping is gathered together.
10 Moderating the sharpenesse of his mocke, hee putteth them in minde to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although hee seeme vile according to the outward shew in respect of others, yet mightie by the efficacie of Gods Spirit, as they had triall thereof in themselues.
i What way and rule I follow euery where in teaching the Churches.
11 Last of all he descendeth also to Apostolike threatnings, but yet chiding them as a father, least by their disdayne he be constrained to come to punish some amongst them.
* Acts.19.21. iames 4. 15.
k By words, he meaneth their painted and coloured kind of eloquence, against which he setteth the vertue of the Spirit.
12 A passing ouer to another part of this Epistle, wherein hee reprehendeth most sharply a very hainous offence, shewing the vse of Ecclesiasticall correction.
l Meekely affected toward you.

CHAP. V.

1 That they haue winked at him who committed incest with his mother in Lawe, 2. 6 hee sheweth should cause them rather to be ashamed, then to reioyce: 10 Such kind of wickednesse is to be punished with excommunication, 12 lest other be infected with it.

1 It is [1] heard certainly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

2 [2] And ye are puffed vp and haue not rather sorowed, that hee which hath done this deed, might be put from among you.

3 [3] For I verely as absent in body, but present in [a] spirit, haue determined already as though I were present, that he that hath thus done this thing,

4 When ye are gathered together, and my spirit, in the [b] Name of our Lord Iesus Christ, that such one, I say, [4] by the power of our Lord Iesus Christ,

5 [5] Bee [c] deliuered vnto Satan, for the [6] destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 [7] Your reioycing [d] is not good: knowe ye not that a litle leauen, leaueneth the whole lumpe?

7 [8] Purge out therefore the olde leauen, that yee may be a new [e] lumpe, as ye are vnleauened: for euen Christ our Passeouer is offered for vs.

8 Therefore let vs keepe the feast, not with olde leauen, neither with the leauen of malice and wickednesse, but with the vnleauened bread of sincerenesse and trueth.

1 They are greatly to be reprehended which by suffering of wickednesse, let forth the Church of God to be mocked and scorned of the infidels.
2 There are none more proud then they which haue least matter of them selues.
3 Excommunication ought not to be committed to one mans power but must be done by the authoritie of the whole Congregation, after the matter is diligently examined.
a In minde, thought & will.
b Calling vpon Christ his name.
4 There is no doubt but that iudgement is ratified in heauen, wherein Christ himselfe sitteth as Iudge.
5 The excommunicate is deliuered to the power of Satan, in that, that he is cast out of the house of God.
c What it is to be deliuered to Satan, the Lord himself declareth when he saith, Let him be vnto thee as an Heathen and Publicane, Matth.18.17. that is to say, to bee disfranchised and put out of the right and libertie of the city of Christ, which is the Church, without which Satan is lord and master.
6 The end of excommunication is not to cast away the excommunicate, that he should vtterly perish, but that he may be saued, to wit, that by this meanes his flesh may be tamed, that he may learne to liue to the Spirit.
7 Another end of excommunication is, that other be not infected, and therefore it must of necessitie be reteined in the Church, that the one be not infected by the other.
d Is naught, & not grounded vpon good reason, as though you were excellent, & yet there is such wickednesse found amongst you.
8 By alluding to the ceremonie of the Passeouer, he exhorteth them to cast out that vncleane person from amongst them. In times past, saith hee, it was not lawfull for them which did celebrate the Passeouer, to eate vnleauened bread: insomuch that he was holden as vncleane and vnworthy to eate the Passeouer, whosoeuer had but tasted of leauen. Now all our whole life must be as it were the feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slaine, must cast out both of themselues and also out of their houses and Congregations all impuritie.
e By lumpe he meaneth the whole body of the Church, euery member whereof must be vnleauened, that is, be renewed in Spirit, by plucking away the olde corruption.

leauened: for Christ our [f] Passeouer is sacrificed for vs.

8 Therefore let vs keepe the [g] feast, not with olde leauen, neither in the leauen of maliciousnesse and wickednesse: but with the vnleauened bread of syncerities and trueth.

9 [9] I wrote vnto you in an Epistle, that ye should not company together with fornicatours,

10 And not [h] altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 [10] For what haue I to doe, to iudge them also which are without? do ye not iudge them which are within?

13 But God iudgeth them that are without: Put away therefore from among your selues that wicked man.

f The Lambe of the Passeouer.

g Let vs leade our whole life, as it were a continuall feast, honestly, and vprightly.

9 Now he speaketh more generally: and that which hee spake before of the incestuous person, hee sheweth that it perteineth to others, which are knowen to bee wicked, and such as though their naughtie life are a slander to the Church, which ought also by lawfull order be cast out of the communitie of the Church. And making mention of eating of meat; either hee meaneth those feasts of loue whereat the Supper of the Lord was receiued, or els their common

5 [5] I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 [6] Nowe therefore there is altogether [e] infirmitie in you, in that yee goe to lawe one with another: [7] * why rather suffer yee not wrong? why rather susteine ye not harme?

8 * Nay, yee your selues doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrighteous shall not inherite the kingdome of God? [8] Bee not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were * some of you: but yee are washed, but yee are sanctified, but yee are iustified in the [f] Name of the Lord Iesus, and by the spirit of our God.

12 ¶ * [9] All things are lawfull vnto me, but all things are not profitable. I may do all things, but I will not be brought vnder the [h] power of any thing.

13 [10] Meates are ordeined for the bellie, and the bellie for the meates: but God shall destroy both it, & them. Now the bodie is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, and * shall raise vs vp by his power.

5 He applieth the generall proposition to a particular, alwayes calling the backe to this; to take away from them that false opinion of their owne excellencie from whence all these mischiefes ipsung.

6 Now he goeth further also, and although by granting them priuate arbiters out of the congregation of the faithfull, he doe not simply condemne, but rather establish priuate iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not neede to vse that remedie neither.

e A weaknes of minde which is said to be in them, that suffer themselues to be ouercome of their lustes, and it is a fault that squareth greatly from temperancie and moderation: so that he nippeth them which

CHAP. VI.

1 *He inueyeth against their contentions in law matters,* 6 *wherwith they vexed one another vnder iudges that were infidels, to the reproch of the Gospel,* 9 *and then sharpely threatneth fornicatours.*

1 [a] Dare any of you, hauing businesse against another, be iudged [b] vnder the vniust, [2] and not vnder the Saints?

2 [3] Doe yee not know, that the Saints shall iudge the world? If the world then shall be iudged by you, are yee vnworthy to iudge the smallest matters?

3 Know yee not that wee shall iudge the Angels? how much more things that pertaine to this life?

4 [4] If then yee haue [c] iudgements of things perteining to this life, set vp them which are [d] least esteemed in the Church.

a The third question is of ciuill iudgements. Whether it be lawfull for one faithfull to draw another faithfull before the iudgement seat of an infidell? He answereth that is not lawfull for offence sake, for it is not meete of it selfe.

a As if he said, Are you become so impudent, that ye are not ashamed to make the Gospel a laughing stocke to prophane men? b Before the vniust. 2 He answereth that he doth not forbid that one neighbor may go to law with another, if need so require, but yet vnder holy iudges. 3 He gathereth by a comparison that the faithfull cannot seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saintes iudges of the world, and of the deuils, with his Sonne Christ: much more ought they to iudge these light and small causes which may bee by equitie, and good conscience determined.

4 The conclusion, wherein he prescribeth a remedie for this mischiefe: to wit, if they end their priuat affaires betweene themselues by chosen arbiters out of the Church: for which matter and purpose, the least of you, saith hee, is sufficient. Therefore hee condemneth not iudgement seates, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the Magistrate: for hee speaketh not of iudgements, which are practised betwixt the faithfull and the infidels, neither of publike iudgements, but of controuersies which may be ended by priuate arbiters. c Courts and places of iudgements. d Euen the most abiect among you.

could not put vp an iniurie done vnto them. 7 This perteineth chiefly to the other part of the reprehension, to wit, that they went to Lawe euen vnder Infidels, whereas they should rather haue suffered any losse, then to haue giuen that offence. But yet this is generally true, that we ought rather to depart from our right then trie the vttermost of the Lawe hastily, and vpon an affection to reuenge an iniurie. But the Corinthians cared for neither, and therefore he saith that they must repent, vnlesse they will be shut out of the inheritance of God. * Matth. 5. 39. luke 6. 29. rom. 12. 19. * 1. Thess 4. 6. 8 Now hee prepareth himselfe to passe ouer to the fourth Treatise of this Epistle, which concerneth matters indifferent, debating this matter first, how men may well vse women or not: which question hath three branches, fornication, matrimonie, and a single life. As for fornication, he vtterly condemneth it. And marriage he commendeth to some, as a good and necessary remedie for them, to other hee leaueth it free: And other some he dissuadeth from it, not as vnlawfull: but as discommodious, and that not without exception. As for singlenesse of life (vnder which also I comprehend virginitie) he inioyneth it to no man: yet hee perswadeth men vnto it, but not for it selfe, but for another respect, neither all men, nor without exception. And being about to speake against fornication, hee beginneth with a generall reprehension of those vices, wherewith that rich and riotous Citie most abounded: warning and teaching them earnestly, that repentance is inseparably ioyned with forgiuenesse of sinnes, and sanctification with iustification. * Tit. 3. 3.

f In Iesus. * Chap. 10. 23. 9 Secondly, hee sheweth that the Corinthians bee simply offende in matters indifferent; First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that hee doeth not vse them, aright, which immoderately abuseth them, and so becommeth a slaue vnto them. g Whatsoeuer: but this generall word must be restrained to things that are indifferent. h He is in subiection to things that are indifferent, whatsoeuer he be that thinketh he may not be without them: which is a flattering kind of slauerie vnder a colour of libertie, which seaseth vpon such men. 10 Secondarily, because they counted many things for indifferent, which were of themselues vnlawfull, as fornication, which they numbred amongst meere naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth, that they are vtterly vnlike: for meates saith hee, were made for the necessary vse of mans life which is not perpetuall: For both meates, and all this maner of nourishing, are quickly abolished. But we must not so thinke of the vncleannesse of fornication, for which the body is not made, but on the contrary side is ordeined to purenesse as appeareth by this, that it is consecrated to Christ, euen as Christ also is giuen vs of his Father, to quicken our bodies with that vertue, wherewith he also rose againe. * Rom. 6. 5.

15 [11] Know

15 [11] Know yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 [12] Doe ye not know, that he which coupleth himselfe with an harlot, is one body? *for [i] two, sayeth he, shall be one flesh.

17 But he that is ioyned vnto the Lord is one spirit.

18 [13] Flee fornication, euery sinne that a man doeth, is without the body: but hee that committeth fornication, sinneth against his owne body.

19 [14] Know ye not, that * your body is the Temple of the holy Ghost, which is in you, whom ye haue of God? and [15] ye are not your owne.

20 * For yee are bought for a price, therefore glorifie God in your body, and in your spirit: for they are Gods.

11 A declaration of the former argument by contraries, & the applying of it.
12 A proofe of the same argument: A harlot and Christ are cleane contrary, so are the flesh and the Spirit: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Christ, which vnitie is pure and spirituall.
*Gen.2.24. matth.19.5. marke 10.8. ephes.5.31.
i Moses doeth not speake these words of fornication, but of mariage: but seeing that fornication is the corruption of mariage, and both of them is a carnal and fleshly copulation, wee cannot say that the Apostle abuseth his testimonie. Againe, Moses hath not this word (Two) but it is very well expressed both here and in Matthew 19.5. because he speaketh only but of man and wife: whereupon the opinion of them that vouch it to bee lawfull to haue many wiues, is beaten downe: for he that companieth with many, is sundred as it were into many parts.
13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kind of filthinesse. 14 The third argument: Because a fornicatour is sacrilegious, for that our bodies are consecrate to God. *Chap. 3.17.2.corinth.6.16. 15 The fourth argument Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, to the end that both in body and soule, we should serue to his glorie, *Chap.7.23. 1.pet.1.18.

CHAP. VII.

1 *Entreating here of mariage,* 4 *which is a remedie against fornication,* 10 *and may not be broken,* 18. 20. *hee willeth euery man to liue contented with his lot.* 25 *He sheweth what the end of virginitie should be,* 45. *and who ought to marie.*

NOw [1] concerning the things [a] whereof ye wrote vnto mee, It were [b] good for a man not to touch a woman.

2 Neuertheless, to auoid fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 *[2] Let the husband giue vnto the wife [c] due beneuolence, and likewise also the wife vnto the husband.

4 [3] The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, [4] except it be with consent for a time, that yee may [d] giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 [5] But I speake this by permission, not by commandement.

7 For I * would that al men were euen as I my selfe am: but euery man hath his proper gift of God, one after this maner, and another after that.

8 [6] Therefore I say vnto the [e] vnmaried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to [g] burne.

10 *[7] And vnto the married, I command, not I, but the Lord, Let not the wife depart from her husband.

11 But and if she depart, let her remaine vnmaried, or be reconciled vnto her husband: and let not the husband put away his wife.

12 [8] But to the remnant I speake, and not the Lord, If any brother haue a wife, that beleeueth not, if shee be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if hee bee content to dwell with her, let her not forsake him.

14 [9] For the vnbeleeuing husbande is [h] sanctified to the [i] wife, and the vnbeleeuing wife is sanctified to the [k] husband, else were your children vncleane: but nowe are they [l] holie.

15 [10] But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in [m] such things: [11] but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 [12] But as God hath distributed to eue-

5 Fifthly, he teacheth that mariage is not simply vnconstreining all men, but for them which haue not the gift of continencie, and this gift is by a peculiar grace of God.
e I.with.
6 Sixtly, he giueth the selfe same admonition touching the second mariage, to wit, that a single life is to bee allowed, but for such as haue the gift of continencie: otherwise they ought to marrie againe, that their consciences may be at peace.
* This whole place is flat against them which condemne second mariage.
g So to burne with lust, that either the will yeeldeth to the temptation, or els we cannot call vpon God with a quiet conscience.
*Matth.5.32. and 19.9. mark.10.11.12. luke 16.18.
7 Seuenthly, he forbiddeth inconsiderate and rashing of mariages (for hee speaketh not here of the lawfulnesse of whoredome, which was then death euen by the Lawes of the Romanes) and therefore he addeth that the bonds of mariage, if the vnbeleeuing will not dwell with the beleeuing, are not dissolued.

1 He teacheth concerning mariage, that although a single life hath his commodities, which he will declare afterwards yet that mariage is necessary for the auoiding of fornication: but so that neither an man may haue many wiues, nor any wife many husbands.
a Touching those matters, whereof you wrote vnto me.
b Commodious, and (as wee say) expedient. For mariage bringeth many griefs with it, and that by reason of the corruption of our first estate. *1.Pet.3.7. 2 Secondly, he sheweth that the parties maried, must with singular affection, entirely loue one the nother. c The word (due) conteineth all kind of beneuolence, though he speak more of one sort then of the other, in that that followeth. 3 Thirdly, he warneth them, that they are each in others power, as touching the body, so y' you may not defraud one another. 4 He addeth an exception, vnlesse the one abstaine from the other by mutual consent, that they may the better giue themselues to prayer, wherein notwithstanding, he warneth them to consider what is expedient, least by this long breaking off as it were from mariage, they be stirred vp to incontinencie, d Do nothing els.

Christ his mouth. 8 Eightly, he affirmeth, that those mariages which are already contracted betweene a faithfull, and an vnfaithfull or Infidell, are firme: that the faithfull may not forsake the vnfaithfull. 9 He answereth an obiection: But the faithfull is defiled by the societie of the vnfaithfull. The Apostle answereth that, and proueth that the faithfull man with good conscience may dwell of his vnfaithfull wife, by this, that their children which are borne of them are accompted holie (that is, conteined within the promise) for it is said to all the faithfull, I will be thy God, and the God of thy seede. h The godlinesse of the wife is of more force, to cause them coupling together to be accompted holie, then the infidelitie of the husband is, to prophane the mariage. i The infidell is not sanctified or made holy in his owne person, but in respect of his wife, he is sanctified to her. k To the faithfull husband. l This place destroieth the opinion of them, that would not haue children to be baptized, and their opinion also, that make Baptisme the very cause of saluation. For the children of the faithfull are holie, by vertue of the couenant, euen before Baptisme, and Baptisme is added as the seale of that holinesse. 10 Hee answereth to a question: Why if the vnfaithfull forsake the faithfull then is the faithfull free, saieth he, because hee is forsaken of the vnfaithfull. m When any such thing falleth out. 11 Least any man vpon pretence of this libertie should giue an occasion to the faithfull to depart, hee giueth to vnderstande, that mariage contracted with Infidell, ought peaceably to bee kept, that if it bee possible the Infidell may bee wonne to the faith. 12 Taking occasion by that which he spake of the bondage and libertie of matrimonie, hee digresseth to a generall doctrine concerning the outwarde state and condition of mans life, as Circumcision and circumcision, seruitude and libertie: warning euery man generally to liue in a contented minde in the Lorde, what state or condition soeuer he bee in, because, that those outward things, as to bee circumcised or vncircumcised, to be bond or free, are not of the substance (as they terme it) of the Kingdome of heauen.

n Hath bound him to a certaine kinde of life.

13 Notwithstanding he giueth vs to vnderstand, that in these examples all are not of like sort: because that circumcision is not simply of it selfe to bee detested, but such as are bound may desire to be free. Therefore herein onely they are equall, that the kingdom of God consisteth not in them, and therefore these are no hinderance to obey God.

o He is said to gather his vncircumcision, who by the helpe of a Chirurgian, recouereth an vpper skinne: which is done by drawing the skinne with an instrument, to make it to couer the nut. Celsus in his 7. booke and 25. Chap.

* 1. Tim. 6. 1.

p As though this calling were too vnworthy a calling for Christ.

q He that is in state of a seruant, and is called to be a Christian.

* Chap. 6, 20.

2. pet. 2. 19.

14 He sheweth the reason of the vnlikenes, because that he that desireth to be circumcised, maketh himselfe subiect to mans traditiõ, and not to God. And this may be much more vnderstood of superstitions, which some doe foolishly accompt for things indifferẽt.

15 A repetition of the generall doctrine.

r So purely and from the heart, that your doings may be approued before God.

16 He enioyneth virginitie to no man, yet he perswadeth and praiseth it for an other respect, to wit, both for the necessitie of the present time, because the faithful could scarce abide in any place, and vse the commodities of this present life, and therefore such as were not troubled with families, might be the readier, & also for the cares of this life, which mariage draweth with it of necessitie, so that they cannot but haue their mindes distracted: and this hath place in women especially.

s The circumstances considered, this I counsel you.

t It is I that speak this which I am minded to speake: and the truth is, I am a man, but yet worthy credit, for I haue obteined of the Lord to be such an one.

u To remaine a virgine.

x For the necessitie which the Saints are dayly subiect vnto, who are continually tossed vp and downe, so that their estate may seeme most vnfit for mariage, were it not that the weakenes of the flesh is forced them to it.

y By the (flesh) he vnderstandeth what things soeuer belong to this present life, for mariage bringeth with it many cõmodities, so that he perswadeth more to a sole life, not because it is a seruice more agreeable to God then mariage is, but for those discõmodities, which (if it were possible) he would wish all men to be void of, that they might giue themselues to God onely.

z I would your weakenes were prouided for.

a For we are now in the latter end of the world.

b By weeping, the Hebrews vnderstand all aduersitie, & by ioy, all prosperity.

c Those things which God giueth vs here.

d The guise & shape, or fashion wherby he sheweth vs, y there is nothing in this world that cõtinueth.

ry man, as the Lord hath [p] called euery one, so let him walke: & so ordaine I in all Churches.

18 [13] Is any man called being circumcised? let him not [o] gather his vncircumcision: is any called vncircumcised? let him not bee circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? [p] care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the [q] Lord, being a seruant, is the Lords free man: likewise also hee that is called being free, is Christes seruant.

23 *[14] Ye are bought with a price: be not the seruants of men.

24 [15] Brethren, let euery man, wherein he was called, therein abide with [r] God.

25 [16] Now concerning virgins, I haue no commandement of the Lorde: but I giue mine [s] aduise, as [t] one that hath obteined mercy of the Lord to be faithfull.

26 I suppose then [u] this to be good for the [x] present necessitie: I meane that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, shee sinneth not: neuertheless, such shall haue trouble in the [y] flesh: but I [z] spare you.

29 And this I say, brethren, because the time is [a] short, hereafter that both they which haue wiues, be as though they had none:

30 And they that [b] weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this [c] world, as though they vsed it not: for the [d] fashion of this world goeth away.

32 And I would haue you without care. The vnmaried careth for the things of the Lord, how he may please the Lord.

33 But he that is maried, [e] careth for the things of the world, how he may please his wife.

34 There is difference also betweene a virgine and a wife: the vnmaried woman careth for the things of the Lord, that she may be holy, both in body and in [f] spirit: but she that is maried, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne [g] commoditie, not to tangle you in a snare, but that yee follow that, which is honest, and that yee may cleaue fast vnto the Lord without separation.

36 [17] But if any man thinke that it is vncomely for his virgine, if shee passe the flowre of her age, and neede so require, let him doe what hee will, he [h] sinneth not: let them bee maried.

37 Nevertheless, he that standeth firme in his [i] heart, that he hath no [k] need, but hath power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgine, he doth well.

38 So then he that giueth her to mariage, doth well, but he that giueth her not to mariage, doth [l] better.

39 [18] The wife is bound by the [m] Law, as long as her husband * liueth: but if her husband be dead, shee is at libertie to marrie with whom she will, onely in the [n] Lord.

40 But she is more blessed, if she so abide in my iudgement: * and I thinke that I haue also the Spirit of God.

e They that are maried, haue their wits drawen hither & thither, and therefore if any man haue the gift of cõtinencie it is more commodious for him to liue alone: but they that are maried may care for the things of the Lord also. Clem. Strom. 3.

f Minde.

g He meaneth that he will enforce no man, either to marie or not to marie, but to shew them barely what kind of life is most commodious.

17 Now hee turneth himselfe to the parents, in whose power and authoritie their children are, warning them that according to the former doctrine they consider what is meete and conuenient for their children, that they neither deprine them of the necessary remedie against incontinencie, nor constraine them to marriage, whereas neither their will doeth leade them, nor any necessitie, vrgeth them. And again he praiseth virginitie, but of it selfe, and not in all.

h He doth well: for so he expoundeth it verse 38.

i Resolued himselfe.

k That the weakenesse of his daughter inforceth him not, or any other matter, but that hee may safely keepe her a virgine still.

l Prouideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.

18 That which he spake of a widower, he speaketh now of a widow, to wit, that she may marry againe, so that she doe it in the feare of God: and yet hee dissembleth not, but saith, that if she remaine still a widow, she shall be void of many cares.

m By the Lawe of marriage.

* Rom. 7. 1.

n Religiously, and in the feare of God.

* 1. Thess. 4. 8.

CHAP. VIII.

1 *From this place vnto the end of the tenth chapter, hee willeth them not to be at the Gentiles prophane banquets.* 10 *Hee restraineth the abuse of Christian libertie,* 11 *and sheweth that knowledge must be tempered with charitie.*

AND [1] as touching things sacrificed vnto idoles, wee knowe that wee [a] all haue

1 He entreth to entreat of another kinde of things indifferent, to wit of things offered to idoles, or the vse of flesh so offered and sacrificed. And first of all he remooueth all those things which the Corinthians pretended in doing things offered to idoles without any respect. First of all they affirmed that this difference of meates was for the vnskilfull men, but as for them, they knew well enough the benefit of Christ, which causeth al these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ, I say notwithstanding that we must not simply rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charity, it doeth not only not auaile, but also doth much hurt, because it is the mistres of pride: nay it doeth not so much as deserue the name of godly knowledge, if it be separate from the loue of God, and therefore from the loue of our neighbor.

a This generall word is to be abridged as appeareth, verse 7. for there is a kinde of taunt in it, as we may perceiue by the next verse.

knowledge:

knowledge: knowledge [b] puffeth vp, but loue [c] edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as hee ought to know.

3 But if any man loue God, the same is knowen of him.

4 [2] Concerning therefore the eating of things sacrificed vnto [d] idols, we know that an idoll is [e] nothing in the worlde, & that there is none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth (as there be many gods, and many Lords.)

6 Yet vnto vs there is but one God, which is that Father, [f] of whom are all things, and we [g] in him: and *[h] one Lord Iesus Christ, [i] by whom are all things, and we by him.

7 [3] But euery man hath not that knowledge: for [4] many hauing [k] conscience of the idoll, vntill this houre, eate as a thing sacrificed vnto the idoll, and so their conscience being weake, is defiled.

8 [5] But meate maketh vs not acceptable to God, for neither if we eate, haue wee the more: neither if we eate not, haue wee the lesse.

9 But take heed least by any means this power of yours be an occasion of falling, to them that are weake.

10 [6] For if any man see thee which hast knowledge, sit at table in the idols temple, shal not the conscience of him which is weake, bee boldened to eate those things which are sacrificed to idols?

11 [7] And though thy knowledge shall the * weake brother perish, for whom Christ died.

12 [8] Now when yee sinne so against the brethren, and wound their weake conscience, yee sinne against Christ.

13 *[9] Wherefore if meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

b Ministreth occasion of vanitie and pride: because it is voyd of charitie.
c Instructeth our neigbour.
2 The application of that answere to things offered to idols: I graunt, sayth he, that an idoll is indeed a vaine imagination, and that there is but one God and Lord, and therefore that meate cannot be made either holy or prophane by the idoll: but it followeth not therefore that a man may without respect vse those meates as any other.
d This word (Idoll) in this place is taken for an image which is made to represent some godhead, that worship might be giuen vnto it: whereupon came the word (Idolatrie) that is to say, image seruice.
e Is a vaine dreame.
f When the Father is distinguished from the Sonne, he is named the beginning of al things
g We haue our being in him.
* Iohn 13.13. chap.12.3.
h But as the father is called Lord, so is the Sonne God: therefore this word (One) doth not respect the persons, but the natures. i This word (By) doth not signifie the instrumentall cause, but the efficient: for the Father & the Sonne worke together, which is not so to be taken, that we make two causes, seeing they haue both but one nature, though they be distinct persons. 3 The reason why that followeth not, is this: because there are many men which doe not know that which you know. Now the iudgement of outward things depend not onely vpon your conscience, but vpon the conscience of them that behold you, and therefore your actions must be applyed not only to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason: There are many which cannot eate of things offered to idoles, but with a wauering conscience because they thinke them to be vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, & thou hast beene the occasion of this mischiefe. k By conscience of the idol, he meaneth the secret iudgment that they had within themselues, whereby they thought all things vncleane, that were offred to idols, and therfore they could not vse them with good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good, and if it be euill, it maketh them euill. 5 A preuenting of an obiection: Why then, shall we therefore be depriues of our libertie? May saith the Apostle, you shall lose no part of Christian libertie although you abstaine for your brethrens sake, as also if you receiue the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our liberty with offence of our brethren, is an abuse of libertie, the true vse thereof is cleane contrary, to wit, so to vse it, as in vsing of it we haue consideration of our weake brethren. 6 Another plaine explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euill accompt of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe cease, as it shall be declared in his place. 7 An amplification of the argument taken both of comparison and contraries: Thou wretched man, saith he, pleasing thy selfe with thy knowledge which indeed is none (for if thou haddest true knowledge, thou would[est] not sit downe to meate in an idols temple) wilt thou destroy thy brother harde[ning] his weake conscience by this example to doe euill, for whose saluation Christ himselfe hath died? *Rom.14.15.

8 An other amplification. Such offending of our weake brethren, redoundeth vnto Christ, and therefore let not these men thinke that they haue to doe with Paul onely with their brethren. *Rom.14.21. 9 The conclusion, ceineth in his owne person, that he might not seeme to exact that of other, which he will not be first subiect vnto himselfe. I had rather (saith he) abstaine for euer from all kind of flesh, then giue occasion of sinne to any of my brethren, much lesse would I refuse in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 He declareth, that from the libertie which the Lord gaue him, 15 he willingly abstained, 18. 22 left in things indifferent he should offend any. 24 He sheweth that our life is like vnto a race.

1 Am I not an Apostle? am I not free? [2] haue I not seene Iesus Christ our Lord? are ye not [a] my worke in the Lord?

2 If I bee not an Apostle vnto other, yet doubtles I am vnto you: for ye are the [b] seale of mine Apostleship in the Lord.

3 [3] My defence to them that [c] examine me, is this,

4 [4] Haue we not power to [d] eate and to drinke?

5 Or haue we not power to leade about a wife being a [e] sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power [f] not to worke?

7 [5] Who [g] goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruite therof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 [6] Say I these things [h] according to man? saith not the Lawe the same also?

9 For it is written in the Lawe of Moses, *Thou shalt not muzzell the mouth of the oxe that treadeth out the corne: doeth God take care for [i] Oxen?

10 Either sayeth hee it not altogether for our sakes? For our sakes no doubt it is writ-

1 Before he proceedeth any further in his purposed matter of things offered to idols, he would shew the cause of all this mischiefe, and also take it away: to wit, that the Corinthians thought themselues not bound to depart from a iote of their libertie for any mans pleasure. Therefore he propoundeth himselfe for an example, and that in a matter almost necessarie. And per he speaketh generally of both, but first of his owne person. If (saith he) you iudge for your selues, that you are free, and therefore will vse your libertie, am I not also free, seeing I am an Apostle?
a He proueth his Apostleship by the effects, in that that he was appointed of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him among[st] them by their conuersion. And all these things he setteth before their eies, to make them ashamed for that they would not in the least wise that might be, debase themselues for the weakes sake, whereas the Apostle himselfe did all that he could to winne them to God, when they were vtterly reprobate and without God. a By the Lorde. b As a seale whereby it appeareth sufficiently that God is the author of my Apostleship. 3 He answereth this by the way, as if he should say, So farre it is off that you may doubt of my Apostleshippe, that I vse to refuse them which call it in to controuersie, by opposing those things which the Lord hath done by me among you. c Which like iudges examine me and my doings. 4 Now touching the matter it selfe, he saith, Seeing that I am free and truly an Apostle, why may not I (I say not, eate of all things offered to Idoles, but) be maintained by my labours, yea and keepe my wife also, as the residue of the Apostles lawfully doe, by name, Iohn and Iames, the Lords cousins, and Peter himselfe? d Vpon the expense of the Church? e One that is a Christian and a true beleeuer. f Not liue by the workes of our hands? 5 That he may not seeme to bring the Apostles, hee sheweth that it is iust that they doe, by an argument of comparison, seeing that souldiers liue by their wages, and husbandmen by the fruits of their labours, and shepheards by that that commeth of their flockes: g Who is to goe a warfare? 6 Secondly, he bringeth forth the authoritie of Gods institution by an argument of comparison. h Haue I no better ground then the common custome of men? *Deut 25.4.1. Tim.5.18. i Was it Gods purpose to prouide for Oxen, when hee made this Law? for otherwise there is no the smallest thing in the world, but God hath a care of it.

ten, that he which eareth, should eare in hope, and that hee that threshеth in hope, should bee partaker of his hope.

11 *7 If we haue sowen vnto you spirituall things, is it a great thing if we reape your carnall things?

12 8 If others with you bee partakers of this k power, are not wee rather? neuertheless, we haue not vsed this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 9 Doe yee not know, that they which minister about the *holy things, eate of the l things of the Temple? and they which waite at the Altar, are m partakers with the Altar?

14 So also hath the Lord ordeined, that they which preach the Gospel, should liue n of the Gospel.

15 But I haue vsed none of these things: 10 neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and woe is vnto me, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward, but if I do it against my will, notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ o free, that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruaunt vnto all men, that I might winne the moe.

20 *And vnto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are vnder the p Lawe, as though I were vnder the Lawe, that I may winne them that are vnder the Lawe.

21 To them that are without Lawe, as though I were without Lawe, (when I am not without Lawe as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Lawe:

22 To the weake I become as weake, that I may winne the weake: I am made all things to q all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker therof with r you.

24 11 Know ye not, that they which runne in a race, runne all, yet one receiueth the price? so runne that ye may obtaine.

25 And euery man that proueth masteries, s abstaineth from all things: and they doe it to obteine a corruptible crowne: but we for an vncorruptible.

26 I therfore so runne, not as vncertainly: so fight I, not as one that beateth the aire.

27 But I beate downe my t bodie, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe should be u reprooued.

*Rom. 15. 27.
7 An assumption of the arguments with an amplification, for neither in so doing do we require a reward meete for our deserts.
8 An other argument of great force: other are nourished amongst you, therefore it was lawfull for me, yea rather for me then any other: and yet I refused it, and had rather still suffer any discommoditie, then the Gospel of Christ should be hindered.
k The word signifieth right and interest, whereby he giueth vs to vnderstand that the Ministers of the word must of right and duety be found of the Church.
9 Last of all, he bringeth forth the expresse Law concerning the nourishing of the Leuites: which priuiledge notwithstanding he will not vse.
*Deut. 18. 1.
l This is spoken by the figure Metonymie, for, those things that are offred in the Temple.
m Are partakers with the altar in deuiding the sacrifice.
n Because they preach the Gospel. It followeth by this place, that Paul gate no liuing neither would haue any other man get, by any commoditie of Masses, or any other such superstitious trumperies.
10 He taketh away occasion of suspicion by the way that it might not be thought that he wrote this as though he chalenged his wages that was not payed him. May, saith he, I had rather die, then not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord hath enioyned me this office: but vnlesse I doe it willingly and for the loue of God, nothing is to be allowed that I do. If I had rather that the Gospel should be euill spoken of, then that I should not require my wages, then would it appeare that I tooke these paines not so much for the Gospels sake, as for my gaines and aduantages. But I say, this were not to vse, but abuse my right and libertie: Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, and might together with them be wonne to Christ.
o By taking nothing of them to whom I preach it. *Actes. 16. 3. gal. 2. 3.
p The word (Lawe) in this place, must be restrained to the ceremoniall Law.
q In matters that are indifferent, which may be done or not done with a good conscience: as if he said, I changed my selfe into all fashions, that by all meanes I might saue some.
r That both I and they to whom I preach the Gospel, may receiue fruite by the Gospel.
11 He bringeth in an other cause of this mischiefe, to wit, that they were giuen to gluttonie, for there were solemne bankets of sacrifices, and the riot of the Priestes was alwaies too much celebrated and kept. Therefore it was hard for them which were accustomed to riotousnes, especially when they pretended the libertie of the Gospel, to be restrained from these bankets: but contrariwise, the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobrietie and mortification of the flesh, shewing that they cannot be fit to runne or wrestle (as then the games of Iubmies were) which pamper vp their bodies: and therefore affirming that they can haue no reward, vnlesse they take another course and trade of life.
s Vseth a most exquisite diet.
t The old man which striueth against the Spirit.
u This word (Reproued) is not set as contrary to the word (Elect) but as contrary to the word (Approued) when we see one by experience not to be such an one as he ought to be.

CHAP. X.

1 If God spared not the Iewes, neither will he spare those who are of like condition, 3. 4 touching the outward signes of his grace. 14 That it is absurd, that such should be partakers of the table of the deuils, who are partakers of the Lords Supper. 24 To haue consideration of our neighbour in things indifferent.

MOreouer, 1 brethren, I would not that ye should be ignorant, that all our a fathers were vnder *that cloud, and all passed thorow that *sea.

2 2 And were all b baptized vnto c Moses, in that cloud, and in that sea,

3 *And did all eate the d same spirituall e meate.

4 *And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that f followed them: and the Rocke was g Christ.)

5 But with many of them God was not pleased: for they were *ouerthrowen in the wildernesse.

1 He setteth out that which hee said, laying before them an example of ꝑ horrible iudgement of God against thē which dyd in effect the selfe same pledges of the same adoption & salutation that we haue: and yet notwithstanding when they gaue themselues to idoles feasts, perished in the wildernesse, being horribly and manifoldly punished. Moue, moreouer and beliues that these things are fitly spoken against them which frequented idoles feasts, the same also seeme to be alleaged to this ende and purpose, because many men are thus minded, that those things are not of such great weight, that God will be angry with them if they vse them, so that they frequent Christian assemblies and be baptized, and receiue the Communion, and confesse Christ.
a Paul speaketh thus in respect of the couenant, and not in respect of the persons, saying, in generall.
*Exod. 13. 21. numb. 9. 18. *Exod. 14. 22.
2 In effect the Sacraments of the olde fathers were all one with ours, for they respected Christ onely who offered himselfe vnto them in diuers shadowes.
b All of them were baptized with the outwarde signe, but not in deede, wherewith God cannot be charged, but they themselues.
c Moses being their guide. *Exod. 16. 15.
d The same that we doe.
e Manna, which was a spirituall meate to the beleeuers, which in faith lay holde vpon Christ who is the true meate. *Exod. 17. 6. numb. 20. 10. and 22. 16.
f Of the riuer and running Rocke, which followed the people.
g Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the trueth it selfe: for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to bee receiued with faith.
*Num. 26. 65.

6 [3] Nowe theſe things are our [h] enſamples, to the intent that we ſhould not luſt after euill things, * as they alſo luſted.

7 Neither be ye idolaters as were ſome of them, as it is written, * The people ſate downe to eate and drinke, and roſe vp to play.

8 Neither let vs commit fornication, as ſome of them committed fornication, and fell in one * day three and twenty thouſand.

9 Neither let vs tempt [i] Chriſt, as ſome of them alſo tempted him, & * were deſtroied of Serpents.

10 Neither murmure ye, as ſome of them * alſo murmured, and were deſtroyed of the deſtroyer.

11 Now all theſe things came vnto them for enſamples, and were written to admoniſh vs, vpon whom the [k] ends of the world are come.

12 [4] Wherefore, let him that thinketh he ſtandeth, take heede leſt he fall.

13 There hath no tentation taken you, but ſuch as appertaine to [l] man: and God is faithfull, which will not ſuffer you to be tempted aboue that you bee able, but will euen [m] giue the iſſue with the tentation, that yee may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 [5] I ſpeake as vnto them which haue vnderſtanding: iudge ye what I ſay.

16 The cup of [n] bleſſing which we bleſſe is it not the [o] communion of the blood of Chriſt: The bread which we breake, is it not the communion of the body of Chriſt?

17 For we that are many, are one bread and one body, becauſe we all are partakers of one bread.

18 Behold Iſrael, which is after the [p] fleſh: are not they which eate of the ſacrifices [q] partakers of the Altar?

19 What ſay I then? that the idoll is any thing? or that that which is ſacrificed to idols, is any thing?

20 Nay, but that theſe things which the Gentiles ſacrifice, they ſacrifice to deuils, and not vnto God: and I would not that ye ſhould haue [r] fellowſhip with the deuils.

21 Ye cannot drinke the cup of the Lord, and the [s] cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of the deuils.

22 Doe we prouoke the Lord to anger? are we ſtronger then he?

23 *[6] [t] All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man ſeeke his owne, but euery man anothers wealth.

27 [7] Whatſoeuer is ſold in the [u] ſhambles, eate yee, and aſke no queſtion for conſcience ſake.

26 * For the earth is the Lords, and [x] all that therein is.

27 If any of them which beleeue not, call you to a feaſt, and if yee will goe, whatſoeuer is ſet before you, eate, aſking no queſtion for conſcience ſake.

28 But if any man ſay vnto you, This is ſacrificed vnto idols, eate it not, becauſe of him that ſhewed it, and for the conſcience (for the earth is the Lords, and all that therein is.)

29 And the conſcience, I ſay, not thine, but of that other: [8] for why ſhould my libertie be condemned of another mans conſcience?

30 For if I through Gods [y] benefite bee partaker, why am I euill ſpoken of, for that whereſore I giue thankes?

31 *[9] Whether therefore ye eat, or drinke or whatſoeuer ye doe, doe all to the glorie of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I pleaſe all men in all things, not ſeeking mine owne profit, but the profit of many, that they might be ſaued.

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3 An amplifying of the example againſt them which are caried away with their luſts beyond the bounds which God hath meaſured out. For this is the beginning of all euill, as of idolatrie (which hath gluttonie a companion vnto it) fornication, rebelling againſt Chriſt, murmuring, and ſuch like, which God puniſhed moſt ſharpely in that olde people, to the end that we which ſucceede them, and haue a more full declaration of the will of God, might by that meanes take better heede.

h Some reade figures: which ſignified our Sacraments: for circumciſion was to the Iewes a ſeale of righteouſnes, to vs a lively patterne of Baptiſme and ſo in the other Sacraments.

* Num. 11.4. and 26. 64. pſal. 106. 14.

* Exod. 33 6.

* Numb. 25. 9.

i To tempt Chriſt, is to prouoke him to a combate as it were, which thoſe men doe, who abuſe the knowledge that hee hath giuen them, and make it to ſerue for a cloake for their luſtes and wickednes.

* Numb. 21. 6. pſal. 106. 14.

* Numb 14. 37. iudg. 8. 24

k This our age is called the end, for it is the ſhutting vp of all ages.

4 In concluſion, he deſcendeth to the Corinthians themſelues, warning them that they pleaſe not themſelues, but rather that they preuent the ſubtilties of Satan. Yet he vſeth an inſinuation, and comforteth them, that he may not ſeeme to make them altogether like to thoſe wicked idolaters and contemners of Chriſt, which periſhed in the wildernes.

l Which commeth of weakenes.

m He that would haue you tempted for your profites ſake, will giue you an iſſue to eſcape out of the tentation.

5 Nowe returning to thoſe Idoles feaſtes, that he may not ſeeme to dally at all: firſt he promiſeth that he will vſe no other reaſons, then ſuch as they knewe very well themſelues. And he vſeth an induction bicauſe of the agreement that is in the things themſelues. The holy bankets of the Chriſtians are pledges, firſt of all, of the communitie that they haue with Chriſt, and next, one with another. The Iſraelites alſo doe ratifie in the ſacrifices, their mutuall conjunction in one ſelfe ſame religion: therefore ſo doe the idolaters alſo ioyne themſelues with theſe Idoles or deuils rather, (for Idoles are nothing) in thoſe ſolemne bankets, whereupon it followeth, that that table is a table of deuils, and therefore you muſt eſchewe it: For you cannot be partakers of the Lord and of Idoles together, much leſſe may ſuch bankets bee accompted for things indifferent. Will yee then ſtriue with God and if ye doe, thinke you that you ſhall get the vpper hand?

n Of thankeſgiuing: wherevpon, that holie banket was called Euchariſt, that is, a thankſgiuing.

o A moſt effectuall pledge and note of our knitting together with Chriſt, and ingraffing to him.

p That is, as yet obſerue their ceremonies.

q Are conſenting and guiltie both of that worſhip and ſacrifice.

r Haue any thing to doe with the deuils, or enter into that ſocietie which is begun in the deuils name.

s The heathen & prophane people were woont to ſhut vp & make an end of their feaſtes which they kept to the honour of their gods, in offering meate offerings and drinke offerings to them, with bankets & feaſtings.

* Chap. 6. 12.

6 Comming to another kinde of things offered to Idoles, he repeateth that generall rule, that in the vſe of things indifferent, wee ought to haue conſideration not of our ſelues only, but of our neighbours, and therefore there are many things which of themſelues are lawfull, which may be euill done of vs, becauſe of offence to our neighbour.

t Luke afore chap. 6. 13.

7 An applying of the rule to the preſent matter: Whatſoeuer is ſolde in the ſhambles, you may indifferently buy it as it were at the Lords hand and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit, in a priuate banket: but yet with this exception, vnleſſe any man be preſent which is weake, whoſe conſcience may be offended by ſetting meates offered to Idoles before them: for then you ought to haue conſideration of their weakeneſſe.

u The fleſh that was ſacrificed, was vſed to be ſolde in the ſhambles, and the price returned to the Prieſt.

* Pſal. 24. 1.

x All thoſe things whereof it is full.

8 A reaſon: for we muſt take heede that our libertie be not euill ſpoken of, and that the benefit of God which we ought to vſe with thankſgiuing bee not changed into impietie, and that through our fault, if we chuſe rather to offend the conſcience of the weake, then to yeeld a litle of our libertie in a matter of no importance, and ſo giue occaſion to the weake to iudge in ſuch ſort of vs, and of Chriſtian libertie. And the Apoſtle taketh theſe things vpon his owne perſon, that the Corinthians may haue ſo much the leſſe occaſion to oppoſe any thing againſt him.

y If I may through Gods benefite eate this meate, or that meate, why ſhould I through my fault, cauſe that benefit of God to turne to my blame?

* Col. 3. 17.

9 The concluſion: We muſt order our lines in ſuch ſort, that we ſeeke not our ſelues, but Gods glory, and ſo the ſaluation of as many as wee may: wherein the Apoſtle ſticketh not to propound himſelfe to the Corinthians (euen his owne flocke) as an example, but ſo that he calleth them backe to Chriſt, vnto whom he himſelfe hath regard.

CHAP. XI.

1 *He blameth the Corinthians for that in their holy aſſemblies,* 4 *men do pray having their heads couered,* 6 *and women bare headed, & becauſe their meetings tended to euill,* 21 *who mingled prophane bankets with the holy Supper of the Lord,* 23 *which he requireth to be celebrated according to Chriſtes inſtitution.*

Be

BE * ye followers of me, euen as I am of Christ.

2 [1] Nowe brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 [2] But I will that ye knowe, that Christ is the * head of euery man: and the man is the womans head: and God is [a] Christes head.

4 [3] Euery [b] man praying or prophecying hauing any thing on his head, dishonoureth his head.

5 [4] But euery woman that prayeth or prophecieth bare headed, dishonoureth her head, [5] for it is euen one very thing, as though shee were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 [6] For a man ought not to couer his head: for as much as hee is the * image and glorie of God: but the woman is the glorie of the man.

8 [7] For the man is not of the woman, but the woman of the man.

9 *[8] For the man was not created for the womans sake: but the woman for the mans sake.

10 [9] Therefore ought the woman to haue [c] power on her heade, because of the [10] Angels.

11 [11] Neuertheless, neither is the man without the woman, neither the woman without the man [d] in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 [12] Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue a long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a [e] couering.

16 [13] But if any man lust to be contentious, wee haue no such custome, neither the Churches of God.

17 ¶ [14] Nowe in this that I declare, I praise you not, that ye come together, not with profite, but with hurt.

18 [15] For first of all, when ye come together in the Church, I heare that there are dissentions among you: and I beleeue it to be true in some part.

19 [16] For there must be heresies euen among you, that they which are [f] approoued among you, might be knowen.

20 When ye come together therefore into one place, this is [g] not to eat ꝑ Lords Supper.

21 For euery man when they should eate, taketh his owne supper [h] afore, and one is hungry, and another is drunken.

22 [17] Haue ye not houses to eat & to drinke in? despise ye the Churche of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 [18] For I haue receiued of the Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night when hee was betraied, tooke bread:

24 * And when he had giuen thanks, hee brake it, & said, Take, eate: This is my body, which is [i] broken for you: this doe ye in remembrance of me.

25 After the same maner also he tooke the cup, when he had supped, saying, This cup is the New Testament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shal eate this bread, and drinke this cup, yee shew the Lords death till he come.

27 [19] Wherefore, whosoeuer shal eate this bread, and drinke the cup of the Lord [k] vnworthily, shall be guiltie of the body and blood of the Lord.

* 2. Thess. 3. 9.

1 The fifth treatise of this Epistle concerning the right ordering of publike assemblies, conteining three points, to wit, of the comely apparell of men and women, of the order of the Lordes Supper, and of the right vse of spirituall gifts. But going about to reprehend certaine things, he beginneth notwithstanding with a generall praise of them, calling those particular lawes of comlines and honestie, which belong to the Ecclesiasticall policie, traditions: which afterward are called Canons.

2 He setteth downe God, in Christ our Mediatour, for the ende and marke not onely of doctrine, but also of Ecclesiasticall comlines. Then applying it to the question propoſed, touching the comely apparell both of men and wome in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is to subiect to Christ, that the glorie of God ought to appeare in him for the preeminence of the sexe.

* Ephes. 5. 23. a In that, that Christ is our Mediatour. 3 Hereof he gathereth, that if men doe either pray or preach in publike, hauing their heads couered (which was then a signe of subiection) they did as it were spoile themselues of their dignitie, against Gods ordinance. b It appeareth, that this was a politike Law seruing onely for the circumstances of the time that Paul liued in, by this reason, because in these our dayes for a man to speake bare headed in an assemblie, is a signe of subiection. 4 And in like sort hee conclude th, that women which shewe themselues in publike & Ecclesiasticall assemblies without the signe and token of their subiection, that is to say, uncouered, shame themselues. 5 The first argument taken from the common sense of man, for so much as nature teacheth woman, that it is dishonest for them to come abroad bare headed, seeing that she hath giuen them thicke and long haire, which they doe so diligently trimme and decke, that they can in no wise abide to haue it shauen. 6 The taking away of an objection: Haue not men also haire giuen them? I graunt, saith the Apostle, but there is another matter in it: For man was made to this ende and purpose, that the glorie of God should appeare in his rule and authoritie: but the woman was made, that by profession of her obedience, she might more honour her husband. * Gen. 1. 26. and 5. 1. and 9. 6. colosſ 3. 10. 7 He prooueth the inequalitie of the woman, by that, that the man is the matter whereof woman was first made. * Gen. 2. 22. 8 Secondly, by that, that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Women must be couered, to shewe by this externall signe, their subiection. c A couering which is a token of subiection. 10 What this meaneth, I doe not yet vnderstand. 11 A digression which the Apostle vseth, least that which he spake of the superiorities of men, and lower degree of women, in consideration of the policie of the Church, should be so taken as though there were no measure of this inequalitie. Therefore he teacheth that men haue in such sort the preeminence, that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meanes of women, and this ought to put them in minde to obserue the degree of euery sexe in such sort, that mutuall coniunction may be cherished. d By the Lorde. 12 He vrgeth the argument taken from the common sense of nature.

e To be a couering for her, and such a couering as should procure another. 13 Against such as are stubbornly contentious, we haue to oppose this, that the Churches of God are not contentious. 14 He passeth now to the next Treatise concerning the right administration of the Lords supper. And the Apostle vseth this sharper preface, that the Corinthians might vnderstand, that whereas they obserued generally the Apostles commandements, yet they foully neglected them in a matter of greatest importance. 15 To celebrate the Lordes Supper aright, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not prophaned. 16 Although that schismes and heresies proceed from the deuill, and are euill, yet they come not by chance, nor without cause and they turne to the profite of the elect.

f Whom experience hath taught to be of sound religion and godlinesse.

g This is an vsuall kind of speach whereby the Apostle denieth that flatly, which many did not well.

h Eateth his meate and tarrieth not till other come.

17 The Apostle thinketh it good to take away the lone feastes, for their abuse, although they had bene a long time, & with commendation vsed in Churches, & were appointed and instituted by the Apostles. 18 We must take a true forme of keeping the Lordes Supper, out of the institution of it, the parts whereof are these, touching the Pastors, to shew forth the Lords death by preaching his word: to blesse the bread and the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten, & the cup receiued to be drunke with thanksgiuing. And touching the flocke, that euery man examine himselfe, that is to say, to proone both his knowledge, and also faith, and repentance: to shewe forth the Lords death, that is, in true faith to yeeld vnto his word any institution: and last of all, to take the bread at the Ministers hand, and to eat it and to drinke the wine, and giue God thankes: This was Paules and the Apostles maner of ministring. * Mat. 26 16. mar. 14. 22. luke 22. 19. i This word (Broken) noteth out vnto vs Christ his maner of death, for although his legs were not broke, as the theeues legs were, yet was his body very sore tormented, & torne, & bruised. 19 Whosoeuer contemne the holy Sacraments, that is, vse them not aright, are guiltie not of the bread & wine, but of the thing it selfe, that is, of Christ, & shall be grieuously punished for it. k Otherwise then meete is such mysteries should be handled.

28 *[20] Let [l] euery man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh this owne damnation, because he [m] discerneth not þ Lords body.

30 [21] For this cause many are weake, and sicke among you, and many sleepe.

31 For if we would [n] iudge our selues, wee should not be iudged.

32 But when we are iudged, wee are chastened of the Lorde, because we should not bee condemned with the world.

33 [22] Wherefore, my brethren, when yee come together to eate, tary one for another.

34 [23] And if any man bee hungry, let him eate at home, that yee come not together vnto condemnation. [24] Other things will I set in order when I come.

*20. Cor. 13.5.

l The examination of a mans selfe, is of necessitie required in the Supper, and therefore they ought not to be admitted vnto it, which cannot examine themselues: as children, fantasticall and mad men, also such as either haue no knowledge of Christ, or not sufficient, although they professe Christian religion and others such like.

m He is sayd to discerne the Lords body, that hath consideration of the worthinesse of it, and therefore commeth to eat of this meat with great reuerence. 21 The prophaning of the body and blood of the Lord in his mysteries, is sharply punished of him, and therefore such a mischiefe ought diligently to be preuented by iudging and correcting of a mans selfe. n Trie and examine our selues, by faith and repentance, separating our selues from the wicked. 22 The Supper of the Lord is a common action of the whole Church and therefore there is no place for priuate suppers. 23 The Supper of the Lord was instituted not to feed the belly but to feed the soule with the communion of Christ, and therefore it ought to be separated from common bankets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times places & persons.

This place beateth downe the blind of credite, or vnwrapped faith, which the Papists maintaine.

CHAP. XII.

1 *To drawe away the Corinthians from contention and pride, he sheweth that spirituall gifts are therefore diuersly bestowed, 7 that the same being ioyntly to eche other imployed, 12 we may growe vp together into one body of Christ in such equall proportion and measure, 20 as the members of mans body.*

NOw [1] concerning spirituall gifts, brethren, I would not haue you [a] ignorant.

2 [2] Yee know that yee were [b] Gentiles, and were caried away vnto the dumme Idols, as ye were led.

3 [3] Wherefore, I declare vnto you, that no man *speaking by the Spirit of God calleth Jesus *[c] execrable: also no man can say that Jesus is the Lord, but by the holy Ghost.

4 [4] Now there are diuersities of gifts, but the [d] same Spirit.

5 And there are diuersities of administrations, but the same Lord.

1 Nowe hee entreth into the thirde part of this treatise touching the right vse of spirituall gifts, wherein he giueth the Corinthians plainly to vnderstand that they abused them: for they that excelled braggued ambitiously of them, and so robbed God of the praise of his gifts: and hauing no consideration of their brethren, abused them to a vaine ostentation, and so robbed the Church of the vse of those giftes. On the other side the inferiour sort enuied the better, and went about to make a departure, so that all that body was as it were scattered and rent in pieces. So then hee going about to remedie these abuses willeth them first to consider diligently, that they haue not these gifts of themselues, but from the free grace and liberality of God, to whose glory they ought to bestow them all. a Ignorant to what purpose these gifts are given you. 2 Hee proueth the same by comparing their former state with that wherein they were at this time indued with those excellent gifts. b As touching Gods seruice & the couenant, meere strangers. 3 The conclusion: Know you therefore that you cannot so much as moue your lippes to honour Christ withall, but by the grace of the holy Ghost. *Marke 9.39. *Iohn 13.13 chap.8.6 phil.2.11. c Doth curse him, or by any meanes whatsoeuer diminish his glory. 4 In the second place, he layeth another foundation, to wit, that these gifts are diuers as the functions also are diuers and their offices diuers, but that one selfe same Spirit, Lorde and God is the giuer of al these gifts, and that to one end, to wit, for the profit of all. d The Spirit is plainely distinguished from the gifts.

6 And there are diuersities of *operations, but God is the same which worketh all in all.

7 But the manifestation of the Spirit is [f] giuen to euery man, to [g] profite withall.

8 [5] For to one is giuen by the Spirit the word of [h] wisedome: and to another the word of knowledge, by the same Spirit:

9 And to another is giuen faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the [i] operations of great works: and to another, [k] prophecie: and to another, the [l] discerning of spirits: and to another diuersities of tongues: and to another, the interpretation of tongues.

11 *And all these things worketh one and the selfe same Spirit, distributing to euery man seuerally [6] as he will.

12 [7] For as the body is one, and hath many members, and all the members of the body, which is one, though they bee many, yet are but one body, [8] euen so is [m] Christ.

13 For by one Spirit we are all baptized into [n] one body, whether we be Iewes or Grecians, whether we be bond or free, and haue bene all made to [o] drinke into one Spirit.

14 [9] For the body also is not one member, but many.

15 [10] If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 [11] If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

f The holy Ghost openeth & sheweth himselfe freely in giuing of these gifts.

g To the vse and benefite of the Church.

5 He declareth this manifolde diuersitie, and reckoneth vp the chiefest giftes, bearing that mo to their heads, which he said before, to wit, that all these things proceeded from one selfe same Spirit.

h Wisedome is a most excellent gift, very requisite, not onely for the which teach, but also for them that exhort and comfort, which thing is proper to the Pastors office: as the word of knowledge agreeth to the Doctors.

i By operation he meaneth those great workings of Gods mighty power, which passe and excell amongst his miracles, as the deliuerie of his people Israel by the hand of Moses: that which hee did by Elias against the Priests

o So Paul calleth that inward force which commeth from the holy Ghost, and maketh men fit to wonderfull things.

of Baal, in sending down fire from heauen to consume his sacrifice: & that which he did by Peter, in the matter of Ananias and Saphira. k Foretelling of things to come. l Whereby false prophets are knowen from true, wherein Peter passed Philip in discouering Simon Magus, Act. 8.20. *Rom. 12.3. eph. 4.7. 6 He addeth moreouer somewhat else, to wit, that although that these giftes are bestowed, yet they are most wisely diuided, because the will of the Spirit of God is the rule of this distribution. 7 Hee setteth forth his former saying by a similitude taken from the body: This saith he, is manifestly seene in the body, whose members are diuers, but yet so knit together, that they make but one body. 8 The applying of the similitude. So must wee also thinke, saith he, of the mysticall body of Christ: for all wee that beleeue, whether wee bee Iewes or Gentiles, are by one selfe same Baptisme, ioyned together with our head, that by that meanes there may be framed one body compact of many members: and he hauing powre of one selfe same spirit, that is to say, a spirituall feeling, perceiuerance and motion common to vs all out of one cup. m Christ ioyned together with his Church. n To become one body with Christ. o By one quickening drinke of the Lords blood, we are made partakers of his onely Spirit. 9 He amplifieth that which followed of the similitude: as if hee should say, The vnitie of the body is not onely not let by this diuersitie of members, but also it could not be a body, if it did not consist of many, and those diuers members. 10 Now hee buildeth his doctrine vpon the foundations which hee hath layde: and first of all hee continueth in his purposed similitude, and afterwards hee goeth to the matter barely and simply. And first of all hee speaketh vnto them which would haue separated themselues from those whom they enuied, because they had not such excellent gifts as they: now this is, saith hee, as if the foote should say, it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all parts ought rather to defend the vnitie of the bodie, being coupled together to serue one the other. 11 Against speaking to them, he shewth that if that should come to passe which they desire, to wit, that all should be equall one to another, there would follow a destruction of the whole bodie, yea and of themselues: for it could not be a body, vnlesse it were made of many members knit together, and diuers one from the other. And that no man might stay himself with this diuision as vnequall, hee addeth that God himselfe hath coupled these together. Therefore all must remaine coupled together, that the body may remaine in safetie.

18 But now hath God disposed the members every one of them in the body at his own pleasure.

19 For if they were all one member, where were the body?

20 But now are there many members, yet but one body.

21 [12] And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to bee [p] more feeble, are necessary.

23 And vpon those members of the body, which wee thinke most vnhonest, put we more [q] honestie on: and our vncomely parts haue more comelinesse on.

24 For our comely parts neede it not, but God hath tempered the body together, & hath giuen the more honour to that part which lacked,

25 Lest there should be any diuision in the body: but that the members should haue the same [r] care one for another.

26 [13] Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now yee are the body of Christ, and members for your [s] part.

28 * And God hath ordeined some in the Church: as first Apostles, secondly Prophets, thirdly Teachers, then them that do miracles: after that, the gifts of healing, [t] helpers, [u] gouernors, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all Teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 [14] But desire you the best gifts, and I will yet shew you a more excellent way.

12 Now on the other side, he speaketh vnto them which were inuious with more excellent gifts willing them not to despise the inferiours as vnprofitable, and as though they serued to no vse: for God, saith he, hath in such sort tempered this inequality, that the more excellent and beautifull members can in no wise lacke the more abiect and such as we are ashamed of, & that they should haue more care to see vnto them and to couer them: that by this meanes [p] necessitie which is on both parts, might keepe the whole body in peace & concord: that although if each part be considered apart, they are of diuers degrees and conditions, yet because they are ioyned together, they haue a communitie both in commodities and discommodities.

p Of the smallest and vilest offices, and therefore smally accounted of, of the rest.

q We more carefully couer them.

r Should bestow their operations & offices to the profite and preseruation of the whole body.

13 Now hee applieth this same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers gifts, it is their duetie not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them bestow to the profite of all, that which he hath receiued according as his ministerie doeth require.

s For all Churches whereloeuer they are dispersed through the whole world, are diuers members of one body. *Ephe. 4.11.

t The offices of Deacons.

u Hee setteth foorth the order of Elders, which were the maintainers of the Churches discipline.

14 Hee teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselues to the best gifts, and such as are most profitable to the Church, and so if they contend to excell one another in loue, which farre passeth all other gifts.

CHAP. XIII.

1 *He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therefore he digresseth vnto the commendation of it.*

THough [1] I speake with the tongues of men and [a] Angels, and haue not loue, I am as sounding brasse, or a [b] tinckling cymbal.

2 And though I had the gift of prophecie, and knewe all secrets and all knowledge, yea if I had all [c] faith, so that I could remoue * mountaines and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 [2] Loue [d] suffereth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp.

5 It doth no [e] vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but [f] reioyceth in the trueth:

7 It suffereth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 [3] Loue doeth neuer fall away, though that prophecyings be abolished, or the tongues cease, or [g] knowledge vanish away.

9 [4] For we know in [h] part, and wee prophecie in part.

10 But when that which is perfect, is come, then that which is in part, shalbe abolished.

11 [5] When I was a childe, I spake as a childe, I vnderstood as a child, I thought as a child: but when I became a man, I put away childish things.

12 [6] For [i] nowe wee see through a glasse darkely: but then shall wee see face to face. Now I know in part: but then shall I know euen as I am knowen.

13 [7] And now abideth faith, hope and loue, euen these three: but the chiefest of these is loue.

1 Her reasoneth first of Charitie, the excellencie whereof he first sheweth by this, that without it, all other gifts are as nothing before God: which thing he proueth partly by an induction, and partly also by an argument taken of the end, wherefore those gifts are giuen: For, to what purpose are those gifts but to Gods glory, and the profit of the Church as is before proued? so that those gifts without Charitie, haue no right vse.

a A very earnest kinde of amplifying a matter, as if hee sayd, If there were any tongues of Angels, and I had them, and did not vse them to the benefit of my neighbour, it were nothing else but a vaine and prating kinde of babbling.

b That giueth a rude & no certaine sound.

c By faith, he meaneth the gift of doing miracles, and not that faith which iustifieth, which can not be voyde of Charitie as the other may.

* Matth. 17.20.

2 He describeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may vnderstand, how vnprofitable it is in the Church, and how necessarie and also how farre they are from it, & therefore how vainely & without cause they are prouoked vnto wordes, desirous of wrath.

d Worde for worde, desireth wrath.

e It is not contumelious.

f Rejoyceth at righteousnesse in the righteous. For the Hebrewes meane by trueth, righteousnesse.

3 Against hee commendeth the excellencie of charitie in that, that it shall neuer bee abolished in the Saintes, whereas the other gifts which are necessarie for the building vp of the Church, so long as we liue here, shall haue no place in the world to come.

g The way to get knowledge by prophecying.

4 The reason: Because wee are now in that state that wee haue neede to learne daily, and therefore wee haue neede of those helpes, to wit, of the gift of tongues and knowledge, and also of them that teach them. But to what purpose serue they then, when wee haue obtained and gotten the full knowledge of God, which serue now but for them, which are imperfite and goe by degrees, to perfection?

h Wee learne imperfectly.

5 Hee setteth forth that, that hee sayd, by an excellent similitude, comparing this life to our infancie, or childehoode, wherein wee stagger and stammer rather then speake, and thinke and vnderstand childishly things, and therefore haue neede of such things as may forme and frame our tongue and minde: but when wee become men, to what purpose should wee desire that stammering, those childish toyes, and such like things, whereby our childehoode is framed by little and little?

6 The applying of the similitude of our childehoode to this present life, wherein wee darkely beholde heauenly things according to the small measure of light which is giuen vs, though the vnderstanding of tongues, and hearing the teachers and ministers of the Church: of our mans age and strength, to that heauenly and eternall life, wherein when we behold God himselfe present, and are lightened with his full and perfect light, to what purpose should wee desire the hope of man, and those worldly things which are most imperfect? But yet then, shall all the Saints be knit both with God, and betweene themselues with most feruent loue, and therefore charitie shall not be abolished but perfected, although it shall not be shewed forth and intermeined by such matter of duetie as particularly and only belong to the infirmity of this life.

i All this must be vnderstood by comparison.

7 The conclusion: As if the Apostle should say, Such therefore shall be our condition then: but now we haue three things, and they remaine sure if we be Christs, as without which, true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it ceaseth not in the life to come as the rest do, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised and are to come, when we haue presently gotten them, to what purpose should we haue faith and hope? but yet there at length shall we truely and perfectly loue both God, and one another.

CHAP. XIIII.

1 He commendeth the gift of prophecying: 7 and by a similitude taken of the musicall instruments, 12 hee teacheth the true vse of interpreting the Scriptures: 17 he taketh away the abuse: 34 and forbiddeth women to speake in the Congregation.

FOllow [1] after loue, and couet spirituall gifts, and rather that ye may [a] prophecie.

2 [2] For he that speaketh a strange [b] tong, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the [c] spirit hee speaketh secret things.

3 But he that prophecieth, speaketh vnto men to [d] edifying, and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth himselfe: but hee that prophecieth, edifieth the [e] Church.

5 I would that yee all spake strange languages, but rather that yee prophecied: for greater is hee that prophecieth, then hee that speaketh diuers tongues, except he expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 [3] Moreouer things without life which giue a sound, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shall it bee knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except yee vtter words that haue [f] signification, how shall it be vnderstood what is spoken? for yee shall speake in the ayre.

10 [4] There are so many kindes of voyces (as it commeth to passe) in the world, & none of them is dumme.

11 Except I know then the power of the voyce, I shall be vnto him that speaketh a barbarian, and hee that [g] speaketh shall bee a barbarian vnto me.

12 [5] Euen so, forasmuch as ye couet spirituall gifts, seeke that yee may excell vnto the edifying of the Church.

13 Wherefore let him that speaketh a strange tongue, [h] pray that he may interprete.

14 [6] For [i] if I pray in a strange tongue, my [k] spirit prayeth: but mine vnderstanding is [l] without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the [m] vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

16 [7] Else, when thou blessest with the [n] spirit, how shal he that [o] occupieth the roome of the vnlearned, say [p] Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest?

17 For thou verily giuest thanks well, but the other is not edified.

18 [8] I thanke my God, I speake languages more then ye all,

19 Yet had I rather in that Church to speake [q] fiue words with mine vnderstanding, that I might also instruct others, then ten thousand words in a strange tongue.

20 [9] Brethren, be not * children in vnderstanding, but as concerning maliciousnesse be children, but in vnderstanding bee of a ripe age.

21 In the [r] Law it is written, * By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 [10] Wherefore strange tongues are for a signe, not to them that beleeue, but to them that beleeue not: but prophecying serueth not for them that beleeue not, but for them which beleeue.

23 [11] If therefore when the whole Church is come together in one, and all speake strange tongues, there come in they that are [s] vnlearned, or they which beleeue not, will they not say, that ye are out of your wits?

24 But if all prophecie, and there come in one that beleeueth not, or one vnlearned, hee is rebuked of all men, and is iudged of all,

25 And so are the secrets of his heart made manifest, and so hee will fall downe on his face

1 He inferreth now of that that hee spake before: Therefore seeing charitie is the chiefest of all, before all things set it before you as chiefe and principall: & so esteeme those things as most excellent, which profit the greater part of men: (as prophecie, that is to say, the gift of teaching and applying the doctrine: which was contemned in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a shew seeme to be marueilous, as the gifts of tongues, when a man was sodenly indued with the knowledge of many tongues, which made men greatly amazed & yet of it selfe was not greatly to any vse, vnlesse there were an interpreter.

a What prophecie is, he sheweth in the third vers.

2 He reprehendeth their peruerse iudgement touching the gift of tongues. For why was it giuen to vs, to the intent that the mysteries of God might be the better known to a greater sort. Thereby it is euident that prophecie, wherevnto the gift of tongues ought to serue, is better then this: and therefore the Corinthians did iudge a misse, in that they made more accompt of the gift of tongues, then of prophecying: because forsooth the gift of tongues was a thing more to bee bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians vsed tongues in the congregation without an interpreter. Which thing although it might bee done to some profite of him that spake them, yet he corrupted the right vse of that gift because there came thereby no profite to the hearers: and common assemblies were instituted and appointed not for any priuate mans commoditie, but for the profite of the whole company.

b A strange language which no man can vnderstand without an interpreter.

c By that inspiration which he hath receiued of the Spirit, which notwithstanding hee abuseth, when hee speaketh misteries which none of the company can vnderstand.

d Which may further men in the study of godlinesse.

e The company.

3 He setteth forth that which he saith by a similitude, which he borroweth and taketh from instruments of musicke, which although they speake not perfitly, yet they are distinguished by their sounds, that they may be the better vsed.

f That doe fitly vtter the matter it selfe.

4 He proueth that interpretation is necessarily to be ioyned with the gift of tongues, by the manifold varietie of languages. Insomuch that if one speake to another without an interpreter, it is as if he spake not.

g As the Papists in all their Sermons, and they that ambitiously powre out some Hebrewe or Greeke wordes in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.

5 The conclusion: if they will excell in those spirituall gifts, as it is meete, they must seeke the profit of the Church, and therefore they must not vse the gift of tongues, vnlesse there be an interpreter to expound the strange and vnknowen tongue, whether it bee himselfe that speaketh, or another interpreter.

h Pray for the gift of interpretation.

6 A reason. Because it is not sufficient for vs to speake so in the congregation, that wee our selues do worship God in spirit, that is, according to the gift which wee haue receiued, but we must also bee vnderstood of the company, least that be vnprofitable to other, which we haue spoken.

i If I pray, when the Church is assembled together, in a strange tongue.

k The gift and inspiration which the spirit giueth mee, doth his part, but only to my selfe.

l No fruit commeth to the Church by my prayers

m So that I may be vnderstood of other, and may instruct other.

7 An other reason: Seeing that the whole congregation must agree to him that speaketh, and also witnesse his agreement, How shall they giue their assent or agreement which know not what is spoken.

n Onely, without all consideration of the hearers.

o He that sitteth as a priuate man.

p So then one vttered the prayers, and all the company answered, Amen.

8 Hee propoundeth himselfe for an example, both that they may bee ashamed of their foolish ambition, and also that he may eschew all suspition of enuie.

q A very few words.

9 Now he reproueth them freely for their childish folly, which see not how this gift of tongues which was giuen to the profit of the Church, is turned by their ambition into an instrument of cursing, seeing that the same also is contained amongst the punishments wherewith God punished the stubbornesse of his people, that he dispersed them amongst strangers whose language they vnderstood not. * Mar. 28.3.

r By the Law he vnderstandeth all the whole Scripture. * Isa. 28.11.

10 The conclusion: Therefore the gift of tongues serueth to punish the vnfaithfull and vnbeleeuers, vnlesse it be referred to prophecie (that is to say, to the interpretation of Scripture) and that that which is spoken be by that meanes vnderstood of the hearers.

11 An other argument: The gift of tongues without prophecie is not only vnprofitable to the faithfull, but also doth very much hurt: as well to them as to the vnfaithfull which should bee wonne in the publike assemblies. For by this meanes it commeth to passe, that the faithfull seeme to other to bee mad, much lesse can the vnfaithfull bee instructed thereby.

s Looke Actes 4.13.

and worship God, and say plainely that God is in you indeed.

12 The conclusion: The edifying of the congregation is a rule and square of the right vse of all spirituall gifts.

26 [12] What is to bee done then, brethren? when yee come together, according as euery one of you hath a Psalme, or hath doctrine, or hath a tong, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

13 The maner how to vse the gift of tongues. It may be lawfull for one or two, or at the most for three, to vse the gift of tongues, one after another in an assembly, so that there bee some to expound the same: but if there bee none to expound, let him that hath that gift, speake to himselfe alone.

27 [13] If any man speake a strange tongue, let it bee by two, or at the most, by three, and that by course, and let one interprete.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe, and to God.

14 The maner of prophecying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or vs: If in this examination the Lord giue any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophecie, generally and in his order, so farre forth as it is requisite for the edifying of the Church: Let them be content to bee subiect eche to others iudgement.

29 [14] Let the Prophets speake two, or three, and let the other iudge.

30 And if any thing bee reueiled to another that sitteth by, let the first hold his peace.

31 For yee may all prophecie one by one, that all may learne, and all may haue comfort.

c The doctrine which the Prophets bring, which are inspired with Gods Spirit.

32 And the [c] spirits of the Prophets are subiect to the Prophets.

33 For God is not the authour of confusion, but of peace, as we see in all the Churches of the Saints.

15 Women are commanded to be silent in publique assemblies, and they are commanded to aske of their husbands at home.

34 [15] * Let your women keepe silence in the Churches: for it is not permitted vnto them to speake, but they ought to be subiect, as also * the Law sayth.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for a woman to speake in the Church.

36 [16] Came the word of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to bee a Prophet, or [u] spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 [17] And if any man be ignorant, let him be ignorant:

39 [18] Wherefore, brethren, couet to prophecie, and forbid not to speake languages.

40 Let all things bee done honestly, and by order.

* 1. Tim. 2. 12. * Gen. 3. 16. 16 A generall conclusion of the treatise of the right vse of spirituall gifts in assemblies: with a sharpe reprehension, lest the Corinthians might alone seeme to themselues to bee wise. u Skilfull in knowing and iudging spiritual things. 17 The Church ought not to care for such as be stubburnly ignorant, & will not abide to be taught, but to goe forward notwithstanding, in those things which are right. 18 Prophecie ought simply to be retained and kept in Congregations, the gift of tongues is not to bee forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospell that Paul preached: 3 The death and resurrection of Christ. 8 Paul saw Christ. 9 He had persecuted that Church, whereof afterward he was made a minister. 12 Christ first rose againe, and wee all shall rise by him. 26 The last enemie, death. 29 To be baptized for dead. 32 At Ephesus Paul fought with beasts, 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 51 Wee shall all be changed, we shall not all sleepe. 55 Deaths sting, 57 victorie. 58 Constancie and stedfastnesse.

MOreouer [1] * brethren, I declare vnto you the Gospell, which I preached vnto you, which ye haue also receiued, and wherein yee [a] continue,

1 The first treatise of this Epistle, concerning the resurrection: and hee vseth a transition, or passing ouer from one matter to another, shewing first that he ignoreth no new thing, to the end that the Corinthians might vnderstand that they had begun to swarue from the right course: and next that hee goeth not about to intreate of a trifling matter, but of another chiefe point of the Gospell, which if it bee taken away, their faith must needs come to nought. And so at the length he beginneth this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures and by the witnesse of the Apostles, and of more then fiue hundreth brethren, and last of all by his owne.

2 And whereby yee are saued, if ye keepe in memorie, after what maner I preached it vnto you, [b] except ye haue beleeued in vaine.

* Gal. 1. 11.

a In the profession whereof you continue yet.

b Which is very absurd, and cannot be, but that they that beleeue must reape the fruit of faith.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes according to the * Scriptures,

* Isa. 53. 5. 1 pet. 2. 24.

4 And that hee was buried, and that hee arose the third day, according to the * Scriptures.

* Ionas 2. 1. * Iohn 20. 19.

5 * And that he was seene of Cephas, then of the [c] twelue.

c Of those twelue picked and chosen Apostles, which were commonly called twelue though Iudas was put out of the number.

6 After that, hee was seene of moe then fiue hundreth brethren at [d] once: whereof many remaine vnto this present, and some also are asleepe.

d Not at seuerall times, but together and at one instant.

7 After that, he was seene of Iames: then of all the Apostles.

8 * And last of all hee was seene also of me, as of one borne out of due time.

* Acts 9. 5.

9 * For I am the least of the Apostles, which am not meet to be called an Apostle, because I persecuted the Church of God.

2 He maintaineth by the way the authoritie of his Apostleship, which was requisite to be in good credite among the Corinthians, that this Epistle might be of force and waight amongst them. In the meane season he compareth himselfe in such sort after a certaine diuine art with certaine other, that he maketh himselfe inferiour to them all.

10 * But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

* Ephe. 3. 8. * Ephe. 3. 7.

11 Wherefore, whether it were I, or they, so we preach, and so haue yee beleeued.

12 [3] Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

3 The first argument to proue that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

13 [4] For if there bee no resurrection of the dead, then is Christ not risen:

4 The second by an absurditie, if there be no resurrection of the dead, then is not Christ risen againe.

14 [5] And if Christ bee not risen, then is our preaching vaine, and your faith is also vaine.

5 The proofe of that absurditie, by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine, and the credite that you gaue vnto it, is vaine, and wee are lyars.

15 And wee are found also false witnesses of God: for wee haue testified of God, that he hath raised vp Christ: whom hee hath not raised vp, if so be the dead be not raised.

16 [6] For if the dead bee not raised, then is Christ not raised.

6 He repeateth the same argument taken of an absurditie, purposing to shewe how faith is in vaine, if the resurrection of Christ bee taken away.

17 And if Christ bee not raised, your faith is vaine: [7] ye are [e] yet in your sinnes.

7 First, seeing death is the punishment of sinne, in vaine should wee beleeue that our sinnes were forgiuen vs, if they remaine: but they doe remaine, if Christ rose not from death.

e They are yet in their sinnes, which are not sanctified, nor haue obtained remission of their sinnes.

18 [8] And so they which are asleepe in Christ are perished.

19 [9] If in this life onely wee haue hope in Christ, we are of all men the most miserable.

20 [10] But now is Christ risen from the dead, [11] and was made the *[f] first fruites of them that slept.

21 [12] For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all bee made aliue,

23 [13] But euery man in his *owne order: the first fruits is Christ, afterward, they that are of Christ, at his cõming shall rise againe.

24 [14] Then shal be the [h] end, when he hath deliuered vp the kingdome to God, euen the Father, when he hath put downe [i] all rule, and all authoritie and power.

25 For he must reigne, *till he hath put all his enemies [k] vnder his feete.

26 The [l] last enemie that shal be destroyed, is death.

27 *For he hath put downe all things vnder his feet. (And when he saith that all things are subdued to him, it is manifest that hee is excepted, which did put down all things vnder him)

28 And when all things shall bee subdued vnto him, [m] then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that [n] God may bee all in all.

29 [15] Els what shall they do which are baptized [o] for dead? if the dead rise not at all, why are they then baptized for dead?

30 [16] Why are we also in ieopardie euery houre?

31 By your [p] reioycing which I haue in Christ Iesus our Lord, I die daily.

32 [17] If I haue fought with beastes at Ephesus [q] after the maner of men, what aduantageth it me, if the dead bee not raised vp? *[18] let vs [r] eate and drinke: for to morow we shall die.

33 [19] Bee not deceiued: euill speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 [20] But some man will say, How are the dead raised vp? and with what body come they forth?

36 [21] O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare corne as it falleth, of wheate, or of some other.

38 [22] But God giueth it a body at his pleasure, euen to euery seede his owne body.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another.

41 There is another glory of the sunne, another glory of the moone, and another glorie of the starres: for one starre differeth from another starre in glory.

n By this hie kinde of speech, is set foorth an incomprehensible glory which floweth from God, and shall fill all of vs, as wee are ioyned together with our head, but yet so, that our head shall alwayes reserue his preeminence.

15 The first argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead: that is to say, that they may haue a remedy against death, because that baptisme is a token of regeneration.

o They that are baptized to this ende and purpose, that death may bee put out in them, or to rise againe from the dead, whereof baptisme is a seale.

16 The first argument: Vnlesse there bee a resurrection of the dead, why should the Apostles so daylie cast themselues into danger of so many deaths?

p As though hee sayde, I die dayly, as all the miseries I suffer can well witnesse, which I may truelie boast of that I haue suffered amongst you.

17 The taking away of an obiection: But thou Paul didest ambitiously, as commonly men are wont to doe, when thou didest fight with beasts at Ephesus: that is very like, sayth Paul, for what could that aduantage mee, were it not for the glory of eternall life which I hope for? p Not vpon any godly motion, nor casting mine eyes vpon God, but caryed away with vaine glory, or a certaine headinesse. *Isai.22.13. 18 The seuenth argument which dependeth vpon the last: If there be no resurrection of the dead, why doe wee giue our selues to any thing els, saue to eating and drinking? r These are speaches that Epicures vse. 19 The conclusion with a sharpe exhortation, that they take heed of the naughtie company of certaine: from whence hee sheweth that this misery sprang: warning them to be wise with sobrietie vnto righteousnesse. 20 Now that hee hath prooued the resurrection, hee discouereth their vnthankfulnesse, in that they scoffingly demaunded, how it could bee that the dead could rise againe, and if they did rise againe, they asked mockingly, what maner of bodies they should haue. Therefore hee sendeth these fellowes, which seemed to themselues to be marueilous wise and wittie, to bee instructed of poore rude husbandmen. 21 Thou mightest haue learned either of these, sayth Paul, by dayly experience: for seedes are sowen, and rot, and yet notwithstanding so farre it is off that they perish, that contrariwise they grow vp farre more beautifull: and whereas they are sowen naked and dry, they spring vp greene from death by the benefite of God: and doeth it seeme incredible to thee that our bodies should rise from corruption, and that indued with a farre more excellent qualitie? 22 Thee see a diuersitie both in one and the selfe same thing which hath nowe one forme and then another, and yet keepeth it owne kinde: as it is euident in a graine which is sowen bare, but springeth vp farre after another sort: and also in diuers kindes of one selfe same sort, as amongst beastes: and also among things of diuers sort, as the heauenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why thee should reiect either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

8 Secondly, vnlesse that this bee certeine that Christ rose againe, all they which died in Christ are perished. So then what profit commeth of faith?

9 The third argument which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleeue in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are most miserable.

10 A conclusion of the former argument: Therefore Christ is risen againe.

11 He putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen againe: Therefore shall we the faithfull (for of them hee speaketh) rise againe. Then followeth the first reason of this consequent: for Christ is set forth vnto vs, to bee considered of, not as a priuate man apart and by himselfe, but as the first fruites: And he taketh that which was knowen to all men, to wit, that the whole heape is sanctified in the first fruits. * Col.1.18. reuel.1.5. f He alludeth to the first fruits of corne, the offering whereof sanctified the rest of the fruites. 12 An other confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came ouer all, so from one man Christ, life commeth vnto all: that is to say, that all the faithful, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. g Shall rise by the vertue of Christ. 13 He doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he far passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life & glory. Then by this occasion he passeth to the next argument. *1. Thes. 4.13. 14 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the maner of his reigne, that the Father will be shewed to bee King in his Sonne who was made man, to whom all things are made subiect (the promiser onely except) to the ende that the Father may afterward triumph in his Sonne the conquerour. And hee maketh two parts of this reigne and dominion of the Sonne wherein the Fathers glory consisteth: to wit, the ouercomming of his enemies (whereof some must be depriued of all power, as Satan and all the wicked, be they neuer so proud and mightie, and other must be vtterly abolished, as death) and a plaine and full deliuery of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church cleauing fast vnto their head Christ, his kingdome and glory, as a King in his subiects. Moreouer hee putteth the first degree of his kingdome in the resurrection of the Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew that vnlesse the dead doe rise againe, neither the Father can bee King aboue all, neither Christ the Lord of all: for neither should the power of Satan and death be ouercome, nor the glory of God be full in his Sonne, nor his sonnes in his members. h The shutting vp and finishing of all things. i All his enemies which shall be spoyled of all the power they haue. *Psal.100.1. acts 2.34. heb.1.13. & 10.13. k Christ is considered here, as he appeared in the forme of a seruant, in which respect hee ruleth the Church as head, and that because this power was giuen him of his Father. l The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shall be put vnder his feete, then must it needs bee that death also shall be subdued vnder him. *Psal.8.6. heb.2.8. m Not because the Sonne was not subiect to his Father before, but because his body, that is to say, the Church which is heere in distresse, and not yet wholy partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which bee in the graues, shall not be glorified vntil the resurrection: but Christ as he is God, hath vs subiect to him as his Father hath, but as he is Priest, he is subiect to his Father together with vs. August. booke 1. chap. 8. of the Trinitie.

42 [23] So also is the resurrection of the dead. The body is [f] sowen in corruption, and is rayſed in incorruption.

43 It is ſowen in [t] diſhonour, and is rayſed in glory: it is ſowen in weakeneſſe, and is rayſed in [u] power.

44 [24] It is ſowen a naturall body, and is rayſed a ſpirituall body, there is a naturall bodie, and there is a ſpirituall body.

45 [25] As it is alſo written, The [x] firſt man * Adam was made a liuing ſoule: and the laſt Adam was made a [y] quickening Spirit.

46 [26] Howbeit that was not firſt which is ſpirituall: but that which is naturall, and afterward that which is ſpirituall.

47 The firſt man is of the earth, [z] earthly: the ſecond man is the Lord from [a] heauen.

48 [27] As is the earthly, ſuch are they that are earthly: and as is the heauenly, ſuch are they alſo that are heauenly.

49 And as wee haue borne the [b] image of the earthly, ſo ſhall wee beare the image of the heauenly.

50 [28] This ſay I, brethren, that [c] fleſh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 [29] Behold, I ſhew you a [d] ſecret thing, Wee ſhall not all ſleepe, but wee ſhall all bee changed.

52 In [e] a moment, in the twinkling of an eye at the laſt * trumpet: for the trumpet ſhal blow and the dead ſhall be rayſed vp incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption: and this mortall muſt put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then ſhall be brought to paſſe the ſaying that is written, * Death is ſwallowed vp into victory.

55 O death where is thy ſting? O graue where is thy victory?

56 The ſting of death is ſinne: and the ſtrength of ſinne is the Law.

57 * But thankes bee vnto God, which hath giuen vs victory through our Lord Jeſus Chriſt.

58 [30] Therefore my beloued brethren, be ye ſtedfaſt, vnmoueable, abounding alwayes in the worke of the Lord, foraſmuch as yee know that your labour is not in vaine in the [f] Lord.

CHAP. XVI.

1 He exhorteth them to helpe the poore brethren in Hieruſalem: 10 Then hee commendeth Timothie: 13 and ſo with a friendly exhortation, 19 and commendations endeth the Epiſtle.

COncerning [1] the gathering of the Saints, as I haue ordeined in the Churches of Galatia, ſo doe ye alſo.

2 Euery [a] firſt day of the weeke, let euery one of you put aſide by himſelfe, and lay vp as God hath [b] proſpered him, that then there be no gatherings when I come.

3 And when I am come, whoſoeuer yee ſhall allow by [c] letters, them will I ſend to bring your liberalitie vnto Hieruſalem.

4 [2] And if it be meete that I goe alſo, they ſhall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will paſſe through Macedonia.)

6 And it may bee that I will abide, yea, or winter with you, that yee may bring mee on my way, whitherſoeuer I goe.

7 For I will not ſee you now in my paſſage, but I truſt to abide a while with you, if the Lord permit.

8 And I will tary at Epheſus vntill Pentecoſt.

9 For a great doore and [d] effectuall is opened vnto me: and there are many aduerſaries.

10 Now if Timotheus come, ſee that he be [e] without feare with you: for he worketh the worke of the Lord, euen as I doe.

11 Let no man therefore deſpiſe him: but conuey him forth [f] in peace, that hee may come vnto mee: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly deſired him, to come vnto you with the brethren: but his mind was not at all to come at this time: howbeit hee will come when hee ſhall haue conuenient time.

13 Watch ye: ſtand faſt in the faith: quite you

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23 Hee maketh three maner of qualities of the bodies being rayſed: Incorruption, to wit, becauſe they ſhall be ſound and altogether of a nature that can not be corrupt: Glorie, becauſe they ſhall be adorned with beautie and honour: Power, becauſe they ſhall continue euerlaſting, without meate, drinke, and all other helpes, without which this fraile life cannot keepe it ſelfe from corruption.

f Is buried, and man is hid as ſeed in the ground.

t Voide of honour, voyde of glory and beautie.

u Freed from the former weakeneſſe, whereas it is ſubiect to ſuch alteration and change that it cannot maintein it ſelfe without meate and drink and ſuch other like helpes.

24 He ſheweth perfitely in one word this change of the quality of the body by the reſurrection, when he ſayth, that of a naturall body, it ſhall become a ſpirituall body: which two qualities being cleane different the one from the ode other hee ſtraightway expounded, and ſetteth forth diligently. 25 That is called a naturall body which is quickened and maintained by a liuing ſoule only ſuch as Adam was, of whom all we are borne naturally: and that is ſayd to be a ſpirituall, which together with the ſoule is quickened with a farre more excellent vertue, to wit, with the Spirit of God, which deſcendeth from Chriſt the ſecond Adam into vs. x Adam is called the firſt man: becauſe he is the roote as it were from whence wee ſpring, and Chriſt is the latter man: becauſe hee is the beginning of all them that are ſpirituall, and in him we are all comprehended * Gene. 2. 7. y Chriſt is called a Spirit, by reaſon of that moſt excellent nature, that is to ſay, God, who dwelleth in him bodily, as Adam is called a liuing ſoule, by reaſon of the ſoule which is the beſt part in him. 26 Secondly, he willeth the order of this double ſtate or qualitie to bee obſerued, that the naturall was firſt, Adam being created of the clay of the earth: and the ſpirituall followeth and came vpon it, to wit, when as the Lord being ſent from heauen, indued our fleſh, which was prepared and made fit for him, with the fulneſſe of the Godhead. z Wallowing in durt, and wholy giuen to an earthly nature. a The Lord is ſayd to come downe from heauen by that kinde of ſpeach, whereby that which is proper to one is vouched of another. 27 He applieth both the earthly naturalneſſe of Adam (if I may ſo ſay) to our bodies, ſo long as they are naturally conuerſant vpon earth, to wit, in this life, and in the graue: and alſo the Spiritualtie of Chriſt to the ſame our bodies, after they are riſen againe: and he ſayth that that goeth before, and this ſhall follow. b Not a vaine and falſe image, but ſuch an one as had the trueth with it indeede. 28 The concluſion. Wee cannot be partakers of the glory of God vnleſſe we put off all that groſſe and filthy nature of our bodies ſubiect to corruption, that the ſame body may be adorned with incorruptible glory. c Fleſh and blood are taken here for a liuing body, which cannot attaine to incorruption, vnleſſe it put off corruption. 29 Hee goeth further declaring that it ſhall come to paſſe that they which ſhall bee found aliue in the latter day, ſhall not deſcend into that corruption of the graue, but ſhall bee renewed with a ſudden change, which change is very requiſite: and that the certain inioying of the benefite and victory of Chriſt, is deferred vnto that latter time. d A thing that had beene hid, and neuer knowen hitherto, and therefore worthie that we giue good eare vnto it. e Hee ſheweth that the time ſhall bee very ſhort. * Matth. 24. 31. 1. theſſ. 4. 16.

* Oſe. 13. 14. hebr. 2. 14.

* 1. Iohn 5. 5.

30 An exhortation taken of the profite that enſueth, that ſeeing they vnderſtand that the glory of the other life is laid vp for faithfull workemen, they continue and ſtand faſt in the trueth of the doctrine of the reſurrection of the dead.

f Through the Lordes helpe and goodneſſe working in vs.

1 Collections in olde time were made by the Apoſtles appointment the firſt day of the weeke on which day the maner was then to aſſemble themſelues.

a Which in times paſt was called Sunday, but now is called the Lords day.

b That euery man beſtow according to the abilitie that God hath bleſſed him with.

c Which you ſhall giue them to carry.

2 The reſidue of the Epiſtle is ſpent in writing of familiar matters, yet ſo that all things be referred to his purpoſed marke, that is to ſay, to the glory of God, and the edifying of the Corinthians.

d Very fit and conuenient to do great things by.

e Without any iuſt occaſion of feare.

f Safe and ſound, and that with all kind of courteſie.

you like men, and be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye know the house of g Stephanas, that it is the first fruites of Achaia, and that they haue h giuen themselues to minister vnto the Saints:)

16 That yee be i obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my k spirite and yours: l acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another, with an * holy kisse.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lorde Iesus Christ, let him bee had in execration m maran-atha.

23 The grace of our Lord Iesus Christ be with you.

24 My loue be with you all in Christ Iesus, Amen.

g Stephanas is the name of a man and not of a woman.
h Giuen themselues wholy to the ministerie.
i That you honour and reuerence them, be obedient to them, and be content to be ruled by them, as meete is you should, seeing they haue bestowed themselues and their goods to helpe you withall.
k Mine heart.
l Take them for such men as they are in deede.

* Rom. 16. 16. 2. cor. 13. 12. 1. pet. 5. 14.

m By these words, is betokened the seuerest kind of curse and excommunication that was amongst the Iewes: and the words are as much to say, as our Lord commeth: So that his meaning may be this, Let him be accursed euen to the comming of the Lord, that is to say, to his deaths day, euen for euer.

The first Epistle to the Corinthians, written from Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

The second Epistle of Paul to the Corinthians.

CHAP. I.

1 He beginneth with the praise of afflictions, 8 declaring what he hath suffered in Asia, 10 and how happily God assisted him. 17 He saith it was not vpon any lightnesse that he came not according to his promise.

1 PAul [1] an Apostle of Iesus Christ, by the will of God, and our [illegible] Timotheus [illegible] Church of God, [illegible] at Corinthus, [illegible] saints which are in all Achaia:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 *[2a] Blessed be God, euen the Father of our Lord Iesus Christ, the Father of b mercies, and the God of all comfort.

4 Which comforteth vs in all our tribulation, [3] that we may bee able to comfort them which are in any affliction by y comfort wherewith we our selues are comforted of God.

5 For as the c sufferings of Christ abound in vs, so our consolation abounded through Christ.

6 [4] And whether wee bee afflicted, it is for your consolation and saluation, which is d wrought in y enduring of the same sufferings which we also suffer: or whether we bee comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we know that as yee are partakers of the sufferings, so shall ye be also of the consolation.

8 [5] For, brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how wee were pressed out of measure passing strength, so that we altogether e doubted euen of life.

9 Yea, wee receiued the sentence of death in f our selues, because wee should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so g great a death, and doth deliuer vs: in whom we trust, that yet hereafter he will deliuer vs,

11 *[6] So that yee labour together in prayer for vs, [7] that for the gift bestowed vpon vs for many, thankes may be giuen by many persons for vs.

12 [8] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly h pureness, and not in fleshly wisdome, but by the i grace of God we haue had our conuersation in the world, and most of all to you wards.

13 For wee write k none other things vn-

1 See the declaration of such salutations, in the former Epistles.

* Ephes. 1. 3. 1. pet. 1. 3.
2 He beginneth after this maner with thanke giuing, which notwithstanding (otherwise then he was wont) bee applieth to himselfe: beginning his Epistle with the setting forth of the dignitie of his Apostleship, constrained (as it should seeme) by their importunitie which tooke an occasion to despise him by reason of his miseries. But he answereth, that he is not so afflicted but that his comforts doe exceede his afflictions, shewing the grounds of them, euen the mercie of God the Father in Iesus Christ. 3 To him be praise and glorie giuen. b Most mercifull. 3 The Lord doth comfort vs to this ende and purpose, that wee may so much the more surely comfort others. c The miseries which we suffer for Christ, or which Christ suffereth in vs. 4 He teacheth that either his afflictions wherewith he was often afflicted, or the consolations which he receiued of God, may iustly bee despised, seeing that the Corinthians both ought and might take great occasion to be confirmed by either of them. d Although saluation be giuen vs freely, yet because there is a way appointed vs wherby we must come to it, which is the race of an innocent and vpright life, which we must runne, therfore we are said to worke our saluation, Philippians 2. 12. And because it is God only that of his free good will worketh all things in vs, therefore is he said to worke the saluation in vs by those selfe same things by which we must passe to euerlasting life, after that we haue once ouercome all incombrances.

5 He witnesseth that he is not only not ashamed of his afflictions, but that he desireth also to haue all men knowe the greatnesse of them, and also his deliuerie from them, although it be not yet perfit.
e I know not at all what to do neither did I see by mans helpe which way to saue my life.
f I was resolued within my selfe to die.
g From these great dangers.
* Rom. 15. 30.
6 That he may not seeme to boast himselfe, he attributeth all to God, and therewith also confesseth that hee attributeth much to the prayers of the faithfull.
7 The end of the afflictions of the Saints, is the glorie of God, and therefore they ought to be precious vnto vs.
8 Secondly, he putteth away an other slander, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come vnto them, and came not. And first hee speaketh of the simplicitie of his minde, and sinceritie, which they knew both by his voice when he was present, and they ought to acknowledge it also in his letters, being absent: and moreouer he protesteth that he will neuer be otherwise. h With clearnesse and holy and true plainenesse of minde, as God himselfe can witnesse. i Trusting to that verie wisedome, which God of his free goodnesse hath giuen me from heauen. k He saith, he writeth barely & simply: for he that writeth in coloured sort, is rightly said to write other wise then we reade: and this he saith the Corinthians shall know and like of very well.

to

vnto you, then that yee reade or els that yee acknowledge, and I trust yee shal acknowledge vnto the [l] end.

14 Euen as yee haue acknowledged vs partly, that wee are your [m] reioycing, euen as ye are ours, in the [n] day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a [o] double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia, vnto you, and to be led forth toward Iudea of you.

17 [p] When I therefore was thus minded, did I vse lightnesse? or minde I those things which I mind, according to the [p] flesh, that with me should be, [q] Yea, yea, and Nay, nay?

18 [10] Yea, God is [r] faithful, that our word toward you was not Yea, and Nay.

19 [11] For the Sonne of God Iesus Christ, who was preached among you by vs, that is, by me, and Siluanus, and Timotheus, [s] was not Yea, and Nay: but in [t] him it was Yea.

20 [12] For all the promises of God in him are Yea, and are in [u] him Amen, vnto the glorie of God through [x] vs.

21 [13] And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath giuen the [y] earnest of the spirit in our hearts.

23 [14] Now, I call God for a recorde vnto my [z] soule, that to spare you, I came not as yet vnto Corinthus.

24 [15] Not that wee haue dominion ouer your faith, but we are helpers of your [a] ioy: for by faith ye stand.

3 And I wrote this same thing vnto you, lest when I came, I should take heauinesse of them, of whom I ought to reioyce: this [b] confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sorie, but that ye might perceiue the loue which I haue, specially vnto you.

5 [1] And if any hath caused sorowe, the same hath not made [c] me sorie, but [d] partly (lest I should more [e] charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowe contrariwise yee ought rather to [f] forgiue him, and comfort him, lest the same should bee swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would [g] confirme your loue towards him.

9 For this cause also did I write, that I might knowe the proofe of you, whether ye would be obedient in all things.

10 To whom ye forgiue any thing, I forgiue also: for verely if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the [h] sight of Christ,

11 Lest Satan should circumuent vs: for we are not [i] ignorant of his enterprises.

12 [2] Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thankes be vnto God, which alwayes maketh vs to triumph in Christ, and maketh manifest the [k] sauour of his knowledge by vs in euery place.

15 [3] For we are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish.

16 To the one we are the sauour of death, vnto death: and to the other the sauour of life, vnto life: [4] and who is sufficient for these things?

17 * For wee are not as many, which make [l] merchandise of the worde of God:

CHAP. II.

1 He excuseth his not comming vnto them, 2 and priuily reprehendeth them. 4 He sheweth that such is his affection toward them, 5 that hee neuer reioyceth but when they are merie. 6 Perceiuing the adulterer (whom he commanded to be deliuered vp to Satan) to repent, he requesteth that they forgiue him. 31 Hee mencioneth his going into Macedonia.

BUt I determined thus in my selfe, that I would not come againe to you in [a] heauinesse.

2 For if I make you sorie, who is he then that should make me glad, but the same which is made sorie by me?

1 Perfitly.
m Pauls reioycing in the Lord was, that he had wonne the Corinthians: and they themselues reioyced that such an Apostle was their instructour, and taught them so purely and sincerely.
n When he shall sit as iudge.
o Another benefite.
p He putteth away their slaunder and false report by denying it, and first of all in that that diuers went about to perswade the Corinthians, that for the preaching of the Gospel, Paul agreed not to himselfe: for this was the matter and the cause.
q As men doe, which wil rashly promise any thing, & change their purpose at euery turning of an hand.
r That I should say and vnsay a thing?
s He calleth God to witnesse and for iudge of his constancie in preaching and teaching one selfe same Gospell.
t True, and of whose faithfulnesse it were horrible wickednesse to doubte.
u Christ is set foorth to exhibite and fulfill them also most assuredly, and without al doubt.
x Through our ministerie.
y He attributeth the praise of this constancy, only to the grace of God, through the holy Ghost, & therewithall concludeth, that they cannot doubt of his faith and his fellowes, without doing iniurie to the Spirit of God, seeing that they themselues doe know all this to be true.
z An earnest, is whatsoeuer is giuen to confirme a promise.
a Causing griefe amongst you, which he should haue done, if he had come to them before they had repented them.

11 He ioyneth also with himselfe, his fellowes as witnesses with whom he fully consented in teaching one selfe same thing, to wit, one selfe same Christ.
12 That is, in God.
13 Was not diuers & wauering.
14 That is, in God.
15 All the summe of his doctrine, to wit, that all the promises of salua-tion are sure and ratified in Christ.
16 Christ is set foorth to exhibite and fulfill them also most assuredly, and without al doubt.
17 Through our ministerie.
18 He attributeth the praise of this constancy, only to the grace of God, through the holy Ghost, & therewithall concludeth, that they cannot doubt of his faith and his fellowes, without doing iniurie to the Spirit of God, seeing that they themselues doe know all this to be true.
19 An earnest, is whatsoeuer is giuen to confirme a promise.
20 Nowe comming to the matter, he sweareth, that he did not onely not lightly alter his purpose of comming to them, but rather that he came not vnto them for this cause, that he might not be constrained to deale more sharply with them being present, then he would.
21 Against my selfe, and to the danger of mine owne life.
22 He remoueth all suspicion of arrogancie, declaring that hee speaketh not as a Lord vnto them, but as a seruant, appointed of God to comfort them.
23 He setteth the ioy and peace of conscience, which God is authour of, against tyrannous feare, and therewithall sheweth the end of the Gospell.

b For I trusted that you would take that out of the way forthwith which you knewe I was discontented with considering how you are perswaded that my ioy is your ioy.
1 He passeth to another part of this Epistle: which notwithstanding is put amongst the first, whereunto he returneth afterward: and he handleth the releasing and vnloosing of the incestuous person, because he seemed to haue giuen sufficient testimony of his repentance: shewing the true vse of excommunication, to wit, that it proceede not of hatred, but of loue, and to end, lest if we keepe no measure, we serue Satan the deuill.
c As if he said, All that sorow is so cleane wiped away, as though he had neuer felt it.
d As for me, (saith Paul) I haue no more to doe with him.
e Lest I should ouercharge him, who is burdened ynough of himselfe, which I would be glad were taken from him.
f That whereas before you punished him sharply, you would nowe forgiue him.
g That at my entreatie, you would declare by the consent of the whole Church, that you take him againe for a brother.
h Truely and from the heart.
i Of his mischieuous counsel and deuilish will.

2 He returneth to the confirmation of his Apostleship, and bringeth foorth the testimonies, both of his labours, and also of Gods blessing.
k Hee alludeth to the ovnting of the Priests, & the incense of the sacrifices.
3 He denieth that ought should be taken away from the dignitie of his Apostleship, because they saw euidently that it was not receiued with like successe in euery place, nay rather how many reiected and detested him, seeing that hee preacheth Christ, not onely as a Sauiour of them that beleeue, but also as a iudge of them that contemne him.
4 Againe he putteth away all suspition of arrogancie, attributing all things that he did, to the vertue of God, whome he serueth sincerely, and without all dishonest affection: whereof hee maketh them witnesses, euen to the 6. verse of the next Chapter.
* Chapter 4.2.
l We doe not handle it craftily and couetously, or lesse sincerely then we ought: and hee vseth a metaphore which is taken from huckesters, which vse to play the false harlots with whatsoeuer commeth into their hands.

but

but as of sinceritie; but as of God in the sight of God speake we in Christ.

CHAP. III.

1 Hee desireth no other commendation, 3 then their continuing in the faith. 6 He is a minister not of the letter, but of the Spirit. 8 Hee sheweth the difference of the Lawe and the Gospel. 13 That the brightnesse of the Lawe doeth rather dimme the sight then lighten it. 18 But the Gospel doeth make manifest Gods countenance vnto vs.

a The Apostle frameth his speech wisely, that by litle and litle, he may come from the commendation of the person, to the matter it selfe.

DOe we begin to praise our selues againe? or need we as some other, epistles of recommendations vnto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstood, and read of all men,

3 In that yee are [a] manifest, to be the Epistle of Christ, [b] ministred by vs, and written, not with yncke, but with the Spirit of the [c] liuing God, [1] not in tables of stone, but in fleshly tables of the heart.

b Which I took paines to write as it were.

c By the way, he setteth the vertue of God, against the yncke wherwith epistles are commonly written, to shew that it was wrought by God.

4 And such [d] trust haue wee through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our [e] sufficiencie is of God,

1 He alludeth by the way, to the comparison of the outward ministerie of the priesthood of Leui, with the ministerie of the Gospel, and the Apostolicall ministerie, which he handleth afterward more fully.

6 [2] Who also hath made vs able ministers of the new Testament, not of the [f] letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

d This boldnesse we shewe, and thus gloriously may we boast of the worthinesse and fruit of our ministerie.

e In that we are fit and meete to make other men partakers of so great a grace.

7 If then the ministration of death written with letters [g] and ingrauen in stones, was [h] glorious, so that the children of Israel could not beholde the face of Moses, for the glory of his countenance (which glory is done away.)

2 Hee amplifieth his ministerie and his felowes: that is to say, the ministerie of the Gospel, comparing it with the ministerie of the Lawe, which he considereth in the person of Moses, by whom the Law was giuen: against whom he setteth Christ the Author of the Gospel. Now this comparison is taken from the very substance of the ministerie. The Law is as it were a writing of it selfe, dead, & without efficacie: but the Gospel, or new Covenant, is as it were the very vertue of God it selfe, in renewing, iustifying, and saning of men. The Law propoundeth death, accusing all men of vnrighteousnesse: The Gospel offereth & giueth righteousnesse and life. The gouernance of the Law serued for a time to the promise: The Gospel remaineth to the end of the worlde. Therefore what is the glory of that in comparison of the maiestie of this?

8 How shall not the [i] ministration of the Spirit be more glorious?

9 For if the ministerie of condemnation was glorious, much more doth the ministration of [k] righteousnesse exceed in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be [l] abolished, was glorious, much more shall that which remaineth, be glorious.

12 [3] Seeing then that wee haue such trust, we vse great boldnesse of speach.

f Not of the Law, but of the Gospel. g Imprinted and ingrauen: so that by this place we may plainely perceiue, that the Apostle speaketh not of the ceremonies of the Law, but euen of the ten commandements. h This word, Glory, betokeneth a brightnesse, and a maiestie which was bodily in Moses, but spiritually in Christ. i Wherby God offereth, yea and giueth the Spirit, not as a dead thing, but a quickening Spirit, working life. k To wit, of Christ, which being imputed to vs as our owne, wee are not onely not condemned, but also we are crowned as righteous. l The Lawe, yea, and the tenne commandements themselues, together with Moses, is abolished if we consider the ministerie of Moses apart by it selfe. 3 He sheweth wherein standeth this glory of the preaching of the Gospel, to wit, in that that it setteth foorth plainly and euidently, that which the Lawe shewed darkely, for it sent them that heard it to bee healed of Christ, which was to come, after it had wounded them.

13 [*4] And we are not as Moses, which put a vaile vpon his face, that the children of Israel should not looke vnto the [m] end of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layd ouer their hearts.

16 Neuertheless, when their heart shall be turned to the Lord, the vaile shall bee taken away.

17 Now the [n] Lord is the *Spirit, and where the Spirit of the Lorde is, there is libertie.

18 [5] But wee all beholde as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

* Exod. 34.34.

4 He opponeth by the way the allegorie of Moses his couering, which was a token of the darkenes and weaknesse that is in men, which were rather nulled by the bright shining of the law, then lightened: which couering was taken away by the comming of Christ, who lighteneth the hearts, and turneth them to the Lord, that wee may be brought from the slauerie of this blindnes, and set in the libertie of the light by the vertue of Christs spirit.

m Into the very bottome of Moses his ministery.

n Christ is that Spirit, which taketh away that couering, by working in our hearts, whereunto also the Law it selfe called vnto though in vaine, because it speaketh to dead men, vntill the Spirit quickeneth vs.

* Iohn 4.14.

5 Going forwards in the allegorie of the couering, he compareth the Gospel to a glasse, which although it bee most bright and sparkeling, yet doeth it not onely not dasell their eyes, which looke in it, as the Law doeth, but also transformeth them with it beames, so that they also be partakers of the glory and shining of it, to lighten others: as Christ sayd vnto his, You are the light of the world, whereas he himselfe was the only light. We are also commanded in another place, to shine as candels before the world, because wee are partakers of Gods Spirit. But Paul speaketh here properly of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that setting them his owne example and his fellowes.

CHAP. IIII.

1 Hee sheweth that hee hath so laboured in preaching the Gospel, 4 that such are euen blinded of Satan, who doe not perceiue the brightnesse thereof, 7 that the same is caried in earthen vessels, 10 Who are subiect to many miseries, 16 and therefore hee exhorteth them by his owne example to bee courragious, 17 and contemne this present life.

THerefore, [1] seeing that we haue this ministerie, as wee haue receiued mercie, wee [a] faint not:

1 Now he plainly witnesseth that both he and his fellowes (through the mercie of God) vse their vocation and vnto righte and sincerely, neglecting all sleights.

a Though wee are broken in pieces with miseries and calamities, yet wee yeeld not.

2 But haue cast from vs the [b] cloakes of shame, and walke not in craftinesse, neither handle wee the word of God [c] deceitfully: but in declaration of the trueth wee approoue our selues to euery mans conscience in the sight of God,

b Subtilty, and all kinde of deceit, which men hunt after, as it were dennes or lurking holes, and couer their shamelesse dealings withall.

3 [2] If our Gospel be then hid, it is hid to them that are lost.

4 In whome the God of this worlde hath blinded the mindes, that is, of the infidels, that the [d] light of the glorious Gospel of Christ, which is the [e] image of God, should not shine vnto them.

c This is that in the former Chapter he called, making merchandise of the word of God. 2 An obiection: Many heare the Gospel, and yet are no more lightened thereby, then by the preaching of the Lawe, he answereth, The fault is in the men themselues, whose eyes Satan plucketh out, and ruleth in this world. And yet notwithstanding both he and his fellowes set the most cleare light of the Gospel to bee seene and beholden, seeing that Christ whom only they preach, is he in who only God will be knowen, as it were seene.

d The light of plaine and lightsome preaching, which telleth foorth the glory of Christ. e In whom the Father setteth forth himselfe to be seene and beholden.

5 [3] For

3 He remoueth according to his accustomed manner, all suspicion of ambition, auouching that hee teacheth faithfully, but as a seruant, and witnessing that all this light which he and his fellowes giue to other, proceedeth from the Lord.

f To preach this selfe same Iesus to you

* Gen. 1. 3.

g Which made it onely with his word.

h That being lightened of God, we should in like sort giue that light to others.

4 He taketh away a stumbling blocke, by which was darkened amongst some the bright shining of the ministerie of the Gospel, to wit, because the Apostles were the most miserable of all men. Paul answereth, that he and his fellowes are as it were, earthen vessels, but yet there is in them a most precious treasure.

5 He bringeth marueilous reasons, why the Lord doeth so afflict his chiefest seruants, to the end saith he, that all men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they die a thousand times but neuer perish.

5 [3] For wee preach not our selues, but Christ Iesus the Lorde, and our selues your seruants for [f] Iesus sake.

6 For God *[g] that commanded the light to shine out of darkenesse, is he which hath shined in our hearts, to giue the [h] light of the knowledge of the glory of God in the face of Iesus Christ.

7 [4] But we haue this treasure in earthen vessels, [5] that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: we are in doubt, but yet we despaire not.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 [6] Euery where wee beare about in our bodie the [i] dying of the Lord Iesus, that the life of Iesus might also bee made manifest in our bodies.

11 For wee which [k] liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might bee made manifest in our [l] mortall flesh.

12 [7] So then death worketh in vs, and life in you.

13 [8] And because we haue the same [m] spirit of faith, according as it is written, *I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,

14 Knowing that he which hath raised vp the Lorde Iesus, shall raise vs vp also by Iesus, and shall set vs with you.

15 [9] For all things are for your sakes, [n] that the most plenteous grace by the thanksgiuing of many, may redound to the prayse of God.

16 Therefore we faint not, [10] but though our outward man perish, yet the inward man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of [q] glory:

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

q Which remaineth for euer firme and stable, and can neuer be shaken.

CHAP. V.

1 Hee continueth in the same argument, 6 touching the certaine hope of saluation 8 through faith, 12 not to prayse himselfe, 14 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.

FOr [1] we know that if our earthly house of this Tabernacle be destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.

2 For therefore wee sigh, desiring to bee [a] clothed with our house, which is from [b] heauen.

3 [2] Because that if we be clothed, we shall not be found * naked.

4 For in deed wee that are in this Tabernacle, sigh & are burdened, because we would not be vnclothed, but would bee clothed vpon, that mortalitie might be swallowed vp of life.

5 And hee that hath [c] created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

6 [3] Therefore wee are alway [d] bolde, though wee know that whiles we are at home in the body, we are absent from the Lord.

7 (For wee walke by [e] faith, and not by sight.)

8 Neuertheless, wee are [f] bolde, and loue rather to remoue out of the body, and to dwel with the Lord.

9 Wherefore also wee [g] couet, that both dwelling at home, and remooning from home, we may be acceptable to him.

10 *[4] For wee must all [h] appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in

1 Taking occasion by the former comparison, hee compareth this miserable bowy as it is in this life, to a frail and brickle tabernacle, against which he setteth the heauenly tabernacle, so terming that sure and euerlasting condition of this same body glorified in heauen, in so much saith he, that we are not only not addicted to this tabernacle, but also doe with sobbes and sighes desire rather that tabernacle. And to this place also concerning the glory to come, is put within the treatise of the dignity of the ministerie, as the other way, whereof we spake in the beginning of the second chapter.

a He calleth the glory of immortalitie, which we shalbe as it were clothed with, a garment.

b Heauenly, not that the substance of it is heauenly,

but for the glory of it. 2 An expostition of the former saying: We doe not without cause desire to be clad with the heauenly house, that is, with that euerlasting and immortall glory, as with a garment. for when wee depart hence, we shall not remaine naked, hauing once cast off the couering of this body, but wee shall take our bodies againe, which shall put on as it were another garment besides: and therefore we sigh not for the wearines of this life, but for the desire of a better life: Neither is this desire in vaine, for we are made to that life, the pledge whereof wee haue, euen the Spirit of adoption. *Reuel. 16. 15. c Hee meaneth that first creation, to giue vs to vnderstand, that our bodies were made to this end, y they should be clothed with heauenly immortalitie. 3 Hee inferreth vpon that sentence that went next before, thus, Therefore seeing that we know by the Spirite, that we are strangers so long as we are here, we patiently suffer this tarriance (for we are now so with God, that we behold him but by faith, and are therefore now absent from him) but so, that we aspire and haue a longing alwayes to him: therefore also we behaue our selues so, that we may be acceptable to him, both while we liue here, and when we goe from hence to him. d He calleth them (bold) which are alwaies resolued with a quiet & setled mind to suffer what danger soeuer, nothing doubting but their end shalbe happy. e Faith, of those things which we hope for, & not hauing God presently in our viewe. f And yet wee are in such sort bold, and doe so passe on our pilgrimage with a valiant & quiet minde, that yet notwithstanding we had rather depart hence to the Lord. g And seeing it is so, we striue to liue so, that both in this our pilgrimage here we may please him, and that at length we may be receiued home to him. *Rom. 14. 10. 4 That no man might thinke it to pertaine to all, which hee spake of that heauenly glory, he adderh, that euery one shall first render an accompt of his pilgrimage, after that he is departed from hence. h We must all appeare personally, & enquiry shal be made of vs, that all may see, how we haue liued.

6 An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life, which oppresseth that death. i So Paul calleth that miserable estate and condition, that the faithfull, but especially the ministers are in. k Which liue that life, to wit, by the Spirit of Christ, amongst so many & so great miseries. l Subiect to that miserable condition. 7 A very cunning conclusion: as if he would say, Therefore to be short, we die, that you may liue by our death, for that they ventured into al those dangers for the building of the Churches sake, & they ceased not to confirme all the faithfull with the examples of their patience. 8 He declareth the former sentence, shewing that hee and his fellowes die in a sort, to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselues doe first beleeue that, which they propound to other to beleeue, to wit, that they also shall be saued together with the in Christ. m The same faith, by the inspiration of the same Spirit. *Psal. 116. 10. 9 He sheweth how this constancy is preserued in them, to wit, because they respect Gods glory, & the saluation of the Churches committed vnto them. d When it shall please God to deliuer me, & restore me to you, that exceeding benefite which shall be powred vpon me, shall in like sort redound to the glory of God, by the thankesgiuing of many. 10 He adderh as it were a triumphant song, how that he is outwardly afflicted, but inwardly he prospereth daily: and passeth not at all for all the miseries that may be inflicted on him in this life, in comparison of that most constant and eternall glory. o Gathereth new strength, that the outward man be not ouercome with the miseries which come freshly one vpon the neck of another, being maintained and vpholden with the strength of the inward man. p Afflictions are not called light, as though they were light of themselues, but because they passed away quickly, when as in deed our whole life is of no great long continuance.

his

UMI

his body, according to that he hath done, whether it be good or euill.

11 [h] Knowing therefore that [i] terrour of the Lord, we perswade men, and we are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 [6] For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue to answere against them, which reioyce in the [k] face, and not in the heart.

13 [7] For whether we be out of our wit, we are it to God: or whether wee bee in our right minde, we are it vnto you.

14 [8] For that loue of Christ [l] constraineth vs,

15 Because we thus iudge, that if [m] one be dead for all, then were all dead, and he died for all, that they which liue, should not henceforth [n] liue vnto themselues, but vnto him which died for them, and rose againe.

16 [9] Wherefore, henceforth know we no man after the flesh, [10] yea though wee had knowen Christ after the flesh, yet now henceforth know we him no more.

17 [11] Therefore if any man bee in Christ, let him be a [o] new creature. * Old things are passed away: beholde, all things are become newe.

18 [12] And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sins vnto them, and hath [p] committed to vs the word of reconciliation.

20 Now then are wee ambassadours for Christ: as though God did beseech you through vs, we pray you in Christes stead, that ye be reconciled to God.

21 For he hath made him to be [q] sinne for vs, which [r] knew no sinne, that wee should be made the [s] righteousnesse of God in him.

cleane voide of sinne. s Righteous before God, and that with righteousnesse which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.

CHAP. VI.

1 *He exhorteth them to leade their liues as it becommeth Christians,* 5 *neither to be dismayed in tribulation,* 9 *nor puffed vp with glory:* 14 *to auoide all vncleanesse,* 16 *considering that they are the temples of the liuing God.*

SO [1] we therefore as workers together beseech you, that ye receiue not the grace of God in vaine.

2 [1] For he sayth, * I haue heard thee in a time [a] accepted, and in the day of saluation haue I succoured thee: beholde now the accepted time, beholde nowe the day of saluation.

3 [2] Wee giue no occasion of offence in any thing, that our ministery should not be reprehended,

4 But in all things wee [b] approue our selues as * the ministers of God, [4] in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in [c] tumults, in labours,

6 [5] By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfained,

7 By the [d] word of trueth, by the [e] power of God, by the [f] armour of righteousnesse on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen: as dying, and beholde, wee liue: as chastened, and yet not killed:

10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 [6] O Corinthians, our mouth is [g] open vnto you: our heart is made large.

12 Ye are not [h] kept strait in vs, but ye are kept strait in your owne [i] bowels.

13 Nowe for the same recompence, I speak as to my children, Be you also enlarged.

5 Now hee passeth ouer, and taking occasion of the former sentence, returneth to the former chap. verse 16. confirming his owne sinceritie and his felowes.
i That terrible iudgement.
6 He remoueth all suspition of pride, by a new reason, because it is behoueable, not for his part but for theirs, that his Apostleship be counted sincere against the vaine ostentation of a fewe others.
k In outward disguising, and that coloured shew of mans wisedome and eloquence, and not in true godlines, which is sealed in the heart.
7 The meaning is: Euen when I am mad (as some men thinke of me) whilest I seeme as a foole to boast my selfe, I doe it for your profite, no lesse then when I preach the Gospel simply vnto you.
8 He goeth forward in putting away all suspicion of desire of estimation and boasting: for the loue of Christ, saith he, compelleth vs hereunto, that seeing wee died for vs all, which were dead when as we liued to our selues (that is, while we were yet giuen to these earthly affections) we in like sort should consecrate our whole life which we haue receiued of him, to him (to wit) being indued with the holy Ghost, to this end and purpose, that we should meditate vpon nothing but that which is heauenly. l Possesseth vs wholly. m Hee speaketh here of sanctification, whereby it commeth to passe that Christ liueth in vs. n Looke Roman. chapter 6. and 7. 9 He sheweth what it is, not to liue to our selues but to Christ, to wit, to know no man according to the flesh, that is to say, to be conuersant amongst men as not to care for those worldly and carnall things, as they doe which respect a mans stocke, his countrey, kinne, glory, riches, and such like, wherein men commonly sote and wearie themselues. 10 An amplification: This is, saith hee, so true, that we doe not now thinke carnally of Christ himselfe, who hath now left the world, and therefore must bee considered of vs spiritually. 11 An exhortation for euerie man which is renewed with the spirite of Christ, to meditate heauenly things, and not earthly. o As a thing made a newe of God, for though a man bee not newly created when God giueth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teach vs, that we must attribute all things to the glory of God: not that wee are stockes and blockes, but because God createth in vs, both the will to will well, and the power to doe well. * Esay 43. 19. reuelat. 21. 5. 12 Hee commendeth the excellencie of the ministerie of the Gospel, both by the authoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it announceth atonement with God, by free forgiuenesse of our sinnes, and iustification offered vnto vs in Christ, and that so louingly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers to haue consideration of themselues, and not to despise so great a benefit. And when he so sayth, he plainly reprehendeth them which falsly challenged to themselues the name of Pastors. p Vsed our labour and trauaile.

2 A figure in brusselle, by imputation the guilt of our sins to be r Who was

t Men doe not onely receiue the ministerie of the Gospel, before they haue receiued grace that they may be partakers of it, but also after they haue receiued grace that they may continue in it.
2 In that the grace is offered it is of the grace of God, who hath appointed times and seasons to all things, that men may take occasion when it is offered.
* Esai 49. 8.
a Which I of my free mercie and loue towards thee liked of and appointed: at which time God powred out on his marueilous loue vpon vs.
3 He sheweth the Corinthians a patterne of a true minister, in his owne example and Timotheus and Sylvanus, to the end, that (as he purposeth from the beginning) her might procure authoritie to himselfe and his like.
d Declare and shew indeede.
* 1. Cor. 4. 1.
4 He first of all reckoneth vp those things, which are neither alwayes in the ministers, nor without exception, vnlesse it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to bee alwayes in a good minister. c In tossing to and fro, finding no place of rest and quietnesse. 5 Secondly he reckoneth such vertues as are necessarie and ought alwayes to be in them, and good armour, all letters and hinderances may be ouercome. d Preaching of the Gospel. e Power to worke miracles, and to bring vnder the wicked. f Vprightnesse. 6 Going about to rebuke them, he layeth first, that hee dealeth with them sincerely and with an open and plaine heart, and therefore iustly complaineth that they doe not the like in loouing againe their Father. g The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great ioy. h You are in my heart, as in an house, and that no narrow or strait house, for I haue opened my whole heart to you, but you are inwardly strait laced to me-ward. i After the maner of the Hebrewes, he calleth their tender affections which are in the heart, bowels.

14 7 Be not vnequally yoked with the infidels: for *what fellowship hath righteousnes with vnrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with Belial? or what k part hath the beleuer with the infidell?

16 And what agreement hath the Temple of God with idols? for yee are the Temple of the l liuing God: as God hath said, *I will m dwell among them, and walke there: and I will be their God, & they shall be my people.

17 *Wherefore come out from among them, and separate your selues, saith the Lord, and touch none vncleane thing, and I will receiue you.

18 *And I will be a Father vnto you, and yee shalbe my sonnes and daughters, saith the Lord Almightie.

Hee setteth the liuing God against Idols. *Leuit. 26. 11. Isai. 52. 11.

CHAP. VII.

1 Lest by ouermuch vrging them he should dismay their tender minds, 2 hee proueth that all that he sayde, 4 proceeded of the great good will he bare vnto them: 8 and therefore they should not be offended, that he made them sorie, 10 and brought them to repentance not to be repented of.

SEing then we haue these promises, dearely beloued, let vs cleanse our selues from all filthinesse of the a flesh and spirit, and finish our sanctification in the feare of God.

2 1b Receiue vs: we haue done wrong to no man: we haue corrupted no man: we haue defrauded no man.

3 I speake it not to your c condemnation: for I haue sayde before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speach toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euerie side, fightings without, and terrours within.

6 But God, that comforteth the d abiect, comforted vs at the e comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith he was comforted of you, when hee told vs your great desire, your mourning, your feruent mind to me ward so that I reioyced much more.

8 2 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sorie, though it were but for a season.

9 I now reioyce, not that yee were sorie, but that ye sorowed to f repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 For g godly sorow causeth repentance vnto saluation, not to bee repented of: but the worldly sorow causeth death.

11 For behold this thing that ye haue bene godly sory, what great care it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what reuenge: in all things yee haue shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the h sight of God might appeare vnto you.

13 Therefore we were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when hee remembreth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therefore, that I may put my confidence in you in all things.

CHAP. VIII.

1 He exhorteth them, by the example of the Macedonians, 9 and also euen of Christ himselfe, 14 to be liberall towards the Saints: 16 for which purpose, he sheweth that Titus, 18 and another brother came vnto them.

WEe 1 doe you also to wit, brethren, of the a grace of God bestowed vpon the Churches of Macedonia,

2 Because in b great triall of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberalitie.

3 For to their power (I beare record) yea, and beyond their power, they were c willing,

4 And prayed vs with great instance, that we would receiue the d grace, and fellowship of the ministring which is toward the Saints.

5 2 And this they did, not as wee looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,

k What can there bee betweene them? * 2. Cor. 3. 16. and 6. 19. l God dwelleth with vs, because Christ is become God with vs. Ier. 31. 1.

m Ecclef. 13. 18.

a Both of bodie and soule, that by this meanes the sanctification may be perfit consisting in both the parts thereof.

b He returneth againe from that admonition, to his owne person, opposing the testimonies both of his faithfulnesse and also of his continuall good will towards them.

b Let me haue some place amongst you, that I may teach you.

c To condemne you of vnkindnes or treacherie.

d Whose hearts are cast downe, and are very farre spent.

e With those things which Titus tolde me of you at his comming, to wit, how fruitefully you reade ouer my letters, moreouer & besides that I am exceedingly refreshed with his presence.

f In somuch that that sorow did you much good towards the amending of your lewdnesse and sinnes.

g Godly sorow is when we are not terrified with the feare of punishment, but because we feele we haue offended God our most mercifull Father. Contrary to this there is another sorow, that only feareth punishment, or when a man is vexed for the losse of some worldly goods: the fruit of the first, is repentance, the fruit of the second is desperation, vnlesse the Lord helpe speedily.

h It was not coloured nor counterfeit, but such as I dare stand to before God.

1 The first part of this Epistle containing diuers exhortations to stirre vp the Corinthians to liberalitie, wherewith the pouertie of the Church of Hierusalem might be holpen in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great misery to extreme pouertie, to the end that they should follow them.

a The benefite that God bestowed vpon the Churches.

b For those manifolde afflictions wherewith the Lord tried them, did not onely not quaile their ioyfull readinesse, but also made it much more excellent and famous.

c Of their owne accord they were liberall.

d He calleth that, Grace, that other men would haue called a burden. And this verse is to be expounded by the sixt verse.

2 He amplifyeth the forwardnesse of the Macedonians, in this, that they also desired Paul to stirre vp the Corinthians to accomplish the giuing of Almes, by sending againe of Titus vnto them.

2 Now he rebuketh them boldly, for that they became fellowes with infidels in outward Idolatrie, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselues pure not onely in minde but also in body, that they may wholy bee holy vnto the Lord.

6 That

6 That we should exhort Titus, that as he had begun, so he would also accomplish the same grace among you also.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in al diligence, and in your loue towards vs, euen so see that yee abound in this grace also.

8 [3] This say I not by commandement, but because of the [e] diligence of others: therefore proue I the [f] naturalnesse of your loue.

9 [4] For yee know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 [5] And I shew my mind herein: for this is expedient for you, which haue begun not to do onely, but also to [g] will, a yere agoe.

11 Now therefore perfourme to doe it also, that as there was a readinesse to will, euen so ye may perfourme it to that which ye haue.

12 [6] For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither is it that other men should be eased, and you grieued: But vpon [h] like condition, at this time your abundance supplieth their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, *Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 [8] And thankes be vnto God, which hath put in the heart of Titus the same care for you.

17 Because hee accepted the exhortation, yea, he was so carefull that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is [i] in the Gospel throughout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellowe in our iourney, concerning this [k] grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

20 Auoyding this, that no man should blame vs in this [l] abundance that is ministred by vs,

21 *Prouiding for honest things, not only before the Lord, but also before men.

22 And we haue sent with them our brother, whom we haue oft times proued to be diligent in many things, but nowe much more diligent, for the great confidence, which I haue in you.

23 Whether any do enquire of Titus, he is my fellow and helper to youward: or of our [m] brethren, they are messengers of ỹ Churches, and the [n] glory of Christ.

24 Wherefore shew toward them, and before the [o] Churches the proofe of your loue, and the reioycing of that we haue of you.

3 Thirdly, he warneth them that they deceiue not their expectation which they haue conceiued of them.
e At the request of the Macedonians.
f Then appeareth the naturalnesse of our loue, when as indeede, and that frankly and freely, we helpe our brethren, euen for Christ. his sake.
4 The fourth argument taken from the example of Christ.
5 He taketh good heede that hee seeme not to wrest it out of them by constraint, for vnlesse it be voluntarie, God hath not accept it.
g Not onely to do, but also to do willingly: for he noteth out a readie willingnesse, without any inforcement by any other men, much lesse came it of ambition & vaine glory.
6 Against such as vse to excuse themselues, because they are not rich, as though it were onely proper to rich men to helpe the poore.
7 Christian liberalitie is mutuall, that proportion may be obserued.
h That like as now in your abundance you helpe others, which are poore, with some part of your goods, so should others in like sort bestow some of theirs vpon you.
*Exod. 16. 18.
8 He commendeth Titus and his two companions for many causes, both that their credite might not be suspected, as though he had sent them slily to spoile the Churches, and also that they might be so much the readier to contribute.
i In the preaching of the Gospel.
k These almes which are bestowed for the reliefe of the Church of Hierusalem.
l In this plentifull liberalitie of the Churches, which is committed to our trust.
*Rom. 12. 17.
m Titus his two companions.
n By whom the glory of Christ is set foorth.
o All Churches shalbe witnesses of this your godly dealing, in whose presence you are, for so much as you see the messengers whom they haue chosen by all their consents, and sent them vnto you.

CHAP. IX.

1 Why, albeit he thinke well of their ready willes, 3 yet earnestly exhorteth them, 4 he yeeldeth a reason. 6 He compareth almes to seed sowing, 13 which God doeth repay with great gaines.

FOr [1] as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing ouer you should be in vaine in this behalfe, that ye (as I haue said) be ready:

4 Lest if they of Macedonia come with me, and finde you vnprepared, we (that we may not say, you) should bee ashamed in this my [a] constant boasting.

5 Therefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might bee ready, and come as of beneuolence, and not as of [b] niggardlinesse.

6 [2] This yet remember, that hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man [c] wisheth in his heart, so let him giue, not *[d] grudgingly, or of [e] necessitie: *for God loueth a cheerefull giuer.

8 And God is able to make [f] all grace to abound toward you, that ye alwayes hauing all sufficiencie in all things, may abound in [g] euery good worke,

9 (*As it is written; He hath sparsed abroad and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Also he that findeth seede to the sower, will minister likewise bread for food, and multiply your seede, and increase the fruites of your beneuolence,)

11 That on all parts yee may bee made rich vnto all liberalitie, which causeth through vs thankesgiuing vnto God.

1 He wisely meeteth with the suspicion which the Corinthians might conceiue, as though the Apostle in vrging them so carefully should doubt of their good will. Therefore he witnesseth that hee doeth it not to teach them, that they ought to helpe ỹ Saints, seeing that hee had become suretie for them to the Macedonians, but onely to stirre them vp which were running of themselues, to the ende that all things might both be in a better readinesse, and also bee more plentifull
a The word which he vseth, signifieth such a stablenes and setlednes of minde, as cannot be moued with any terrour or feare.
b As from couetous men.
2 Almes must be giuen neither niggardly, nor with a lothfull minde, or hastily. But a frank and free almes is compared to a sowing which hath a most plentifull harvest of most abundant blessing following it.
c Determineth and appointeth freely with himselfe.
*Rom. 12. 8.
d With a sparing and niggardly heart.
e Against his wil, as loath to be euill reported of.
f All God his bountifull liberalitie.
g To helpe others by all meanes possible, in doing them good in their necessities.
*Psalme 112. 9.
h Is euerlasting: Now Dauid speaketh of a man that feareth God, and loueth his neighbour, who shall never want (sayth he) to giue to others.
i There is none so good an inheritance to the godly, as bountifulnesse is.
*Eccles. 35. 10.

12 3 For the ministration of this seruice not only supplieth the necessities of ỹ Saints, but also abundantly causeth many to giue thankes to God,

13 (Which by the k experiment of this ministration prayse God for your l voluntary submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 m Thankes therefore be vnto God for his vnspeakeable gift.

13 Another excellent and double fruit of liberalitie towards the Saints, is this: that it giueth occasion to prayse God, & that our faith also is thereby made manifest.
k By this proofe of your liberalitie in this helping and succouring of them.
l In shewing with one cõsent, ỹ you acknowledge that onely Gospel, which you haue willingly submitted your selues vnto,
m Lest by this great commendation and prayse, the Corinthians should be puffed vp, be

declaring thereby, that you agree with the Church of Hierusalem. shutteth vp this exhortation, with this exclamation,

CHAP. X.

2 He sheweth with what confidence, 4 with what weapons, 6 and with what reuenge he is armed against the cauillations of the wicked, 7 and that, when he is present, his deeds haue no lesse power, 11 then his words haue force, when he is absent.

NOw 1 I Paul my selfe beseech you by the meekenes, and 2 gentlenes of Christ, which when I am present among you am base, but am bolde toward you being absent:

2 And this I require you, that I need not to be bold when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though wee walked b according to the flesh.

3 2 Neuertheless, though wee walke in the flesh, yet we do not warre after the flesh.

4 (For the weapons of our warfare are not c carnall, but mighty through d God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, 3 & bringeth into captiuity euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 4 Looke ye on things after the e appearance? If any man trust in himselfe that he is Christes, let him consider this againe of f himselfe, that as hee is Christes, euen so are wee Christes.

1 He returneth to the defence of his Apostleship, but so that he beateth his authoritie therein: for he warneth them earnestly and gravely, vsing also terrible threatnings, to shew themselues such as are apt to be instructed. And he refelleth certaine proud men which made no better accompt of him, then of a bragging Thraso, in that he vsed to be sharpe against them when hee was absent, because they saw no great maiestie in him after the maner of men, and besides had pronounced his lenitie, notwithstanding that in his absence, he had written to them sharpely. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenes, he protesteth vnto them that he will shewe indeed how farre they are deceiued, which make that accompt of the office of an Apostle, that they doe of worldly offices, that is, according to the outward appearance. a That nature which is inclined to mercie, rather then to rigour of iustice. b As though I had no other aide and helpe then that which outwardly I seeme to haue: and therefore Paul setteth his flesh, that is his weake condition and state, against his spirituall and Apostolike dignitie. 2 Secondly, he witnesseth, that although he be like vnto other men, yet he commeth furnished with that strength, which no holdes of men can match, whether they resist by craft and deceit, or by force and might, because he warreth with diuine weapons. c Are not such as men get them authoritie withall one of another, and doe great actes. d Stand vpon that infinite power of God. 3 An amplification of this spirituall vertue, which in such sort conquereth the enemies, be they neuer so craftie, and mightie, that it bringeth some of them by repentance vnto Christ, and iustly reuengeth others, that are stubbornely obstinate, separating them from the other which suffer themselues to be ruled. 4 He beateth into their heads that same matter, with great weight of wordes and sentences. e Doe ye iudge of things according to the outward shewe? f Not being told of it by me.

8 For though I should boast somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, saith g hee, are sore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as wee are in worde by letters, when wee are absent, such will wee be also indeede, when wee are present.

12 5 For wee h dare not make our selues of the number, or to compare our selues to them, which prayse themselues: but they vnderstande not that they measure themselues with i themselues, and k compare themselues with themselues.

13 But wee will not reioyce of things, which are not within our l measure, * but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond our measure, as though wee had not attained vnto you: for euen to you also haue we come in preaching the Gospel of Christ,

15 Not boasting of things which are m without our measure: that is, of other mens labors: and we hope, when your faith shall increase, to bee magnified by you according to our line abundantly,

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in n another mans line, that is, in the things that are prepared already.

17 * 6 But let him that reioyceth, reioyce in the Lord.

18 For he that prayseth himselfe, is not allowed, but he whom the Lord prayseth.

g He noteth our some one that was the seeds man of this speech.
5 Being constrained to refell the foolish brags of certaine ambitious men: he witnesseth that they are able to bring nothing, but that they falsly perswade themselues of themselues: and as for himselfe, although he brag of excellent things, yet he will not passe the bounds which God hath measured him out, according whereunto he came euen vnto them in preaching the Gospel of Christ, and testifieth that hee shall goe further when they haue so prospered that he shall not needs to tary any longer amongst them to instruct them. And hereunto is added an amplification, in that he neuer succeded other men in their labours.
h This spoken after a taunting sort.
i Vpon a vaine perswasion that they haue of themselues they take vpon them they care not

what. k They contemne another, and measure all their doings onely by themselues. l Of those things which God hath not measured to me. * Ephes. 4.7. m As though God had diuided the whole world among the Apostles, to bee husbanded. n In countries which other men haue prepared and husbanded with the preaching of the Gospel. * Iere. 9.24. 1. cor. 1.31. 7 He somewhat mittigateth that which hee spake of himselfe, and therewith also prepareth the Corinthians to beare other things, witnessing that he seeketh nothing else but to approoue himselfe to God, whose glory he onely seeketh.

CHAP. XI.

2 He testifieth, that for the great loues sake he beareth to the Corinthians, he is compelled 5 To vtter his owne prayses: 9 And that he bestowed his labour on them without any reward, 15 that the false apostles should not surpasse him in any thing, 22 whom hee far re excelled in those things which are prayse worthy indeed.

WOuld 1 to God, yee could suffer a little my foolishnesse, and in deed, yee suffer me.

2 For I am ielous ouer you, with 2 god-

1 He granteth that after a sort hee plaieth the foole in this bragging of things, but he addeth that he doeth it against his will for their profite, because hee seeth them deceiued by certaine vaine & craftie men, through the craft and subtilitie of Satan. 2 He speaketh as a woer but yet as one that seeketh them not for himselfe, but for God.

ly ielouſie: for I haue prepared you for one husband, to [b] present you as a pure virgine to Christ:

3 But I feare least as the * serpent beguiled Eue through his subtiltie, so your mindes should be [c] corrupt from the simplicity that is in [d] Christ.

4 [2] For if hee that commeth, preacheth [e] another Iesus whom we haue not preached: or if yee receiue another spirit whom yee haue not receiued: either another Gospel, which ye haue not receiued, ye might well haue suffered him.

5 Ue ely I suppose that I was not inferiour to the very chiefe Apostles.

6 [3] And though I bee [f] rude in speaking, yet I am not so in knowledge, but among you we haue beene made manifest to the vttermost in all things.

7 [4] Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages of them to doe you seruice.

9 And when I was present with you, and had neede, * I was not slouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia, supplied, and in all things I kept [5] and will keepe my selfe, that I should not bee grieuous to you.

10 The [g] trueth of Christ is in mee, that this reioycing shall not be [h] shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I do, that I will doe: that I may cut away occasion from them which desire occasion, that they may be found like vnto vs in that wherein they [i] reioyce.

13 [6] For such false apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of [k] light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though they were the ministers of righteousnesse, whose end shall be according to their workes.

16 [7] I say againe, Let no man thinke that I am foolish, or els take mee euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as it were foolishly in this my great boasting,

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For yee suffer fooles * gladly, because that ye are wise.

20 [8] For ye suffer, euen as if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the [l] reproach, as though that wee had beene [m] weake: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the Ministers of Christ (I speake as a foole) I am [n] more: in labours more aboundant: in stripes aboue measure: in prison more plenteously: in [o] death oft.

24 Of the Iewes [p] fiue times receiued I fortie stripes saue one.

25 I was [q] thrise * beaten with rods: I was * once stoned: I suffered thrise * shipwracke: night and day haue I beene in the deepe Sea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the Citie, in perils in wildernes, in perils in the Sea, in perils among false brethren,

27 In wearinesse and [r] painefulnes, in watching often, in hunger and thirst, in fastings often, in colde and nakednesse.

28 [9] Beside the things which are outward, I am combred daply, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 [10] If I must needes reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

b To marie you together.
* Gen. 3. 4.
c This place is to be marked against the, which lothe that plaine and pure simplicitie of the Scriptures, in comparison of the colours and paintings of mans eloquence.
d Which is meet for them that are in Christ.
2 He sheweth y they deceiue themselues, if they looke to receiue of any other man, either a more excellent Gospel, or more excellet gifts of ỹ holy Ghost.
e A more perfect doctrine of Iesus Christ
3 He reciteth the slanders of those Traitors. I grant, saieth hee, that I am not so eloquent an Orator, but yet they cannot take away the knowledge of the Gospel from mee, whereof you haue had good proofe, & that euery maner of way.
f Paul lacked not of that kinde of eloquence which is meet for a man & fit for the Gospel, but he willingly wanted that painted kind of speech, which too many now adaies hunt after and follow.
4 Another slander, to wit, that he was a raskal, and liued by the labor of his own hands. But herein saith the Apostle, what can you say against mee, but that I was content to take any paines for your sakes, and when I sacked, to trauaile for my liuing with mine owne hands in part, and partly also when pouertie constrained mee, I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel vnto you. * Chap. 12. 13.
5 An amplification: so farre is he from being ashamed of this Act, that he hath also resolued with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes be truely said, that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Traitors may neuer finde the occasion which they haue already sought for, and he in the meane season, may set some thing before them to follow, that at length they may truely say, that they are like to Paul.
g This is a forme of an othe, as if hee sayd, Let me not be thought to haue any trueth in me.
h Shall be alwayes open to me.
i Pauls aduersaries sought all occasions they could, to be equal to him. And therefore seeing they had rather care vp the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take some thing: which thing if he had done, then hoped they by that meanes to bee equall to him: for they made such a shew of zeale and knowledge, and set it forth with such a glosing kind of eloquence, that some of them euen despised Paul: but he sheweth that all this is nothing but colours and painting. 6 Now at length he pointeth out these fellowes in their colours, forewarning, that it will come to passe, that they will at length betray themselues, what countenance soeuer they make to the zeale that they haue of Gods glory.
k By light is meant the heauenly glory, whereof the Angels are partakers.

7 He goeth forward boldly, and vsing a vehement ironie or kinde of taunting, desireth the Corinthians to pardon him, if for a time he contrad as a foole before them being wise, hauing those ioly fellowes touching those externall things, to wit, touching his stocke, his ancestors and haliant acts.
8 Before he commeth to the matter, he toucheth the Corinthians, who perswading themselues to be very wise men, did not marke in the meane season, that those false Apostles abused their simplicitie for aduantage.
l As if he saide, in respect of that reproch which they doe vnto you (I speake it) which surely is as euill, as if they did beate you.
m Paul is called weake, in that he seemeth to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding these Gods mighty power was made manifest.
* Phil. 3. 5.
n Paul being honourable indeed, defendeth his ministerie openly, not for his owne sake, but because he saw his doctrine come into hazard.
o In danger of present death.
p He alludeth to that that is written, Deut. 25. 3. and moreouer this place shewed vs, that Paul suffered many things which Luke passed ouer.
q Of the Romane Magistrates. * Acts 16. 23. * Acts 14. 19. * Acts 27. 14.
r Painfulnes is a troublesome sickenes, as when a man is weary and would rest, he is constrained to fall to new labour.
9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care, almost all Churches depended, as it was plainely seene by experience.
10 He turneth that against his aduersaries, which they obiected against him: as if he should say: They alleage my calamities, to take away my authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I vaunt and forge nothing.

32 In * Damascus the Gouerneur of the people vnder king Aretas, laide watch in the Citie of the Damascens, and woulde haue caught me,

33 But at a windowe was I let downe in a basket through the wall, and escaped his handes.

* Acts 9. 24.

CHAP. XII.

1 He doeth euen vnwillingly make rehearsall 3 of the heauenly visions, 4 that were reuealed vnto him: 6 for which though hee might indeed glory, yet he will not, 10 being priuie of his owne infirmities: 11 but they driue him to this kinde of folly, 20 in that they giue eare to certaine vainglorious persons, who draw them from Christ.

1 He goeth forward in his purpose, and because those bragging mates boasted of reuelations, hee reckoneth vp those things which lift him vp aboue the cõmon capacitie of men: but he vseth a preface, and excuseth him selfe auisedly.

IT [1] is not expedient for mee no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 I knowe a man [a] in Christ aboue fourteene yeeres agone, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into [c] Paradise, & heard words which [d] cannot be spoken, which are not [e] possible for man to vtter.

5 [2] Of such a man will I reioyce: of my selfe will I not reioyce, except it bee of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the trueth: but I refraine, lest any man should thinke of mee aboue that hee seeth in mee, or that hee heareth of me.

7 [3] And least I should bee exalted out of measure through the aboundance of reuelations, there was giuen vnto me [f] a pricke in the flesh, the messenger of [g] Satan to buffet mee, because I should not bee exalted out of measure.

8 For this thing I besought the Lorde [h] thrise, that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made perfect through weakenesse. [4] Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may [i] dwell in me.

10 Therefore I take [k] pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a foole to boast my self: ye haue compelled me: [5] for I ought to haue bene commended of you: for in nothing was I inferior vnto the very chiefe Apostles, though I be nothing.

12 The [l] signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiours vnto other Churches, * except that I haue not bene [m] slouthfull to your hinderance? forgiue me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not bee slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will be bestowed for your soules: though the more I loue you, the lesse I am loued.

16 [6] But be it that I charged you not: yet for as much as I was crafty, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfesame spirit? walked we not in the same steps?

19 [7] Againe, thinke yee that we excuse our selues vnto you? wee speake before God in [n] Christ. But we doe all things, dearely beloued, for your edifying.

20 [8] For I feare lest when I come, I shal not find you such as I would: and that I shall be found vnto you such as yee would not, and lest there bee strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord,

21 I feare lest when I come againe, my God abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse and fornication, and wantonnesse which they haue committed.

a I speake this in Christ, that is, be it spoken without vaine glory, for I seeke nothing but Christ Iesus onely.

b Into the highest heauen: for we need not to dispute subtilly vpon the word (Third) but yet this place is to be marked against thē, which would haue heauen to be euery where.

c So ỹ Grecians name that which we call a Parke, that is to say, a place where trees are planted, and wild beasts kept, by which name they that translated the old Testament out of Hebrew into Greek, called the garden Eden, whereinto Adam was put straight after his creatiõ, as a most delicate & pleasant place. And hereupon grew it that that blessed seat of ỹ glory of God is called by that name.

d Which no man is able to vtter. e Which the Saints themselues are not by any meanes able to expresse, because it is God himselfe. Thus doth Clemens Alexandrinus expound this place, Strom. 5. 2 To remoone all suspicion of ambition, he witnesseth that he braggeth not of those things as of his own, but as out of himselfe, & yet notwithstanding faineth nothing, lest by this occasion other men should attribute vnto him more then indeed he is: and therefore he had rather glory in his miseries. 3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan, and by all kind of temptations: to wit, lest they should be too much puffed vp, and also that they may be made perfite by that continuall exercise.

f Hee meaneth concupiscence, that sticketh fast in vs, as it were a pricke, in so much as it constrained Paul himselfe being regenerate, to cry out, I doe not that good that I would, &c. And he calleth it a pricke, by a borowed kinde of speech taken from thornes, or pompes, which are very dangerous & hurtfull for the feet, if a man walke through woods that are cut down. g Which setteth those lusts on fire. h Oft. 4 He concludeth, that he will only set his miseries against the vaine brags of the false apostles, & therwith also excuseth himselfe, for that by their importunity, he was constrained to speake so much of those things as he did: to wit, because that if his Apostleship were subuerted, his doctrine must needs fall.

i That I might feele the vertue of Christ more and more: For the weaker that our Tabernacles are, the more doth Christs vertue appeare in them.

k I doe not only take them patiently, and with a good heart, but also I take great pleasure in them

5 Against he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleship amongst them, and against her declareth by certaine arguments how farre he is from all couetousnesse, and also how he is affectioned towards them.

l The arguments whereby it may wel appeare, that I am indeed an Apostle of Iesus Christ.

* Chap. 11. 9.

m I was not slouthfull in getting my liuing with mine owne hands, that I might not bee burdensome to you.

6 He putteth away another most grieuous slander, to wit, that he did subtilly and by others, make his gaine and profite of them.

7 He concludeth that he writeth not these things vnto them, as though he needed to defend himself, for he is guiltie of nothing: but because it is behoueable for them to doubt nothing of his fidelitie who instructed them.

n As it becommeth him to speake truely and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian.

8 Hauing confirmed his authoritie vnto them, he rebuketh them sharpely, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, vnlesse they repent, seeing that this is the third time that he hath warned them.

CHAP. XIII.

1 Comming the third time, 2 he denounceth the sharper vengeance towards them, 5 who haue a perfect trial of the power of Christ in his Apostleship: 10 At length he prayeth for their repentance, 11 and wisheth them prosperitie.

Lor

THis is the third time that I come vnto you. *In the mouth of two or three witnesses shall euery word stand.

2 I told you before, and tell you before: as though I had beene present the second time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

3 [1] Seeing that yee seeke experience of Christ, that speaketh in me, which toward you is not weake, but is [a] mightie in you.

4 For though he was crucified concerning [b] his infirmitie, yet liueth he through the power of God. And we no doubt are weake in him, but we shall liue with him, through the power of God toward you.

5 *[2] Proue your selues whether ye are in the faith: examine your selues: know yee not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 [3] But I trust that yee shall know that wee are not reprobates.

7 Now I pray vnto God that yee doe none euill, not that wee should seeme approued, but that yee should doe that which is honest: though wee be as [c] reprobates.

8 For wee cannot doe any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, & that ye are strong: this also we wish for, euen your [d] perfection.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen me, to edification, and not to destruction.

11 [4] Finally brethren, fare yee well: bee perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 [5] Greete one another with an *holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

1 A most sharpe reprehension, for that, while they despise the Apostles admonitions, they tempt Christes owne patience: and also while they contemne him as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.
a And will be most mightie to be reuenged of you, when need shall be. b As touching that base forme of seruant which he tooke vpon him when hee abased himselfe. 1. Cor. 11. 28. 2 Hee confirmeth that which he spake of the vertue of God appearing in his ministerie, and he gathereth by the mutuall relation betweene the peoples faith, and the Ministers preaching, that they must either reuerence his Apostleship, vpon whose doctrine their faith is grounded, or they must condemne themselues of infidelitie, and must confesse themselues not to be of Christes body. 3 He mittigateth that sharpenesse, trusting that they will shew themselues towards their faithfull Apostle, apt and willing to be taught: adding this moreouer, that hee passeth not for his owne fame and estimation, so that they may serue to their saluation, which is the onely marke that hee shooteth at.
c In mens iudgement.
d That al things may be in good order amongst you, and the members of the Church restored into their place, which haue been shaken and out of place.
4 A briefe exhortation, but yet such an one as comprehendeth all the parts of a Christian mans life.
5 Hee saluteth them familiarly, and in conclusion wisheth well vnto them.
* 1. Cor. 16. 20.

The second Epistle to the Corinthians, written from Philippi, a Citie in Macedonia, and sent by Titus and Lucas.

The Epistle of the Apostle Paul to the Galatians.

CHAP. I.

1 *Straight after the salutation,* 6 *He reprehendeth the Galatians for reuolting* 9 *from his Gospel,* 15 *which he receiued from God,* 17 *before he had communicated with any of the Apostles.*

PAul [1] an Apostle (not [a] of men, neither by [b] man, *but by [c] Iesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lord Iesus Christ,

4 [2] Which gaue himselfe for our sinnes, that he might deliuer vs *from this present euill [d] world: according to the will of God euen our Father,

5 To whom be glory for euer and euer, Amen.

6 [3] I marueile that ye are so soone [e] remoued away vnto another Gospel, from him that had called you in the grace of Christ,

7 [4] Which is not another Gospel, saue that there be some which trouble you, and intend to [f] peruert the Gospel of Christ.

8 But though that we, or an Angel from heauen preach vnto you other wise, then that which we haue preached vnto you, let him bee [g] accursed.

9 As we said before, so say I now again, If any man preach vnto you otherwise, then that ye haue receiued, let him be accursed.

1 A salutation comprehending in few words the summe of the Apostles doctrine, and also boldnes, straightway from the beginning, shewing the gratitie meet for the authoritie of an Apostle, which he had to maintaine against the false Apostles.
a Hee sheweth who is the author of the ministerie generally: for herein the whole ministerie agreeth, that whether they be Apostles, or Sheepheards, or Doctors, they are appointed of God. b He toucheth the instrumentall cause: for this is a peculiar prerogatiue to the Apostles, to be called immediatly frō Christ, * Titus 1. 3 c Christ no doubt is man, but hee is God also, and head of the Church. and in this respect to be exempted out of the number of men. 2 The summe of the true Gospel is this, that Christ by his onely offering saueth vs being chosen out of the world, by the free decree of God the Father. * Luke 1. 74.
d Out of that most corrupt state which is without Christ.
3 The first part of the Epistle, wherein he witnesseth that he is an Apostle, nothing inferior to those chiefe disciples of Christ, and wholy agreeing with them, whose names the false apostles did abuse. And he beginneth with chiding, reproouing them of lightnes, for that they gaue eare so easily vnto them which peruerted them and drew them
away vnto a new Gospel. e Hee vseth the passiue voice to cast the fault vpon the false apostles, and he vseth the time that now is to giue them to vnderstand that it was not already done, but in doing. 4 He warneth them in time to remember that there are not many Gospels, and therfore what soeuer these false apostles pretend which had the Law, Moses, and the Fathers, in their mouths, yet they are in deed so many corruptions of the true Gospel, in so much that hee professe, yea, and the very Angels themselues (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change the least iote that may be in the Gospel that he deliuered to them before. f For there is nothing more contrary to faith or free iustification, then iustification by the Law, or by deseruing. g Looke Rom. 9. 3.

10 [5] For now preach I [h] mans doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 [*6] Now I certifie you, brethren, that the Gospel which was preached of mee, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Iesus Christ.

13 [7] For ye haue heard of my conuersation in time past, in the Iewish religion, how that *I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the [k] traditions of my Fathers.

15 But when it pleased God (which had [l] separated me from my mothers wombe, and called me by his grace)

16 To reueile his Sonne [m] in me, that I should preach him * among the Gentiles, immediatly [8] I communicated not with [n] flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before mee, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Hierusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles sawe I, saue James the Lords brother.

20 Now ỹ things which I write vnto you, behold, I witnesse [o] before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard only some say, He which persecuted vs in time past, now preacheth the [p] faith which before he destroyed.

23 And they glorified God for mee.

5 A confirmation taken both from the nature of the doctrine it selfe, & also from that maner which hee vsed in teaching: for neither, sayth he, did I teach those things which pleased men as these men doe which put part of saluation in externall things, & workes of the Law, neither went I about to procure any mans fauour. And therefore the matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly.

6 He toucheth the false apostles, who had nothing but men in their mouths, and he, though hee would derogate nothing from the Apostles, preacheth God, and not men. *1. Cor. 15. 1.

6 A second argument to proue that his doctrine is heauenly, because he had it frō heauen, from Iesus Christ himselfe, without any mans helpe, wherein he excelleth them whom Christ taught here on earth, after the maner of men.

7 This place is to be vnderstood of an extraordinary reuelation for otherwise the Son alone reueiled his Gospel by his Spirit, although by the ministerie of men, which Paul shutteth out here

7 He proueth that he was extraordinarily taught of Christ himselfe, by the historie of his former life, which the Galathians themselues knew well ynough: for sayth hee, it is well knowen in what schoole I was brought vp, euen from a child, to wit, amongst the deadly enemies of the Gospel. And that no man may cauill & say, that I was a scholler of the Pharisees in name onely, & not in deed, no man is ignorant how that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men. *Acts 9. 1. k Hee calleth them the traditions of his Fathers, because he was not only a Pharise himselfe, but also had a Pharisee to his father. l He speaketh of Gods euerlasting predestination, whereby he appointed him to be an Apostle, whereof hee maketh three degrees, the euerlasting counsel of God, his appointing from his mothers womb, & his calling: here is no mention at all, we see, of works foreseene. m To me, and this is a kind of speech which the Hebrewes vse, whereby this is giuen vs to vnderstand, that this gift cōmeth from God. *Ephes. 3. 8. 8 Because it might be obiected, that in deed hee was called of Christ in the way, but afterward was instructed of the Apostles and others, whose names (as I said before) ỹ false apostles abused to destroy his apostleship, as though he deliuered another Gospel then the true Apostles did, & as though he were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach ỹ Gospel at Damascus & in Arabia, & was not from that time in Hierusalem but onely fifteene daies, where he saw only Peter and James, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the churches of the Iewes, which knew him onely by name, so far off was it, ỹ he was there instructed of men. o With any man in ỹ world. q This is a kind of oath. p The doctrine of faith

CHAP. II.

1 *That the Apostles did nothing disagree from his Gospel,* 5 *he declareth by the example of Titus being vncircumcised,* 11 *and also by his aduouching the same against Peters dissimulation:* 17 *And so he passeth to the handling of our free iustification by Christ, &c.*

THen [1] foureteene yeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any meanes I should runne, or had runne [a] in vaine:

3 But neither yet Titus which was with me, though hee were a Greciau, was compelled to be circumcised,

4 To wit, for the [b] false brethren which were craftily sent in, and crept in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whom we gaue not place by [c] subiection for an houre, that the [d] truth of the Gospel might continue with [e] you.

6 But by them which seemed to be great, I was not taught (whatsoeuer they were in time passed, I am nothing the better, * God accepteth no mans person) for they that are the chiefe, did adde nothing to me aboue that I had.

7 But contrariwise, when they saw that the Gospel ouer the [f] vncircumcision was cōmitted vnto mee, as the Gospel ouer the circumcision was vnto Peter:

8 (For he that was mightie by Peter in his Apostleship ouer the circumcision, was also mightie by me toward the Gentiles)

9 And when James, and Cephas, and John, knew of the grace that was giuen vnto me, which are [g] counted to bee pillars, they gaue to me & to Barnabas the right [h] hands of fellowship, that wee should preach vnto the Gentiles, and they vnto the Circumcision,

10 Warning only that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him to his [i] face: for hee was to be condemned.

12 [2] For before that certaine came from James, he ate with the Gentiles: but when they were come, hee withdrew and separated

1 Now he sheweth how hee agreeth with the Apostles, with whom he graunteth that he conferred touching his Gospel which he taught among the Gentiles, foureteene yeeres after his conuersation, and they allowed it in such sort, that they cōstrained not his fellow Titus to be circumcised, although some tormented themselues therein, which traiterously layd waite against him, but in vaine: neither did they adde ỹ least iote that might be to the doctrine which hee had preached, but contrariwise they gaue to him and Barnabas the right hands of fellowship and acknowledged them as Apostles appointed of the Lord to the Gentiles.

a Vnfruitful, for as touching his doctrine, Paul doubteth not of it, but because there were certaine reports cast abroad of him, that he was of another opinion then the rest of the apostles were which thing might haue hindered the course of the Gospel, therefore he laboureth to remedie this sore,

b Which by deceit, and counterfeit holinesse crept in amongst the faithfull.

c By submitting our selues to the, & betraying our owne libertie.

d The true and sincere doctrine of the Gospel, which remained safe from being corrupt with any of these mens false doctrines.

e Vnder the Galatians name, he vnderstandeth all nations. *Deut. 10. 17. 2. chr. 19. 7. iob 34. 19. acts 10. 34. rom. 2. 11 eph. 6. 9 col. 3. 25. 1. pet. 1. 17. f Among the Gentiles, as Peter had to preach it among ỹ Iewes. g Whom alone & only, these men count for pillars of the Church, and whose name they abuse to deceiue you. h They gaue vs their hand in token that we agreed wholy in the doctrine of the Gospel. i Before all men. 2 Another most vehement proofe of his Apostleship, and also of that doctrine which he had deliuered concerning free iustification by faith only, because that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a few Iewes sakes which came from Hierusalem, he played the Iewe, and offended the Gentiles which he had beleeued.

himselfe,

himselfe, fearing them which were of the Circumcision.

13 And the other Iewes played the hypocrites likewise with him, insomuch that Barnabas was [k] led away with them by that their hypocrisie.

14 But when I sawe, that they went not the [l] right way to the [m] trueth of the Gospel, I said vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [n] constrainest thou the Gentiles to doe like the Iewes?

15 [3] Wee which are Iewes * by nature, and not [p] sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Lawe, but by the faith [q] of Iesus Christ, euen we, I say, haue beleeued in Iesus Christ that wee might bee iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Law, [r] no flesh shall be iustified.

17 * [4] If then while [s] we seeke to be made righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the [t] Lawe, that I might liue vnto God.

20 I am crucified with Christ, but I liue, yet not [u] I any more, but Christ liueth in me: and in that that I now liue in the [x] flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 [5] I doe not abrogate the grace of God: for if righteousnes be by the Law, then Christ died without a [y] cause.

O [1] Foolish Galatians, who hath bewitched you, that ye should not obey [a] the truth, to whom Iesus Christ before was described in your [a] sight, and among you crucified?

2 This onely would I learne of you, Receiued yee the Spirit by the workes of the Law, or by hearing of [c] faith preached?

3 [2] Are ye so foolish, that after ye haue begun in the Spirit, ye would now be made perfect by the [d] flesh?

4 [3] Haue yee suffered so many things in vaine? if so be it be euen in vaine.

5 [4] He therefore that ministreth to you the Spirite, and worketh myracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 [5] Yea rather as [e] Abraham beleeued God, and it was * imputed to him for righteousnesse.

7 [6] Knowe yee therefore that they which are of faith, the same are the children of Abraham.

8 [7] For the Scripture foreseeing, that God woulde iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, * [8] In thee shall all the Gentiles be [f] blessed.

9 [9] So then they which bee of faith, are blessed [g] with faithfull Abraham.

10 [10] For as many as are of the workes of the Lawe, are vnder the curse: [11] for it is written, * Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to do them.

11 [12] And that no man is iustified by the Law in the sight of God, it is euident: * for the iust shall liue by faith.

k By example rather then by iudgement.
l Worde for word, with a right foote, which he setteth against halting and dissembling, which is backeward.
m He calleth the truth of the Gospel, both the doctrine it selfe, and also the vse of the doctrine, which we call the practise.
n He saith they were constrained, which played the Iewes by Peters example.
3 The second part of this Epistle, the skate whereof is this: we are iustified by faith in Christ Iesus without the workes of the Lawe. Which thing hee propoundeth in such sort, that first of all he meeteth with an obiection, (for I also saith he am a Iewe, that no man may say against me, that I am an enemie to the Law) and afterward, he confirmeth it by the expresse witnesse of Dauid.
o Although we be Iewes, yet we preach iustification by faith, because we knowe vndoubtedly, that no man can be iustified by the Lawe
p So the Iewes called the Gentiles, because they were strangers from Gods couenant. q In Iesus Christ. r No man, & in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is vtterly corrupt. *Rom. 3. 19. 4 Before he goeth any further, he meeteth with their obiection, which abhorred this doctrine of free iustification by faith, because say they, men are by this meanes withdrawen from the study of good workes. And in this sort is the obiection: If sinners should be iustified through Christ by faith without the Law, Christ should approue sinners, and should as it were exhort them thereunto by his ministerie. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleeuers: For so, saith he, do men flee vnto Christ through the terror & feare of the Law, that being quit from the curse of the Law and iustified, they may be saued by him, that together therwithall, he beginneth in them by litle & litle that strength and power of his which destroyeth sinne: to the end that this old man being abolished by the vertue of Christ crucified, Christ may liue in them, and they may consecrate themselues to God. Therefore if any man giue himselfe to sinne after he hath receiued the Gospel, let him not accuse Christ nor the Gospel, but himselfe, for that hee destroyeth the worke of God in himselfe. s He goeth from iustification to sanctification, which is another benefit we receiue by Christ, if we lay hold on him by faith. t The Law that terrifieth the conscience, bringeth vs to Christ. & he only causeth vs to die to the Law in deed, because that by making vs righteous, he taketh away from vs the terror of conscience, and by sanctifying vs, causeth through the mortifying of lust in vs, that it can not take such occasion to sinne by the restraint which the Law maketh, as it is before, Rom. 7. 10. 11. u The same that I was before. x In this mortall body. 5 The second argument taken of an absurditie: If men may be iustified by the Law, then was it not necessarie for Christ to die. y For there was no cause why he should doe so.

1 The third reason or argument taken of those gifts of the holy Ghost, wherewith they were indued from heauen after they had heard and beleeued the Gospel by Pauls ministerie: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might behold the truth of the doctrine of the Gospel, no lesse then if they had beheld with there eyes Christ himselfe crucified, in whose only death they ought to haue their trust, he marueileth how it could be that they could be so bewitched by the false apostles.
a Christ was laid before you so notably & so plainly, that you had his liuely image as it were represented before your eyes, as if he had bin crucified before you.
b Those spirituall graces and gifts, which were a seale as it were to the Galatians that the Gospel which was preached to them was true.
c Of the doctrine of faith.
2 The fourth argument mixed with the former, and it is double. If the Lawe be to be ioyned with faith, this were not to go forward, but backward, seeing that those spirituall gifts which were bestowed vpon you are more excellent then any that could proceed from your selues. And moreouer, it should follow, that the Law is better then Christ, because it should perfit and bring to ende that, which Christ began onely.
d By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spirituall working of the Gospel. 3 An exhortation by maner of vpbraiding, that they do not in vaine suffer so many conflicts. 4 He repeateth the third argument which was taken of the effects, because hee had interlaced certaine other arguments by the way. 5 The fift argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousnesse according to the promise apprehended by faith, as Moses both most plainely witnesseth. e Looke Rom. 4. *Gen. 15. 6. ro. 4. 3. iam. 2. 23. 6 The second, that the sonnes of Abraham must be esteemed and accounted of by faith. 7 The third, that all people that beleeue are without exception comprehended in the promise of the blessing. *Gen. 12. 3. act. 3. 25. 8 A proofe of the first and second grounds, out of the wordes of Moses. f Blessing in this place, signifieth the free promise by faith. 9 The conclusion of the fift argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeue) blessed, that is to say, freely iustified. g With faithfull Abraham, and not by faithfull Abraham, to giue vs to vnderstand that the blessing commeth not from Abraham, but from him, by whom Abraham and all his posteritie is blessed. 10 The fift argument, the conclusion whereof is also in the former verse taken of contraries, thus, They are accursed which are of the workes of the Law, that is to say, which value their righteousnesse by the performance of the Lawe. Therefore they are blessed which are of faith, this is, they which haue righteousnesse by faith. 11 A proofe of the former sentence or proposition, and the proposition of this argument is this: Cursed is hee that fulfilleth not the whole Law. *Deut. 27. 26. 12 The second proposition with the conclusion: But no man fulfilleth the Law. Therefore no man is iustified by the Law, or else, All are accursed which seeke righteousnesse by the works of the Law. And there is annexed also this maner of proofe of the second proposition, to wit, Righteousnesse and life are attributed to faith, Therefore no man fulfilleth the Lawe. *Hab. 2. 2. 4 rom. 1. 17. heb. 10. 38.

CHAP. III.

1 *He reboketh them, for suffering themselues to be drawen from the grace of free iustification in Christ, most liuely set out vnto them.* 6 *He bringeth in Abrahams example,* 10 *declaring the effect,* 21 *and causes of the giuing of the Lawe.*

12 [13] And

12 [13] And the Lawe is not of faith: but * the man that ſhall do thoſe things, ſhall liue in them.

13 [14] Chriſt hath redeemed vs from the curſe of the Law, made a curſe for vs, ([15] for it is written, *[h] Curſed is euery one that hangeth on tree.)

14 [16] That the bleſſing of Abraham might come on the Gentiles through Chriſt Jeſus, that we might receiue the promiſe of the Spirit through faith.

15 [16] Brethren, I ſpeake as [i] men doe: * though it be but a mans couenant, when it is [k] confirmed, yet no man doth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his ſeede were the promiſes made. Hee ſaith not, And to the ſeeds, as ſpeaking of many: but, And to thy ſeed, as of one, [18] which is [l] Chriſt.

17 [19] And this I ſay', that the couenaunt that was confirmed afore of God [m] in reſpect of Chriſt, the [20] Lawe which was foure hundred and thirtie yeeres after, can not diſdanull, that it ſhould make the promiſe of none effect.

18 [21] For if the [n] inheritance be of the law, it is no more by the promiſe, but God gaue it freely vnto Abraham by promiſe.

19 [22] Wherefore then ſerueth the Lawe? It was added becauſe of the [o] tranſgreſſions, [p] till the ſeede came, vnto the which the promiſe was made: [23] and it was [q] ordeined by [r] Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one: [24] but God is one.

21 [25] Is the Lawe then againſt the promiſes of God? God forbiede: For if there had beene a Lawe giuen which could haue giuen life, ſurely righteouſneſſe ſhould haue bene by the Law.

22 But the [s] Scripture hath * concluded [t] all vnder ſinne, that the [u] promiſe by the faith of Jeſus Chriſt ſhould bee giuen to them that beleeue.

23 [26] But before faith came, we were kept vnder the Lawe, as vnder a gariſon, and ſhut vp vnto [x] that faith, which ſhould afterward be reuciled.

24 Wherefore the Law was our ſchoolemaſter to bring vs to Chriſt, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a ſchoolemaſter.

26 [27] For yee are all the ſonnes of God by faith, in Chriſt Jeſus.

27 [28] For all yee that are [y] baptized into Chriſt, haue [z] put on Chriſt.

28 There is neither Jewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all [a] one in Chriſt Jeſus.

29 And if ye be Chriſts, then are ye Abrahams ſeed, and heires by promiſe.

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[13] Here is a reaſon ſhewes of the former conſequence: Becauſe the Law promiſeth life to all that keepe it, and therefore if it be kept, it iuſtifieth and giueth life. But the Scripture attributing righteouſneſſe and life to faith, taketh it from the Lawe, ſeeing that faith iuſtifieth by imputation, and the Law by the performing of the worke.

* Leuit. 18.5.

[14] A preuenting of an obiection: How then can they be bleſſed, whome the Law pronounceth to be accurſed? Becauſe Chriſt ſuſteined the curſe which the Law layed vpon vs, that we might be quit from it.

[15] A proofe of the anſwere by the teſtimonie of Moſes.

* Deut. 21.23.

[h] Chriſt was accurſed for vs, becauſe he bare the curſe that was due to vs, to make vs partakers of his righteouſneſſe. [16] A concluſion of all that was ſaid before in the handling of the firſt and firſt reaſons, to wit, that both the Gentiles are made partakers of the free bleſſing of Abraham in Chriſt, and alſo that the Jewes themſelues, of whoſe number the Apoſtle counteth himſelfe to be, cannot obtaine that promiſed grace of the Goſpel, which bee calleth the Spirit, but only by faith. And the Apoſtle doeth ſeuerally apply the concluſion, both to the one and to the other, preparing himſelfe a way to the next argument whereby he declareth, that that one only ſeed of Abraham, which is made of all peoples can no otherwiſe be ioyned and grow vp together, but by faith in Chriſt. [17] He putteth forth two generall rules before the next argument, which is the ſeuenth in order: The one is, that it is not lawfull to breake couenants and contracts which are iuſtly made and according to Law, among men, neither may any thing bee added vnto them: The other is, that God did ſo make a couenant with Abraham, that he would gather together his children which conſiſt both of Jewes and Gentiles into one body (as appeareth by that which hath bene ſayd before.) For hee did not ſay, that he would be the God of Abraham and of his ſeeds, (which thing notwithſtanding ſhould haue bene ſayd, if hee had many and diuers ſeeds, as the Gentiles a part, & the Jewes a part) but that hee would be the God of Abraham, & of his ſeed, as of one. [i] I will vſe an example which is common among you, that you may be aſhamed you giue not ſo much to Gods couenants, as you do to mans. * Heb. 9.17. [k] Autentical, as we call it. [18] He putteth forth the ſum of the ſeuenth argument, to wit, that both the Jewes and the Gentiles, grow together in one body of the ſeed of Abraham, in Chriſt only, ſo that all are one in Chriſt, as it is afterward declared, ver. 28. [l] Paul ſpeaketh not of Chriſts perſon, but of two peoples, which grew together in one, in Chriſt. [19] The eight argument taken of compariſon, thus: If a mans couenaunt (being autentical) bee firme and ſtrong, much more God's couenant. Therefore the Law was not giuen to abrogate the promiſe made to Abraham which had reſpect to Chriſt, that is to ſay, the end whereof did hang on Chriſt. [m] Which tended to Chriſt. [20] An inlarging of that argument, thus: Moreouer and beſides that the promiſe is of it ſelfe firme and ſtrong, it was alſo confirmed with the preſcripcion of long time, to wit, of 430. yeeres, ſo that it could in no wiſe be broken. [21] An obiection: Wee grant that the promiſe was not abrogated by the couenant of the Law, and therefore we ioyne the Law with the promiſe. May, ſaith the Apoſtle, theſe two cannot ſtand together, to wit, that the inheritance ſhould both be giuen by the Lawe and alſo by promiſe, for the promiſe is free: whereby it followeth, that the Lawe was not giuen to iuſtifie, for by that meanes the promiſe ſhould be broken. [n] By this word (inheritance) is meant the right of the ſeede, which is, that God ſhould be our God, that is to ſay, that by vertue of the couenant that was made with faithful Abraham, we that be faithfull, might by that meanes be bleſſed of God aſwell as he. [22] An obiection which riſeth from the former anſwere: If the inheritance be not by the Lawe (at the leaſt part) then why was the Law giuen after that the promiſe was made? Therefore ſaith the Apoſtle, to repreue men of ſinne, & ſo to teach them to looke vnto Chriſt, in whome at length that promiſe of ſauing all people together, ſhould be fulfilled, and not that the Lawe was giuen to iuſtifie men. [o] That men might vnderſtand, by diſcouering of their ſinnes, that they are ſaued by the onely grace of God, which he reueiled to Abraham, and that in Chriſt. [p] Vntill the partition wall was broken downe, and that full ſeed ſprang vp, framed of two peoples, both of Iewes and Gentiles: for by this word Seed, wee may not vnderſtand, Chriſt alone by himſelf, but coupled and ioyned together with his body. [23] A confirmation of the former anſwere taken from the manner and forme of giuing the Law: for it was giuen by Angels, ſtriking a great terrour into all, and by Moſes a Mediatour coming betweene. Now they that are one need no Mediatour, but they that are twaine at the leaſt, and that are at variance one with another. Therefore the Law it ſelfe and the Mediatour, were witneſſes of the wrath of God, and not that God would by this meanes reconcile men to himſelfe, and abolish the promiſe, or adde the Lawe vnto the promiſe. [q] Commanded and giuen, or proclaimed. [r] By the ſeruice & miniſtery. [24] A taking away of an obiection, leaſt any man might ſay, that ſometimes by conſent of the parties which haue made a couenant, ſomething is added to the couenant, or the former couenants are broken. This, ſaieth the Apoſtle, commeth not to paſſe in God, who is alwaies one and the ſelfe ſame, and like himſelfe. [25] The concluſion vttered by a manner of aſking a queſtion, and it is that ſame that was vttered before, verſe 21. but proceeding of another rule: ſo that the argument is newe, and is this: God is alwaies like vnto himſelfe: Therefore the Law was not giuen to abolish the promiſes. But it ſhould abolish them if it gaue life, for by that meanes it ſhould iuſtifie, and therefore it ſhould abolish that iuſtification which was promiſed to Abraham and to his ſeed by faith. May it was rather giuen to bring to light the guiltineſſe of all men, to the end that all beleeuers fleeing to Chriſt promiſed, might be freely iuſtified in him. [s] By this word, Scripture, he meaneth the Law. * Rom. 3.9. [t] All men, and whatſoeuer commeth from man. [u] In euery one of theſe words, there lieth an argument againſt the merites of workes: for all theſe words, promiſe, faith, Chriſt, might be giuen, to beleeuers, are againſt merites, and not one of them can ſtand with deſeruing workes. [26] Now there followeth an other handling of the ſecond part of this Epiſtle: the ſtate wherof was this: Although the Law (that is, the whole gouernement of Gods houſe according to the Law) doe not iuſtifie, is it therefore to bee abolished, ſeeing that Abraham himſelfe was circumciſed, and his poſteritie helde ſtill the vſe of Moſes Law? Paul affirmeth that it ought to bee abolished, becauſe it was inſtituted for that ends and purpoſe, that it ſhould bee as it were a ſchoolemaſter and keeper to the people of God, vntill the promiſe appeared indeed, that is to ſay, Chriſt, and the Goſpel manifeſtly publiſhed with great efficacie of the Spirit. [x] The cauſe why we were kept vnder the Lawe, is ſet downe here. [27] Becauſe age changeth not the condition of ſeruants, he addeth that we are free by condition, and therefore, ſeeing we are out of our childhood, we haue no more need of a keeper and Schoolemaſter. [28] Vſing a generall particle, leaſt the Jewes at the leaſt ſhould not thinke themſelues bound with the band of the Lawe, hee pronounceth that Baptiſme is common to all beleeuers, becauſe it is a pledge of our deliuerie in Chriſt, as well to the Jewes as to the Grecians, that by this meanes all may bee truely one in Chriſt, that is to ſay, that promiſed ſeed to Abraham, and inheriters of euerlaſting life. [y] He ſetteth Baptiſme, ſecretly againſt circumciſion, which the falſe apoſtles ſo much bragged of. [z] The Church muſt put on Chriſt, as it were a garment, and be couered with him, that it may be throughly holy, and without blame. [a] You are all one; and ſo is this great knot and coniunction ſignified.

CHAP.

CHAP. IIII.

1 Being deliuered from the bondage of the Law, 4 by Christs comming, who is the end thereof, 9 it is very absurd to slide backe to beggerly ceremonies: 13 He calleth them againe therefore to the puritie of the doctrine of the Gospel, 21 confirming his discourse with a fine allegorie.

1 He declareth that by another double similitude, which hee said before concerning the keeper and schoolemaster: For he saith, that the Law (that is, the whole gouernment of Gods house according to the Law) was as it were a tutour or ouerseer appointed for a time, vntill such time as that protection and ouerseeing which was but for a time, being ended, we should at length come to be at our owne libertie, & should liue as children, and not as seruants. Moreouer, he sheweth by the way, that that gouernance of the Law, was as it were an A.B.C, and as certaine principles, in comparison of the doctrine of the Gospel.

1 Now I say, that the heire as long as hee is a childe, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tutours and gouernours, [a] vntill the time appointed of the Father.

3 Euen so, wee when we were children, were in bondage vnder the [b] rudiments of the world.

4 [2] But when the [c] fulnesse of time was come, God sent foorth his Sonne made of a [d] woman, and made vnder the Law,

5 That hee might redeeme them which were vnder the Law, that we * might receiue the [e] adoption of the sonnes.

6 [3] And because ye are sonnes, God hath [f] sent foorth the [g] Spirite of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a [h] seruant, but a sonne: nowe if thou be a sonne, thou art also the [i] heire of God through Christ.

8 [4] But euen then, when yee knew not God, yee did seruice vnto them, which by nature are not Gods:

9 But now seeing ye know God, yea, rather are knowen of God, how turne ye againe vnto impotent and [k] beggerly rudiments, whereunto as from the beginning ye will bee in bondage [l] againe?

10 Yeobserue dayes, and moneths, and times and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vaine.

a This is added because he that is alwayes vnder a tutour or gouernour, may hardly bee counted a freeman.

b The Law is called rudiments, because that by the Lawe God instructed his Church as it were by rudiments, & afterward powred out his holy Spirit most plentifully in the time of the Gospel. 2 He vttereth and declareth many things at once, to wit, that this tutourship was ended at his time: that curious men may leaue to aske, why that schoolemastership lasted so long. And moreouer, that wee are not sonnes by nature, but by adoption, and that in the Sonne of God, who therefore tooke vpon him our flesh, that we might be made his brethren. c The time is said to be full, when all parts of it are past and ended. & therfore Christ could not haue come either sooner or later. d He calleth Marie a woman, in respect of the sexe, & not as the word is vsed in a contrary sence to a virgine, for she remained a virgine still. *Rom.8.15. e The adoption of the sonnes of God, is from euerlasting, but is reueiled and shewed in the time appointed for it. 3 He sheweth that we are in such sort free and set at libertie, that in the meane season wee must bee gouerned by the Spirite of Christ, which reigning in our hearts, may teach vs the true seruice of the Father. But this is not to serue, but rather to enioy true libertie, as it becommeth sonnes and heires. f By that that followeth he gathereth that that went before: for if we haue his Spirit, we are his sonnes, & if we are his sonnes, then are we free. g The holy Ghost, who is both of the Father & of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, & maketh vs a ful assurance of it. h The word, seruant, is not taken here for one that liueth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Lawe, which is proper to the Iewes. i Partaker of his blessings. 4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Lawe. But seeing the Galatians were taken and called out of idolatrie to Christian libertie, what pretence might they haue to goe backe to those impotent and beggerly rudiments. k They are called impotent & beggerly ceremonies, being considered apart by themselues without Christ: and againe, for that by that means they gaue good testimonie that they were beggers in Christ, when as notwithstanding, for men to fall back from Christ to ceremonies, is nothing else, but to cast away riches, and to follow beggerie. l By going backward,

12 [5] Be yee as I (for I am euen as you) brethren, I beseech you: ye haue not hurt me at all.

13 And yee know how through [m] infirmitie of the flesh, I preached the Gospel vnto you at the first.

14 And the [n] triall of mee which was in my flesh, ye despised not, neither abhorred: but yee receiued me as an Angel of God, yea, as [o] Christ Iesus.

15 [p] What was then your felicitie? for I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are ielous ouer you [q] amisse: yea, they would exclude you, [r] that yee should altogether loue them.

18 But it is a good thing to loue [s] earnestly alwayes in a good thing, and not onely when I am present with you.

19 My litle children, of whom I trauaile in birth againe, vntill Christ bee formed in you.

20 And I would I were with you nowe, that I might [t] change my voyce: for I am in doubt of you.

21 [6] Tell me, yee that [u] will bee vnder the Lawe, doe ye not heare the Lawe?

22 For it is written, that Abraham had two sonnes, * one by a seruant, and * one by a free woman.

23 But he which was of the seruant was borne after the [x] flesh: and hee which was of the free woman, was borne by [y] promise.

24 By the which things another thing is meant: for [z] these mothers are the [a] two testaments, the one which is Agar of mount [b] Sina, which gendreth vnto bondage.

25 (For Agar or Sina is a mountaine in

5 He mitigateth and qualifieth those things, wherin he might haue seemed to haue spoken somewhat sharply, very artificially and diuinely, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate when they read these things, or acknowledge their owne lightnesse with teares, and desire pardon.

m Many afflictions.

n Those dayly troubles wherewith the Lord tried me amongst you.

o For my ministeries sake.

p What a talke was there abroad in the world amongst men, how happie you were?

q For they bee ielous ouer you for their owne commoditie.

r That they may conuey all your loue from me, to themselues.

s He setteth his owne true and good loue, which was earnestly bent towards them, against the naughtie vicious loue of the false apostles.

t Vse other words among you.

6 Because the false apostles bragged this, that vnlesse the Gentiles were circumcised, Christ could profit them nothing at all, and this dissension of them which beleeued of the circumcision, against them which beleeued of the vncircumcision, was full of offence: the Apostle, after diuers arguments whereby he hath refuted their errour, bringeth foorth an allegorie, wherin he saith, the holy Ghost did shadow out vnto vs, all these mysteries: to wit, that it should come to passe, that two sortes of sonnes should haue Abraham a father common to them both: but not with like successe: for as Abraham begate Ismael, by the common course of nature, of Agar his bond maid and stranger, and begate Isaac of Sara a free woman by the vertue of the promise, and by grace onely, and the first was not onely not heire, but also persecuted the heire: So there are two couenaunts, and as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers. The one was made in Sina, without the law of promise, according to which couenant Abrahams children according to the flesh were begotten: to wit, the Iewes, which seeke righteousnesse by that couenant, that is, by the Lawe: but they are not heires, nay they shall at length be cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem, or in Sion, to wit, by the sacrifice of Christ (which begetteth children of promise,) to wit, beleeuers, by the vertue of the holy Ghost, which children (as Abraham) doe rest themselues in the free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and those seruants shall be shut out. u That desire so greatly. *Gen.16.15. *Gen.21.1. x As all men are, and by the common course of nature. y By vertue of the promise, which Abraham layed hold on for himselfe and his true seede, for otherwise Abraham and Sara were past begetting and bearing children. z These doe represent and shadowe foorth. a They are called two couenants, one of the old Testament, and another of the Newe: which were not two in deed, but in respect of the times, and the diuersitie of the gouernement. b He maketh mention of Sina, because that couenant was made in the mountaine, of which mountaine Agar was a shadowe.

Arabia,

Arabia, & it [c] answereth to Hierusalem which now is) & [d] she is in bondage with her children.

26 But Hierusalem, which is [e] aboue, is free: which is the mother of vs all.

27 [7] For it is written, * Reioyce thou barren that beares not childen: breake forth, and cry, thou that trauailest not: for the [f] desolate hath many moe children, then thee which hath an husband.

28 * Therefore, brethren, we are after the [g] maner of Isaac, children of the [h] promise.

29 But as then he that was borne after the [i] flesh, persecuted him that was borne after the [k] Spirit, euen so it is now.

30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 [8] Then brethren, we are not children of the seruant, but of the free woman.

c Looke how the case standeth betwixt Agar and her children, euen so standeth it betweene Ierusalem and hers.
d That is, Sina.
e Which is excellent, and of great accompt.
7 He driueth that in this allegorie, he hath followed the steps of Esay, who foretold that the Church should be made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, euen then foresheweing the calling of the Iewes, and calling of the Gentiles. *Esa.54.1. f She that is destroied & wasted. *Rom.8.9. g After the maner of Isaac, who is the first begotten of the heauenly Hierusalem, as Ismael is of the slauish Synagogue. h That seed vnto which the promise belongeth. i By the common course of nature. k By the vertue of Gods promise and after a spirituall maner. *Gen. 21.10. 8 The conclusion of the former allegorie, that we by no means procure and call backe againe the slauerie of the Lawe, seeing that the children of the bondmaid shall not be heires.

CHAP. V.

1 *Hauing declared that we came of the free woman, hee sheweth the price of that freedome,* 13 *and how wee should vse the same,* 16 *that we may obey the Spirit,* 19 *and resist the flesh.*

STand fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

2 [1] * Behold, I Paul say vnto you, that if ye be [a] circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keep the whole Lawe.

4 Ye are * [b] abolished from Christ: who so euer are [c] iustified by the Lawe, yee are fallen from grace.

5 [2] For we through the [d] Spirit waite for the hope of righteousnesse through faith.

6 [3] For in Iesus Christ neither circumcision auaileth any thing, neither [+] vncircumcision, [5] but [e] faith which worketh by loue.

1 Another obiectation wherein he plainely witnesseth that iustification of works, and iustification of faith cannot stand together, because no man can be iustified by the Law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumcision, because it was the ground of all the seruice of the Law, and was chiefly vrged of the false Apostles. *Acts 15.1. a Circumcision is in other places called the seale of righteousnes, but here wee must haue consideration of the circumstance of the time, for now had Baptisme come in the place of circumcision. And moreouer Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation. *1.Cor.1.17. b That is, as he himselfe expoundeth it afterward, yet are fallen from grace. c That is, seeke to be iustified by the Law, for in deed no man is iustified by the Law. 2 He plainly compareth the new people with the old: for it is certaine that they also did ground all their hope of iustification and life in faith, and not in circumcision, but in that their faith was wrapped in the eternall and ceremoniall worship: but our faith is bare and content with spirituall worship. d Through the Spirit, which ingendreth faith. 3 He addeth a reason, for that now, circumcision is abolished, seeing that Christ is exhibited vnto vs with full plentie of spirituall circumcision. 4 Hee maketh mention also of vncircumcision, least the Gentiles should please themselues in it, as the Iewes doe in circumcision. 5 The taking away of an obiection: If all that worship of the Lawe bee taken away, wherein then shall we exercise our selues? In charitie, saieth Paul: for faith whereof we speake, cannot be idle, nay it bringeth forth daily fruits of charitie. e So is true faith distinguished from counterfeit faith: for charitie is not ioyned with faith as a fellow cause, to helpe forward our iustification with faith.

7 [6] Ye did run well: who did let you, that ye did not obey the trueth?

8 [7] It is not the perswasion of [f] him that calleth you.

9 * [8] A litle leauen doeth leauen the whole lumpe.

10 [9] I haue trust in you through þ Lord, that ye will be none otherwise minded: but he that troubleth you, shall beare his condemnation whosoeuer he be.

11 [10] And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the slander of the crosse abolished.

12 [11] Would to God they were euen cut off, which doe [g] disquiet you.

13 For brethren, ye haue bene called vnto libertie: [12] onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 [13] For [h] all the Law is fulfilled in one worde, which is this, * Thou shalt loue thy neighbour as thy selfe.

15 [14] If ye bite and deuoure one another, take heede lest ye be consumed one of another.

16 [15] Then I say, * Walke in the Spirite, and yee shall not fulfill the lustes of the flesh.

17 For the [i] flesh lusteth against the Spirite, and the Spirite against the flesh: and these are contrary one to another, so that yee cannot doe the same things that ye would.

18 And if ye be led by the Spirite, yee are not vnder the Lawe.

19 [16] Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennes, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which doe such things, shall not inherite the kingdome of God.

22 But the [k] fruite of the Spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faith,

6 Against he chideth the Galatians, but with an admiration, and therewithall a prayse of their former race, to the end that he may make them more ashamed.
7 He plaieth the part of an Apostle with them, and vseth his authority, denying that that doctrine can come from God, which is cõtrary to his.
f Of God.
*1.Cor.5.6.
8 He addeth this, that he may not seeme to contend vpõ a trifle, warning thẽ diligently (by a similitude which he borroweth of leauen, as Christ himselfe also did) not to suffer the puritie of the Apostolicall doctrine to bee infected with the least corruption that may be.
9 He mitigateth the former reprehension, casting the fault vpon the false apostles, against whome he denounceth the horrible iudgement of God.
10 He willeth them to consider howe that he seeketh not his owne profite in this matter, seeing that he could eschewe the hatred of men, if he would ioyne Iudaisme with Christianitie.
11 An example of a true Pastour inflamed with the zeale of Gods glory, and loue of his flocke.
g For they that preach the Law, cause mens consciences alwayes to tremble.
12 The third part of this Epistle, shewing that the right vse of Christian libertie consisteth in this, that being deliuered and set at libertie from the slauerie of sinne and the flesh, and being obedient to the spirite, we should serue vnto one anothers saluation through loue. 13 He propoundeth the loue of our neighbour, as a marke whereunto all Christians ought to referre all their actions, and thereunto her citeth the testimonie of the Law. h This particle (All) must be restrained to the second Table. *Leuit.19 18.matth.22.39.mar.12.31.rom.13.9.iam.2.8. 14 An exhortation to the duties of charitie, by the profite that ensueth thereof, because that no men prouide woorse for themselues, then they that hate one another. 15 He acknowledgeth the great weakenes of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the Spirite of God, which hath deliuered them from the slauerie of sinne, and so of the Lawe, so farre foorth as it is the vertue of sinne, that they should not giue themselues to lustes. *Rom.13. 14.1.pet.2.11. i For the flesh dwelleth euen in the regenerate man, but the Spirite reigneth, although not without great strife, as is largely set foorth, Rom.7 16 He setteth out that particularly, which he spake generally, reckoning vp some chiefe effects of the flesh, and opposing them to the fruites of the Spirite, that no man may pretend ignorance. k Therefore they are not the fruites of free will, but so farre foorth as our will is made free by grace.

23 Meekenes,

17 Lest that any man should obiect, that Paul playeth the Sophister, as one that vrging the Spirit, vrgeth nothing but that which the Law commandeth, he sheweth that he requireth not that literall and outward obedience, but spirituall, which proceedeth not from the Law, but from the Spirit of Christ, which doeth beget vs againe, and must and ought to be the ruler and guider of our life. 1 If we be in deede indued with the quickening Spirit, which causeth vs to die to sin, and liue to God let vs shew it in our deeds, that is, by holines of life. 18 He endeth peculiar exhortations according as hee knewe the Galatians subiect to diuers vices, and last of all he warneth them to take heede of ambition, which vice hath two fellowes, backebiting and enuie, out of which two it cannot be but many contentions must needes rise.

23 Meekenesse, temperance: [17] against such there is no law.

24 For they that are Christs, haue crucified the flesh with the affections and the lusts.

25 If wee [1] liue in the Spirit, let vs also walke in the Spirit.

26 [18] Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

1 Now hee entreateth particularly of charitie toward such as offend, 6 toward the ministers of the word, 10 and those that are of the housholde of faith: 11 Not like vnto such who haue a counterfeit Zeale of the Law, 13 glorying in the mangling of the flesh, 14 and not in the crosse of Christ.

1 He condemneth importunate rigour, because that brotherly reprehensions ought to be moderated and tempered by the spirit of meekenesse.

BRethren, [1] if a man be [a] suddenly taken in any offence, ye which are [b] spirituall, [c] restore such one with the [d] spirite of meekenesse, [2] considering thy selfe, least thou also be tempted.

a Through the malice of the flesh and the deuill.

b Which are vpholden by the vertue of Gods Spirit.

2 [3] Beare ye one anothers burden, and so fulfill the [e] Law of Christ.

c Labour to fill vp that that is wanting in him.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiueth himselfe in his imagination.

d This is a kinde of speech which the Hebrewes vse, giuing to vnderstand thereby, that all good gifts come from God.

4 But let euery man proue his owne worke: and then shall hee haue reioycing in himselfe onely and not in another.

5 *[4] For euery man shall beare his owne burden.

2 He toucheth the sore: for they commonly are most seuere iudges, which forget their owne infirmities. 3 He sheweth that this is ye end of reprehensions, to raise vp our brother which is fallen, and not proudly to oppresse him. Therefore euery one must seeke to haue commendation of his owne life by approuing of himselfe, and not by reprehending others. e Christ, in plaine and flat words, calleth the commandement of charitie, his commandement. *1. Cor. 3. 8. 4 A reason, wherefore men ought to haue the greatest eye vpon themselues, because that euery man shalbe iudged before God according to his own life, and not by comparing himselfe with other men. 5 It is meete that maisters should bee found by their schollers, so farre forth as they are able. f Of whatsoeuer he hath, according to his abilitie. *1. Cor. 9. 7. 6 He commendeth liberalitie toward the poore, and first of all chideth them which were not ashamed to pretend this and that, and all because they would not helpe their neighbours, as though they could deceiue God: and afterward compareth Almes to a spirituall sowing which shall haue a most plentifull harueste, so that it shall be very profitable: and compareth couetous nigardlinesse to a carnal sowing, wherevnto nothing can be gathered but such things as fade away, and perish by and by.

5 Let him that is taught in the word, make him that hath taught him, partaker of [f] all his * goods.

6 [6] Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he also reape.

8 For hee that soweth to his [g] flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting.

g To the commodities of this present life.

9 * Let vs not therefore bee wearie of well doing: for in due season wee shall reape, if we faint not.

* 2. Thess. 3. 13.

10 [8] While we haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the housholde of faith.

7 Against such as are liberall at the beginning, but continue not, because the harueste seemeth to be deferred very long, as though the seed time and the harueste were at one instant.

8 They that are of the housholde of faith, that is, such as are ioyned with vs in the profession of one selfe same religion ought to bee preferred before all other, yet so notwithstanding that our liberalitie extend to all.

11 [9] Yee se howe large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a [h] faire shewe in [i] the flesh, they constraine you to bee circumcised, onely because they would not suffer persecution for the [k] crosse of Christ.

9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose: to wit, that the Galatians should not suffer themselues to be led out of the way by the false Apostles: & he painteth out those false apostles in their colours, reproouing them of ambition, as men that do not that which they doe, for any affection and zeale they haue to the Law, but onely for this purpose, that they may purchase themselues fauour amongst their owne sort, by the circumcision of the Galatians. h Hee setteth a faire shewe against the trueth i In keeping of ceremonies. k For the preaching of him that was crucified. l That they haue entangled you in Iudaisme, and yet heareth on the forme of circumcision. 10 He sticketh not to compare himselfe with them shewing that on the contrary part he reioyceth in those afflictions which he suffereth for Christes sake, and as he is despised of the world, so doeth he in like sort esteeme the world as naught: which is the true circumcision of a true Israelite. m When Paul vseth this word in good sense or part, it signifieth to rest a mans selfe wholy in a thing, and to content himselfe therewith. n vpon the true Israel, whose praise is of God and not of men, Rom. 2. 29. 11 Continuing still in the same metaphore, he opposeth his miseries and the markes of the stripes which he bare for Christes sake against the lust of the outward Circumcision, as a true marke of his Apostleship. o Markes which are burnt into a mans flesh, as they vsed in old time, to marke their seruants that had runne away from them. p For it importeth much, whose markes we beare: for the cause maketh the Martyr, and not the punishment. 12 Taking his farewell of them, hee witheth them grace, and the Spirit against the deceits of the false Apostles, which laboured to beat those outward things into their braines. q With your mindes and hearts.

13 For they themselues which are circumcised keepe not the lawe, but desire to haue you circumcised, that they might reioyce in [l] your flesh.

14 [10] But God forbid that I should [m] reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auayleth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shalbe vpon them, and mercy, and vpon the [n] Israel of God.

17 [11] From henceforth let no man put me to busines: for I beare in my body the [o] marks of the [p] Lord Iesus.

18 [12] Brethren, the grace of our Lord Iesus Christ be with your [q] spirit, Amen.

¶ Vnto the Galatians written from Rome.

THE

¶ The Epistle of Paul to the Ephesians.

CHAP. I.

1 *After the salutation,* 4 *he entreateth of the free election of God,* 5 *and adoption,* 7. 13 *from whence mans saluation floweth as from the true naturall fountaine: & because so high a mysterie cannot be vnderstood,* 16 *he prayeth that the full* 20 *knowledge of Christ may by God be reuealed vnto the Ephesians.*

1 The inscription & salutation, whereof we haue spoken in the former Epistles. * 1. Cor. 1. 2.

PAVL [1] an Apostle of IESVS CHRIST by the will of God, to the * Saintes, which are at Ephesus, & to the [a] faithfull in Christ Iesus.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

a This is the definition of the Saints, shewing what they are. * 1. Cor. 1. 3. 1. pet. 1. 3.

2 The first part of the Epistle, wherein he handleth all the parts of our saluation, propounding the example of the Ephesians, and bring diuers exhortations, and beginning after his maner with thanksgiuing.

3 [*2] Blessed be God, [3] and the Father of our Lord Iesus Christ, [4] which hath blessed vs with [b] all spirituall blessing in [c] heauenly things in [5] Christ,

3 The efficient cause of our saluation is God, not confusedly and generally, but as the Father of our Lord Iesus Christ.

4 [6] As hee hath chosen vs in [d] him, before the foundation of the world, [7] that wee [e] should [f] be holy & without blame [g] before him in loue:

4 The next final cause, & in respect of vs, is our saluation, all things being bestowed vpon vs which are necessarie to our saluation, which kind of

5 [8] Who hath predestinate vs, to be adopted through Iesus Christ [h] in himselfe, according to the good pleasure of his will,

6 [9] To the [i] praise of the glory of his grace, [10] wherewith he hath made vs freely accepted in his beloued.

7 [11] By whom we haue redemptiō through his blood, euen the forgiuenesse of sinnes, according to his rich grace:

8 [12k] Whereby hee hath bene abundant toward vs in [l] all wisedome & vnderstanding.

9 And hath opened vnto vs the [m] mysterie

blessing is beautifull and proper to the elect. b With all kind of gracious and bountifull goodnesse which is heauenly in deede & from God only. c Which God our Father gaue vs from his high throne from aboue: or because the Saints haue those gifts bestowed on them, which belong properly to the citizens of heauen. 5 The matter of our saluation is Christ, in whom onely we are indued with spirituall blessing and vnto saluation. 6 He declareth the efficient cause, or by what meanes God the Father saueth vs in his Sonne: Because saieth he, he chose vs from euerlasting in his Sonne. d To be adopted in him. 7 He expoundeth the next finall cause, which he maketh double, to wit, sanctification, and iustification, whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be separate from the grace of election: and againe, what pureness soeuer is in vs, is the gift of God who hath freely of his mercy chosen vs. e Then God did not chuse vs, because we were, or otherwise should haue bene holy, but to the end wee should bee holy. f Being clothed with Christes righteousnes. g Truly and sincerely. 8 An other plainer expositiō of the efficient cause, and also of eternall election, whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when we were not yet borne, whom he would make to be his children by Iesus Christ: so that there is no reason here of our election to bee sought, but in the free mercy of God, neither is faith which God foresaw, the cause of predestination, but the effect. h God respecteth nothing, either that present is, or that is to come, but himselfe only. 9 The vttermost and chiefest finall cause is the glory of God the Father, who saueth vs freely in his Sonne. i That as his bountifull goodnes deserueth all praise, so also it should be set foorth and published. 10 Another final cause more neere, is our iustificatiō, while that he freely accounted vs for iust, in his Son. 11 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is bee onely whose sacrifice by the mercie of God is imputed vnto vs, for forgiuenesse of sinnes. 12 Now bee commeth at length to the formall cause, that is to say to vocation or preaching of the Gospel, whereby God executeth that eternall counsell of our free reconciliation and saluation in Christ. And putting in place of the Gospel all wisedome and vnderstanding, bee sheweth how excellent it is. k By which gracious goodnesse and bountifulnesse. l In perfite and sound wisedome. m For vnlesse the Lord had opened vnto vs that mystery, we could neuer haue so much as dreamed of it our selues,

of his will [13] according to his good pleasure, which he had purposed in him,

13 Not only the election, but also the vocation proceedeth of meere grace.

10 [14] That in the dispensation of the fulnesse of the times, hee might [n] gather together in one all things, both which are in heauen, and which are in earth, euen in Christ:

14 The Father exhibited & gaue Christ, who is the head of all the elect vnto the world, at that time which was conuenient according as hee most wisely disposed all times from euerlasting. And Christ is hee, in whom all the elect from the beginning of the world, (otherwise wandering and separated from God) are gathered together: of which some were then in heauen, when hee came into the earth, (to wit, such as by faith in him to come, were gathered together) and other being found vpon the earth, were gathered together of him, and the rest are daily gathered together.

11 [15] In whom also wee are chosen when wee were predestinate according to the purpose of him, which worketh [o] all things after the counsell of his owne will,

12 That we, which [p] first trusted in Christ, should be vnto the praise of his glory:

13 [16] In whom also yee haue trusted, after that yee heard the [q] word of trueth, euen the Gospell of your saluation, wherein also after that yee beleeued, ye were [r] sealed with the holie [s] Spirite of promise,

n The faithfull are said to be gathered together in Christ, because they are ioyned together with him through faith, and become as it were one man.

14 Which is the earnest of our inheritance, for the [t] redemption of that libertie purchased vnto the praise of his glorie.

15 [17] Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saintes,

16 I cease not to giue thankes for you, making mention of you in my prayers,

17 [18] That the God of our Lorde Iesus Christ, the Father of [u] glorie, might giue vnto you the spirite of wisedome, and reuelation through the [x] acknowledging of him,

18 That the eyes of your vnderstanding may bee lightened, that yee may knowe what the [y] hope is of his calling, and what the riches of his glorious inheritance is in the Saintes,

19 [19] And what is the exceeding greatnes of his power toward vs which beleeue, * according to the working of his mightie power,

15 He applieth seuerally the benefit or vocation to the beleeuing Iewes,

going backe to the very fountaine, that euen they also may not attribute their saluation, neither to themselues, nor to their stocke, nor any other thing, but to the only grace and mercie of God, both because they were called, and also because they were first called. o All things are attributed to the grace of God without exception, and yet for all that, wee are not stocks, for he giueth vs grace both to will, & to be able to do those things that are good, Phil. 2. 13. p He speaketh of the Iewes. 16 Now he maketh the Ephesians (or rather all the Gentiles) equall to the Iewes, because that notwithstanding they came last, being called by the same Gospel, they embraced faith, and were sealed vp with the same spirit, which is the pledge of election, vntill the inheritance it selfe be seene, that in them also the glorie of God might shine forth, and be manifested. q That word which is trueth in deed, because it commeth from God. r This is a borowed kind of speech taken of a seale, which being put to anything, maketh difference betweene those things that are autenticall, and others that are not. s With that Spirit, which bringeth not the Law, but the promise of free adoption. t Full and perfect. 17 He returneth to the former gratulation, concluding two things together of those things that went before: the first is, that all good things come to vs from God the Father in Christ, and by Christ, that for them he may be praised of vs. The second is, that all those things (which he bringeth to two heads, to wit, faith and charitie) are increased in vs by certaine degrees, so that we must desire increase of his grace, from whom we haue the beginning, and of whom we hope for the ende. 18 The causes of faith, are God the Father lightning our mindes with his holie Spirit, that we may embrace Christ opened vnto vs in the Gospel, to the obteining of euerlasting life, and the setting foorth of Gods glory. u Full of maiestie. x For it is not enough for vs to haue knowen God once, but wee must know him euery day more and more. y What blessings they are which he calleth you to hope for whom he calleth to Christ 19 The excellency of faith is declared by the effects, because the mightie power of God is set foorth and shewed therein. * Chap. 3. 7. col. 2. 12.

20 [20] Which

20 The Apostle willeth vs to behold in our most glorious Christ with the eyes of faith that most excellent power and glory of God, whereof all the faithfull are partakers, although it be as yet very darke in vs, by reason of the ignominie of the crosse and the weakenes of the flesh.

20 [20] Which he wrought in Christ, when hee raised him from the dead, and set him at his [z] right hand in heauenly places,

21 Farre aboue all principalitie, and power, and might, [a] domination, and euery [a] name, that is named, not in this world only, but also in that that is to come,

22 [21] And hath made all things subiect vnder his feete, & hath giuen him ouer all things to be the [b] head of the Church,

23 Which is his body, euen the [c] fulnesse of him that filleth all in all things.

z To be set on Gods right hand, is to be partaker of the soueraintie wh ch he hath ouer all creatures. a Euery thing whatsoeuer it be, or aboue all things be they of neuer such power or excellencie. 21 That we should not thinke that that excellent glory of Christ is a thing wherewith we haue nought to do, he witnesseth, that hee was appointed of God the Father head of all the Church, and therefore the body must be ioyned to this head which otherwise would bee a maimed thing without the members: which notwithstanding is not of necessitie (seeing that the Church is rather quickened and sustained by the holy vertue of Christ, so farre offis it, that her needeth the fulnesse thereof) but of the infinite good will and pleasure of God, who vouchsafeth to ioyne vs to his Sonne. b In so much that there is nothing but is subiect to him. c For the loue of Christ is so great towards the Church, that though he do fully satisfie all with all things, yet he esteemeth himselfe but a maimed & vnperfect head, vnlesse he haue the Church ioyned to him as his body.

CHAP. II.

1 The better to set out the grace of Christ, he vsed a comparison, calling them to minde, 5 that they were altogether castawaies and alsants, 8 That they are saued by grace, 13 and brought neere, 16 by reconciliation through Christ, 17 published by the Gospel.

1 He declareth againe the greatnesse of Gods good will by comparing that miserable state wherein wee are borne, with that dignitie whereunto we are aduanced by God the Father in Christ. So that he describeth that condition in such sort, that he saith, that touching spirituall motions we are not onely borne halfe dead, but wholy and altogether dead.

AND [1] * you hath he quickned, that were [a] dead in [2] trespasses and sinnes,

2 [3] Wherein, in times past yee walked, [4] according to the course of this worlde, and [b] after the prince that ruleth in the ayre, euen the spirit, that now [5] worketh in the [c] children of disobedience,

3 [6] Among whom wee also had our conuersation in time past in the lusts of our [d] flesh, in fulfilling the will of the flesh, and of the minde, and [7] were by nature the [e] children of wrath, as well as [f] others.

4 [8] But God which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when wee were dead by sinnes, hath quickned vs together in Christ, by whose grace ye are saued,

6 And hath rayled vs vp [g] together, and made vs sit together in the heauenly places in Christ Iesus,

7 That hee might shewe in the ages to come [p] exceeding riches of his grace through his kindnesse toward vs in Christ Iesus,

8 For by [h] grace ye are saued through faith, & that not of your selues: it is the gift of God,

9 [9] Not of workes, least any man should boast himselfe.

10 For we are [i] his workmanship created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.

11 [10] Wherefore remember that ye being in time past Gentiles in the flesh, and [k] called vncircumcision of them, which are [l] called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time [m] without Christ, and were [n] aliants from the common wealth of Israel, and were * strangers from the couenants of promise, and had no hope, and were without God in the world.

13 [11] But nowe in Christ Iesus, ye which once were far off, are made neere by the blood of Christ.

14 [12] For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 * In abrogating through his flesh the hatred, that is, the Lawe of Commandements which standeth in ordinances, for to make of twaine one newe man in himselfe, so making peace,

16 And that he might reconcile both vnto God in [o] one bodie by his crosse, & [p] slay hatred thereby,

17 [13] And came, and preached peace to you which were a farre off, and to them that were neere.

18 For [q] through him we both haue an entrance vnto the Father by one Spirite.

19 [14] Now therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,

20 [15] And are built vpon the foundation

a Looke Rom. 6.2.

So then he calleth them dead, which are not regenerate: for as the immortality of them which are damned, is no life, so this knitting together of body & soule, is properly no life, but death in them which are not ruled by the Spirit of God. 2 He sheweth the cause of death, to wit, sinnes. 3 He proueth by the effects that all were spiritually dead. 4 He proueth this euill to be vniuersal, in so much as all are slaues of Satan. b At the pleasure of the prince. 5 Men are therefore slaues to Satan, because they are willingly rebellious against God. c They are called the children of disobedience, which are giuen to disobedience. 6 After that he hath generally condemned the Gentiles, he confesseth that the Iewes amongst whom hee numbreth himselfe, are not a whit better d By the name of flesh in the first place, hee meaneth the whole man, which he deuideth into two parts: into the flesh, which is the part that the Philosophers terme without reason, & into the thought, which they call reasonable: so that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the sonne of wrath. 7 The conclusion: All men are borne subiect to the wrath and curse of God. e Men are sayd to be the children of wrath passiuely, that is to say, guiltie of euerlasting death by the iudgement of God, who is angry with them. f Prophane people which knew not God. 8 Now hereof followeth another member of the comparison, declaring our excellency, to wit, that by the vertue of Christ we are deliuered from that death, and made partakers of eternall life, to the end that at length wee may raigne with him. And by diuers and sundry meanes he beateth this into their heads, that the efficient cause of this benefit is the free mercy of God: and Christ himselfe is the materiall cause: and faith is the instrument, which also is the free gift of God: and the end is Gods glory.

g To wit, as he addeth afterwards, in Christ, for as yet this is not fulfilled in vs but onely in our head, by whose spirit we haue begun to die to sin, and liue to God, vntil that worke be fully brought to an ende: but yet the hope is certaine, for we are as sure of that wee looke for, as we are of that we haue receiued alreadie.

h So then, Grace, that is to say, the gift of God, and faith, doe stand one with another, to which two these are contrarie, To be saued by our selues, or by our workes. Therefore what meane they which would ioyne together things of so contrarie nature?

9 He taketh away expressly and namely from our workes the praise of iustification, seeing that the good workes themselues are the effectes of grace in vs.

i Hee speaketh here of grace, & not of nature: therefore be the works neuer so good, lookewhat they are, they are it of grace.

10 Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Iewes, by nature, but also after an especiall sorte, strangers & without God: therefore they ought so much the rather remember that same so great & benefite of God. k You were called no otherwise then Gentiles, that all the world might witnesse of your vncleanesse. l Of the Iewes which were knowen from you by the marke of circumcision, the marke of the couenant. m He beginneth first with Christ, who was the end of all the promises. n You had no right or title, to the common wealth of Israel. * Rom. 9. 4. 11 Christ is the onely bonde of the Iewes and Gentiles, whereby they bee reconciled to God. 12 As by the ceremonies and worship appointed by the Lawe, the Iewes were diuided from the Gentiles, so now Christ hauing broken down the partition wall, ioyneth them both together, both in himselfe, and betwixt themselues, and to God. Whereby it followeth, that whosoeuer stablished the ceremonies of the Law, maketh the grace of Christ voide and of none effect. * Col. 2. 14. o He alludeth to the sacrifices of the Law, which represented that true & only Sacrifice. p For hee destroyed death by death, and fastened as it were to the crosse. 13 The preaching of the Gospel, is an effectuall instrument of this grace, common as well to the Iewes as to the Gentiles. q Christ is the gate as it were, by whom we come to the Father, & the holy Ghost is as it were our lodes man who leadeth vs. 14 The Conclusion: The Gentiles are taken into the fellowship of saluation, and he describeth the excellencie of the Church, calling it the citie and house of God. 15 The Lord committed the doctrine of saluation, first to the Prophets, & then to the Apostles, the ende whereof, and matter as it were and substance, is Christ. Therefore that is in deede the true and Catholique Church, which is builded vpon Christ by the Prophets and Apostles, as a spirituall temple consecrated to God,

of the Apostles and Prophets, Iesus Christ himselfe being the [r] chiefe corner stone.

21 In whom all the building [f] coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to be the habitation of God by the Spirit.

r That is, the head of the building, for the foundations are as it were the heads of the building.
f So that God is the workeman not onely of the foundation, but also of the whole building.

CHAP. III.

1 Hee declareth that therefore hee suffered many things of the Iewes, 3 because he preached the mysterie touching the salvation of the Gentiles, 8 at Gods commandement. 13 After he desired the Ephesians not to faint for his afflictions: 14 And for this cause hee prayeth vnto God, 18 That they may vnderstand the great loue of Christ.

FOr [1] this cause, I Paul am the [a] prisoner of Iesus Christ for you Gentiles,

2 If yee haue heard of the dispensation of the grace of God, which is giuen mee to you warde,

3 That is, that God by reuelation hath shewed this mysterie vnto me (as I wrote aboue in fewe words.

4 Whereby when yee reade, yee may know mine vnderstanding in the mystery of Christ.

5 Which in [b] other ages was not opened vnto the sonnes of men, as it is now reuelled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the effectuall working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mystery is, which from the beginning of the world hath beene hidde in God, who hath created all things by Iesus Christ,

10 [2] To the intent, that now vnto principalities & powers in heauenly places, might bee knowen by the Church the [c] manifolde wisedome of God,

11 According to the [d] eternall purpose, which hee wrought in Christ Iesus our Lord:

12 By whom wee haue boldnesse and entrance with confidence by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

1 Hee maintaineth his Apostleship against the offence of the crosse, whereon also he taketh an argument to confirme himselfe, affirming that hee was not onely appointed an Apostle by the mercie of God, but was also particularly appointed to the Gentiles, to call them on euery syde to saluation because God had so determined it from the beginning, although hee deferred a great while the manifestation of that his counsell.
a These words, the prisoner of Iesus Christ, are taken passiuely, that is to say, I Paul am cast into prison for maintaining the glory of Christ.
b He meaneth not that none knewe the calling of the Gentiles before, but because very fewe knew of it, and they that did know it, as the Prophets had it reuelled vnto them very darkly and vnder figures.
2 The vnlooked for calling of the Gentiles, was as it were a glasse to the heauenly Angels wherein they might beholde the marueilous wisdome of God.
c God neuer had but one way onely, to saue men by: but it had diuers fashions and formes.
d Which was before all beginnings.

14 [1] For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole [e] familie in heauen and in earth)

16 That hee might grant you according to the [f] riches of his glorie, that yee may bee strengthened by his spirit in the [g] inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in [h] loue, may be able to comprehend with all Saints, [i] what is the breadth, and length, and depth, and height:

19 And to know the [k] loue of Christ, which [l] passeth knowledge, that yee may bee filled with all [m] fulnesse of God.

20 [4] Vnto him therefore that is able to doe exceeding aboundantly aboue all that we aske or think, according to the power that worketh in vs,

21 Be praise in the Church by Christ Iesus, throughout all generations for euer, Amen.

3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, and therefore we ought to ioyne prayers with the preaching and hearing of the worde: which are needfull not onely to them which are beginnings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ being confirmed with all spirituall giftes, may bee grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued vs in Christ, seeing that the whole familie, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, in his only Sonne.
e All that whole people, which had but one household Father, and that is the Church which is adopted in Christ.
f According to the greatnesse of his mercie.
g Looke Rom. 7. 22.
h Wherewith God loueth vs, which is the roote of our election.
i How perfite that worke of Christ is in euery part.
k Which God hath shewed vs in Christ.
l Which passeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwise who so hath the Spirit of God perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation.
m So that we haue aboundantly in vs, whatsoeuer things are requisite to make vs perfite with God.
4 He breaketh foorth into a thankesgiuing, whereby the Ephesians also may be confirmed to hope of any thing of God.

CHAP. IIII.

These three last chapters conteine precepts of maners. 1 He exhorteth them to mutuall loue. 7 Sundry giftes are therefore bestowed of God, 16 That the Church may bee built vp. 18 He calleth them from the vanitie of the infidels, 25 from lying, 29 and from filthie talking.

ITherefore, [1] being a prisoner in the Lord, I pray you that ye walke worthy of the [a] vocation whereunto ye are called,

2 [2] With all humblenesse of minde, and meekenesse, with [b] long suffering, supporting one another through loue,

3 [3] Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 [4] There is one bodie, and one Spirite, euen as yee are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme.

6 One God and Father of all, which is [c] aboue all, and [d] through all, and [e] in you all.

1 Another part of the Epistle, conteining precepts of Christian life, the summe whereof is this, that euery man behaue himselfe as it is meete for so excellent grace of God.
a By this is meant the generall calling of the faithfull, which is this, to be holy as our God is holy.
2 Secondly, he commendeth meekenesse of the minde, which is shewed forth by bearing one with another.
b Looke Matth. 18. 25.
3 Thirdly he requireth perfite agreement, but yet such as is knit with the hand of the holy Ghost.
4 An argument of great waight, for an earnest intertaining of brotherly loue and charitie one with another, because wee are made one bodie as it were of one God and Father, by one Spirite, worshipping one Lord with one faith, and consecrated to him with one Baptisme, and hope of one selfe same glory, whereunto wee are called. Therefore wholesome breaketh charitie, breaketh all these things asunder.
c Who onely hath the chiefe authoritie ouer the Church
d Who onely powreth foorth his prouidence, through all the members of the Church.
e Who onely is ioyned together with vs in Christ.

7 [5] But

5 He teacheth vs that wee inwerde are all one bodie, and that all good giftes proceede from Christ only, who reigneth in heauen hauing mightily conquered all his enemies (frō whence hee heapeth all giftes vpon his Church) but yet notwithstanding these giftes are diuerslie and sundrye wayes diuided according to his wil and pleasure, and therfore euery man ought to be content with that measure that God hath giuen him, and to bestow it to the common profit of the whole body.

f Which Christ hath giuen.

g A multitude of captiues.

h Downe to the earth, which is the lowest part of the world.

i Fill with his gifts.

k The Church.

6 First of all hee reckoneth vp the Ecclesiasticall functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelists, and partly ordinarie and perpetuall, as Pastors and Doctors.

l The Apostles were those twelue vnto whom Paul was afterward added, whose office was to plant Churches throughout all the world. m The Prophets office was one of the chiefest, which were men of marueilous wisdome, and some of them could foretell things to come. n These the Apostles vsed as fellowes in the execution of their office, being not able to answere all places themselues. o Pastours are they which gouerne the Church, and Teachers are they which gouerne the schooles. 7 Hee sheweth the ende of Ecclesiasticall functions, to wit, that by the ministerie of men all the Saints may so grow vp together, that they may make one mysticall body of Christ. p The Church. 8 The vse of this ministerie is perpetuall so long as wee are in this world, that is, vntill that time that hauing put off the flesh, and throughly and perfitly agreeing betwixt our selues, wee shall bee ioyned with Christ our head. Which thing is done by that knowledge of the Sonne of God increasing in vs, and hee himselfe by little and little growing vp in vs vntill wee come to bee a perfite man, which shall bee in the world to come, when God shall bee all in all. q In that most neere coniunction which is knit and listened together by faith. r Christ is sayd to growe vp to full age, not in himselfe, but in vs. 9 Betwixt our childehood (that is to say, a very weake state, whiles as wee doe yet altogether wauer) and our perfite age, which we shall haue at length in another world, there is a meane, to wit, our youth, and therein going forward to perfection. 10 Hee compareth them which rest not themselues vpon the word of God, to little boates which are tossed hither and thither with the doctrines of men, as it were with contrarie windes, and therewithall forewarneth them that it commeth to passe not onely by the lightnesse of mans braine, but also by the craftinesse of certaine, which make as it were an art of it. s With those vncertaine chances which tosse men to and fro. t By the deceite of those men which are very well practised, in deceiuing of other. 11 By earnest affection of the trueth and loue, wee grow vp into Christ: for hee (being effectuall by the ministerie of his word, which as the vitall spirit doeth so quicken the whole bodie, that it nourisheth all the limmes thereof according to the measure and proportion of each one) quickeneth and cherisheth his Church, which consisteth of diuers functions, and of diuers members, and preserueth the proportion of euery one. And thereof it followeth that neither this body can liue without Christ, neither can any man grow vp spiritually, which separateth himselfe from the other members. u Of Christ who in maner of the soule, quickeneth all the members. x Such increase as is meet the body should haue. y Charitie is the knitting of the lims together.

7 [s] But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherefore he saith, When he ascended vp on hie, he led [g] captiuitie captiue, and gaue gifts vnto men.

9 (Now, in that he ascended, what is it but that he had also descended first into the [h] lowest parts of the earth?

10 Hee that descended, is euen the same that ascended, farre aboue all heauens, that he might [i] fill [k] all things.)

11 [6] Hee therefore gaue some to be [l] Apostles, and some [m] Prophets, and some [n] Euangelists, and some [o] Pastours, and Teachers,

12 [7] For the repairing of the Saints, for the worke of the ministerie, and for the edification of the [p] body of Christ,

13 [8] Till we all meete together (in the [q] vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, and vnto the measure of the [r] age of the fulnes of Christ.

14 [9] That we henceforth be no more children, [10] wauering and caried about with euery winde of doctrine, by the [s] deceite of men, and [t] with craftinesse, whereby they lay in waite to deceiue.

15 [11] But let vs follow the trueth in loue, and in all things, grow vp into him, which is the head, that is, Christ.

16 By whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the [u] effectual power, which is in the measure of euery part) receiueth [x] increase of the body, vnto the edifying of it selfe in [y] loue.

17 [12] This I say therefore and testifie in the Lord, that ye henceforth walke not as * other Gentiles walke, in [z] vanity of their mind,

18 Hauing their vnderstanding darkened, and being strangers from the [a] life of God through the ignorance that is in them, because of the hardnesse of their heart:

19 Which being [b] past feeling, hauing giuen themselues vnto wantonnesse, to worke all vncleannesse, euen with [c] greedinesse.

20 [13] But ye haue not so learned Christ,

21 If so bee yee haue heard him, and haue beene taught by him, [d] as the truth is in Iesus,

22 * That is, that they cast off, concerning the conseruation in time past, [e] that olde man, which is corrupt through the deceiueable lustes,

23 And be renewed in the [f] spirit of your minde,

24 And put on the new man, which [g] after God is created [h] vnto righteousnesse, and [i] true holinesse.

25 [14] Wherefore cast off lying, and speake euery man truth vnto his neighbour: for wee are members one of another.

26 [15] Bee [k] angrie, but sinne not: let not the sunne goe downe [l] vpon your wrath.

27 Neither giue place to the deuill.

28 [16] Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is [m] good, that he may haue to giue vnto him that needeth.

29 [17] Let no [n] corrupt communication proceede out of your mouthes: but that which is good, to the vse of edifying, that it may minister [o] grace vnto the hearers,

30 [18] And grieue not the holy Spirit of God, by whom yee are sealed vnto the day of redemption.

17 [12] That belongeth to the fruites of Christian doctrine, and teacheth first what the principles of manners & actions, setting before a most grane reformation betweene the children of God, and them, which are not regenerate: For in these men, all the powers of the mind are corrupted, and their minde is giuen to vanitie, and their senses are darkened with most grosse blindnesse, and their affections are so accustomed by little and little to wickednesse, that at length they runne headlong into all vncleannesse, being vtterly destitute of all iudgement.

* Rom. 1. 21.

z If the noblest parts of the soule be corrupt, what is man but corruption onely?

a Whereby God liueth in them.

b Voide of all iudgement.

c They striue to passe one another, as though there had beene some gaine to be gotten by it.

13 Here followeth the contrarie part touching men which are regenerate by the true and liuely knowledge of Christ, which haue other principles of their liuing farre differrent, to wit, holy and honest pastures, and a mind cleane changed by the vertue of the holy Ghost, from whence procede also like effects, as a iust and holy life in deede. d As they haue learned, which acknowledge Christ in deed, and in good earnest. * Coloss. 3. 8. e Your selues. f Where there ought to haue beene the greatest force of reason, there is the greatest corruption of all which wasteth all things. g After the image of God. h The effect and ende of the new creation. i Not fained nor counterfeit. 14 He commendeth generally certaine peculiar Christian vertues, and first of all he requireth truth, (that is to say, sincere maners) condemning all deceite and dissembling, because we are bound one for another. 15 Hee teacheth vs how to bridle our anger in such sort, that, although it bee hote, yet that it breake not out, and that it bee straightwayes quenched before wee sleepe: least Satan taking occasion to giue vs euill counsell through the wicked counseller destroy vs. k If it so fall out, that you be angry, yet sinne not: that is, bridle your anger & do not wickedly put thanin execution, which you haue wickedly conceiued. l Let not the night come vpon you in your anger, that is, make an attonement quickly, for all manner. 16 He descendeth from the heart, to the hands, condemning theft: and because the men which giue themselues to this wickednesse, vse to pretend pouertie, he sheweth that labour is a good remedie against pouertie, which God blesseth in such sort, that they which labour haue alwayes some ouerplus to helpe other, in stead of it from this, that they are constrained to steale other mens goods. m By labouring in things that are holy, and profitable to his neighbour. 17 He beleeth the tongue also, teaching vs so to temper our talke, that our hearers may not only not be destroyed, but also instructed. n Word for word, rotten. o By force, he meaneth that, whereby men most profite to the godly, or forward in godlinesse and loue. 18 A generall precept against all euill affections which dwell in that part of the mind, which they call, Angrie, and he setteth against them the contrary meanes. And vseth a most vehement preface, to shew we ought to take heede that wee grieue not the holy Spirit of God through any intemperatenesse and intemperancie, who dwelleth in vs to the ende, to mortifie all our affections.

19 An argument taken from the example of Christ most graue and behement, both for pardoning of those iniuries which haue bene done vnto vs by our greatest enemies, and much more for hauing consideration of the miserable, and vsing moderation and gentle behauiour towards all men.

31 Let all bitternesse, and anger, & wrath, crying, and euill speaking bee put away from you, with all malicious nesse.

32 Be yee courteous one to another, and tender hearted, freely forgiuing one another, 19 euen as God for Christes sake, freely forgaue you.

CHAP. V.

2 Lest in those vices which he reprehended, they should set light by his admonitions, 5 He terrifieth them by denouncing seuere iudgements, 8 and stirreth them forward. 15 Then he descendeth from generall lessons of maners, 21 to the particular dueties of wiues 25 and husbands.

BE ye therefore followers of God, as deare children.

2 *And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice for a sweet smelling sauour to God.

3 *[1] But fornication, and all vncleannes, or couetousnesse, let it not bee once named among you, as it becommeth Saints,

4 Neither filthinesse, neither foolish talking, neither [a] iesting, which are things not comely, but rather giuing of thankes.

5 [2] For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is an [b] idolater, hath any inheritance in the kingdome of Christ, and of God.

6 *Let no man deceiue you with vaine words: for, for such things commeth the wrath of God vpon the children of disobedience.

7 [3] Bee not therefore companions with them.

8 For yee were once darkenesse, but are now [c] light in the Lord: walke as children of light.

9 (For the fruite of the [d] Spirit is in all goodnesse, and righteousnesse and truth)

10 Approuing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull workes of darknesse, but euen [e] reproue them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reproued of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore [f] he saith, Awake thou that sleepest, and stand vp from the [g] dead, & Christ shall giue thee light.

15 [4] Take heede therefore that yee walke circumspectly, not as fooles, but as *wise,

16 [h] Redeeming the season: for the [i] daies are euill.

17 *Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.

18 [5] And be not drunke with wine, wherein is [k] excesse: but bee fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes and hymnes, and spirituall songs, singing, and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwaies for all things vnto God euen the father, in the Name of our Lord Iesus Christ,

21 [6] Submitting your selues one to another in the feare of God.

22 ¶ *[7] Wiues, submit your selues vnto your husbands, [8] as vnto the Lord.

23 *[9] For the husband is the wiues head, euen as Christ is the head of ẏ Church, [10] and the same is the sauiour of his bodie.

24 [11] Therefore as the Church is in subiection to Christ, euen so let the wiues bee to their husbands in euery thing.

25 ¶ *[12] Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it.

26 [13] That hee might [m] sanctifie it, and cleanse it by the washing of water through the [n] word,

27 That hee might make it vnto himselfe a glorious Church, [o] not hauing spot or wrinkle, or any such thing: but that it should be holy and without blame.

28 [14] So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his [p] owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Church.

30 For wee are members of his bodie,

19 An argument taken from the example of Christ most graue and behement, both for pardoning of those iniuries which haue bene done vnto vs by our greatest enemies, and much more for hauing consideration of the miserable, and vsing moderation and gentle behauiour towards all men.

*Iohn 13.34. and 15.12. 1.Iohn 3.23.
*Chap.4.29. Colos.3.5. 1.Thes.2.17.
a Now he commeth to another kind of affections which is in that part of the mind, which men call couetous or desirous: and he reprehendeth fornicatiõ, couetousnesse, and iesting very sharply.
a Iestes which men cast one at another: that no lightnesse bee seene, nor euill example giuen, nor any offence moued by euill words or backbiting.
2 Because these times are such that the most part of men count them not for sinnes, he awaketh the godly to the end they should so much the more take heede to themselues from them as most hurtful plagues.
b A bondslaue to Idolatrie, for the couetous man thinketh that his life standeth in his goods
*Matth.24.4. mark.13.5. Luke 21.8.
*2.Thes.2.3.
3 Because we are not so ready to any thing, as to follow euill examples, therefore the Apostle warneth the godly to remember alwayes, that the other are but as it were darkenesse, and that they themselues are as it were light. And therefore the other commit all villanies (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the propertie of the light is) reproue their darkenesse, and to walke so (hauing Christ that true light going before them) as it becommeth wise men.
c The faithfull are [illegible] because they haue the true light in them which lighteneth them: likewise they giue light to other, insomuch that their honest conuersation doth reprooue the life of wicked men.
d By whose force wee are made light in the Lord.
e Make them open to all the world, by your good life.
f The Scripture, or God in the Scripture.
g He speaketh of the death of sinne.
4 The more are more corrupt that the maners of this world are, the more watchfull ought we to be against all occasions, and respect nothing but the will of God.
*Colos.4.5.
h This is a metaphore taken frõ the merchants: who preferre the least profite that may be before all their pleasures.
i The times are troublesome and sharpe.
*Rom.12.2. 1.thes.4.3.
5 He setteth the lober and holy assemblies of the faithfull, against the dissolute banketts of the vnfaithfull, in which the prayses of the onely Lord most ring, be it in prosperity or in aduersitie.
k All kinde of ryot, ioyned with all maner of filthinesse and shamefulnesse.
l With an earnest affection of the heart, & not with the tongue only.
6 A short repetition of the ende whereunto all things ought to be referred, to serue one another for Gods sake.
*Colos.3.18. titus 2.5. 1.pet.3.1.
7 Now he descendeth to a family, diuiding orderly all the parts of a family. And hee saith that the duetie of wiues consisteth herein, to bee obedient to their husbands.
8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the authour of this subiection.
*1.Corinth.11.3.
9 A declaration of the former saying: Because God hath made the man head of the woman in matrimony, as Christ is the head of the Church.
10 An other argument: Because the good estate of the wife dependeth of the man, so that this submission is not onely iust, but also very profitable: as also the saluation of the Church is of Christ, although for otherwise.
11 The conclusion of the wiues dueties toward their husbands.
*Col.3.19.
12 The husbands duetie toward their wiues, is to loue them as themselues, of which loue, the loue of Christ toward his Church is a liuely patterne.
13 Because many men pretend the infirmities of their wiues to excuse their owne hardnesse and cruelties, the Apostle willeth vs to marke what manner of Church Christ gate, when hee ioyned it to himselfe, and how hee doeth not only not loathe all her filth, and vncleannesse, but cease not to wipe the same away with his cleannesse, vntil he wholy purged it.
m Make it holy.
n Through the promise of free iustification and sanctification in Christ, received by faith.
o The Church as it is considered in it selfe, shall not bee without wrinkle, before it come to the marke it shooteth at: for while it is in this life, it runneth in a race: but if it bee considered in Christ, it is cleane and without wrinkle.
14 Another argument: Euery man loueth himselfe, euen of nature: therefore he striueth against nature that loueth not his wife: hee proueth the consequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who saith, that man and wife are as one, that is not to be denied.
p His owne body.

q of his flesh, and of his bones.

31 * For this cause shall a man leaue father and mother, and shall r cleaue to his wife, and they twaine shall be one flesh.

32 [15] This is a great secret, but I speake concerning Christ, and concerning the Church.

33 [16] Therefore euerie one of you, doe ye so: let euerie one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

q He alludeth to the making of the woman, which signifieth one coupling together with Christ, which is wrought by faith, but is sealed in the Sacrament of the Supper.
* Gent. 2.24. matth. 19.5. marke 10.7. 1.cor.6.16.
r Looke Mat. 19.5.
15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbands and the wiues is) hee sheweth that it is secret, to wit, spirituall and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirit, and not of the flesh, by faith, and by no naturall band. 16 The conclusion both of the husbands duetie toward his wife, and of the wiues toward her husband.

CHAP. VI.

1 He sheweth the duties of children, 5 seruants, 9 and masters: 10 Then he speaketh of the fierce battell that the faithfull haue, 12 and what weapons we must vse in the same: 21 In the end he commendeth Tychicus.

1 He commeth to another part of a familie, and sheweth that the duetie of the children toward their parents, consisteth in obedience vnto them.
* Colos. 3.20.
2 The first argument: because God hath so appointed: whereupon it followeth also that children are so farre forth bound to obey their parents, as they may not swarue from the true worship of God.
a For the Lord is author of all fatherhood, and therefore wee must yeeld such obedience as hee [illegible] vs.
[illegible] the rate of this obedience is measured.
* Exod. 20.12. deut. 5.16. eccles. 3.9. matth. 15.4. mark. 7.10.

CHildren, [1] * obey your parents [2] in the [a] Lord: [3] for this is right.

2 * [4] Honour thy father and mother [5] (which is the first commaundement with [b] promise.)

3 That it may bee well with thee, and that thou maiest liue long on earth.

4 [6] And ye, fathers, prouoke not your children to wrath: but bring them vp in instruction and [c] information of the Lord.

5 [7] * Seruants, be obedient vnto them that are your masters, [8] according to the flesh, with [d] feare and trembling in singlenesse of your hearts as vnto Christ,

6 Not with seruice to the eye as men pleasers, but as the seruants of Christ, [9] doing the will of God from the heart,

7 With good will, seruing the [e] Lord, and not men.

8 [10] And know yee that whatsoeuer good thing any man doth, that same shall he receiue of the Lord, whether he be bond or free.

9 [11] And yee masters doe the same things vnto them, putting away threatning: and know that euen your master also is in heauen, neither is there [g] respect of person with him.

10 ¶ [12] Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that yee may be able to stand against the assaults of the deuill.

12 [13] For we wrestle not against flesh and blood, but against * [h] principalities, against powers, and against the worldly gouernours, the princes of the darkenesse of this world, against spirituall wickednesses, which are in the hie places.

13 [14] For this cause take vnto you the whole armour of God, that yee may be able to resist in the [i] euill day, and hauing finished all things, stand fast.

14 Stand therefore, and your loynes girded about with veritie, and hauing on the brest plate of righteousnesse,

15 And your feete shod with the [k] preparation of the Gospel of peace.

16 Aboue all, take the shield of Faith, wherewith yee may quench all the fierie darts of the wicked,

17 And take the helmet of saluation, and the sword of the Spirit, which is the word of God,

18 And pray alwayes with all maner prayer and supplication in the [l] Spirit: and watch thereunto with all perseuerance & supplication for all Saints,

19 And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ [15] But that ye may also know mine affaires, and what I doe, Tychicus my deare brother and faithful minister in the Lord, shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that yee might knowe mine affaires, and that hee might comfort your hearts.

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Jesus Christ.

24 Grace be with all them which loue our Lord Jesus Christ, to their [m] immortalitie, Amen.

¶ Written from Rome vnto the Ephesians, and sent by Tychicus.

3 The first argument taken of the profit that ensueth there vpon: Because the Lord vouchsafeth this commaundement amongst all the rest of a speciall blessing. b With a speciall promise: for otherwise the second commaundement hath a promise of mercie to a thousand generations, but that promise is generall. 6 It is the duetie of fathers to vse their fatherly authoritie moderately and to Gods glorie. c Such informations and precepts as being taken out of Gods booke, are holy and acceptable to him. 7 Now he descendeth to the third part of a family, to wit, to the dutie both of the masters, and of the seruants. And he sheweth that the duetie of seruants consisteth in an heartie loue and reuerence to their masters. * Colos. 3.22. titus 2.9. 1.pet. 2.18. 8 Hee mitigateth the sharpnesse of seruice, in that they are spiritually free notwithstanding the same, and yet that spirituall freedome taketh not away corporall seruice: insomuch that they cannot bee Christs, vnlesse they serue their masters willingly and faithfully, so farre forth as they may with safe conscience. d With carefull reuerence: for slauish feare is not allowable, much lesse in Christian seruants. 9 To cut off occasion of all pretenses, he teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods will although their seruice be neuer so hard. e Being moued with a reuerence to Godward, as though yee serued God himselfe. 10 Although they serue vnkind and cruell masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the duetie of masters to vse the authoritie that they haue ouer their seruants, modestly and holily, seeing that they in an other respect haue a common master which is in heauen, who will iudge both the bond and the free.

* Deut. 10.17. 2.chro. 19.7. Iob 34.19. Acts 10.34. Iames 2.1. 1.pet. 1.17.
f Either of freedom or bondage.
12 He concludeth the other part of this Epistle, with a graue exhortation, that all bee ready & fight constantly, trusting to spirituall weapons, vntill their enemies be cleane put to flight. And first of al he warneth vs to take the armour of God, wherewith onely our enemie may be vanquished.
13 Secondly he declareth that our chiefest and mightiest enemies are inuisible, that we may not thinke that our chiefest conflict is with men.
g Against men, which are of a fraile and brittle nature, against which are set spirituall subtilties, more mightie then the other by a thousand parts.
* Chap. 2.2.
h Hee giueth these names to the euill angels, by reason of the effects which they worke: not that they are able to doe the same of themselues, but because God giueth them the bridle.
14 He sheweth that these enemies are put to flight with the onely armour of God, to wit, with righteousnesse of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God and dayly earnest prayer for the health of the Church, and especially for the constancie of the true, godly and valiant ministers of the word.
i Looke Chap. 5.16.
k That the preparation of the Gospell may be as it were shooes to your feet, and it is very fitly called the Gospel of peace, for that seeing we haue to goe to God through most dangerous rankes of enemies, it may encourage vs to goe on manfully, in that yee know by the doctrine of the Gospel, that we take our iourney to God, who is at peace with vs. l The holy prayers may proceede from the holy spirit. 15 A familiar and very notable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles. m To life euerlasting.

The Epistle of Paul to the Philippians.

CHAP. I.

3 Having testified his godly and tender affection towards the Philippians, 12 he intreateth of himselfe, and his bonds: 22 And pricketh them forward by his owne example, 27 and exhorteth them to vnitie 28 and patience.

PAul [1] and Timotheus the seruaunts of IESVS CHRIST, to all the Saints in Christ Iesus which are at Philippi, with the [a] Bishops, and Deacons.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 I thanke my God, hauing you in perfect memorie.

4 (Alwayes in all my prayers for all you, praying with gladnesse.)

5 Because of the [b] fellowship which yee haue in the Gospel, from the first day vnto now.

6 And I am perswaded of this same thing, that hee that hath begun this good worke in you, will perfourme it vntill the [d] day of Iesus Christ.

7 As it becommeth me so to iudge of you all, because I haue you in remembrance that both in my [e] bands, and in my defence and confirmation of the Gospell you all were partakers of my [f] grace.

8 [2] For God is my record, how I long after you al from the very heart roote in Iesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may allow those things which are best, that yee may bee pure, and without offence vntill the day of Christ,

11 Filled with the [g] fruites of righteousnesse, which are by Iesus Christ, vnto the glorie and prayse of God.

12 [4] I would yee vnderstood, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospel,

13 So that my bands [h] in Christ are famous throughout all the [i] iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lord are boldned through my bands, and dare more frankly speake the [k] word.

15 Some preach Christ euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention and not [l] purely, supposing to adde more affliction to my bands.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 [5] What then? yet Christ is preached all maner wayes, whether it be vnder a [m] pretence, or sincerely: and I therein ioy: yea and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 [6] As I feruently looke for, and hope, that in nothing I shall bee ashamed, but that with all confidence, as alwayes, so now Christ shalbe magnified in my bodie, whether it bee by life or by death.

21 For Christ is to me both in life, and in death aduantage.

22 [7] And whether to liue in the [n] flesh were profitable for mee, and what to chuse I know not.

23 For I am distressed betweene both, desiring to bee loosed and to bee with Christ, which is best of all.

24 Neuertheless, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shal abide, & with you all continue, for your furtherance and ioy of your faith,

26 That yee may more aboundantly reioyce in IESVS CHRIST for me, by my comming to you againe.

27 [8] Onely let your conuersation bee, as it becommeth the Gospel of Christ, that whether I come and see you, or else bee absent, I may heare of your matters that yee [o] continue in one Spirite, and in one minde, fighting together through the faith of the Gospel.

28 [9] And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 [10] For

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1 The marke whereat he shooteth in his Epistle, is to cõfirme the Philippians by all meanes possible, not only not to faint, but also to goe forward. And first of all he commendeth their former doings, to exhort them to goe forward which thing he saith he hopeth fully they will doe, and that by the testimonie of their liuely charity, but in the meane season he referreth all things to the grace of God.

a By the Bishops are meant both the Pastors, which haue the dispensation of the word, & the Elders that gouerne: & by Deacons, are meant those that were stewards of the treasurie of the Church, and had to looke vnto the poore.

b Because that you also are made partakers of the Gospel.

c Euer since I knew you.

d The spirit of God wil not forsake you vnto the very latter end, vntill your mortall bodies shall appeare before the iudgement of Christ to be glorified.

e A true proofe of a true knitting together with Christ.

f He calleth his bands grace, as though he had receiued some singular benefit.

g If righteousnes be the tree, & good workes the fruits, then must the Papists needs be deceiued, when they say that works are the cause of righteousnes.

h For Christes sake

i In the Emperours court.

k The Gospel is called the word, to set forth the excellencie of it.

l Not with a pure minde: for otherwise their doctrine was pure.

m Vnder a good colour & shew: for they make Christ a cloke for their ambition and enuie.

n To liue in this mortall bodie.

o The word signifieth to stand fast in, and it is proper to wrestlers, that stand fast and shrinke not a foote.

1 Hauing let downe the [illegible] things [illegible] in maner [illegible] preface, [illegible] cendeth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to beare all aduersitie in such sorte, that they admit nothing vnworthie the profession of the Gospell.

2 He declareth his good will towards them, therewithall shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer. 3 He sheweth what thing we ought chiefly desire, to wit, first of all that we may increase in the true knowledge of God (so that we may bee able to discerne things that differ one from another) and also in charitie, that euen to the end we may giue our selues to good workes in deed, to the glorie of God by Iesus Christ.

4 He preuenteth the offence that might come by his persecution, whereby diuers take occasion to disgrace his Apostleship. To whom he answereth, that God hath vsed his imprisonment in such wise, that he is by that meanes become more famous, and the dignitie of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet in deede.

5 We ought not to be discouraged but rather encouraged by the persecutions which the enemies of the Gospel imagine and practise against vs: seeing that they are certaine witnesses from God himselfe both of our saluation, and of the destruction of the wicked.

6 We must continue euen to the ende, with great confidence, hauing nothing before our eyes but Christes glorie onely, whether we liue or die.

7 An example of a true Shepheard, who maketh more account how hee may profite his sheepe, then hee doth of any commoditie of his own whatsoeuer.

8 Onely let your conuersation bee, as it becommeth the Gospel of Christ, that whether I come and see you, or else bee absent, I may heare of your matters that yee continue in one Spirite, and in one minde, fighting together through the faith of the Gospel.

9 We ought not to be discouraged but rather encouraged by the persecutions which the enemies of the Gospel imagine and practise against vs: seeing that they are certaine witnesses from God himselfe both of our saluation, and of the destruction of the wicked.

29 [10] For vnto you it is giuen for Christ, that not onely yee should beleeue in him, but also suffer for his sake,

30 [11] Hauing the same fight, which yee saw in me, and now heare to be in me.

10 He proueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as hee doth the gift of faith. 11 Now hee sheweth for what purpose he made mention of his afflictions.

CHAP. II.

1 Hee exhorteth them aboue all things 3 to humilitie, 6 and that by the example of Christ. 19 Hee promiseth to send Timotheus shortly vnto them, 26 and excuseth the long tarying of Epaphroditus.

IF [1] there bee therefore any consolation in [a] Christ, if any comfort of loue, if any fellowship of the Spirit, if any [b] compassion and mercie,

2 Fulfill my ioy, that ye be like minded, hauing the [c] same loue, being of one accord, and of one iudgement,

3 That nothing bee done through contention or vaine glory, but that in meekenesse of minde euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men,

5 [2] Let the same minde bee in you that was euen in Christ Jesus,

6 Who being in the [d] forme of God, [e] thought it no robberie to bee [f] equall with God:

7 But he made himselfe of [g] no reputation, and tooke on him the [h] forme of a seruant, and was made like vnto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 [3] Wherefore also God hath highly exalted him, and giuen him a [i] Name aboue euery name,

10 That at the Name of Jesus should [k] euery knee bowe, both of things in heauen, and things in earth, and things vnder the earth,

11 And that [l] euery tongue should confesse that Jesus Christ is the Lord, vnto the glory of God the Father.

12 [4] Wherefore my beloued, as yee haue alwayes obeyed me, not as in my presence only, but nowe much more in mine absence, so [m] make an ende of your owne saluation with feare and trembling.

13 [5] For it is God which worketh in you, both [n] the will and the deede, euen of his good pleasure.

14 [6] Doe all things without *murmuring and reasonings,

15 [7] That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine as * lights in the world,

16 Holding foorth the [o] word of life, [8] that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be offered vp vpon the [p] sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 [9] And I trust in the Lord Jesus, to send * Timotheus shortly vnto you, that I also may be of [q] good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 * For [r] all seeke their owne, and not that which is Jesus Christes.

22 But ye know the proofe of him, that as a sonne with the father, he hath serued with me in the Gospel.

23 Him therefore I hope to send, assoone as I know how it will goe with me,

24 And trust in the Lorde, that I also my selfe shall come shortly.

25 But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, euen your messenger, and he that ministred vnto me such things as I wanted.

26 For hee longed after all you, and was full of heauinesse, because yee had heard that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercy on him, & not on him only, but on me also, lest I should haue sorow vpon sorow.

28 I sent him therefore the more diligently, that when yee shoulde see him againe, yee might reioyce, and I might bee the lesse sorowfull.

29 Receiue him therfore in the Lord with all gladnesse, and make much of such:

30 Because that for the [s] worke of Christ,

1 A most earnest request to remoue all those things, whereby y great and speciall consent & agreement is commonly broken, to wit, contention & pride, whereby it commeth to passe that they separate themselues one from another.
a Any Christian comfort.
b If any feeling of inward loue.
c Like loue.
2 He setteth before them a most perfite example of all modestie and sweete conuersation, Christ Jesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although he be aboue all, that he tooke vpon him the forme of a seruant, to wit, our flesh, willingly subiect to all infirmities, euen to the death of the crosse.
d Such as God himselfe is, and therefore God, for there is none in all parts like to God but God himselfe.
e Christ that glorious and euerlasting God knew that hee might rightfully and lawfully not appeare in the baseflesh of man, but remaine with Maiestie meete for God: yet he chose rather to debase himselfe.
f If the Sonne be equall with the Father, then is there of necessitie an equalitie, which Arrius that Heretike denieth: and if the Sonne bee compared to the Father, then is there a distinction of persons, which Sabellius that Heretike denieth.
g Hee brought himselfe from all things, as it were to nothing.
h By taking our manhood vpon him.
3 Hee sheweth the most glorious event of Christes submission, to teach vs that modestie is the true way to true praise and glory.
i Dignitie and renoume, and the matter with it.
k All creatures shall at length be subiect to Christ.
l Euery nation.
4 The conclusion: Wee must goe on to saluation with humilitie and submission by the way of our vocation.
m He is said to make an end of his saluation, which runneth in the race of righteousnes.
5 A most sure and grounded argument against pride, for that wee haue nothing in vs praise worthy, but it commeth of the free gift of God, & is without vs, for wee haue no abilitie or power, so much as to will well, (much lesse to do well) but onely of the free mercie of God.
n Why then we are not stockes, but yet wee doe not will well of nature, but only because God hath made of our naughtie will a good will.
6 He describeth modestie by the contrary effects of pride, teaching vs, that it is far both from all malicious and close or inward hatred, & also from open contentions and brawlings.
* 1 Pet. 4. 9.
7 To be short, he requireth a life without fault, and pure, that being lightened with the word of God, they may shine in the darknesse of this world.
* Matth. 5. 14.
o The Gospel is called the word of life, because of the effects which it worketh.
8 Againe hee pricketh the forward, setting before them his true Apostolike care that hee had of them: comforting them moreouer, to the end they should not be sorie for the greatnesse of his afflictions, no not although he should die to make perfit their oblation with his bloud, as it were with a drinke offering.
p As if he said,
q May be confirmed in my ioy of minde.
r The most part.
s Hee calleth it here the worke of Christ, to visite Christ being poore and in bands in the person of Paul.

brought you Philippians to Christ, my desire is, that you present your selues a liuely sacrifice to him, & then shall it not grieue me to be offred vp as a drinke offring, to accomplish this your spirituall offering. 9 Moreouer, he confirmeth their minds both by sending backe Epaphroditus vnto them, whose fidelitie towards them, and great paines in helping him, he commendeth: and also promiseth to send Timothie shortly vnto them, by whose presence they shall receiue great commoditie, and hoping also to come himselfe shortly vnto them, if God will.
* Actes 16. 1.

he was neere vnto death, and regarded not his life, to fulfil that seruice which was lacking on your part toward me.

CHAP. III.

2 He refuteth the vaine boastings of the false Apostles, 7 and setteth Christ against them. 10 He setteth out the force and nature of faith, 15 that laying all things aside, they may bee partakers of the crosse of Christ, 18 the enemies whereof he noteth out.

MOreouer, [1] my brethren, reioyce in the Lord. [2] It grieueth me not to write the [a] same things to you, and for you it is a sure thing.

2 Beware of dogges: beware of euill workers: beware of the [b] concision.

3 [3] For we are ỹ circumcision, which worship God in the spirite, and reioyce in Christ Iesus, and haue no confidence [c] in the flesh:

4 [4] Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I,

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, *an Ebrew of the Ebrewes, * by the Lawe a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Lawe, I was vnrebukeable.

7 But the things that were [d] vantage vnto me, the same I counted losse for Christs sake.

8 Yea, doubtlesse I thinke [e] all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be dongue, that I might [f] winne Christ,

9 And might bee found in [g] him, that is, [h] not hauing mine owne righteousnesse, which is of the Lawe, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith,

10 [5] That I may [i] know him, and the vertue of his resurrection, and the [6] fellowship of his afflictions, and be made conformable vnto his death.

11 If by any meanes I might attaine vnto the [k] resurrection of the dead:

12 Not as though I had already attained to it, either were already perfect: but I folow, if that I may comprehend that for whose sake also I am [l] comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and endeuour my selfe vnto that which is before,

14 And follow hard toward the marke, for the price of the high calling of God in Christ Iesus.

15 [7] Let vs therefore as many as be [m] perfect, be thus minded: and if yee bee otherwise minded, God shall reueale euen the same vnto you.

16 Neuertheless, in that whereunto wee are come, let vs proceede by one rule, that wee may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as yee haue vs for an ensample.

18 [8] * For many walke, of whome I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ:

19 Whose [n] ende is damnation, whose God is their bellie, and whose [o] glorie is to their shame, which minde earthly things.

20 [9] But our conuersation is in heauen, from whence also we looke for the * Sauiour, euen the Lord Iesus Christ,

21 Who shal change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

1 A conclusion of those things which haue bene before sayde, to wit, that they go forward cheerefully in the Lord.
2 A preface to the next admonition that followeth, to take good heede & beware of false Apostles, which ioyne circumcision with Christ, (that is to say, iustification by workes, with free iustification by faith) and beate into mens heads the ceremonies which are abolished, for true exercises of godlinesse and charitie. And he calleth thē dogs as prophane barkers, & euil workmen, because they neglected true workes, and did not teach the true vse of them. To be short, he calleth them Concision, because in vsing Circumcision, they cut off themselues and others from the Church.
a Which you haue oftentimes heard of me.
b He alludeth to circumcision, of the name whereof whiles they boasted, they cut asunder the Church.
3 Hee sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by the vertue of Christ, wee may serue God in puritie of life. c In outward things, which pertaine nothing to the soule. 4 Hee doubteth not to preferre himselfe euen according to the flesh, before those peruerse hote vrgers of the Law, that all men may knowe that he doeth with good iudgment of minde, lightly esteeme all those outward things: for so much as he lacketh nothing, which hath Christ, nay, the confidence of our workes cannot stand with the free iustification in Christ by faith. * 2. Cor. 11. 22. * Act. 23. 6.
d Which I accounted for vantage. e He shutteth out all works, as well those that goe before, as those that come after faith. f That in their place I might get Christ, and of a poore man become rich: so farre off am I from losing any thing. g In Christ: for they that are found without Christ, are subiect to condemnation. h That is to be in Christ, to be found not in a mans owne righteousnes, but clothed with the righteousnes of Christ imputed to him. 5 This is the end of righteousnes by faith touching vs, that by the vertue of his resurrection we may escape from death. i That I may feele him in deede and haue a trial of him. 6 The way to that eternall saluation is to follow Christ his steps, by afflictions and persecutions, vntill wee come to Christ himselfe, who is our marke whereat we shoote, and receiue that reward whereunto God calleth vs in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Lawe, wherein the false Apostles put the summe of godlinesse. k To life euerlasting, which followeth the resurrection of the Saints.
l For we runne not but so farre foorth as we are layed hold on of Christ, that is, as God giueth vs strength, and sheweth vs the way.
7 The conclusion of his exhortation standing vpon three members: The one is, that such as haue profited in the trueth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant and vnderstād not these things, & doubt of the abolishing of the Law, they should cause no trouble, & should be gently borne withall, vntill they also be instructed of the Lord. The third is, that they esteeme the false apostles, by their fruits: wherein hee doubteth not to set foorth himselfe for an example.
m He said before that hee was not perfect. So that in this place hee calleth them perfect, which haue somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude and ignorant, as hee expoundeth himselfe in the next verse following. 8 Hee painteth out the false Apostles in their colours, not vpon malice or ambition, but with sorow and teares, to wit, because that being enemies of the Gospel (for that is ioyned with affliction) they regard nothing els, but the commodities of this life: that is to say, that flowing in peace, quietnesse, and all worldly pleasures, they may liue in great estimation amongst men, whose miserable end he forewarneth them of. * Romanes 16. 17. n Reward. o Which they hunt after at mens handes. 9 Hee setteth against these fellowes, true Pastours which neglect earthly things, and aspire to heauen onely, where they knowe, that euen in their bodies they shall bee clothed with that eternall glorie, by the vertue of God, * 1. Cor. 15. titus 2. 13.

CHAP. IIII.

1 From particular exhortations, 4 he commeth to generall. 10 Hee sayeth that he tooke such ioy in their readinesse to liberalitie, 12 that hee will patiently beare the want.

THerefore, [1] my brethren, beloued and longed for, my ioy and my [a] crowne, so continue in the [b] Lord, ye beloued.

2 [2] I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord,

3 Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with mee in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the * [c] booke of life.

1 A rehearsall of the conclusion: That they manfully continue, vntill they haue gotten the victory, trusting to the Lords strength.
a Mine honour.
b In that concord, wherof the Lord is the band.
2 Hee also calleth on some by name, partly because they needed priuate exhortation, and partly also to stirre vp other to bee more prompt and ready. * Reuel. 3. 5. and 10. 6. and 21 27. c God is sayd after the maner of men, to haue a booke, wherein the names of his elect are written, to whom he will giue euerlasting life. Exekiel calleth it the writing of the house of Israel, and the secret of the Lord, Chap. 13. 9.

4 [3] Reioyce in the [d] Lorde alway, againe I say reioyce.

5 [4] Let your [e] patient minde bee knowen vnto all men. [5] The Lord is at hand.

6 [6] Be nothing carefull, but in all things let your requests be shewed vnto God in prayer, and supplication with [f] giuing of thankes.

7 And the [g] peace of God which passeth all vnderstanding, shall preserue your [h] hearts and mindes in Christ Iesus.

8 [7] Furthermore, brethren, whatsoeuer things are true, whatsoeuer things [i] are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are worthy loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these things,

9 Which yee haue both learned and receiued, and heard, and seene in mee: those things doe, and the God of peace shall be with you.

10 [8] Nowe I reioyce also in the Lorde greatly, that now at the last your care for mee springeth afresh, wherein notwithstanding yee were carefull, but yee lacked opportunitie.

11 I speake not because of [k] want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be [l] abased, & I can abound: euery where in all things I am [m] instructed, both to bee full, and to bee hungrie, and to abound, and to haue want.

13 I am able to doe all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding yee haue well done, that yee did communicate to mine affliction.

15 [9] And yee Philippians know also that in the [n] beginng, of the Gospel, when I departed from Macedonia, no Church communicated with me, concernng the matter of giuing and receiuing, but ye onely.

16 For euen when I was in Thessalonica, ye sent once, and afterward againe for my necessitie,

17 [10] Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus ý which came from you, an [o] odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches, with glory in Iesus Christ.

20 Vnto God euen our Father be prayse for euermore. Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.

22 All the Saints salute you, and most of all they which are of [p] Cesars houshold.

23 The grace of our Lorde Iesus Christ be with you all, Amen.

¶ Written to the Philippians from Rome, and sent by Epaphroditus.

3 Yee haue particular exhortations: and the first is, that the ioy of the Philippians be not hindered by any afflictions that the wicked imagine and worke against them.
d So is the ioy of the worlde distinguished from our ioy.
4 The second is, that taking all things in good part, they behaue themselues moderately with all men.
e Your quiet and setled minde.
5 The taking away of an obiection: that we must not be disquieted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries.
6 The third is, that we be not too carefull for any thing, but with sure confidence giue God thankes, and crane of him, whatsoeuer wee haue neede of, that with a quiet conscience wee may wholly and with all our hearts submit our selues to him. f So Dauid beganne very oft with teares, but ended with thankesgiuing. g That great quietnesse of mind, which God only giueth in Christ. h He diuideth the mind into the heart, that is, into that part which is the seate of the will and affections, & into the higher part, wherby we vnderstand and reason of matters. 7 A generall conclusion, that as they haue bene taught both in word & example, so they frame their liues to the rule of all holinesse and righteousnesse. i Whatsoeuer things are such as doe beautifie and set you out with a holy grauitie. 8 Yee witnessed that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pouertie: but yet so moderating his words, that hee might declare himselfe voyde of all suspicion of dishonestly, and that he hath a mind contented both with prosperitie and aduersitie, and to be short, that he reposeth himselfe in the onely will of God. k As though I passed for my want.

1 He vseth a generall word, and yet hee speaketh but of one kinde of crosse, which is pouertie, for commonly pouertie bringeth all kindes of discommoditie with it.
m This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice.
9 He witnesseth that he remembreth also their former benefits, and against purteth alway iniurious suspicion of immoderate desire, in that that he receiued nought of any else.
n At the beginning, when I preached the Gospel amongst you.
10 He witnesseth against, that he allowed well of their benefite, not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offered it to God as a sacrifice whereof the Lord himselfe will not be forgetfull.
o He alludeth to the sweete smelling sauours that were offred in the old Law.
p Such as belong to the Emperour Nero.

The Epistle of Paul to the Colossians.

CHAP. I.

1 *After the salutation,* 4 *he praiseth them the more, to make them attentiue vnto him.* 7 *He reporteth the testimonie of the doctrine which they heard of Epaphras.* 13 *He magnifieth Gods grace towards them,* 20 *and sheweth that all the parts of our saluation consist in Christ alone.*

PAul an Apostle of Iesus Christ, by the [a] will of God, & Timotheus our brother,

2 To them which are at [b] Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 [1] Wee giue thankes to God euen the [c] Father of our Lorde Iesus Christ, alway praying for you:

4 Since wee heard of your faith in Christ Iesus, and of your loue toward all Saints,

5 For the [d] hopes sake, which is layed vp for you in heauen, whereof yee haue heard before by the word of trueth, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that yee heard and truely knew the grace of God,

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 [2] Who hath also declared vnto vs your loue

a By the free bountifulnes of God.
b Colosse is situated in Phrygia, not farre from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphylia.
1 He commendeth the doctrine that was deliuered them by Epaphras, and their readinesse in receiuing it.
c We cannot otherwise consider of God to our saluation, but as he is Christes Father, in whom we are adopted.
d For the glory that is hoped for.
2 He declareth his good will towards them, telling them that they must not fall from the hope of the Gospel, and not be of the number of them.

e Your spirituall loue, or your loue which commeth from the Spirit.

loue in the [e] Spirit.

9 For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that yee might bee fulfilled with knowledge of [f] his will in all wisedome, and spirituall vnderstanding.

f Gods will.

10 That yee might walke worthy of the Lorde, and please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God,

11 [3] Strengthened with all might through his glorious power, vnto all patience, & long suffering with [g] ioyfulnesse,

g It must not be vnwilling, & as it were drawen out of vs by force, but proceede from a merie and ioyfull minde.

12 [4] Giuing thankes vnto the [5] Father, which hath made vs meete to be partakers of the inheritance of the Saints in [h] light,

13 Who hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome * of his deare Sonne,

14 [6] In whome wee haue redemption through his blood, that is, the forgiuenesse of sinnes,

15 [7] Who is the * image of the inuisible God, [i] the first begotten of euery creature.

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be [k] Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him,

17 And he is before all things, and in him all things consist.

18 [8] And hee is the head of the body of the Church: he is the beginning, * and the [l] first begotten of the dead, that in all things hee might haue the preeminence.

19 * For it pleased the Father, that in him should [m] all fulnesse dwell,

20 [9] And through peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, I say, [n] all things, both which are in earth, and which are in heauen.

21 [10] And you which were in times past strangers and enemies, because your mindes were set in euill workes, hath [o] hee now also reconciled,

22 In that bodie of his [p] flesh through death, to make you holy, and vnblameable and without fault in his sight,

23 [11] If ye continue, grounded and stablished in the faith, & bee not mooued away from the hope of the Gospel, whereof ye haue heard, and which hath bene preached to [q] euery creature which is vnder heauen, [12] wherof I Paul am a minister.

24 Nowe reioyce I in my sufferings for [r] you, and fulfill the [s] rest of the afflictions of Christ in my flesh, for my bodies sake, which is the Church,

25 [13] Whereof I am a minister, according to the dispensation of God, which is giuen me vnto you-ward, to fulfill the word of God,

26 * Which is the mysterie hid since the world began, and from all ages, but nowe is made manifest vnto his Saints,

23 To whom God [u] would make knowen what is the riches of his glorious mysterie among the Gentiles, which riches is Christ in you, the hope of glory,

28 [14] Whom we preach, admonishing euery man, and teaching euery man in [x] all wisedome, that wee may present euery man perfect in Christ Iesus,

29 Whereunto I also labour and striue, according to his working which worketh in me mightily.

3 The gift of continuance is not of vs, but it proceedeth from the mercie of God, which he doeth freely giue vs.

4 Hauing ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fitly diuided into three treatises: for first of all he expoundeth the true doctrine according to the order of the causes, beginning from this verse to the 21. And from thence he beginneth to apply the same to the Colossians with diuers exhortations to the 6. verse of the second Chapter. And last of all in the third

n The whole Church.

10 Sanctification is another worke of God in vs by Christ, in that that hee reconciled vs (which hated God extremely and were wholly and willingly giuen to sinne) to his gracious fauour in such sort, that hee therewithall purifieth vs with his holy Spirit, and consecrateth vs to righteousnesse.

o The Sonne.

p In that fleshly body, to giue vs to vnderstand that his body was not a fantasticall body, but a true body.

11 The second treatise of this part of the Epistle wherein he exhorteth the Colossians not to suffer themselues by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel.

q To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.

12 He purchaseth authority to this doctrine by his Apostleship, and taketh a most sure proofe thereof, of his afflic-

tions, which he suffereth for Christ his Name, to instruct the Churches with these examples of patience. r For your profite and commoditie. s The afflictions of the Church are sayd to be Christes afflictions, by reason of that fellowship and knitting together that the body & the head haue the one with the other, not that there is any more need to haue the Church redeemed, but that Christ sheweth his power in the daily weakenesse of his, & that for the comfort of the whole body. 13 Hee bringeth another proofe of his Apostleship, to wit, that God is the Author of it, by whom also he was appointed peculiarly Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. *Rom. 16.25. ephe. 3.9.2.tim.1.10. tit.1.2.1.Pet.1.20. t Whom hee chose to sanctifie vnto himselfe in Christ: moreouer hee saith † the mysterie of our redemption was hidden since the world began, except it were reuealed vnto a few, who also were taught it extraordinarily. u Thus Paul bridleth the curiositie of men. 14 He protesteth that he doth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely through † Lords plentiful blessing of his labours. x Perfect & sound wisedome, which is perfect in it selfe, and shall in the end make them perfect that follow it.

CHAP. II.

4 He condemneth, as vain, whatsoeuer is without Christ.
11 entreating specially of circumcision, 16 of abstinence from meates, 18 and of worshipping of Angels.
20 That we are deliuered from the traditions of the Lawe through Christ.

FOr I [1] would yee knew what great fighting I haue for your sakes, and for them

1 The taking away of obiection. In that that he writeth not the Colossians, nor the Laodiceans, he did it not of any negligence, but is so much the more carefull for them.

of Laodicea, and for as many as haue not seene my [a] person in the flesh,

2 [2] That [b] their hearts might be comforted, and they knit together in loue, and in al riches of the [c] ful assurance of vnderstanding, to knowe the mysterie of God, euen the Father, and of Christ:

3 In whom are hid all the treasures of [d] wisedome and knowledge.

4 [3] And this I say, lest any man should beguile you with [e] enticing wordes,

5 * For though I bee absent in the flesh, yet am I with you in the spirit, reioycing and beholding your [f] order, and your [g] stedfast faith in Christ.

6 As ye haue therefore [h] receiued Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue bene taught, abounding therein with thankesgiuing.

8 [4] Beware lest there bee any man that [i] spoile you through philosophie, and vaine deceit, [5] through the traditions of men, [6] according to the [k] rudiments of the world, [7] and not after Christ.

9 [8] For in [l] him [m] dwelleth [n] all the fulnesse of the Godhead [o] bodily.

10 And ye are complete in him, which is the head of all principality and power.

11 [9] In whome also yee are circumcised with * circumcision made without handes, by putting off the [p] sinful body of [q] flesh, through the circumcision of Christ,

12 [10] And that ye are * [q] buried with [r] him through baptisme, [11] in whome yee are also raised vp together through the faith of the operation of [s] God, which raysed him from the dead.

13 * [12] And you which were dead in sinnes, [13] and in the circumcision of your flesh, hath hee quickened together with him, forgiuing you all your trespasses,

14 [14] And putting out the * [t] hand writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath spoyled the [u] Principalities, and Powers and hath [x] made a shewe of them openly, and hath triumphed ouer them in the [y] same crosse.

16 [15] Let no man therefore condemne you in meate or drinke, or in respect of an holy day, or of the newe moone, or of the Sabbath dayes,

17 Which are but a shadowe of things to come: but the [z] body is in Christ.

18 [16] Let no man at his pleasure beare rule ouer you by [a] humblenesse of minde, and worshipping of Angels, [17] aduancing himselfe in those things which he neuer sawe, [18] rashly puft vp with his fleshly minde,

19 [19] And holdeth not the [c] head, whereof all the bodie furnished and knit together by ioynts and bands, increaseth with the increasing of [d] God.

20 [20] Wherefore if ye be dead with Christ

a Me present in body.
2 He concludeth shortly the summe of the former doctrine, to wit, that the whole summe of true wisedome, and most secret knowledge of God, consisteth in Christ onely, and that this is the vse of it touching men, that they being knit together in loue, rest themselues happily in the knowledge of so great a goodnes, until they come fully to enioy it.
b Whom he neuer saw.
c Of that vnderstanding, which bringeth foorth a certaine and vndoubted perswasion in our mindes.
d There is no true wisedome without Christ.
3 A passing ouer to the treatise following against the corruptions of Christianitie.
e With a framed kinde of talke made to perswade.
* 1 Cor. 5. 3.
f The maner of your Ecclesiastical discipline.
g Doctrine.
h So then Christ hangeth not vpon mens traditions.
4 He bringeth all corruptions to three kindes. The first is that, which resteth of vaine and curious speculations, and yet beareth a shewe of certaine subtill wisedome.
i This is a worde of warre, and it is as much as to drive or cary away a spoile or bootie.
5 The second which is manifestly superstitious and vaine, and standeth onely vpon custome and fained inspirations.
6 The third kinde was of them which ioyned the rudiments of the worlde, (that is to say, the ceremonies of the Lawe) with the Gospel
k Principles and rules, wherewith God ruled his Church, as it were vnder a schoolemaster.
7 A generall confutation of all corruptions is this, that that must needes bee a false religion, which addeth any thing to Christ.
8 A reason: Because onely Christ God and man, is most perfect, and passeth farre aboue all things, so that whosoeuer hath him, may require nothing more.
l By these wordes, is shewed a distinction of the natures.
m This worde (Dwelleth) noteth out vnto vs the ioyning together of those natures, so that God and Man, is one Christ.
n These words set downe most perfect Godhead to bee in Christ.
o The knitting together of God and man, is substantiall and essentiall.
9 Now hee dealeth precisely against the three kinde, that is to say, against them which vrged the Iewish religion: and first of all, hee denieth that wee haue neede of the Circumcision of the flesh, seeing that without it wee are circumcised within, by the vertue of Christ. * Romanes 2. 29.
p These many wordes are vsed to shewe what the olde man is, whome Paul in other places calleth the body of sinne.
10 The taking away of an obiection: Wee neede not so much as the externall signe which our Fathers had, seeing that our Baptisme is a most effectuall pledge and witnesse, of that inwarre restoring, and renewing. * Romanes 6. 4. ephesians 1. 19.
q Looke Roman. 6. 4.
r So then all the force of the matter commeth not from the very deed done, that is to say, it is not the dipping of vs into the water by a Minister that maketh vs to be buried with Christ, as the Papists say, that euen for the very actes sake, wee become very Christians, but it commeth from the vertue of Christ, for the Apostle addeth the resurrection of Christ, and faith.
11 One ende of Baptisme is the death and buriall of the olde man, and that by the mightie power of God onely, whose vertue we lay holde on by faith, in the death and resurrection of Christ.
s Through faith which commeth from God.
* Ephes. 2. 1.
12 An other ende of Baptisme is, that they which were dead in sin, might obtaine free remission of sinnes & eternall life, through faith in Christ who died for vs.
13 A new argument which lieth in these fewe wordes, and it is thus: Vncircumcision was no hinderance to you, why? you being iustified in Christ should not obteine life, therefore you need not circumcision to the attainement of saluation.
14 He speaketh now more generally against the whole seruice of the Law, & proueth by two reasons that it is abolished: First, to what purpose should he by harde obtained remission of all his sins in Christ, require those helps of the Law? Secondly because, that if a man doe rightly consider those rites, hee shall finde that they were so many testimonies of our guiltinesse, whereby he manifestly witnessed as it were by our owne hand writings, that wee deserued damnation. Therefore did Christ put out that handwriting by his comming, and fastening it to the crosse, triumphed ouer al our enemies, were they neuer so mighty. Therefore to what end and purpose should we now vse those ceremonies, as though we were still guiltie of sinne, and subiect to the tyrannie of our enemies? * Ephes. 2. 15.
t Abolishing the rites and ceremonies.
u Satan and his angels.
x As a conquerour made he a shewe of those captiues, and put them to shame.
y The crosse was as a chariot of triumph. No conquerour could haue triumphed so gloriously in his chariot, as Christ did vpon the crosse.
15 The conclusion: wherein also hee nameth certaine kindes, as the difference of dayes, and meates, and proueth by a new argument that we are not bound vnto them: to wit, because those things were shadowes of Christ to come, but we possesse him nowe exhibited vnto vs.
z The body as a thing of substance and pith, hee setteth against shadowes.
16 Hee disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: which kind of false religion hee confuteth, first, this way: because that they which bring in such a worship, attribute that vnto themselues which is proper only to God, to wit, authoritie to binde mens consciences with religion, although they seeme to bring in these things by humblenesse of minde
a By foolish humblenesse of minde: for otherwise humblenes is a vertue. For these Angel worshippers, blamed such of pride as would goe straight to God, and vse no other vndermeanes besides Christ.
17 Secondly, because they rashly thrust vpō them for oracles those things which they neither saw nor heard, but deuised of themselues.
18 Thirdly, because these things haue no other ground whereupon they are built, but onely the opinion of men, which please themselues without all measure in their owne deuices.
b Without reason.
19 The fourth argument, which is of great waight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish and also to increase his whole body.
c Christ.
d With the increasing which commeth from God.
20 Now last of all he fighteth against the second kinde of corruptions, that is to say: against mere superstitions, inuented of men, which partly deceiue the simplicity of some with their craftinesse, and partly with their foolish superstitions and to be laughed at: as when godlinesse, remission of sins, or any such like vertue, is put in some certaine kinde of meate and such like thinges, which the inuentours of such rites themselues vnderstande not, because in deede it is not. And he vseth an argument taken of comparison. If by the death of Christ who established a newe couenant with his blood, you be deliuered from those externall rites wherewith it pleased the Lord to prepare the world, as it were by certaine rudiments to that full knowledge of true religion, why would ye be burdened with traditions I haue [illegible], as though ye were citizens of this worlde, that is to say, as though ye depended vpon this life, and earthly things? now this is the cause why before verse 8. [illegible] followed another order then he doeth in the confutation: because he shewed [illegible] what degrees false religions came into the world, to wit, beginning first [illegible] speculations of the wise, after which in processe of time succeeded grosse superstitions against which mischiefes the Lord set at length that seruice of the Lawe, which [illegible] some abused in like sort: but in the confutation he began with the abolishing of the Lawe seruice, that he might shewe by comparison, that those false seruices ought much more to be taken away.

from

from the ordinances of the worlde, why [e] as though ye liued in the world, are ye burdened with traditions?

21 [21] As touch not, Taſte not, Handle not.

22 [22] Which all perish with the vſing, [23] & are after the Commandements and doctrines of men.

23 [24] Which things haue indeede a ſhewe of [f] wiſedome, in [g] voluntary religion & humblenesse of minde, and in [h] not ſparing the body, which are things of no value, ſith they pertaine to the [i] filling of the fleſh.

e As though your felicitie ſtood in theſe earthly things, & the kingdome of God were not rather Spirituall.

21 An imitation in the perſon of theſe ſuperſtitious men, rightly expreſſing their nature and vſe of ſpeech.

22 Another argument: The ſpirituall & inward kingdom of God cannot conſiſt in theſe outward things, and ſuch as periſh with the vſing. 23 The third argument: Becauſe God is not the author of theſe traditions, and therefore they doe not binde the conſciences.

23 The taking away of an obiection. Theſe things haue a goodly ſhewe, becauſe men by this meanes, ſeeme to worſhip God with a good minde, and humble themſelues, and neglect the body, which the moſt part of men curiouſly pamper vp and cheriſh: but yet notwithſtanding the things themſelues are of no value, for ſo much as they pertaine not to the things that are ſpirituall and euerlaſting, but to the nourithment of the fleſh. f Which ſeeme in deede to be ſome exquiſite thing, and ſo wiſe deuices as though they came from heauen. g Hence ſprang the works of ſupererogation, as the Papiſts terme them, that is to ſay, needleſſe works, as though men performed more then is commanded them: which was the beginning and the very ground, whereon Monkes merites were brought in. h A liuely deſcription of Monkery. i Seeing they ſtand in meate and drinke, wherein the kingdome of God doeth not ſtand.

CHAP. III.

1 Againſt earthly exerciſes, which the falſe Apoſtles vrged, 2 hee ſetteth heauenly: 5 And beginneth with the mortifying of the fleſh, 8 whence he draweth particular exhortations, 18 and particular duties which depend on eche mans calling.

IF [1] ye then [2] be [a] riſen with Chriſt, [3] ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God.

2 Set your affections on things which are aboue, and not on things which are on the [b] earth.

3 [4] For yee are dead, [5] and your life is hid with Chriſt in God.

4 When Chriſt which is our life ſhall appeare, then ſhall yee alſo appeare with him in glory.

5 [6*] Mortifie therefore your [c] members which are on the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe which is idolatrie.

6 For the which things ſake the wrath of God [d] commeth on the children of diſobedience.

7 Wherein ye alſo walked once, when ye liued in them.

8 But now put yee away euen all theſe things, wrath, anger, maliciouſneſſe, curſed ſpeaking, filthie ſpeaking out of your mouth.

9 Lie not one to another, [7] ſeeing that ye haue put off the olde man with his workes,

10 And haue put on the new, [8] which is renewed in [e] knowledge after the image of him that created him,

11 [9] Where is neither Grecian nor Iew, circumciſion nor vncircumciſion, Barbarian, Scythian, bond, free: But Chriſt is all, and in all things.

12 Now therefore as the elect of God holy and beloued, [f] put on the [g] bowels of mercies, kindneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarrell to another: euen as Chriſt forgaue, euen ſo doe ye.

14 And aboue al theſe things put on loue, which is the bond of perfectneſſe.

15 And let the peace of God [i] rule in your hearts, to the which ye are called in [k] one bodie, and be ye thankefull.

16 Let the worde of Chriſt dwell in you plenteouſly in all wiſedome, teaching and admoniſhing your owne ſelues, in [l] Pſalmes, and hymnes, and ſpirituall ſongs, ſinging with a grace in your hearts to the Lord.

17 *And whatſoeuer ye ſhall doe, in word or deede, doe all in the [m] Name of the Lord Ieſus, giuing thanks to God euen the Father by him.

18 [*10] Wiues, ſubmit your ſelues vnto your husbands, as it is [n] comely in the Lord.

19 [*11] Husbands loue your wiues, and be not bitter vnto them.

20 [*12] Children, obey your parents in [o] all things: for that is well pleaſing vnto the Lord.

21 [13] Fathers, prouoke not your children to anger, leaſt they be diſcouraged.

1 Another part of this Epiſtle, wherein hee taketh occaſion by reaſon of thoſe vaine exerciſes, to ſhewe the dueties of a Chriſtian life: which is an ordinarie thing with him, after he hath once ſet downe the doctrine it ſelfe.

2 Our renewing or new birth, which is wrought in vs by being partakers of the reſurrection of Chriſt, is the fountaine of all holineſſe, out of which ſundry armes or riuers do afterwards flowe. a For if we be partakers of Chriſt, wee are caried as it were into another life where wee ſhall neede neither meate nor drinke, for wee ſhall bee like vnto the Angels. 3 The ende and marke which all the dueties of Chriſtian life ſhoote at, is to enter into the Kingdome of heauen, and to giue our ſelues to thoſe things which leade vs thither, that is, to true godlineſſe, and not to thoſe outward and corporall things. b So hee calleth that ſhewe of religion, which hee ſpake of in the former Chapter.

4 A reaſon taken of the efficient cauſes and others: you are dead as touching the fleſh, that is, touching the olde nature which ſeeketh after all tranſitorie things, and on the other ſide, you haue begunne to liue according to the Spirite, therefore giue your ſelues to ſpirituall and heauenly, and not to carnall and earthly things. 5 The taking away of an obiection: whiles wee are yet in this world, wee are ſubiect to many miſeries of this life, ſo that the life that is in vs, is as it were hidden: yet notwithſtanding wee haue the beginnings of life and glory, the accompliſhment whereof which lieth now in Chriſtes and in Gods hand, ſhall bee aſſuredly and manifeſtly performed in that glorious comming of the Lord. 6 Let not your dead nature bee any more effectuall in you, but let your liuing nature bee effectuall. Now the force of nature is knowen by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are ſpirituall, liue. And hee reckoneth vp a great long ſcroule of vices, and their contrary vertues. *Ephesians 5.3. c The motions and luſtes that are in vs, are in this place very properly called members, becauſe that the reaſon and will of man corrupted, doeth vſe them as the body doth his members.

d Vſeth to come.

7 A definition of our new birth taken of the parts thereof, which are the putting off of the olde man, that is to ſay, of the wickedneſſe which is in vs by nature, and the renewing, and repairing of the new man, that is to ſay, of puritie which is giuen vs by grace: but both of them are but begun in vs, in this preſent life, and by certaine degrees ſmaller, the one dying in vs by little and little, and the other comming to the perfection of another life, by little and little.

8 Newneſſe of life conſiſteth in knowledge which tranſformeth man to the image of God his maker, that is to ſay, to the ſincerite and puritie of the whole ſoule.

c He ſpeaketh an effectuall knowledge.

9 Hee teacheth them againe that the Goſpel doth not reſpect thoſe externall things, but true iuſtification and ſanctification in Chriſt onely, which haue many ſtaies as he reckoneth them vp heere: But commendeth two things eſpecially, to wit, godly conceyt, and continuall ſtudie of Gods word.

f So put on, that you neuer put off.

g Thoſe moſt tender affections of exceeding compaſsion.

h Which bendeth and knitteth together all the dueties that paſſe from man to man. i Rule and gouerne all things. k You are ioyned together into one body through Gods goodnes, that you might helpe one another, as fellow members. l By Pſalmes he meaneth all godly ſongs which were written vpon diuers occaſions, and by Hymnes, all ſuch as conteine the prayſe of God, and by ſpirituall ſongs, other more peculiar and artificious ſongs which were alſo in prayſe of God, but they were made fuller of muſicke. *1.Cor.10.31. m Call vpon the Name of Chriſt, when you doe it, or, doe it to Chriſts prayſe and glory. *Epheſ.5.22. 10 Hee goeth from precepts which concerne the whole ciuill life of man, to precepts pertaining to euery mans family, and requireth of wiues ſubiection in the Lord. n For thoſe wiues do not well, that doe not ſet God in Chriſt before them in their loue, but this Philoſophie knoweth not. *1.Pet.3.1. 11 He requireth of husbands that they loue their wiues, and vſe them gently. *Ephe.5.1. 12 He requireth of children, that according to Gods commaundement, they bee obedient to their parents. o In the Lord, and ſo is it expounded, Epheſ.5.19. 13 Of parents, that they be gentle towards their children.

22 [14*] Seruants,

14 Of seruants, that feeling God himselfe to whome their obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters.

22 [14]* Seruaunts, bee obedient vnto them that are your masters according to the flesh, in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.

23 And whatsoeuer ye doe, do it heartily, as to the Lord, and not to men.

24 Knowing that of the Lorde ye shall receiue the [p] reward of the inheritance: for yee serue the Lord Christ.

25 [15] But he that doeth wrong, shal receiue for the wrong that he hath done: and there is no respect of persons.

* Ephes. 6. 5. tit. 2. 9. 1. pet. 2. 18.

p For that that you shall haue duely obeyed your masters, the time shall come, that you shall be made sonnes, of seruants, & then shal you know this of a surety, which shalbe when you are made partakers of the heauenly inheritance. 15 He requireth of masters, y being mindful how that they themselues also shal render an account before that heauenly Lord & Master, which will reuenge wrongfull doings without any respect of masters or seruants, they shew themselues iust and vpright with equitie, vnto their seruants.

CHAP. IIII.

2 *Hee returneth to generall exhortations,* 3 *touching praier, and gracious speech,* 7 *and so endeth with greetings and commendations.*

YE Maisters, doe vnto your seruants, that which is iust, and equall, knowing that ye also haue a Master in heauen.

2 [1]*[2] Continue in prayer, and watch in the same with thankesgiuing,

3 [3]* Praying also for vs, that God may open vnto vs the [a] doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth me to speake.

5 [4]* Walke [b] wisely toward them that are without, and redeeme the [c] season.

6 [5] Let your speech be [d] gracious alwaies, and powdred with [e] salt, that yee may knowe how to answere euery man.

1 He adueth certaine generall exhortations, and at length endeth his Epistle with diuers familiar and godly salutations.

* Luke 18. 1. 1. thess. 5. 17.

2 Prayers must be continual and earnest.

3 Such as minister the word, must especially be commended to the prayers of the Church.

* Ephes. 6. 18.

2. thes. 3. 1. a An open & free mouth to preach the Gospel. 4 In al parts of our life, wee ought to haue good consideration euen of them which are without the Church. * Ephes. 5. 15. b Aduisedly and circumspectly. c Seeke occasion to winne them, although you lose of your owne by it. 5 Our speech and talke must be applied to the profite of the hearers. d Framed to the profite of your neighbour. e Against this is set filthy communication, as Ephes. 4. 29.

7 Tychicus our beloued brother and faithfull minister, and fellowe seruaunt in the Lord, shall declare vnto you my whole state:

8 Whome I haue sent vnto you for the same purpose, that he might know your state, and might comfort your hearts,

9 With Onesimus a faithfull and a beloued brother, who is one of you. They shall shewe you of all things here.

10 Aristarchus my prison fellowe saluteth you, and Marcus Barnabas cousin, (touching whome ye receiued commandements, If hee come vnto you, receiue him)

11 And Jesus which is called Justus, which are of the circumcision. These [f] onely are my worke fellowes vnto the [g] kingdome of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale of you, and for them of Laodicea, and them of Hierapolis.

14 *Luke the beloued Physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that yee likewise reade the Epistle written from Laodicea.

17 And say to Archippus, Take heede to the ministerie, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hande of me Paul. Remember my bands. Grace bee with you. Amen.

f Why then, Peter was not at that time at Rome.

g In the Gospel.

* 2. Tim. 4. 11.

¶ Written from Rome to the Colossians, and sent by Tychicus and Onesimus.

The first Epistle of Paul to the Thessalonians.

CHA I.

1 *Hee therefore beginneth with thankesgiuing,* 4 *to put them in minde that whatsoeuer was prayse worthie in them,* 11 *it came of Gods goodnesse:* 8 *and that they are ensamples vnto others.*

PAVL, and Syluanus, and Timotheus, vnto y Church of the Thessalonians, which is in God the Father, and in the Lorde Iesus Christ: Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

2 [1] We giue God thanks alwayes for you all, making mention of you in our prayers

3 [2] Without ceasing, remembring your effectuall faith, and diligent loue, and the patience of your hope in our Lord Iesus Christ, in the sight of God, euen our Father,

4 Knowing, beloued brethren, that ye are [a] elect of God.

1 An example of right Christian reioycing, whereby also we learne, that such as haue great gifts in them, are in two sorts blessed, to wit, if they consider that they haue receiued all from God, and that continuance must bee desired at his hands, wherevnto also the whole Epistle exhorteth the Thessalonians. 2 He commendeth them for three speciall gifts, effectuall faith, continuall loue, and patient hope: to the ende they might bee allured being indued with such excellent giftes, not to continue in Gods election.

a Word for word, that your election is of God.

5 [5] For our Gospel was not vnto you in word onely, but also in power, and in the holy Ghost, and in [b] much assurance, as ye know after what maner wee were among you for your sakes.

6 [4] And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with [c] ioy of the holy Ghost,

7 So that ye are as ensamples to all that beleeue in Macedonia and in Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia only: but your faith also which is toward God, spread abroad in all quarters, that we need not to speake any thing.

9 For [d] they themselues shew of vs what maner of entring in we had vnto you, [5] and how ye turned to God from idols, to serue the liuing and true God,

10 And to looke for his sonne from heauen, whom he raised from the dead, euen Iesus which deliuereth vs from [e] that wrath to come.

3 Another reason why they ought in no wise start backe but continue to the end, because they cannot doubt of this doctrine which hath bene so many wayes confirmed vnto them, euen from heauen, as they themselues did well know.

b Paul sheweth by two things that there followed very great fruit of his preaching, to wit, by these gifts of the holy Ghost, and that certaine assurance which was throughly setled in their minds, as appeared by their willing bearing of the Crosse.

4 Another reason, because euen to that day, they embraced the Gospel with great cheerefulnesse, in so much that they were an example to all their neighbours: so that it should bee more shame to them to faint in the mid race.

c With ioy which commeth from the holy Ghost.

d Al the beleeuers.

5 It is no true conuersion to forsake idoles, vnlesse a man therewithall worship the true and liuing God in Christ the onely redeemer.

e This word (That) is not put here without cause: and by (wrath) is meant that reuenge & punishment, wherewith the Lord will iudge the world at length in his terrible wrath.

CHAP. II.

1 He declareth how faithfully he preached the Gospel vnto them, 5 seeking neither gaine, 6 nor prayse of men: 10 and hee proueth the same by their owne testimonie. 14 that they did courageously beare persecutions of their countrey men: 17 that hee desireth very much to see them.

FOR [1] ye your selues knowe, brethren, that our entrance in vnto you was not in vaine,

2 [2] But euen after that we had suffred before, and were shamefully entreated at * Philippi, (as yee knowe) wee were bolde in [a] our God, to speake vnto you the Gospel of God with much striuing.

3 [3] For our exhortation was not by deceit, nor by [b] vncleannesse, nor by guile.

4 [4] But as we were [c] allowed of God, that the Gospel should bee committed vnto vs, so wee speake, not as they that please men, but God, which [d] approueth our hearts.

5 Neither yet did we euer vse flattering words, as ye know, nor coloured couetousnes, God is record.

6 [5] Neither sought we prayse of men, nei-

1 That which he touched before shortly concerning his Apostleship, he handleth now more at large, and to that end & purpose which we spake of.

2 The vertues of a true Pastor are, freely without feare, to preach the Gospel, euen in the midst of dangers.

* Acts 16.12.

a Through God his gracious helpe.

3 To teach pure doctrine faithfully and with a pure heart.

b By any wicked & naughtie kind of dealing.

4 To approoue his conscience to God, being free from all flattery and couetousnesse.

c Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men choose, they respect the qualities of those things which stand before them, but God findeth the reason of his counsel onely in himselfe, it followeth that seeing wee are not able to thinke a good thought, that whomsoeuer he first chuseth to those holy callings, he maketh them able, and doeth not find them able. And therfore in that we are allowed of God, it hangeth vpon his mercie.

d Which liketh and alloweth of them.

5 To submit himselfe euen vnto the basest, to win them, and to eschewe all pride.

ther of you, nor of others, when wee might haue beene [e] chargeable, as the Apostles of Christ.

7 But we were [f] gentle among you, euen as a nource cherisheth her children.

8 [6] Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye weare deare vnto vs.

9 [7] For ye remember, brethren, * our labour and trauaile: for wee haue trauailed day and night, because we would not bee chargeable vnto any of you, and preached vnto you the Gospel of God.

10 [8] Ye are witnesses, and God also, how holily, and iustly, and vnblameably wee behaued our selues among you that beleeue.

11 [9] As yee know how that wee exhorted you, and comforted, and besought euery one of you (as a father his children)

12 [10] That yee * would walke worthy of God, who hath called you vnto his kingdome and glory.

13 [11] For this cause also thanke wee God without ceasing, that when yee receiued the word of God, which yee heard of vs, ye receiued it not as the word of men, but as it is in deed the word of God, which also worketh in you that beleeue.

14 [12] For brethren, ye are become followers of the Churches of God, which in Iudea are in [g] Christ Iesus, because ye haue also suffered the same things of your owne [h] country men, euen as they haue of the Iewes,

15 [13] Who both killed the Lord Iesus and their owne Prophets, and haue persecuted vs away, [14] and God they please not, and are contrary to [i] all men,

16 And forbid vs to preach vnto the Gentiles, that they might be saued, to [k] fulfill their sins alwayes: for the [l] wrath of God is come on them to the vtmost.

17 [15] Forasmuch, brethren, as we [m] were kept from you for a season, concerning sight, but not in the heart, wee endeuored the more to see your face with great desire.

18 Therefore wee would haue come vnto you (I Paul, at least once or twise) but Satan hindered vs.

e When I might lawfully haue liued vpon the expences of the Church.

f We were not rough, but easie, and gentle as a nource, that is neither ambicious nor couetous, but taketh all paines as patiently as if she were a mother.

6 To haue the flocke that is committed vnto him in more estimation then his owne life.

7 To depart with his owne right, rather then to bee chargeable to his sheepe.

* Actes 20.34. 1.cor.4.12. 2.thess.3.8.

8 To excell other in example of godly life.

9 To exhort and comfort with a fatherly minde and affection.

10 To exhort al men diligently & earnestly to leade a godly life.

* Ephes 4.1. phil. 1.27. col. 1.10.

11 Hauing approoued his ministery, he commendeth againe (to that end and purpose that I spake of) the cheerefulnesse of the Thessalonians which was answerable to his diligence in preaching, and their manly patience.

12 He confirmeth them in their afflictions which they suffered of their own people, because they were afflicted of their owne countrey men: which came aswell (sayth he) to the Churches of the Iewes, as to them: and therefore they ought to take it in good part.

g Which Christ hath gathered together.

h Euen of them which are of the same countrey and the same towne that you are of.

13 He preuenteth an offence which might bee taken, for that the Iewes especially abuse all other persecuted y Gospel. That is no new thing, sayth he, seeing they slew Christ himselfe, and his Prophets, and haue banished me also.

14 Hee foretelleth the vtter destruction of the Iewes. Lest any man should bee moued by their rebellion.

i For the Iewes would neither enter into the kingdom of God themselues, nor suffer other to enter in.

k Vntill that wickednesse of theirs which they haue by inheritance as it were of their fathers, be growen so great, that the measure of their iniquitie being filled, God may come foorth to wrath.

l The iudgement of God being angry, which indeed appeared shortly after in the destruction of the city of Hierusalem, whither many resorted euen out of diuers prouinces, when it was besieged.

15 Hee meeteth with an obiection, why hee came not to them straightwayes being in so great miserie, I desired oftentimes (saith he) and it lay not in me, but Satan hindered my endeuours, and therefore I sent Timothie my faithfull companion vnto you, because you are most deare to me.

m Were kept asunder from you, and as it were orphanes.

19 For what is our hope or ioy, or crowne of reioycing? are not euen you it in ỹ presence of our Lord Iesus Christ at his comming?

20 Yes, ye are our glory and ioy.

CHAP. III.

1 To shew his affection toward them, he sendeth Timothie vnto them: 6 Hee is so mooued by the report of their prosperous state, 9 that he cannot giue sufficient thanks 11 and therefore hee breaketh out into prayer.

WHerefore since wee could no longer forbeare, wee thought it good to remaine at Athens alone,

2 *And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should bee mooued with these afflictions: [1] for yee your selues knowe, that we are appointed thereunto.

4 For verily when we were with you, we tolde you before that wee should suffer tribulations, euen as it came to passe, and yee know it.

5 Euen for this cause, when I could no longer forbeare, I sent him that I might know of your faith, lest the tempter had tempted you in any sort, and that our labour had beene in vaine.

6 [2] But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also doe you,

7 Therefore, brethren, wee had consolation in you, in all our affliction and necessitie through your faith.

8 For now are we [a] aliue, if yee stand fast in the Lord.

9 For what thankes can we recompence to God againe for you, for al the ioy wherwith we reioyce for your sakes before our God,

10 Night and day, *praying exceedingly that we might see your face and might [b] accomplish that which is lacking in your faith?

11 Now God himselfe euen our Father, and our Lord Iesus Christ, guide our iourney vnto you.

12 [3] And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as we doe toward you:

13 * To make your hearts stable and vnblameable in holinesse before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

*Acts 16.1.

1 The will of God, who calleth his on this condition, to bring them to glory by affliction, is a most sure remedy against all afflictions.

2 Because they haue hitherto gone so well forward, he exhorteth them againe to make an ende of the rest of the iourney, seeing that therein also they shall doe him their Apostle a great pleasure.

a For now you cannot otherwise thinke mee safe and in good case, vnlesse you goe forward in religion and faith.

*Rom. 1.10. and 15.23.

b Paul was constrained through the importunate dealing of the enemies to leaue the building which he had scarce begun: And for that cause he had left Silas and Timotheus in Macedonia, and when Timothie came to Athens to him, he sent him backe againe straightway. So that hee desireth to see the Thessalonians, that hee may throughly accomplish their faith and religion, that was as yet imperfect.

3 Another part of the Epistle, wherein he speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian life, consisteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfite his worke by the same grace, wherewith he begun it in vs.

* Chap. 5.23. 1. cor. 1.8.

CHAP. IIII.

1 He exhorteth them 3 to holines, 9 and brotherly loue. 13 He forbiddeth them to sorow after the maner of infidels. 15 He setteth out the historie of our resurrection.

AND furthermore wee beseech you, brethren, and exhort you in the Lord Iesus, that ye [a] increase more and more, as yee haue receiued of vs, how ye ought to walke, and to please God.

2 For yee know what commaundements we gaue you by the Lord Iesus.

3 *[2] For this is the will of God euen your [b] sanctification, and that ye should abstain from fornication,

4 [3] That euery one of you should knowe, how to possesse his vessell in holinesse and honour,

5 [4] And not in the lust of concupiscence, euen as the Gentiles which know not God:

6 *[5] That no man oppresse or defraud his brother in any matter: for the Lord is auenger of all such things, as we also haue told you before time and testified.

7 * For God hath not called vs vnto vncleannesse, but vnto holinesse.

8 Hee therefore that [c] despiseth these things, despiseth not man, but God who hath euen giuen you his holy Spirit.

9 [6] But as touching brotherly loue, yee need not that I write vnto you: *for yee are taught of God to loue one another.

10 Yea, and that thing verily yee doe vnto all the brethren which are throughout all Macedonia: but wee beseech you, brethren, that ye increase more and more,

11 [7] And that ye studie to be quiet, and to meddle with your owne businesse, [8] and to worke with your owne hands, as we commanded you.

12 That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 [9] I would not, brethren, haue you ignorant [10] concerning them [11] which are a sleepe, that ye sorow not euen as other which haue no hope.

14 [12] For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in [d] Iesus, will God [e] bring with him.

15 [13] For this say wee vnto you by the

1 Diuers exhortations, the ground whereof is this, to bee mindfull of those things which they haue learned of the Apostle.

a That ye labour to excell more and more, and dayly passe your selues.

*Rom. 12.2. ephes. 5.17.

2 This is the summe of those things which he deliuered them, to dedicate themselues wholy to God. And he condemneth plainely all filthinesse through lust, because it is altogether contrary to the will of God.

b Looke Iohn 17.17.

3 Another reason, because it defileth the body.

4 The third, because the Saints are discerned from them which know not God, by honestie and puritie.

* 1. Cor. 6.8.

5 Secondly, he reprehendeth all violent oppression, and immoderate desire, and sheweth most seuerely as the Prophet of God, that God will reuenge such wickednesse.

* 1. Cor. 1.2.

c These commandements which I gaue you.

6 Thirdly, hee requireth a readie minde to all maner of louing kindnesse, and exhorteth them to profite more and more in that vertue.

* Iohn 13.34. and 15.12. 1. iohn 2.8. and 4.21.

7 Hee condemneth vnquiet braines, and such as are curious in matters which appertaine not vnto them. 8 He rebuketh idlenesse and slouthfulnesse, which vices whosoeuer are giuen vnto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle, which is interlaced among the former exhortations (which hee returneth vnto afterward) wherein hee speaketh of mourning for the dead, and the maner of the resurrection, and of the latter day. 10 Wee must take heede that wee doe not immoderately bewaile the dead, that is, as they vse to doe which thinke that they are vtterly perished. 11 A confirmation: for death is but a sleepe of the body (for he speaketh of the faithfull) vntill the Lord commeth. 12 A reason of the confirmation, for seeing that the dead is risen, the members also shall rise, and that by the vertue of God. m The dead in Christ, which continue in faith whereby they are graffed into Christ, euen to the last gaspe. e Will call their bodies out of their graues, and ioyne their soules to them againe. 13 The maner of the resurrection shall bee thus. The bodies of the dead shall be as it were raised out of sleepe at the sound of the Trumpet of God, Christ himselfe shall descend from heauen, The Saints (for hee speaketh properly of them) which shall then bee found aliue together with the dead which shall rise, shall bee taken vp into the cloudes to meet the Lord, and shall be in perpetuall glory with him.

f In the Name of the Lord, as though hee himselfe spake vnto you.
g Hee speaketh of these things, as though he should be one of them whom the Lorde shall find aliue at his comming because that time is vncertaine: and therefore euery one of vs ought to be in such a readinesse, as if the Lord were comming at euery moment.
h The word which the Apostle vseth heere, signifieth properly that encouragement which mariners vse one to another, when they altogether with one shout put foorth their oares and rowe together. * 1. Corint. 15. 52. i Suddenly and in the twinkling of an eye.

f worde of the Lord, that g wee which liue, and are remaining in the comming of the Lorde, shall not preuent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a h shoute, and with the voyce of the Archangel, and * with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which liue and remaine, be i caught vp with them also in the clouds, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these words.

CHAP. V.

1 Condemning the curious searching for the seasons of Christs cõming, 6 he warneth them to be ready daily to receiue him: 11 And so giueth them sundry good lessons.

BUt 1 of the times and a seasons, brethren, ye haue no need that I write vnto you.

2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a theefe in the night.

3 For when they shall say, Peace and safetie, then shall come vpon them sudden destruction, as the trauaile vpon a woman with child, and they shall not escape.

4 2 But ye, brethren, are not in darknesse, that that day shall come on you, as it were a theefe.

5 Yee are all the children of light, and the children of the day: wee are not of the night, neither of darknesse.

6 Therefore let vs not sleepe as doe other, but let vs watch and be sober.

7 For they that sleep, sleepe in the night, and they that are drunken, are drunken in the night.

8 3 But let vs which are of the day, bee sober, * putting on the brestplate of faith and loue, and the hope of saluation for an helmet.

9 4 For God hath not appointed vs vnto wrath, but to obteine saluation by the meanes of our Lord Iesus Christ,

10 5 Which died for vs, that whether wee wake or sleepe, wee should liue together with him.

11 6 Wherefore exhort one another, and edifie one another, euen as ye doe,

12 7 Now wee beseech you, brethren, that ye b acknowledge them which labour among you, and are ouer you in the c Lord, and admonish you,

13 That ye haue them in singular loue for d their workes sake. 8 Be at peace among your selues.

14 9 Wee desire you brethren, admonish them that are c out of order: comfort the feeble minded: beare with the weake: be patient toward all men.

15 10 * See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 11 Reioyce euermore.

17 * Pray continually.

18 In all things, giue thanks: for this is the f will of God in Christ Iesus toward you.

19 12 Quench not the spirit.

20 Despise not g prophecying.

21 Try all things, and keepe that which is good.

22 13 Abstaine from all h appearance of euill.

23 Now the very God of peace i sanctifie you throughout: and I pray God that your whole spirit and soule and body, may bee kept blameless vnto the comming of our Lord Iesus Christ.

24 14 * k Faithfull is he which calleth you, which will also l doe it.

25 15 Brethren, pray for vs.

26 Greete all the brethren with an holie kisse.

27 I charge you in the Lorde, that this Epistle bee read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

1 The day that God hath appointed for this iudgement, wee know not. But this is sure that it shall come vpon men when they looke for nothing lesse.
2 Look Actes 1. 7.
2 Returning to exhortations, hee warneth vs which are lightned with the knowledge of God, that it is our dutie not to liue securely in deliciousnesse least we be sundenly taken in a dead sleepe in pleasures: but contrariwise to haue an eye to the Lord, and not suffer our selues to be oppressed with the cares of this world, for that is meete for the darknesse of the night, and this for the light.
3 Wee must fight with faith and hope, much lesse ought wee to be carelesly snoring.
* Esai. 59. 17. ephes. 6. 17.
4 Hee pricketh vs forwards by setting most certaine hope of victory before vs. 5 The death of Christ is a pledge of our victorie, for therefore he died, that wee might be partakers of his life or vertue, yea euen whiles we liue heere. 6 Wee must not onely watch our selues, but we are also bound to stirre vp and confirme one another.
7 We must haue great consideration of them which are appointed to the ministerie of the word, and gouernment of the Church of God, and doe their duetie.
b That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accounted of among you.
c In those things which pertaine to Gods seruice: so is the ecclesiasticall function distinguished from ciuil authoritie, and true sheepheards from wolues.
d So then, where this cause ceaseth, there must the honor cease.
8 The maintenance of mutuall concord, is especially to bee looked vnto.
9 We must haue consideration of euery man, and as the disease is, so must the remedie be vsed.
e That keepe not their ranke or standing.
10 Charitie ought not to be ouercome with any iniuries.
* Prou. 17. 13. and 20. 22. matth. 5. 39. rom. 12. 17. * 1. pet. 3. 9.
11 A quiet and appeased minde, is nourished with continuall prayers, respecting the will of God.
* Luke 18. 8.
12 The sparkes of the Spirit of God that are kindled in vs, are nourished with daily hearing the word of God: but true doctrine must bee diligently distinguished from false.
g The expounding of the worde of God.
13 A generall conclusion, that we waiting for the comming of Christ, doe giue our selues to pureneſse both in mind, will, and body, through the grace and strength of the Spirit of God. h Whatsoeuer hath but the very shew of euill, abstaine from it.
14 The good will and power of God is a sure confirmation against all difficulties, whereof we haue a sure witnesse in our vocation. * 1. Cor. 1. 9.
k Alwayes one, and euer like himselfe, who performeth in deed whatsoeuer he promiseth: and an effectuall calling is nothing els but a right declaring and true setting forth of Gods will: and therefore the saluation of the elect, is safe and sure. l Who will also make you perfect.
15 The last part of the Epistle, wherein with most weightie charge, hee commendeth both himselfe and this Epistle vnto them.

¶ The first Epistle vnto the Thessalonians written from Athens.

The

The second Epistle of Paul to the Thessalonians.

CHAP. I.

3 He commendeth the increase of faith, & charitie, and the patience of the Thessalonians: 6 and describing Gods vengeance against such as oppresse the godly, 10 hee teacheth the godly to waite for the last iudgement.

PAul and Siluanus, & Timotheus, vnto the Church of ỹ Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 *1 We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith [a] groweth exceedingly, and the loue of euery one of you toward another, aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer,

5 *2 Which is a manifest token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer.

6 [3] For it is a righteous thing with God, to recompence tribulation to them that trouble you,

7 And to you which are troubled, rest [4] with vs, *5 when the Lord Iesus shall shewe himselfe from heauen with his mightie Angels,

8 In flaming fire, rendering vengeance vnto them, [6] that do not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall bee punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When hee shall come to be glorified in his Saints, and to be made marueilous in all them that beleeue (7 because our testimonie toward you was beleeued) in that day.

11 [8] Wherefore, we also pray alwayes for you, that our God may make you worthy of [b] this calling, and fulfill [c] all the good pleasure of his goodnesse, and the [d] worke of faith with power,

12 That the Name of our Lorde Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

*1. Thess. v. 2.

1 The first part of the Epistle, wherein he reioyceth that though the grace of God, they haue manfully sustained all the assaults of their enemies, wherein hee confirmeth them, moreouer shewing with what gifts they must chiefly fight, to wit, with faith & charitie, which must daily increase.

a That whereas it grew vp before, it doeth also receiue some increase euery day more and more.

*Iude 6.

2 Hee openeth the fountaine of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousnesse sake, we may behold as it were in a glasse the testimonie of that iudgement to come, and the end therefore most acceptable to vs, and most sharpe to his enemies.

3 A proofe: God is iust, therefore he will worthily punish the vniust, and will roe away the miseries of his people. 4 He confirmeth them also by the way, by this meanes ỹ the condition both of this present state and the state to come, is common to him with them. *1. Thess. 4. 16. 5 A most glorious description of the second comming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked. 6 There is no knowledge of God vnto saluation, without the Gospel of Christ. 7 The children of God shall be counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the marke set before vs, it remaineth that we goe vnto it. And we goe to it, by certaine degrees of causes: first by the free loue and good pleasure of God, by vertue wherof all other inferiour causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ.

b By (calling) he meaneth not the very act of calling, but that selfe same thing whereunto wee are called, which is the glory of that heauenly kingdome.

c Which he determined long since onely vpon his gracious and mercifull goodnes toward vs.

d So then, faith is an excellent worke of God in vs: and wee see here plainely that the Apostle leaueth nothing to free will, to make it checkemate with Gods working therein, as the Papists dreame.

CHAP. II.

2 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 and that Antichrist be reuealed, 8 whose destruction hee setteth out, 15 and thereupon exhorteth to constancie.

NOw [1] we beseech you, brethren, by the comming of our Lord Iesus Christ, and by our [a] assembling vnto him,

2 [2] That yee bee not suddenly mooued from your minde, nor troubled neither by [b] spirit, nor by [c] worde, nor by [d] letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes: [3] for that day shall not come, except there come a departing first, and that [e] that man of sinne be disclosed, euen the sonne of perdition,

4 Which is an aduersarie, and [f] exalteth himselfe against all that is called God, or that is worshipped: [4] so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 [5] Remember ye not, that when I was yet with you, I tolde you these things?

6 And now yee know [g] what withholdeth that he might be reuealed in his time.

7 [6] For the mystery of iniquitie doeth already worke: [7] onely hee which now [h] withholdeth, shall let till hee bee taken out of the way.

1 The second part of the Epistle, containing an excellent prophecie of the state of the Church, which shall be from the Apostles times vnto the latter day of iudgement.

a If we thinke earnestly vpon that vnmeasurable glory, which we shall be partakers of with Christ, it will be an excellent remedie for vs against wauering and impacience, so that neither the glistering of the world shall allure vs, nor the dreadfull sight of the crosse dismay vs.

2 We must take heed of false prophets, especially in this matter, which go about to deceiue, and that for the most part, after three sorts: for either they brag of fained prophetical reuelations, or they bring coniectures and reasons of their owne, or vse counterfet writings, b By dreames and fables, which men pretend to be spirituall reuelations. c Either by word of mouth, or by bookes written. d Either by forged letter, or falsely glosed vpon. 3 The Apostle foretelleth that before the comming of the Lord, there shall bee a throne set vp cleane contrary to Christes glory, wherein that wicked man shall sit, and transfer all things that appertaine to God, to himselfe, and many shall fall away from God to him. e By speaking of one, hee pointeth out the body of the tyrannous and persecuting Church. f All men know who he is that sayth he can shut vp heauen and open it at his pleasure, and tooke vpon him to be Lord and Master aboue all kings and princes, before whom kings and princes fall downe and worship, honouring that Antichrist as a god. 4 He foretelleth, that Antichrist (that is, whosoeuer he be that shall occupy that seat that falleth away frō God) shall not reigne without the Church, but in the very bosome of the Church. 5 This prophecie was continually declared to the ancient Church, but it was neglected of the ouersights followers. g What hindereth and stayeth. 6 Euen in the Apostles time the first foundations of the Apostaticall seat were layd, but yet so that they perished men. 7 He foretelleth, that when the empire of Rome is taken away, the state that falleth away from God, shall succeed and hold his place, as the old writers, Tertullian, Chrysostome and Hierome doe expound it. h Hee which is now in authoritie and ruleth all, to wit, the Romane Empire.

8 That wickednesse shall at length be detected by the word of the Lord, & shall vtterly be abolished by Christes comming.
i Word for word that lawlesse fellow, that is to say, hee that shall tread Gods Lawe cleane vnder foote.
* Isa. 11. 4.
k Bring to nought.
l With his word, for the true Ministers of the word are as a mouth, whereby the Lord breatheth out that mightie and everlasting word, which shall breake his enemies in sunder, as it were an iron rod.
9 He foretelleth that Satan will bestow all his might & power, and vse all false myracles that he can to establish that seate, and that with great successe, because the wickednesse of the world doth so deserue it: yet so, that onely the vnfaithfull shall perish through his deceit.
m Which are partly false, and partly wrought to establish a falsehood.
n A most mightie working to deceiue them. o They liked lyes so well, that they had pleasure in them, which is the greatest madnesse that may be. 10 The elect shall stand fast all and safe from all these mischiefes. Now election is knowen by these testimonies: Faith is gathered by sanctification: faith, by that that we accord vnto the trueth: trueth, by calling, through the preaching of the Gospel: from whence we come at length to a certain hope of glorification. p To sanctifie you. q Faith which layeth hold not vpon lies, but vpon the trueth of God, which is the Gospel. r By our preaching. 11 The conclusion: It remaineth then that wee continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free good will of God, which comforteth vs with an inuincible hope, and also in all godlinesse our whole life long.

8 [8]And then shall [i]that wicked man bee reuealed * whom the Lord shall [k]consume with the [l]Spirit of his mouth, and shall abolish with the brightnesse of his comming.

9 [9]Euen him whose comming is by the effectuall working of Satan, with all power, and signes, and [m]lying wonders,

10 And in all deceiuablenesse of vnrighteousnesse, among them that perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them [n]strong delusion, that they should beleeue lies,

12 That all they might be damned which beleeued not the trueth, but [o]had pleasure in vnrighteousnesse.

13 [10]But wee ought to giue thankes alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through [p]sanctification of the Spirit, and the [q]faith of trueth,

14 Whereunto he called you by our [r]Gospel, to obtaine the glory of our Lorde Iesus Christ.

15 [11]Therefore, brethren, stand fast and keepe the instructions, which yee haue beene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

CHAP. III.

1 *He desireth them to further the preaching of the Gospel with their praiers, 6 and to withdraw themselues from those, who through idlenesse 11 and curiositie peruert good order: 14 Whom he excludeth from the company of the faithfull.*

1 Hee adioyneth now consequently according to his maner, diuers admonitions: The first of them is, that they make prayers for the increase and free passage of the Gospel.

FUrthermore, [1]brethren, * pray for vs, that the word of the Lord may haue free passage and be glorified, euen as it is with you,

2 And that we may be deliuered from [a]vnreasonable and euill men: [2]for all men haue not faith.

3 But the Lord is faithful, which will stablish you, and keepe you from [b]euill.

b From Satans snares, or from euill.
3 The second admonition is, that they follow alwayes the doctrine of the Apostles as a rule for their life.
4 Thirdly, he diligently and earnestly admonisheth them of two things which are giuen vs by the onely grace of God, to wit, of charitie, and a watchfull mind to the comming of Christ.
5 Fourthly, he saith, that idle and lasie persons, ought not to be relieued of the Church, nay, that they are not to be suffered.
6 Least hee might seeme to deale hardly with them, he setteth foorth himselfe for an example, who besides his trauaile in preaching laboured with his handes, which he saith he was not simply bound to doe.
* 1. Cor. 11. 1.
* 1. Thess. 4. 11.
c What shall we doe then with those idle bellied Monkes, and sacrificing Priests? A Monke (saith Socrates, booke. 8. of his Tripartite historie) which worketh not with handes, is like a theefe.
7 How great a fault idlenesse is, he declareth by that that God created no man in vaine or to no purpose, neither is there any vnto whome he hath not allotted as it were a certaine standing and roume. Whereupon it followeth that the order which God hath appointed, is troubled by the idle, yea busie-

4 [3]And we are perswaded of you through the Lord, that yee both doe, and will doe the things which we warne you of.

5 [4]And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

6 [5]We warne you, brethren, in the Name of our Lord Iesus Christ, that yee withdraw you selues from euery brother that walketh inordinately, & not after the instruction which he receiued of vs.

7 [6]For yee your selues know, * how yee ought to follow vs: * for we behaued not our selues inordinately among you,

8 Neither tooke we bread of any man for nought: but we wrought with labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not because we haue not authority, but that wee might make our selues an ensample vnto you to follow vs.

10 For euen when wee were with you, this we warned you of, that if there were any, which would not worke, that hee should [c]not eate.

11 For wee heare, that there are some which walke among [7]you inordinately, and worke not at all, [8]but are busie bodies.

12 [9]Therefore them that are such, wee warne and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 [10]And yee, brethren, bee not weary in well doing.

14 [11]If any man obey not this our saying in this letter, note him, and haue no [12]company with him, [13]that he may be ashamed:

15 [14]Yet count him not as an enemie, but admonish him as a brother.

16 [15]Now the Lord himselfe of peace giue you peace alwayes by all meanes. The Lord be with you all.

17 [16]The salutation of me Paul, with mine own hand, which is the token in euery Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you all, Amen.

The second Epistle to the Thessalonians, written from Athens.

bodies. 8 Hee reprehendeth a vice, which is ioyned with the former, whereupon follow an infinite sort of mischiefes: to wit, that there are none more busie in other mens matters, then they which neglect their owne. 9 The Lord commandeth and the Apostles pray in the Name of Christ, first, that no man be idle, and next, that euery man doe quietly and carefully see to doe his duety in that office and calling wherein the Lord hath placed him. 10 We must take heed, that some mens vnworthinesse cause vs not to be slacke in well doing. 11 Excommunication is a punishment for the obstinate. 12 We must haue no familiaritie nor fellowship with the excommunicate. 13 The end of the excommunication is not the destruction, but the saluation of the sinner, that at least through shame hee may be driuen to repentance. 14 We must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions and meanes that may be, to bring them againe into the right way. 15 Prayers are the scales of all exhortations. 16 The Apostle subscribeth his letter with his owne hand, that false letters might not be brought and put in place of true.

a Which haue no care of their dutie. 2 It is no maruell that the Gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the Church shal neuer be destroyed by the multitude of the wicked, because it is grounded and stayed vpon the faithfull promise of God.

THE

The first Epistle of Paul to Timotheus.

CHAP. I.

Setting foorth a perfect paterne of a true Pastour, whose office especially consisteth in teaching, 4 he warneth him that vaine questions set apart, hee teach those things, 5 which further charitie and faith: 12 and that his authoritie be not condemned, 14 he sheweth what an one he is made through the grace of God.

PAVL [1] an Apostle of IESVS CHRIST, by the ‖ commandement of God our Sauiour, and of our Lord Iesus Christ our hope,

2 Vnto Timotheus my naturall sonne in the faith: Grace, [a] mercie, and peace from God our Father, and from Christ Iesus our Lord.

3 [2] As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou mayest warne some, that they teach none other doctrine,

4 [3] Neither that they giue heed to fables and [b] genealogies which are endlesse, which breed questions rather then godly edifying, which is by faith.

5 [4] For * the end of the [c] commandement is [d] loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 [5] From the which things some haue erred, and haue turned vnto vaine iangling.

7 [6] They would be doctours of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 [7] And we know, that the Law is good, if a man vse it lawfully,

9 [8] Knowing this, that þ Law is not giuen vnto a [e] righteous man, but vnto the lawlesse & disobedient, to the vngodly, and to [f] sinners, to the vnholy, and to the prophane, to murtherers of Fathers and Mothers, to manslayers,

10 To whoremongers, to buggerers, to menstealers, to liars, to the periured, and if there bee any other thing, that is contrarie to wholesome doctrine,

11 [9] Which is according to the glorious Gospel of the blessed God, [10] which is committed vnto me.

12 [11] Therefore I thanke him, which hath made me [g] strong, that is, Christ Iesus our Lord: for he counted me faithfull and put me in his seruice:

13 When before I was a [h] blasphemer, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant [12] with faith and loue, which is in Christ Iesus.

15 [13] This is a [i] true saying, and by all meanes woorthy to be receiued, that * Christ Iesus came into the worlde to saue sinners, of whom I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercy, that Iesus Christ should first shewe on me all long suffering vnto the ensample of them which shall in time to come beleeue in him vnto eternall life.

17 [14] Now vnto the King euerlasting, immortall, inuisible, vnto God [k] onely wise, be honour and glorie, for euer and euer, Amen.

18 [15] This commandement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou by [l] them shouldest fight a good fight,

19 Hauing [m] faith and a good conscience, [16] which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whom is Hymeneus, and Alexander, *[17] whom I haue [n] deliuered vnto Satan, that they might [o] learne not to blaspheme.

1 First of all, he auoucheth his owne free vocation and also Timotheus, that the one might be confirmed by þ other: and therewithall he declareth the sum of the Apostolicall doctrine, to wit, the mercy of God in Christ Iesus apprehended by faith, the end whereof is yet hoped for.
‖ Or, ordinance.
a There is as much difference betwixt mercie and grace, as is betwixt the effect & the cause: For grace is that free good wil of God, wherby he chose vs in Christ, and mercy is that free iustificatiō which followeth it.
2 This whole Epistle cōsisteth in admonitions, wherein all the duties of a faithfull Pastour are lively set out. And the first admonition is this, that no innouation be made either in the Apostles doctrine it selfe, or in the maner of teaching it.
3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration & vtterance whereof can nothing helpe our faith.
b He noteth out one kind of vaine questions.
4 The second admonition is, that the right vse and practise of the doctrine must bee ioyned with the doctrine. And that consisteth in pure charitie, and a good conscience, and true faith.
*Rom. 13. 10.
c Of the Law.
d There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God.
5 That which hee spake before generally of vaine and curious controuersies, hee applieth to them which pretending a zeale of the Lawe, dwelled vpon outward things, and neuer made an end of babling of foolish trifles.
6 There are none more vnlearned, and more impudent in vsurping the name of holinesse, then foolish sophisticall babblers.
7 The taking away of an obiection: He condemneth not the Law, but requireth the right vse and practise of it.
8 He inferreth escapeth the curse of the Law, and therefore doth not abhorre it, who fleeing and eschewing those things which the Law condemneth, giueth himselfe with all his heart, to obserue it: and not hee that maketh a vaine babling of outward and curious matters.
e And such a one is he, whom the Lord hath indued with true doctrine, & with the holy Ghost.
f To such as make an arte, as it were, of sinning.
9 He setteth against fond and vaine babbling, not onely the Lawe, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine conteined in the commandements of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the vertue whereof these babblers knew not.
10 A reason why neither any other Gospel is to bee taught then hee hath taught in þ Church, neither after any other sort, because there is no other Gospel beside that, which God committed to him.
11 He maintaineth of necessitie his Apostleship against some þ did carpe at his former life, detesting himselfe euen to hell, to aduance Christes onely mercy, wherwith hee abolished all those his former doings.
g Which gaue me strength, not only when I had no will to doe well, but also whē I was wholly giuen to euill.
h These are the preparatiue workes which Paul braggeth of.
12 Hee proueth this change by the effects, for þ that he was a prophane man, is become a beleeuer: & he that did most outragiously persecute Christ: humbleth now in loue toward him.
13 He turneth the reproch of the aduersaries vpon their owne head, shewing that this singular example of the goodnes of God, redoundeth to the commoditie of the whole Church.
i Worthy to bee beleeued.
* Matth. 9. 13. marke 2. 17.
14 Hee breaketh out into an exclamation, euen for very zeale of minde, for that he cannot satisfie himselfe in amplifying the grace of God.
k Looke Iohn. 17. 3.
15 The conclusion of both the former fatherly admonitions, to wit, that Timothie fighting manfully against all lets, being called to the ministerie according to many prophecies which went before of him, should both maintaine the doctrine which hee had receiued, & keepe also a good conscience.
l By the help of them.
m Wholesome and sound doctrine.
16 Whosoeuer keepe not a good conscience, do lose also by litle and litle, the gift of vnderstanding: which he proueth by two most lamentable examples.
*1. Cor. 5. 5.
17 Such as fal from God, and his religion, are not to bee suffered in the Church, but rather ought to bee excommunicated.
n Cast out of the Church, and so deliuered them to Satan.
o That by their smart they might learne what it is to blaspheme.

CHAP. II.

1 He exhorteth them to make publike prayers for all men, 4, 5 and that for two causes: 8 And therefore hee willeth all men in all places to pray. 9 And declareth in what apparell 11 and with what modestie, women ought to behaue themselues in holy assemblies.

I [1] Exhort therefore, that first of all supplications, prayers, intercessions, and giuing

1 Hauing dispatched those things which perteine to doctrine, hee speaketh nowe in the second place of the other part of the ministerie of the word, to wit, of publike prayers. And first of all, preuenting this question, for whome we ought to pray: he teacheth that we must pray for all men, and especially for all maner of Magistrates, which thing was at that time somewhat doubted of, seeing that Kings, yea, and the most part of Magistrates were at that time enemies of the Church.

of thankes be made for all men,

2 For Kings, and for all that are in authoritie, [2] that we may leade a quiet and a peaceable life, in all godlines and [a] honestie.

3 [3] For this is good and acceptable in the sight of God our Sauiour,

4 Who will that all men shall be saued, and come vnto the acknowledging of the trueth.

5 [4] For there is one God, and one Mediatour betweene God and man, which is the [b] man Christ Iesus,

6 Who gaue himselfe a ransome for all men, [5] to be that testimonie in due time,

7 *Whereunto I am ordeined a Preacher and an Apostle (I speake the trueth in Christ, and lie not) euen a teacher of the Gentiles in [c] faith and veritie.

8 [6] I will therefore that the men pray, euery where [d] lifting vp pure handes without [e] wrath, or [f] doubting.

9 *[7] Likewise also the women, that they aray themselues in comely apparell, with shamefastnes and modestie, not with broided haire, or golde, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 * I permit not a woman to teache, [8] neither to vsurpe authoritie ouer the man, but to be in silence,

13 [9] For *Adam was first formed, then Eue.

14 *[10] And Adam was not [g] deceiued, but the woman was deceiued, & was in the transgression.

16 [11] Notwithstanding, through bearing of children she shalbe saued, if they continue in faith, and loue, and holines with modestie.

2 An argument taken of the end: to wit, because that Magistrates are appointed to this ende, that mē might peaceably and quietly liue in all godlines and honestie, and therefore must woe commend them especially to God, that they may faithfully execute so necessarie an office.

a This word conteineth all kinde of duetie, which is to be vsed amongst men in all their affaires.

3 An other argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kind, age, or order: to wit, because the Lord by calling of all sortes, yea sometime those that are greatest enemies to the Gospel, will haue his Church gathered together after this sort, and therefore prayers to be made for al.

4 God should not else be manifested to be the onely God of all men, vnlesse he should shewe his goodnesse in saving of all sortes of men; neither should Christ be seene to bee the only Mediatour betweene God and all sortes of men, by having taken vpon him that nature of man which is common to all men, vnlesse he had satisfied for all sortes of men, & made intercession for all

5 A confirmation, because that euen to the Gentiles is the secrete saluation now opened and made manifest, the Apostle himselfe being appointed properly to this office, which hee doeth faithfully, and sincerely execute.

6 He speaketh of the persons for whome we must pray: and nowe he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place, came together to publike service: but nowe Churches or Congregations are gathered together euery where, (orderly and decently) & men come together to serue God publikely with common prayer, neither must we strine for the nation, or for the purification of the body, or for the place, but for the minde to haue it cleane from all offence, and full of sure trust and confidence.

7 The first argument, why it is not lawfull for women to teach in the Congregation, because by this meanes, they should bee placed above men, for they should be their maisters: which is against Gods ordinance.

8 He proueth this ordinance of God, whereby the woman is subiect to man, first by that, that God made the woman after man, for mans sake.

9 Then, because that after sinne, God enioyned the woman this punishment, for that the man was deceiued by her.

10 Adam was deceiued, but through his wifes meanes, and therfore she is worthily for this cause subiect to her husband, and ought to be.

11 Hee addeth a comfort by the way, that their subiection hindreth not but that women may be saued as well as men, if they behaue themselues in those burdens of mariage holily and modestly, with faith and charitie.

CHAP. III.

2 Hee setteth out Bishops, 8 and Christian Deacons, with their wiues, 12 children and familie: 15 he calleth the Church the house of God.

THis [1] is a true saying, [2] If any man [a] desire the office of a Bishop, hee desireth a worthie worke.

2 *A Bishop therefore must bee vnreprooueable; the husband of [b] one wife, watching, temperate, modest, harberous, apt to teach,

3 Not [c] giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

5 For if any cannot rule his owne house, howe shall he care for the Church of God?

6 He may not bee a yong scholler, least he being puffed vp fall in the [d] condemnation of the deuill.

7 Hee must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuill.

8 [3] Likewise must [e] Deacons be graue, not double tongued, not giuen vnto much wine, neither to filthie lucre,

9 *Hauing the [f] mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blamelesse.

11 [4] Likewise their wiues must be honest, not euill speakers, but sober, and faithfull in all things.

12 [5] Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne housholdes.

13 For they that haue ministred well, get themselues a good [g] degree, and [h] great libertie in the faith, which is in Christ Iesus.

14 [6] These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tarie long, that thou mayest yet know, how thou oughtest to behaue thy selfe in the [7] house of God, which is the Church of the liuing God, the [i] pillar and grounde of trueth.

1 Hauing dispatched the treatise, as well of doctrine and of the manner of handling of it, as also of publike prayer, he now in the third place commeth to the persons themselues, speaking first of Pastours, and afterward of Deacons, and he vseth a Preface, that the Church may know that these be certaine and sure rules.

2 A bishoprike or the ministerie of y word is not an idle dignitie, but a worke, and that an excellent worke: and therefore a Bishoppe must be furnished with many vertues both at home & abroad. Wherefore it is requisite before he be chosen, to examine well his learning, his gifts, and ableness, & his life.

a He speaketh not here of ambitious seeking, then the which there cannot be a worse fault in the Church, but generally of the minde and disposition of man, framed and disposed to helpe and edifie the Church of God, when and whersoeuer it shall please the Lord.

* Tit. 2. 6.

b Therefore he that shutteth out married mē from the office of Bishops, onely because they are married, is Antichrist.

c A common tipler, and one that will fit by it,

d Lest by reason that hee is aduanced to that degree, hee take occasion to bee proud, which will vndoe him, and so he fall into the same condemnation that the deuill himselfe is fallen into.

3 Likewise the Deacons must first be proued, that there may be a good triall of their honestie, trueth, sobrietie, mind void of couetousnesse, that they are well instructed in the doctrine of faith, and to bee short, of their good conscience and integritie.

e These are they that had to see to the poore.

* Chap. 1. 19.

f The doctrine of the Gospel, which is a misterie in deed: for flesh and blood doe not reueile it.

4 Regard must be had also to the Pastours and Deacons wiues.

5 They that haue more wiues then one, at one time, must neither be called to be ministers, nor to be Deacons.

g Honour and estimation.

h Bold and assured confidence without feare.

6 Paul purposing to adde many peculiar things pertaining to the dayly office of a Pastour, speaketh first a word or two concerning his comming to Timothie, that he should be so much the more carefull, lest at his comming he might bee reproued of negligence.

7 The Pastour hath alwayes to thinke, how that he is occupied in the house of the liuing God, wherein the treasure of the trueth is kept.

i To wit, in respect of men: for the Church rested vpon that cornerstone Christ, and is the preseruer of the trueth, but not the mother.

16 [8] And

8 There is nothing more excellent then this trueth, whereof the Church is the keeper and preserver here among men, the ministerie of the word being appointed to that end and purpose: for it teacheth vs the greatest matters that may be thought, to wit, that God is become visible in the person of Christ by taking our nature vpon him, whose Maiestie notwithstanding in so great weakenesse was manifested many wayes, in so much that the sight of it pearced the very Angels, and to conclude, be being preached vnto the Gentiles was received of them, and is nowe placed aboue in glory vnspeakable. k The power of the Godhead shewed it selfe so marueilously in that weake flesh of Christ, that though he were a weake man, yet all the world knoweth he was and is God.

16 [8] And without controuersie, great is the mysterie of godlinesse, which is, God is manifested in the flesh, [k] iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the worlde, and receiued vp in glory.

CHAP. IIII.

1 He condemneth as wel false doctrines 3 of marriage and the choise of meats, 7 as also prophane fables: 8 And commendeth the godly exercise, 13 and the dayly reading of the Scripture.

1 He setteth against that true doctrine, false opinions, which hee foretelleth that certaine which shall fall away from God and his religion, shall bring in by the suggestion of Satan, and so, that a great number shall giue eare to them.

NOwe [1] the Spirit speaketh euidently, that in the latter times some shall depart from the [a] faith, and shall giue heede vnto spirits of errour, and doctrines of deuils,

2 [2] Which speake lies through [b] hypocrisie, and haue their [c] consciences burned with an hote yron,

3 [3] Forbidding to marry, and commanding to abstaine from meates [4] which God hath created [5] to bee receiued [6] with giuing thankes, of them which beleeue and know the trueth.

4 [7] For euery creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiuing.

5 [8] For it is [d] sanctified by the [e] worde of God, and prayer.

6 [9] If thou put the brethren in remembrance of these things, thou shalt bee a good minister of Iesus Christ, which hast beene nourished vp in the words of faith, and of good doctrine, which thou hast continually [f] followed.

7 [10] But cast away prophane, and olde wiues fables, [11] and exercise thy selfe vnto godlinesse.

8 [12] For bodily exercise profiteth little: but godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 [13] This is a true saying, and by all meanes worthy to be receiued.

10 For therefore we labour and are rebuked, because we trust in the liuing God, which is the Sauiour of all men, specially of those that beleeue.

11 These things warne and teach.

12 [14] Let no man despise thy youth, but be vnto them that beleeue, an ensample, in word, in conuersation, in loue, in spirit, in faith and in pureness.

13 [15] Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which was giuen thee by prophecie with the laying on of the handes of the companie of the Eldership.

15 These things exercise, and giue thy selfe vnto them, that it may be seene how thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt both [h] saue thy selfe, and them that heare thee.

a From the true doctrine of God.
b Although heretikes counterfeit holinesse neuer so much, yet haue they no conscience.
c Whose conscience waxed so hard, that there grew an hard fleshinesse ouer it, and so became to haue a canker in it, and now at length required of very necessitie to be burned with an hote yron. 3 He setteth downe two kindes of this false doctrine, to wit, the Law of sole life, and difference of meates. 4 He pronounceth that hee iustly called such doctrines deuilish, first, because the teachers of them make lawes of things which are not their owne: for haue they created the meates? 5 Secondly, because they ouerthrow with their decrees, the end wherefore they were created of God, to wit, that wee should vse them. 6 Thirdly, for that by this meanes they robbe God of his glory, who will bee honoured in the vse of them. And herewithall, the Apostle declareth that wee must vse the liberalitie of God, soberly, and with a good conscience. 7 Hee setteth an Apostolicall rule, for taking away the difference of meates, against that false doctrine. 8 He vseth Gods benefits rightly, which acknowledgeth the giuer of them by his word, and calleth vpon him. d It is so made pure and holy in respect of vs, so that we may vse it with a good conscience, as receiued at the Lords hands. e We confesse & acknowledge that God is the maker, and giuer of those creatures which we vse. Secondly, that wee are of the number of those, who through Christs benefite, haue recouered that right ouer all creatures, which Adam lost by his fall. Thirdly, by our prayers we craue of the Lord, that wee may vse those meates with a good conscience, which wee receiue at his hands. Fourthly we make an ende of our eating and drinking, with thankesgiuing and prayer: and so are our meates sanctified to vs. 9 The conclusion with an exhortation to Timothie, to propound these things diligently to the Churches, which hee had sucked from the Apostle euen in a manner from the teate. f Neuer departing from the side of it. 10 He setteth against true doctrine not onely against that false and apostaticall doctrine, but also against all vaine and curious subtilties.

11 It is not only requisite that the Ministers of the word be sound in doctrine, but also that his life be godly and religious.
g In the true seruing of God.
12 Godlinesse consisteth in spirituall exercise, and not in outward austerenes of life, which though it be something to be accounted of if it be rightly vsed, yet it is in no wise comparable with godlines. For it profiteth not of it selfe, but through the benefit of another, but this hath the promise both of this life present, and of that that is to come.
13 He goeth a litle from his matter, and sheweth that they which giue themselues to godlines, although they are afflicted and reproched, are notwithstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the end of them both is farre different one from the other. For how can God forsake his, which is bountifull euen towards his enemies? And he willeth that this doctrine be well beaten into their heads. 14 Nowe hee returneth to that exhortation, shewing which are the true vertues of a Pastor, whereby he may come to be reuerenced although he be but young, to wit, such speech and life as are witnesses of charitie, zeale, faith, and puritie: but here is no mention made of the crosier staffe, ring, cloake, and such other foolish and childish toyes. 15 The priuate exercise of Pastors, is continuall reading of the Scriptures; wherein out they may drawe matter of wholesome doctrine and exhortation, both to themselues and to other. h Faith is by hearing, and hearing by preaching: and therefore the Ministers of the word are so laide to saue themselues and other, for that in them the Lord hath put the word of reconciliation.

CHAP. V.

1 Hauing set downe a maner howe to rebuke all degrees, 5 he intreateth of widowes, who then were chosen for the seruice of the Church: 17 Then he commeth to Elders, 23 and speaketh somewhat touching the health of the body.

1 Of keeping measure in priuate reprehensions according to the degrees of ages and kinds.
2 The Apostle giueth these rules touching the care of widowes.
a Haue care of those widowes which haue need of helpe.
3 Widowes children and nephewes must take care for
because that
4 The first reason,
which they bestowe vpon theirs, they bestowe it vpon themselues
because nature it selfe teacheth vs to recompense our parents.
5 An other.
6 The third
because this thankfulnes pleaseth God.

REbuke [1] not an Elder, but exhort him as a Father, and the younger men as brethren,

2 The elder women as Mothers, the yonger as sisters, with all pureness.

3 [2a] Honour widowes, which are widowes indeede.

4 [3] But if any widowe haue children or nephewes, let them learne first to shewe godlinesse [4] toward their owne house, and [5] to recompense their kinred: [6] for that is an honest thing, and acceptable before God.

their parents, according to their abilitie.

5 [7] And she that is a widowe in deede and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 [8] But she that liueth in pleasure, is dead, while she liueth.

7 These things therefore warne them of, that they may be blamelesse.

8 If there bee any that prouideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an Infidell.

9 [9] Let not a widowe bee taken into the number vnder threescore yeere old, that hath bene the wife of [b] one husband,

10 And well reported of for good workes: if she haue nourished her children, if shee haue lodged the strangers, if she haue [c] washed the Saints feete, if shee haue ministred vnto them which were in aduersitie, if she were continually giuen vnto euery good worke.

10 [10] But [d] refuse the yonger widowes: for when they haue begun to ware wanton against Christ, they will marry,

12 Hauing damnation, because they haue broken the first faith.

13 [11] And likewise also being idle they learne to goe about from house to house: yea they are not onely idle, but also prattlers and busie bodies, speaking things which are not comely.

14 [12] I will therefore that the yonger woman marrie, and beare children, and gouerne the house, and giue none occasion to the aduersarie to speake euill.

15 For certaine are already turned backe after Satan.

16 [13] If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may bee sufficient for them that are widowes indeede.

17 ¶ [14] The Elders that rule well, let them be had in [e] double honour, [f] specially they which labour, in the word and doctrine,

18 For the Scripture saith, * Thou shalt not mouzell the mouth of the Oxe that treadeth out the corne: and, * The labourer is worthy of his wages.

19 [15] Against an Elder receiue none accusation, but vnder two or three witnesses.

20 [16] Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ * [17] I charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, and doe nothing partially.

22 [18] Lay handes [g] suddenly on no man, neither bee partaker of other mens sinnes: keepe thy selfe pure.

23 [19] Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities.

24 [20] Some mens sinnes are open before hande, and goe before vnto iudgement: but some mens followe after.

25 [21] Likewise also the good workes are manifest before hand, and they that are otherwise cannot be hid.

7 The second rule. Let the Church haue care of such as are widowes in deede, that is to say, such as are poore and destitute of helpe of their owne friends, and liue godly and religiously.

8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne familie be holden and accounted as fallers away from God and his religion, and worse then very Infidels.

9 The fourth rule: Let none vnder threescore yeere old, be taken into the number of widowes, to serue the Congregations or Churches, and such as are free from all reproch of vnchastitie, and are wel reported of, for their diligence, charitie, and integritie.

b That hath had no more husbands, but one at one time.

c This is spoken in respect of the maner of those countries.

10 The first reason why ponger widowes are not to be admitted to this ministerie, to wit, because for the lightnes of their age they will at length shake off the burden that Christ hath layd vpon them, and thinke rather vpon marrying againe: and so will forsake the ministerie wherunto they had bound themselues.

d Take them not into the Colledge of widows.

11 An other reason: because they are for the most part prattlers and busie bodies, and gadders vp and downe, neglecting their charge and duety. 12 The fifth rule: Let yonger widowes marrie and gouerne their houses godly. 13 The sixt rule: let the faithfull helpe their widowes at their owne charges as much as they can, & let not the Congregation be burdened with these expences. 14 Now he giueth rules, and sheweth how he ought to behaue himselfe with the Elders, that is to say, with the Pastors, and such as haue the gouernance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see vnto this especially, as God himselfe hath commanded, that the Elders that doe their duetie wel, be honestly maintained. e We must be more carefull for them, then for the rest. f There were two kinds of Elders, the one attended vpon the gouernment only, and looked to the maners of the Congregation, the other did beside that, attend vpon preaching and prayers, to & for the Congregation. *Deuter. 25. 4. 1. cor. 9. 9. *Matth. 10. 10. luke 10. 7. 15 The seconde rule. Let no accusation bee admitted against an Elder, but vnder two or three witnesses.

16 The third rule, Let the Elders conuicted be rebuked openly, that they may be an example to other.

*Chap. 6. 13.

17 The fourth rule. Let sincerite be vsed without any preiudice or respect of persons in Ecclesiasticall proceedings (especially against the Elders) because God himselfe is there present, and the Lord Jesus Christ with a multitude of Angels.

18 The sixt rule Let the Minister lay hands suddenly on no man. Let him not be faultie herein, either by fauouring any mans follie, or peruerse affection: If ought be done otherwise then well of his fellowes, let him keepe his conscience pure. g As much as in thee lieth do not rashly admit any whatsoeuer to any Ecclesiasticall function. 19 The sixt rule. Let the Elders haue indifferent consideration of their health, in the maner of their diet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neuer so great diligence vsed, the Apostle willeth the Pastours not to bee troubled therefore, or slacke any whit in their diligence in trying and examining, because the Lord hath appointed a time to discouer the faults of such men, and it is our parts to take heede that we offend not therein. 21 Another comfort belonging to them, which sometimes are slandered and misreported of.

CHAP. VI.

1 Hee sheweth the duetie of seruants: 10 and what a mischieuous euill couetousnesse is: 13 and hauing spoken somewhat of rich men, hee once againe forbiddeth Timothie, 20 to cumber himselfe with vaine babblings.

LEt [1] as many seruants as are vnder the yoke, count their masters worthie of all honour, [2] that the Name of God, and his doctrine be not euill spoken of.

2 [3] And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithful, and beloued, and [a] partakers of the benefite. [4] These things teach and exhort.

3 [6] If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Jesus Christ, and to the doctrine, which is according to godlinesse,

1 He addeth also rules for the seruants duety towards their masters: whereupon no doubt there were many questions then moued by them, which tooke occasion by the Gospel to trouble the common state. And this is the first rule: Let seruants that are come to the faith and haue infidels to their masters, serue them notwithstanding with great fidelitie. 2 The reason: lest God should seeme by the doctrine of the Gospell to stirre vp men to rebellion and all wickednesse. 3 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhood, but let them so much the rather obey them. a Let this be sufficient, that as touching those things which pertein to euerlasting life, they are partakers of the same good will and loue of God, as their masters themselues are. 4 A generall conclusion, that these things ought not onely to be simply taught, but must with exhortations bee diligently beaten into their heads. 5 Hee condemneth seuerely and excommunicateth or casteth out of the Church as proud men, such as content not themselues with Christes doctrine, (that is to say, the doctrine of godlinesse) but wrie both themselues and others, in vaine questions, (for all other things are vaine) because they content not themselues in Christes doctrine: and as lying deceiuers, because they fauour or sound of nothing but vanitie: as mad men, because they trouble themselues so much in matters of nothing: as mischieuous plagues, for that they cause great contentions, and corrupt mens mindes and iudgement: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion, to filthy lucre.

4 Hee is puft vp and knoweth nothing, but doteth about questions & [b] strife of words, whereof commeth enuie, strife, railings, euill surmisings,

5 Froward [c] disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlines: from such separate thy selfe.

6 [6] But godlines is great gaine, if a man be content with that he hath.

7 [7] For we brought nothing into this world, and it is certaine, ỹ we can cary nothing out.

8 Therefore when we haue foode and raiment, let vs therewith be content.

9 [8] For they that will be rich, fall into tentation and snares, and into many foolish and noisome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and [d] pearced themselues through with many sorowes.

11 [9] But thou, O [e] man of God, flee these things, and follow after righteousnes, godlines, faith, loue, patience, and meekenes.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 [*10] I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ, which vnder Pontius Pilate *witnessed a good confession,

14 That thou keepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Jesus Christ.

15 Which in due time he shall shew, that is [f] *blessed and Prince onely, the King of Kings, and Lord of Lordes.

16 who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whome neuer man sawe, neither can see, vnto whome bee honour and power euerlasting, Amen.

17 [11] Charge them that are rich in [g] this world, that they be not high minded; and that they * trust not in vncertaine riches, but in the [h] liuing God, (which giueth vs abundantly, all things to enioy,)

18 That they doe good, and bee riche in good workes, and be ready to distribute, and communicate,

19 *[12] Laying vp in store for themselues a good foundation against the time to come, that they may obteine eternall life.

20 [13] O Timotheus, keepe that which is committed vnto thee, and auoide prophane and vaine bablings, and oppositions of science falsly so called,

21 Which while some [i] professe, they haue erred concerning the faith. Grace bee with thee, Amen.

¶ The first Epistle to Timotheus, written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

b Striuings about words, and not about matter: & by words hee meaneth all those things which haue not pith in them, and whereby we can reape no profite.

c Such as we see in those shamelesse schooles of Poperie, which are nothing els but vaine babling and prating.

6 He turneth away sclly, the name of gaine and lucre, confessing that godlines is great gaine, but farre after another sort, to wit, because it bringeth true sufficiencie.

7 He mocketh their folly, which doe so greedily gape after fraile things, that they can in no wise be satisfied, and yet notwithstanding they cannot enioy that excesse.

8 He fraieth Timothie from couetousnes after another sort, to wit, because it draweth with it an infinite sort of liues, and those very hurtfull, wherewith couetous men doe torment themselues, so farre foorth that in the end, they cast away from them their faith and saluation.

d Sorow and griefe doe as it were pearce through the mind of man, and are the harueft and true fruites of couetousnes.

9 A peculiar exhortation to diuers vertues, wherewith it behoueth the Pastors especially to be furnished.

e Whome the Spirite of God ruleth. * Chap. 5.22. 10 A most earnest request and charge, to obserue and keepe all the premises faithfully, with our eies set vpon the comming of Jesus Christ, whose glory we haue to set against the vaine glistering of this worlde, and his power, against all the terrors of the wicked. * Matth. 27.11, Iohn 18.37.

f He heapeth many words together, to one purpose: whereby he voucheth the power of God, which if wee sticke fast vnto, we shall not be mooued out of our standings. * Chap. 1.11. reuel. 17.14. and 19.16. * Iohn 1,18.

11 Hee addeth for an ouerplus as it were a sharpe admonition to the rich, that they chiefly take heede of two mischiefes, to wit, of pride, and deceitfull hope, against which he setteth three excellent vertues, hope in the liuing God, liberalitie towards their neighbour, and gentle conditions.

g In things pertaining to this life, with whom those men are compared which are rich in good workes. * Mark 4.19. luke 12.15.

h Who onely is, and that euerlasting: for he setteth the fraile nature of riches against God. * Matth. 6.2. 12 The praise of liberalitie, by the effects therof: because it is a sure testimonie of the Spirite of God which dwelleth in vs, and therefore of the saluation that shall be giuen vs. 13 He rehearseth the chiefest of all the former exhortations, which ought to be deepely imprinted in the mindes of all Ministers of the word, to wit, that they eschewe all vaine bablings of Sophistrie, and continue in the simplicie of sincere doctrine.

i Not onely in worde, but also in countenance and gesture: to be short whiles their behauiour was such that euen when they held their peace, they would make men beleeue their heades were occupied about nothing but high and weighrie matters, euen then they erred concerning the faith.

¶ The second Epistle of Paul to Timotheus.

CHAP. I.

5 He commendeth Timothies faith, 6 & exhorteth him to goe on faithfully in the charge committed vnto him: 6 And that neither for the bonds, 15 nor the reuolting of others, he faint. 11 He triumpheth of his Apostleship. 14 He willeth him to haue care of the thing committed vnto him, 16 and praiseth Onesiphorus.

PAVL an Apostle of Iesvs Christ by the will of God, [a] according to the promise of life which is in Christ Jesus,

2 To Timotheus my beloued sonne: Grace, mercy & peace frō God the Father, and from Jesus Christ our Lord.

a Sent of God to preach that life, which he promised in Christ Iesus.

1 The chiefest marke that hee shooteth at in this Epistle, is to confirme Timothie to continue constantly and manfully euen to the end, setting first before him the great good will he beareth him, and then reckoning by the excellent gifts which God would as it were haue to be by inheritance in Timothie, and his ancestors, which might so much the more make him bound to God. * Acts 22.3. b From Abraham, Isaac and Iacob: for he speaketh not of Pharisaisme, but of Christianisme.

3 [1] I thanke God, * whom I serue from mine elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 [2]Wherefore, I put thee in remembrance that thou [c]stirre vp the gift of GOD which is in thee, by the putting on of mine hands.

7 For God hath not giuen to vs the Spirit of [d]feare, but of power, and of loue, and of a sound mind.

8 [3]Be not therefore ashamed of the testimonie of our Lord, neither of mee [e]his prisoner: but be partaker of the afflictions of the [f]Gospel, according to the [g]power of God,

9 [4]Who hath saued vs, and called vs with an * holy calling, not according to our * workes, but according to his owne purpose and grace, which was [h]giuen to vs through Christ Iesus [i]before the * world was,

10 But is now made manifest by that appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto [k]light through the Gospell.

11 *[5]Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 [6]For the which cause I also suffer these things, [7]but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that hee is able to keepe that which I haue committed to him against that day.

13 [8]Keepe the true paterne of the wholesome words, which thou hast heard of mee in faith and loue which is in Christ Iesus.

14 [9]That worthie thing which was committed to thee, keepe [10]through the holy Ghost, which dwelleth in vs.

15 [11]This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him, that he may finde mercie with the Lord at that day, and in howe many things he hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 The better to set out perseuerance in the Christian warfare, 3 hee taketh similitudes 4 from souldiers, 6 and from husbandmen. 10 Hee sheweth that his bonds are for the profit of the Saints: 15 Then he warneth Timothie to diuide the word of the trueth aright, 17 to beware of the examples of the wicked, 22 and 4 to doe all things modestly.

THou [1]therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by [a]many witnesses, the same deliuer to faithfull men, which shall be able to teach other also.

3 [2]Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of [b]this life, because hee would please him that hath chosen him to be a souldier.

5 [3]And if any man also striue for a Masterie, hee is not crowned, except he striue as hee ought to doe.

6 [4]The husbandman must labour before he receiue the fruits.

7 [5]Consider what I say: and the Lorde giue thee vnderstanding in all things:

8 [6]Remember that Iesus Christ, made of the seed of Dauid, was raised againe from the dead according to my Gospel.

9 [7]Wherein I suffer troubles as an euill doer, euen vnto bondes: but the word of God is not bound.

10 Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glorie.

11 [8]It is a true saying, For if we be *[c]dead together with him, we shall also liue together with him,

1 The conclusion of the former exhortation which hath also added vnto it a declaration, how that they doe not keepe that worthie thing that is committed vnto them, which keepe it to themselues, but they rather which doe most freely communicate it with other, to the ende that many may be partakers of it, without any mans losse or hinderance.

a When many were by, which can beare witnes of these things.

2 Another admonition: That the Ministerie of the word is a spirituall warfare, which no man can so manaile in, that he may please his captaine, vnlesse hee forgoe and part with all hinderances which might draw him away from it.

b With affaires of houshold, or other things that belong to other ordinarie businesses.

3 The third admonition: The ministerie is like to a game or iusting, wherein men striue for the victorie, and no man is crowned, vnlesse hee striue according to the lawes which are prescribed, hee they neuer so hard and painfull. 4 Another similitude tending to the same ende, no man may looke for the haruest, vnlesse hee first take paines to plowe and sowe his ground. 5 All these things cannot be vnderstood, & much lesse practised, vnlesse we aske of God and he giue vs vnderstanding. 6 He confirmeth plainely two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias, made man of the seede of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit that he is risen again from the dead. 7 The taking away of an obiection: Trueth it is, that he is kept in prison as an euill doer, yet there is no cause, why therefore some should goe about to derogate credite from this Gospel, seeing that notwithstanding God did blesse his ministerie, nay rather, that example of this his captiuitie and patience, did simply wayes confirme his Church in the hope of a better life. 8 The fourth admonition: we ought not to contend vpon words and questions, which are not only vnprofitable, but also for the most part hurtfull: but rather vpon this, how we may frame our selues to all maner of patience, and to die also with Christ (that is to say, for Christes Name) because that is the plaine way to the most glorious life, as contrarywise the falling away of men can diminish no part of the trueth of God, although by such means they procure most certaine destruction to themselues. * Rom. 6.5.

c If we be afflicted with Christ, and for Christes sake.

[12] If

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[2] He warneth vs to set the inuincible power of the Spirit, which God hath giuen vs, against those stormes which may, and doe come vpon vs.

[c] The gift of God is as it were a certaine liuely flame kindled in our hearts, which the flesh and the deuill goe about to put out: and therefore wee on the contrary side must labour as much as wee can to foster & keepe it burning.

[d] To pearce vs thorow, and terrifie vs, as men whom the Lord will destroy.

[3] Hee prouideth that the ignominie or shame of the crosse is not onely not to be ashamed of, but also that it is glorious and most honourable: first, because the Gospel wherefore the godly are afflicted, is the testimony of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

[e] For his sake.

[f] The Gospell after a sort is said to be afflicted in them that preach it.

[g] Through the power of God.

[4] Hee sheweth with how great benefites God hath bound vs to maintaine holily and constantly his glory which is ioyned with our saluation, and reckoneth vp the causes of our saluation, to wit, that free and eternall purpose of God to saue vs in Christ which was to come, whereby it should come to passe, that wee should at length bee freely called of God by the preaching of the Gospel, to Christ the destroyer of death and author of immortalitie. * 1. Cor. 1.2. * Titus 3.5. h Hee sayeth that that grace was giuen vs from euerlasting, vnto which wee were predestinate from euerlasting. So that the doctrine of foreseene faith and foreseene workes, is cleane contrary to the doctrine which preacheth and teacheth the grace of God. i Before that course of yeeres, which hath runne on euer since the beginning of the worlde. * Rom. 16 25. eph. 1.4. col. 1.16. titus 1.2. k Hath caused life and immortalitie to appeare. * 1. Tim. 2.7. 5 That is the Gospel which the Apostles preached. 6 He confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, & therefore it persecuteth him that preached it. 7 By setting his owne example before vs, hee sheweth vs how it may be, that wee shall not be ashamed of the Crosse of Christ, to wit, if wee be sure that God both can and will keepe the saluation which he hath as it were layed vp in store by himselfe for vs against that day. 8 He sheweth wherein hee ought to bee most constant, to wit, both in the doctrine it selfe, the obseruation whereof is faith and charity, and next in the maner of teaching it, a liuely paterne and shape whereof Timothie knew in the Apostle. 9 An amplification, taken of the dignitie of so great a benefite committed to the ministers. 10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mightie, who doth inwardly moue vs with his vertue. 11 Hee preuenteth an offence which arose by the meanes of certeine that fell from God and the religion, and vttereth also their names that they might be knowen of all men. But hee setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all euill examples.

[1] The conclusion of the former exhortation which hath also added vnto it a declaration, how that they doe not keepe that worthie thing that is committed vnto them, which keepe it to themselues, but they rather which doe most freely communicate it with other, to the ende that many may be partakers of it, without any mans losse or hinderance.

[a] When many were by, which can beare witnes of these things.

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[b] With affaires of houshold, or other things that belong to other ordinarie businesses.

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[c] If we be afflicted with Christ, and for Christes sake.

12 If we suffer, we shall also reigne together with him: * if we denie him, he also will denie vs.

13 If * wee beleeue not, yet abideth hee faithfull: hee cannot denie himselfe.

14 Of these things put them in remembrance, and [d] protest before the Lord, that they striue not about words, which is to no profit, but to the peruerting of the hearers.

15 [9] Studie to shewe thy selfe approoued vnto God, a workeman that needeth not to bee ashamed, diuiding the word of truth [e] aright.

16 [f] Stay prophane and vaine babblings: [10] for they shall encrease vnto more vngodlinesse.

17 And their worde shall fret as a canker: of which sorte is Hymeneus and Philetus,

18 Which as concerning the truth haue erred from the marke, saying that the resurrection is past already, and doe destroy the faith of certaine.

19 [11] But the foundation of God remaineth sure, and hath this seale, The Lorde knoweth who are his: and, Let euery one that [g] calleth on the Name of Christ, depart from iniquitie.

20 [12] Notwithstanding in a great house are not onely vessels of gold and of siluer, but also of wood and of earth, * and some for honour, and some vnto dishonour.

21 If any man therefore [h] purge himselfe from these, hee shall bee a vessell vnto honour, sanctified, and meete for the Lord, and prepared vnto euery good worke.

22 [13] Flee from the lustes of youth, and follow after righteousnesse, faith, loue, and [14] peace, with them that * call on the Lord with pure heart,

23 * And put away foolish and vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not striue, but must be gentle toward all men, apt to teach, [i] suffering the euil,

25 Instructing them with meekenes that are [k] contrary minded, prouing if God at any time will giue them repentance, that they may acknowledge the trueth,

26 And come to amendement out of that snare of the deuill, of whome they are taken prisoners, to doe his will.

CHAP. III.

1 Hee foretelleth the dangerous times that are to ensue, 9 but with the certaine hope of victorie, 10 he encourageth him to the combate, setting out especially the triall of sound doctrine.

THis [1] know also, that in the * last dayes shall come perilous times.

2 For men shall bee louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankefull, [a] vnholy.

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlinesse, but haue denied the power thereof: [2] turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the acknowledging of the trueth.

8 * And as Iannes and Iambres withstood Moses, so doe these also resist the trueth, men of corrupt mindes, reprobate concerning the faith.

9 [3] But they shall preuaile no longer: for their madnesse shall bee euident vnto all men, as theirs also was.

10 ¶ [4] But thou hast [b] fully knowen my doctrine, maner of liuing, purpose, faith long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto me at [c] Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me,

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall waxe [d] worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and which are committed vnto thee knowing of whom thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a child, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.

1 The seuenth admonition: we may not hope for a Church in this world without corruption: but there shall bee rather great aboundance of most wicked men euen in the very bosome of the Church, which notwithstanding shal make a shew and countenance of great holines and charitie. * 1. Tim. 4. 1. 2. pet. 3. 3. iude 18.

a Which make no account, either of right or honestie.

2 We must not dally with such men as resist the trueth not of simple ignorance, but of a peruerse minde, (which thing appeareth by their fruites which bewraie it) but we must rather turne away from them. * Exod. 7. 11.

3 He adiecteth a comfort: The Lorde will at length pluck out all their visars.

4 That we bee not deceiued by such hypocrites, wee must set before vs the vertues of the holy seruants of God, and wee must not be afraide of persecution which they suffred willingly, e which alwayes followeth true godlinesse. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this, that we are saued through faith in Christ Iesus.

b Thou knowest throghly not only what I taught and did, but also how I was minded and disposed. c Which is in Pisidia d Their wickednesse shall daily encrease.

e By adding nothing to it, neither ouerslipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fit to edifying.

f Marke and watch, and see they creepe not on further.

10 He discouereth the subtilties of Satan, who beginning with these principles, draweth vs by litle and little to vngodlinesse through the meanes of that wicked and prophane babbling, still creeping on: which he prooueth by the horrible example of them that taught, that the resurrection was already past.

11 A digression, wherein he saueth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are knowen to God, and not to vs: and therefore it is no marueile if we count hypocrites oftentimes for true brethren: but wee must take heede that we be not like them, but rather that we be indeed, such as we are said to be. g That serueth and worshippeth him, & is as it were named of him, a faithfull man or Christian. 12 The taking away of an obiection: It is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort and for one seruice, but we must looke to this that wee bee found vessels prepared to honour. * Rom. 9. 21. h By these words is meant the execution of the matter, and not the cause: for in that we purge our selues, it is not to be attributed to any free will that is in vs, but to God, who freely and wholy worketh in vs a good and effectuall will. 13 Returning to the matter from whence he digressed verse 16. hee warneth him to exercise himselfe in waighty matters, and such as pertaine to godlinesse. 14 The sixt admonition, Wee must aboue all things eschew all bitternesse of minde both in teaching all men, and also in calling them backe which haue gone out of the way. * 1. Cor. 1. 2. * 1. Tim. 1. 4. and 4. 7. titus 3. 9. i To winne them through our patient bearing with them, but not to please them or excuse them in their wickednesse. k Hee meaneth such as doe not yet see the trueth.

16 *[5] For the whole Scripture is giuen by inspiration of God, & is profitable to teach, to conuince, to correct, and to instruct in righteousnesse,

17 That the [c] man of God may bee absolute, being made perfect vnto all good workes.

*2.Pet.1.20.
5 The eight admonition which is most precious: Q Pastour must be wise by the word of God only: wherein we haue perfectly delinered vnto vs, true opinions, or to frame good. c The Prophets and expounders of Gods wil, are properly and peculiarly called, Men of God.

CHAP. IIII.

1 He chargeth him to preach the Gospel with al diligence, 3 in that so miserable a time: 6 That his death is hard at hand, 8 yet so, that as a conquerour, hee maketh hast to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothie, 11 euen by reason of his present state.

I [1] Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the word: be instant, in season and out of season: improue, rebuke, exhort with all long suffering, and doctrine.

3 [2] For the time will come, when they wil not suffer wholesome doctrine: but hauing their eares itching, shall after their own lusts, get them an heape of teachers,

4 And shall turne their eares from the trueth, and shall be giuen vnto [a] fables.

5 [3] But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: [b] cause thy ministerie to be throughly liked of.

6 [4] For I am now ready to be [c] offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is layd vp for mee the crowne of righteousnesse, which the Lord the righteous iudge shall giue me at that day: and not to me only, but vnto al them also that loue that his appearing.

1 The principal & chiefe of all admonitions, being therefore proposed with a most earnest charge, is this: that the word of God be propounded with a certaine holy importunitie, as necessitie requireth: but so, that a good and true ground of the doctrine be laid, and the vehemency be tempered with al holy meekenesse.
2 Faithfullpastours in times past tooke all occasiõs they could, because men were very prompt and ready to returne to their fables.
a To false & vnprofitable doctrines which the world is now so bewitched withal, that it had rather ỹ open light of the truth were vtterly put out, then it would come out of darknesse. 3 The wickednesse & falling away of the world ought to cause faithfull ministers to be so much the more carefull. b Proue & shewe by good and substantiall proofe, that thou art the true minister of God. 4 Hee foretelleth his death to be at hand, & setteth before them an excellent example, both of inuincible constancie, and sure hope. c To be offered for a drinke offering: & he alludeth to the powring out of blood or wine which was vsed in sacrifices.

9 [5] Make speed to come vnto me at once:

10 For Demas hath forsaken me, and hath [d] embraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

11 *Only Luke is with me. Take Mark and bring him with thee: for hee is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done me much euill: the Lord reward him according to his workes.

15 Of whome be thou ware also: for hee withstood our preaching sore.

16 At my first answering no man assisted me, but all forsooke me: I pray God, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully beleeued, and that all the Gentiles should heare: and I was deliuered out of the mouth of the [e] lion.

18 And the Lord will deliuer me from euery [f] euill worke, and will preserue me vnto his [g] heauenly kingdome: to whom be praise for euer and euer, Amen.

19 Salute Prisca and Aquila, and the *household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lorde Iesus Christ be with thy spirit: Grace be with you, Amen.

5 The last part of the Epistle, setting forth grieuous complaints against certaine, and examples of singular godlinesse in euery place, & of a mind neuer wearied.
d Contented himselfe with this world.
*Col.4.10,14.
e Of Nero.
f Preserue me pure from committing any thing vnworthy my Apostleship.
g To make me partaker of his kingdome.
*Chap.1.16.

¶ The second Epistle written from Rome vnto Timotheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

¶ The Epistle of Paul to Titus.

CHAP. I.

6 He sheweth what kind of men ought to be chosen ministers. 10 How vaine babblers mouthes should be stopped. 12 And through this occasion hee toucheth the nature of the Cretians, 14 and the Iewes who put holines in outward things.

PAul [1] a [a] seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods [b] elect, [2] and the acknowledging of the trueth, which is according vnto godlinesse,

2 Vnto the [c] hope of eternall life, which God that cannot lie, hath [d] promised before the *[e] world began:

3 [3] But hath made his worde manifest in due time through the preaching, which is *committed vnto mee, according to the commandement of God our [f] Sauiour:

4 [4] To Titus my naturall sonne according

1 He boucheth his Apostleship, (not for Titus, but for ỹ Cretenses sake) both by the testimonie of his outward calling, and by his consent wherein he agreeth with all the elect from the beginning of the world. 2 A Minister, as Christ himself in that that he was a Minister and head of the Prophets, is called a seruant, Esai.42.1. b Of those whom God hath chosen. 2 The faith wherin all the elect consent, is ỹ true and sincere knowledge of God, tending to this ende, that worshipping God aright, they may at length obteine life euerlasting according to ỹ promise of God, who is true, which promise was exhibited in Christ in due time according to his eternall purpose.

c Hope is the end of faith.
d Freely and of his meere liberalitie.
*Rom.16.25. ephes.3.9. colos.1.26. 2 tim.1.9. 1.pet.1.20.
e Look 2. Tim. 1.9.
3 This trueth is no other where to bee sought, but in the preaching of the Apostles. *Galatians 1.1. f This worde (Sauiour) doeth not onely signifie a preserver of life, but also a giuer of life. 4 The Apostle moueth the Cretenses to heare Titus, by setting forth his consent and agreement with them in the faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false.

to the common faith, [5] Grace, mercy, & peace from God the Father, and from the Lord Iesus Christ our Sauiour.

5 [6] For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie, as I appointed thee,

6 * If any bee vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandered of ryot, neither are disobedient.

7 [7] For a Bishop must be vnreproueable, as Gods [h] steward, not [i] froward, not angry, nor giuen to wine, no striker, not giuen to filthie lucre,

8 But harberous, one that loueth goodnesse, [k] wise, righteous, holy, temperate,

9 [8] Holding fast that faithfull word according to doctrine, [9] that hee also may be able to exhort with wholesome doctrine, and conuince them that say against it.

10 [10] For there are many disobedient and vaine talkers and deceiuers of minds, chiefly they of the [l] Circumcision,

11 Whose mouths must be stopped, which subuert whole houses, teaching things, which they ought not, for filthy lucres sake.

12 [m] One of themselues, euen one of their own prophets said, The Cretians are alwaies liars, euill beasts, slow bellies,

13 This witnesse is true: wherefore conuince them [n] sharpely, that they may be sound in the faith,

14 And not taking heede to * Iewish fables and commandements of men, that turne away from the trueth.

15 [11] Vnto the pure * are all things pure, but vnto them that are defiled, and vnbeleeuing is nothing pure, but euen their [o] mindes and consciences are defiled,

16 They professe that they know God, but by workes they denie him, and are abominable and disobedient, and vnto euery good worke reprobate.

5 There is but one way of saluation, common both to the Pastour, and the flocke.
6 The first admonition to ordeine Elders in euery Citie.
* 1. Tim. 3. 2.
g This word is proper to horses and oxen, which will not abide the yoke.
7 The second admonition: what faults Pastours (whom he comprehendes afore vnder the word Elders) ought to be void of; and what vertues they ought to haue.
h Whom the Lord hath appointed steward of his gifts.
i Not hard conditioned and euill to please.
k Circumspect, and of a sound iudgement, and of a singular example of moderation.
8 The third admonition: The Pastour must holde fast that doctrine, which the Apostles deliuered, and pertaineth to saluation, leauing all curious and vaine matters.
9 The fourth admonition: To apply the knowledge of true doctrine vnto vse, which consisteth in two things, to wit, in gouerning them which shewe themselues apt to learne, and confuting the obstinate.
10 An applying of the generall proposition to a particular: The Cretenses aboue all other neede sharpe reprehensions: both because their mindes are naturally giuen to lyes and slouthfulnesse, and because of certaine couetous Iewes, which vnder a colour of godlinesse, ioyned partly certaine vaine traditions, and partly olde ceremonies with ioyne the Gospel.
l Of the Iewes, or rather of those Iewes which went about to Christ and the Lawe together.
m Epimenides, who was counted a Prophet amongst them, Looke vpon Laertius, and Cicero in his first booke of diuination.
n Roughly and plainely and goe not about the bush with them.
* 1. Tim. 1. 4.
11 He sheweth in few words, that puritie consisteth not in any external worship, & that, that is according to the old Law (as in difference of meats, and washings, and other such things which are abolished) but in the minde and conscience: and Whosoeuer teach otherwise, knowe not what is true religion in deed, and also are nothing lesse then that they would seeme to bee. * Rom. 14. 20.
o If our mindes and consciences bee vncleane, what cleannesse is there in vs before regeneration?

CHAP. II.

2 *Hee setteth out the duties of sundry persons and states.*
6 *and willeth him to instruct the Church in manners,*
11 *He draweth an argument from the ende of our redemption,* 12 *which is, that wee liue godly and vprightly.*

BVt speake thou the things which become wholesome doctrine,

2 [2] That the elder men be watchful, graue temperate, sound in the faith, in loue, and in patience.

3 The elder women likewise, that they be in such behauiour as becommeth holinesse, not false accusers, not subiect to much wine, but teachers of honest things,

4 That they may instruct the yong women to bee sober minded, that they loue their husbands, that they loue their children,

5 That they bee temperate, chaste, [a] keeping at home, good and * subiect vnto their husbands, that the word of God bee not euill spoken of.

6 Exhort young men likewise, that they be sober minded.

7 [3] In all things shew thy selfe an example of good workes with vncorrupt doctrine, with [b] grauitie, integritie,

8 And with the wholesome word, which cannot be condemned, that he which withstandeth, may bee ashamed, hauing nothing concerning you to speake euill of.

9 *[4] Let seruants bee subiect to their masters, and please them in all [c] things, not answering againe,

10 Neither pickers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our Sauiour in all things.

11 *[5] For that grace of God, that bringeth saluation vnto all men, hath appeared,

12 And teacheth vs that wee should denie vngodlinesse and [d] worldly lustes, and that wee should liue soberly and righteously, and godly in this present world,

13 [e] Looking for that blessed hope, and appearing of that glory of that mightie God, and of our Sauiour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, & purge vs, to bee a [f] peculiar people vnto himselfe, zealous of good workes.

15 These things speake, and exhort, and conuince with all [g] authoritie. See that no man despise thee.

1 The first admonition: The doctrine must not only be generally pure, but also be applied to all ages and sorts of men, according to the diuersities of circumstances.
2 What are the chiefest vertues for olde and yong both men and women: and how they ought to be stirred vp vnto them continually.
a No gadders vp and downe.
* Ephes. 5. 23.
3 The first admonition: That both the Pastours life and doctrine must be sound.
b Not such a grauitie as may driue men from comming to the minister, but such as may cause them to come in most reuerent and honest sort.
* Ephes. 6. 5. col. 3. 22. 1. pet. 2. 18.
4 The seuenth admonition, of seruants duetie toward their masters.
c Which may be done without offence to God.
* 1. Cor. 1. 2. colos. 1. 22.
5 The eight admonition belonging to all the godly, that seeing God calleth all men to the Gospell, and Christ hath iustified vs, that he hath also sanctified vs, we must all of vs giue our selues to true godlinesse, and righteousnesse, setting before vs a sure hope of that immeasurable glory, which thing must in such sort be beaten into their heads, that the gainesayers also must bee reproued, by the authoritie of the mightie God.
d Lustes of the flesh, which belong to the present state of this life and world.
e Christ is here most plainely called that mightie God, and his appearance and comming is called by the figure Metonymie, our hope.
f As it were a thing peculiarly layd vp for himselfe.
g With all authoritie possible.

CHAP. III.

1 *He willeth that all generally bee put in minde to reuerence such as be in authoritie:* 3 *That they remember their former life, and attribute all iustification vnto grace.* 9 *And if any brabler withstand these things,*
10 *he willeth that he be reiected.*

PVt [1] them in remembrance that they * bee subiect to the Principalities and powers,

1 He declareth particularly and seuerally those which he said before generally, noting out certaine chiefe and principall duties, which men owe to men, and especially subiects to their magistrates.
* Rom. 13. 1. 1. pet. 2. 13.

and that they be obedient, and ready to euery good worke,

2 That they speake euill of no man, that they be no fighters, but soft, shewing al meeknesse vnto all men.

3 [2]* For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnesse and enuie, hatefull, and hating one another.

4 But when that bountifulnesse and that loue of God our Sauiour toward man appeared,

5 *Not by the workes of [a] righteousnesse, which wee had done, but according to his mercie hee saued vs, by the washing of the new birth, and the renewing of the [b] holy Ghost,

6 Which hee shed on vs abundantly, through Iesus Christ our Sauiour,

7 That we, being iustified by his grace, should bee made heires according to the hope of eternall life.

8 [3] This is a true saying, & these things I will thou shouldest affirme, that they which haue beleeued God, might be carefull to shewe forth [c] good workes. These things are good and profitable vnto men.

9 *But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for they are vnprofitable and vaine.

10 [4] Reiect him that is an heretike, after once or twice admonition,

11 Knowing that hee that is such, is peruerted, and sinneth, being damned of his owne selfe.

12 [5] When I shall send Artemas vnto thee, or Tychicus, bee diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessary vses, that they bee not vnfruitfull.

15 All that are with me, salute thee. Greet them that loue vs in the faith. Grace be with you all, Amen.

¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

a He confirmeth againe the former exhortation by propounding the free benefit of our regeneration, the pledge whereof is our baptisme.
*1.Cor.6.11.
*2.Tim.1.9.
a Word for word, of workes which are done in righteousnes: and this place doth fully refute the doctrine of merites.
b Which the vertue of the holy Ghost worketh.
3 Againe with great earnestnes he beateth into our heads, how that we ought to giue our selues to true godlinesse and eschew all vaine questions, which serue to nothing but to moue strife and debate.
c Giue themselues earnestly vnto good workes.

4 The ministers of the word, must at once cast off heretikes, that is, such as stubburnely and seditiously disquiet the Church, and will giue no eare to Ecclesiastical admonitions.
5 Last of all, hee writeth a word or two of priuate matters, and commendeth certeine men.

*1.Tim.1.4. and 4.7. 2.tim.2.23.

The Epistle of Paul to Philemon.

1 *Paul handling a base and small matter, yet according to his maner mounteth aloft vnto God.* 8 *Sending againe to Philemon his vagabond and theeuish seruant, he entreateth pardon for him, and very grauely preacheth of Christian equitie.*

PAul a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend, and fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

4 I *giue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints.)

6 That the [a] fellowship of thy faith may be made effectuall, and that whatsoeuer good thing is in you through Christ Iesus, may bee [b] knowen.

7 For we haue great ioy and consolation in thy loue, because by thee, brother, ỹ Saints [c] bowels are comforted.

8 Wherefore, though I bee very bold in Christ to command thee, that which is conuenient,

9 [1] Yet for loues sake I rather beseech thee, though I bee as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne *Onesimus, whom I haue begotten in my bonds,

11 Which in times past was to thee vnprofitable, but now profitable both to thee and to mee.

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne [d] bowels.

13 Whom I would haue reteined with me, that in thy stead hee might haue ministred vnto me in the bonds of the Gospel.

14 But without thy mind would I do nothing, that thy benefit should not be as it were of [e] necessitie, but willingly.

15 It may be that hee therefore [f] departed for [g] a season, that thou shouldest receiue him for euer,

16 Not now as a seruant, but aboue a seruant, euen as a brother beloued, especially to me: how much more then vnto thee, both in the [h] flesh and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If

a By fellowship of faith, he meaneth those duties of charitie which are bestowed vpon the Saints, and flow forth of an effectuall faith.
b That by this meanes all men may perceiue how rich you are in Christ, to wit, in faith, charitie, & all bountifulnesse.
c Because thou diddest so duetifully and cheerefully refresh the Saints, that they conceiued inwardly a marueilous ioy: for by this word (Bowels) is meant not onely the inward feeling of want and miseries that men haue one of anothers state, but also that ioy and comfort which entreth into the very bowels, as though the heart were refreshed and comforted.

1 An example of a Christian exercise and commendation for another man.
*Col.4.9.

d As mine owne sonne, and as if I had begotten him of mine owne bodie.
e That thou mightest not seeme to haue lent me thy seruant vpon constraint, but willingly.
f Thus he asswageth the harder kind of speech, which is to say, he ranne away.
g For a litle time
h Because he is thy seruant, as other seruants are, and because he is the Lords seruant so that thou must needs loue him both for ỹ Lords sake, and for thine owne sake.

*1.Thes.1.2. 2.Thes.1.3.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I do not say to thee, that thou owest moreouer vnto me euen thine owne selfe.

20 [i] Yea, brother, let me obteine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

i Good brother let me obteine this benefite at thine hand.

22 Moreouer also prepare me lodging: for I trust through your prayers I shall be freely giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ, be with your spirit, Amen.

¶ Written from Rome to Philemon, and sent by Onesimus a seruant.

¶ The Epistle to the Hebrewes.

THe drift and ende of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man is that true eternal and onely Prophet, King and high Priest, that was shadowed by the figures of the old Law, & is now in deed exhibited: of whom the whole Church ought to bee taught, gouerned, and sanctified.

CHAP. I.

1 *To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting vp of all prophecies,* 4 *hee aduanceth him aboue the Angels:* 10 *And prooueth by diuers testimonies of the Scripture, that he fare passeth all other.*

1 The first part of the generall proposition of this Epistle: the Sonne of God is in deed that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his prophets, and hath fully opened his Fathers will to the world.

AT [1] sundry times and in diuers maners God spake in the olde time to our fathers by the Prophets: in these [a] last dayes hee hath spoken vnto vs by his [b] Sonne,

a So that the former declaration made by the Prophets was not full, and nothing must be added to this later.

b Which one Sonne is God and man.

2 [c] Whom hee hath made [c] heire of all things, by whom also he made the [d] worlds,

2 The second part of the same proposition: The same Sonne is appointed of the Father to bee our King and Lord, by whom also he made all things: and in whom onely hee setteth forth his glory, yea, and himselfe also to be beholden of vs, who beareth vp and sustaineth all things by his will and pleasure.

3 [*] Who being the [e] brightnesse of the glorie, and the ingraued forme of his [f] person, and [g] bearing vp all things by his mightie worde, [3] hath by himselfe purged our sinnes, and [h] sitteth at the right hand of the maiestie [4] in the highest places,

c Possessour and equall compartner of all things with the Father.

d That is, whatsoeuer hath bene at any time, is, or shalbe. *Col.1.15.

e Hee in whom that glory and Maiestie of the Father shineth, who is otherwise infinite, and cannot be beholden.

f His Fathers person.

g Sustaineth.

3 The third part of the same proposition: The same Sonne executed the office of the hie Priest in offering vp himselfe, and is our only and most mightie Mediatour in heauen.

h This sheweth that the sauour of that his sacrifice is not only most acceptable to the Father, but also is euerlasting, and furthermore how farre this high Priest passeth all the other high Priestes.

4 Before he commeth to declare the office of Christ, hee setteth forth the excellencie of his person, and first of all he sheweth him so to bee man, that therewithall he is God also.

4 [i] And is made so much more excellent then the Angels, in as much as hee hath obteined a more excellent [i] Name then they.

i Dignitie and honour. 5.6.7. 8. 9. 10. Hee prooueth and confirmeth the dignitie of Christ manifest in the flesh, by these fiue euident testimonies, whereby it appeareth that hee farre passeth all Angels, insomuch that hee is called both Sonne and GOD, in verses 5.6.7.8.10 13. *Psal.2.7 chap.5.5.

5 [5] For vnto which of the Angels said he at any time, * Thou art my Sonne, [k] this day begate I thee? [6] and againe, I * will bee his Father, and he shall be my Sonne?

k The Father begate the Sonne from euerlasting, but that euerlasting generation was made manifest and represented to the world in his time, and therefore hee added this word (To day)

* 2.Sam.7.14. 1.chron.22.10.

l The Lord was not content to haue spoken it once, but he repeateth it in another place.

6 [7] And [l] againe, when he bringeth in his first begotten Sonne into the world, hee saith, * And let all the Angels of God worship him.

* Psal.97.7.

7 [8] And of the Angels he sayth, * He maketh the spirits his [m] messengers, and his ministers a [n] flame of fire.

* Psal.104.4.

m Cherub, psal. 18,11.

n Seraph, Esa. 6.2.

8 But vnto the Sonne he saith, * O God, thy [o] throne is for euer [p] and euer: the scepter of thy kingdome is a [q] scepter of righteousnesse.

* Psal.45.7.

o The throne is proper to Princes and not to seruants.

p For euerlasting, for this doubling of the word increaseth the significacion of it beyond all measure.

q The gouernment of thy kingdom is righteous.

9 Thou hast loued righteousnesse and [r] hated iniquitie. Wherefore God, euen thy God, hath [s] anointed thee with the oyle of gladnesse aboue thy [t] fellowes.

r This kinde of rehearsing with the Iewes vsed contraries, hath great force in it.

s In that, that the worde became flesh, by powring the holy Ghost vpon him without measure.

t For he is the head and we are his members.

10 [9] And, * Thou Lord, in the beginning hast [u] established the earth, and the heauens are the workes of thine hands.

* Psal.102.25.

u Madest the earth firme and sure.

11 They shall perish, but thou doest remaine: and they all shall waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 [10] Vnto which also of the Angels said he at any time, * Sit at my right hand, till I make thine enemies thy footstoole?

* Psalm 110.1. 1. cor.15.25. chap. 10.12,13.

14 Are they not all [x] ministring spirits, sent forth to minister, for their sakes which shall be heires of saluation?

x By that name by which we commonly call Princes messengers, he here calleth the spirits.

CHAP. II.

1 *Therefore he inferreth that good heed must be giuen to Christes doctrine:* 9 *And he setteth him out vnto vs euen as our brother in our flesh, that wee may with a good will yeeld vp our selues wholy vnto him.*

WHerefore [1] wee ought diligently to giue heed to the things which [a] we haue heard, leſt at any time we [b] runne out.

2 For if the [c] worde ſpoken by Angels was ſteadfaſt, and euery tranſgreſſion and diſobedience receiued a iuſt recompenſe of reward,

3 How ſhall wee eſcape, if we neglect ſo great ſaluation, [2] which at the firſt began to be preached by the Lord, and afterward was confirmed vnto vs by [d] them that heard him.

4 *God bearing witneſſe thereto, both with [e] ſignes and wonders and with diuers miracles, and gifts of the holy Ghoſt, according to his owne will?

5 [3] For he hath not put in ſubiection vnto the Angels the [f] world to come, whereof we ſpeake.

6 [4] But *one in a certaine place witneſſed, ſaying, [g] What is man, that thou ſhouldeſt be mindfull of him? or the [h] ſonne of man, that thou wouldeſt conſider him?

7 Thou [i] madeſt him a little inferiour to the Angels: thou crowneſt him with [k] glory and honour, and haſt ſet him aboue the workes of thine hands.

8 *Thou haſt put all things in ſubiection vnder his feet. And in that he hath put all things in ſubiection vnder him, hee left nothing that ſhould not bee ſubiect vnto him. [5] But we yet ſee not all things ſubdued vnto him,

9 [6] But we [l] ſee Jeſus crowned with glorie and honour, *which was made little [m] inferiour to the Angels, [7] through the [n] ſuffering of death, that by Gods grace hee might [o] taſte death for [8] all men.

10 [9] For it became [p] him, for whom are all theſe things, and by whom are all theſe things, [10] ſeeing that hee brought many children vnto glory, [11] that hee ſhould conſecrate the [q] prince of their ſaluation through afflictions.

11 [12] For hee that [r] ſanctifieth, and they which are ſanctified are all of [ſ] one: wherefore he is not aſhamed to call them brethren,

12 [13] Saying, I will declare thy Name vnto my brethren: in the mids of the Church will I ſing prayſes to thee.

13 [14] And againe, *I will put my [t] truſt in him. And againe, *[u] Beholde, heere am I, and the children which God hath giuen me.

14 Forasmuch then as the children are [x] partakers of fleſh and blood, he alſo himſelfe likewiſe tooke part with them, that he might deſtroy *through death, him that hath the [y] power of death, that is, the [z] deuill,

15 And that hee might deliuer all them, which for feare of [a] death were all their lifetime ſubiect to bondage.

16 [15] For he in no ſort tooke on him the [b] Angels nature, but he tooke on him the [c] ſeed of Abraham.

17 [16] Wherefore in [d] all things it behoued him to be made like vnto his brethren, that hee might bee [e] mercifull, and a [f] faithfull hie Prieſt in things cõcerning God, that he might make reconciliation for the ſinnes of the people.

18 For in that he ſuffered, and was [g] tempted, hee is able to ſuccour them that are tempted.

1 Now as it were pauſing with himſelfe, & ſhewing to what end and purpoſe all theſe things were ſpoken, to wit, to vnderſtand by the excellency of Chriſt aboue all creatures, that his doctrine, maieſtie, and Prieſthood, is moſt perfect, he vſeth an exhortation taken from a comparison.

a Hee maketh himſelfe an hearer.

b They are ſayd to let the worde runne out, which hold it not faſt when they haue heard it.

c The Law which appointed puniſhment for the offenders: and which Paul ſaith was giuen by Angels, Gal. 3. 19. and Steuen Actes 7. 53.

2 If the breach and tranſgreſſions of the word ſpoke by Angels was not ſuffered vnpuniſhed, much leſſe ſhall it be lawfull for vs to neglect the Goſpel which the Lord of Angels preached, & was confirmed by the voice of the Apoſtles, and with ſo many ſignes and wonders ſtõ heauen, & eſpecially with ſo great and mighty working of the holy Ghoſt.

3 By the Apoſtles. *Mark. 16. 20. e This is the true end of miracles. Now they are called ſignes, becauſe they appeare one thing, and repreſent another: and they are called wonders, becauſe they repreſent ſome ſtrange and vnacuſtomed thing: and vertues becauſe they giue vs a glimce of Gods mightie power. 3 If it were an hainous matter to contemne the Angels which are but ſeruants, much more hainous is it to contemne that moſt mighty King of the reſtored world. f The world to come, whereof Chriſt is Father, Eſa. 9. 6. or the Church, which as a new world, was to be gathered together by the Goſpel. 4 He ſheweth that the vſe of this kingly dignitie conſiſteth herein, that men might not only in Chriſt recouer that dignity which they haue loſt, but alſo might be through him aduanced aboue all things, which dignitie of men Dauid deſcribeth moſt excellently. *Pſalme 8. 6. g What is there an man that thou ſhouldeſt haue ſo great regard of him, and do him that honour? h He calleth all the citizens of that heauenly kingdome as they are cõſidered in themſelues, before that God gineth them the liberte of that citie in Chriſt, Man, & Sonne of man. i This is the firſt honor of the citizens of the world to come, that they are next the Angels. k For they ſhalbe in very great honour when they ſhalbe partakers of the kingdom. And he ſpeaketh of the thing that ſhalbe, as though it were already, becauſe it is ſo certaine. 1. Cor. 15. 27. 5 An obiection: But where is this ſo great rule & dominion? The anſwere: this is already fulfilled in Jeſus Chriſt our head, who was for a time for our ſakes inferiour to the Angels, being made man: but now is aduanced to moſt high glory. l By his vertue & power which appeareth manifeſtly in his Church. *Phil. 2. 8. m Who abaſed himſelfe for a ſeaſon, and tooke vpon him the ſhape of a ſeruant. 7 He ſheweth the cauſe of this ſubiection, to wit, to taſte of death for our ſakes, that ſo doing the part of a redeemer, he might not onely be our Prophet and King but alſo our high Prieſt. n That hee might die. o Feele death. 8 Herein conſiſteth the force of the argument: for we could not imagine he ſhould be glorified with him, vnleſſe he had beene abaſed for vs euen al the faithfull. And by this occaſion the Apoſtle commeth to the other part of the declaration of Chriſts perſon, wherein he proueth him to be in ſuch ſort God, that he is alſo man. He proueth moreouer by other argumẽts, why it behoued the Sonne of God to be true God (as hee proued a little before) to become man notwithſtanding ſubiect to all miſeries, ſinne onely except. p God.

10 Firſt of al becauſe the Father, to whoſe glory all theſe things are to bee referred, purpoſed to bring many ſonnes vnto glory. And how could hee haue men for his ſons, vnleſſe his onely begotten ſonne had become brother to men?

11 Secondly, The Father determined to bring thoſe ſonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the ſonne ſhould not haue beene ſeene plainly to be made man, vnleſſe he had beene made like vnto other men, that he might come to glory by the ſelfe ſame way, by the which he ſhould bring other: yea rather, it became him which was Prince of the ſaluation of other, to be conſecrated aboue other, through thoſe afflictions, Prophet, King, and Prieſt, which are the parts of that principality for the ſaluation of other.

q The Chieftain who as hee is chiefeſt in dignitie, ſo is hee firſt begotten from among the dead, amongſt many brethren. 12 The ground of both the former arguments, for neither ſhould we be ſonnes through him, neither could he be conſecrate through afflictions, vnleſſe he had beene made man like vnto vs. But becauſe this Sonnehood dependeth not vpon nature onely, for no man is accounted the ſonne of God, vnleſſe that beſides that he is a ſonne of a man, he be alſo Chriſtes brother, (which is by ſanctification, that is, by becomming one with Chriſt, who ſanctifieth vs through faith) therefore the Apoſtle maketh mention of the ſanctifier, to wit, of Chriſt, and of them that are ſanctified, to wit, of all the faithfull, whom therefore Chriſt vouchſafeth to call brethren. r Hee vſeth the time that now is to ſhew vs that wee are yet ſtill going on, and encreaſing in this ſanctification: and by this ſanctification hee meaneth our ſeparation from the reſt of the world, our cleanſing from ſinne, and our dedication wholly vnto God, all which Chriſt alone worketh in vs. ſ One, of one ſelfe ſame nature of man. 13 That which he taught before of the incarnation of the ſanctifier, hee applieth to the propheticall office. *Pſal. 22. 25. 14 He applieth the ſame to the kingly power of Chriſt, in deliuering his from the power of the deuill & death. *Pſal. 18. 2. t I will commit my ſelfe to him, and to his defence. *Eſai. 8. 18. u This Eſai ſpeaketh of himſelfe and his diſciples, but betokening there by all miniſters, as alſo his diſciples ſignifie the whole Church. And therefore ſeeing Chriſt is the head of the Prophets and Miniſters, theſe words are more rightly verified of him, then of Eſai. x Are made of fleſh and blood, which is a fraile and britle nature. *Hoſe. 13. 14. 1. corint. 15. 55. y The deuill is ſaid to haue the power of death, becauſe he is the authour of ſinne: and from ſinne commeth death, and for this cauſe hee egged vs dayly to ſinne. z He ſpeaketh of one as of the Prince, ioyning to him ſecretly all his angels. a By (death) thou muſt vnderſtand here, that death which is ioyned with the wrath of God, as it muſt needes bee, if it bee without Chriſt, then the which there can be nothing deuiſed more miſerable. 15 He expoundeth thoſe words of fleſh and blood, ſhewing that Chriſt is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, reſpecting the promiſes made to Abraham in this behalfe. b The nature of Angels. c The very nature of man. 16 Hee applieth the ſame to the Prieſthood, for which he ſhould not haue beene fit, vnles he had become man, and that like vnto vs in all things ſinne only except. d Not onely as touching nature, but qualities alſo. e That he might be tenderlie touched with the feeling of our miſeries. f Doing his office ſincerely. g Was tried and egged to wickedneſſe by the deuill.

CHAP. III.

1 *Now hee ſheweth how farre inferiour Moſes is to Chriſt,*

Christ, 5.6 euen so much as the seruant to the Master: and so he bringeth in certaine exhortations & threatnings taken out of Dauid, 8. against such as either stubburnely resist, 12 or else are very slow to obey.

THerefore, [1] holy brethren, partakers of the heauenly vocation, consider the [a] Apostle and high Priest of our [b] profession Christ Iesus:

2 [2] Who was faithfull in him that hath [c] appointed him, [3] euen as * Moses was in all his house.

3 [4] For this man is counted worthie of more glory then Moses, insomuch as he which hath builded the house, hath more honour then the house.

4 For euerie house is builded of some man, and hee that hath built all things, is God.

5 [5] Now Moses verily was faithful in all his house, as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, [6] whose [d] house we are, if we hold fast that [e] confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, * To day if ye [f] will heare his voice,

8 Harden not your hearts, as in the [g] prouocation, according to the day of the tentation in the wildernesse,

9 Where your fathers tempted me, proued mee, and saw my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and sayd, They [h] erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 [7] Take heede, brethren, least at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, [i] while it is called to day, lest any of you bee hardened through the deceitfulnesse of sinne.

14 [8] For we are made partakers of Christ, if we keepe sure vnto the end that [k] beginning, where with we are vpholden,

15 [l] So long as it is saide, To day if yee heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whome was hee displeased fourtie yeeres? Was hee not displeased with them that sinned, * whose carkeises fell in the wildernesse?

18 And to whome sware hee that they shoulde not enter into my rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

CHAP. IIII.

1 *He inyneth exhortation with threatning, lest, they euen as their fathers were, bee deprived of the rest offered vnto them,* 11 *but that they endeuour to enter into it.* 14 *And so he beginneth to intreat of Christs Priesthood*

LEt vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to be depriued.

2 [1] For vnto vs was the Gospel preached as also vnto them: but the word that they heard, profited not them, because it was not [a] mixed with faith in those that heard it.

3 [2] For we which haue beleeued, do enter into rest as he sayd to the other, * As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For he spake in a certaine place of the seuenth day on this wise, * And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereinto, & they to whō it was first preached, entred not therein for vnbeliefs sake:

7 Againe hee appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is saide, * This day, if yee heare his voyce, harden not your hearts.

8 For if [b] Iesus had giuen them rest, then would hee not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

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a Hauing laide the foundation, that is to say, declared and proued both the natures of one selfe same Christ, he giueth him three offices, to wit, the office of a Prophet, King, and Priest, and as touching the office of teaching and gouerning, compareth him with Moses and Iosh. vnto the 14. verse of the next Chapter, and with Aaron touching the Priesthood. And he propoundeth that which hee purposeth to speake of, with a most graue exhortation, that all our faith may tend to Christ, as to the onely euerlasting teacher gouernour, and high Priest.

2 The Embassadour or messenger, as Rom. 5. he is called the minister of Circumcision.

b Of the doctrine of the Gospel which we professe.

c Hee confirmeth this exhortation with two reasons, first of all because Christ Iesus was appointed such an one of God: secondly, because hee thoroughly executed the offices that his Father enioyned him.

c Apostle and high Priest.

3 Now he commeth to the comparison with Moses, and hee maketh them like one of the other in this, that they were both appointed rulers ouer Gods house, and executed faithfully their office: but by and by after hee sheweth that there is great vnlikelinesse in that same similitude. * Numbers 12.7. 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot bee attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house. 5 Another comparison: Moses was a faithfull seruant in this house, that is, in the Church, seruing the Lord that was to come, but Christ ruleth and gouerneth his house as Lord. 6 Hee applieth the former doctrine to his ende, exhorting all men by the words of Dauid to heare the Sonne himselfe speake, and to giue full credite to his words, seeing that otherwise they cannot enter into that eternall rest.

d To wit, Christes. e Hee calleth that excellent effect of faith (whereby we crie Abba, that is, Father) confidence, and to confidence hee ioyneth hope. * Psalme 95 3. chapter 47. f So that God was to speake once againe after Moses. g In the day that they vexed the Lord, or stroue with him. h They are brutish and mad 7 Now weighing the words of Dauid, hee sheweth first by this word. To day, that wee must not neglect the occasion while we haue it: for that word is not to bee restrained to Dauids time, but it comprehendeth al that time wherein God calleth vs. i While to day lasteth, that is to say, so long as the Gospell is offered to vs.

8 Now he continueth these words, If you heare his voyce, &c. shewing that they are taken and meant of the hearing of faith, against which he setteth hardening through vnbeliefe.

k That beginning of trust and confidence and after the manner of the Hebrewes, he calleth that, beginning which is chiefest.

l So long as this voyce soundeth out.

* Num. 14.37.

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1 By these words, His voice he sheweth that Dauid ment the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.

a He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, vnlesse it be tempered with faith.

2 Lest any man should obiect, that those words were meant of the land of Canaan, and of Moses doctrine, and therefore can not well be applied to Christ, and to eternall life, the Apostle sheweth that there are two maner of rests spoken of in the Scriptures: the one of the seuenth day, wherein God is said to haue rested from all his works: another is said to be that same, whereinto Iosua led the people: but this rest is not the last rest whereunto we are called: & that it proueth by two reasons. For seeing that Dauid so long time after, speaking to the people which were then placed in the land of Canaan, vseth these words, To day, and threatneth them still that they shal not enter into the rest of God, which resteth then the voyce of God that sounded in their eares, we must needs say that hee meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is that euerlasting rest, wherin we begin to liue to God, & that the race of this life ceaseth: as God rested the seuenth day frō those his workes that is to say from making the world. Moreouer the Apostle therewithal signifieth that the way to this rest, which Moses and the land of Canaan and all that state of the Law did shadow, is opened in the Gospel only. * Psa. 95.11. * Gen. 2. Deu. 5.14. * Chap. 3.7. b He speaketh of Iosua the sonne of Nun: and as the land of Canaan was a figure of our true rest, so was Iosua a figure of Christ.

10 [c] For he that is entred into his rest, hath also ceased from his owne works, as God did from his.

11 [3] Let vs studie therefore to enter into that rest, lest [d] any man fall after the same ensample of disobedience.

12 [4] For the [e] worde of God is [f] liuely, and mightie in operation, and sharper then any two edged sworde, and entreth through, euen vnto the diuiding asunder of the [g] soule and the [h] spirit, and of the ioynts, and the marowe, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in [i] his sight: but all things are naked and open vnto his eyes, with whom we haue to doe.

14 [5] Seeing then that wee haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs [k] holde fast our profession.

15 [6] For we haue not an hie Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldely vnto the throne of grace, that wee may receiue mercie, and find grace to helpe in time of need.

c As God rested the seuenth day, so must we rest from our works, that is, from such as proceede from our corrupt nature.
3 He returneth to an exhortation.
d Lest any man become a like example of infidelitie.
4 An amplification taken from the nature of the worde of God, the power whereof is such, that it entreth euen to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubburne, and plainely quickening the beleeuers.
e The doctrine of God which is preached both in the Law and in the Gospel.
f He calleth the worde of God liuely, by reason of the effects it worketh in them, to whom it is preached.
g He calleth that the soule, which hath the affections resident in it. h By the spirit, he meaneth that noblest part which is called the mind. i In Gods sight.
5 Now he entreth into the comparison of Christs Priesthood with Aarons, & declareth euen in the very beginning the marueilous excellencie of his Priesthood, calling him the Sonne of God, & placing him in the seate of God in heauen, plainly and eminently setting him against Aarons Priests, and the transitorie tabernacle: which comparisons he setteth forth afterward more at large. k And let it not goe out of our handes. 6 Lest hee might seeme by this great glorie of our hie Priest, to stay and stop vs from going vnto him, hee addeth straightwayes after, that he is notwithstanding our brother in deed, (as he prooued it also before) and that he accompteth all our miseries his owne, to call vs boldly to him.

CHAP. V.

1 First he sheweth the duety of the hie Priest: 5 Secondly, that Christ is appointed of God to bee our hie Priest, 7 and that he hath fulfilled all things belonging thereunto.

1 [1] For euery hie Priest is taken from among men, and is ordeined for men, in things perteining to God, [2] that hee may offer both [a] gifts and [b] sacrifices for sinnes.

2 Which is [c] able sufficiently to haue compassion [d] on them that are ignorant, and that are out of the way, because that hee also is [e] compassed with infirmitie,

3 And for the same sake hee is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 [*3] And no man taketh this honour vnto himselfe, but hee that is called of God, as was Aaron.

1 The first part of the first comparison of Christs hie Priesthood, with Aarons: Other hie Priests are taken from among men, and are called after the order of men.
2 The first part of the seconde comparison: Others as weake, are made hie Priests, to the end that feeling the same infirmitie in themselues which is in all the rest of the people, they should in their owne and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance. a Offering of things without life.
b Beasts which were killed, but especially in the sacrifices for sinnes & offences.
c Fit and meete. d On them that are sinfull: for in the Hebrew tongue, vnder ignorance and errour is euery sinne meant, euen that sinne that is voluntarie.
e For that he himselfe beareth about with him a nature subiect to the same discommodities and vices. * 1. Chro. 13. 10. & 23. 13. 3 The third comparison which is whole. The others are called of God, and so was Christ, but in an other maner then Aaron: For Christ is called the Sonne, begotten of God, and a Priest for euer after the order of Melchisedec.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but he that said vnto him, * Thou art my Sonne, this day begat I thee, gaue it him.

6 As hee also in another place speaketh, * Thou art a Priest for euer, after the [f] order of Melchi-sedec.

7 [4] Who in the [g] dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to [h] saue him from death, and was also heard in that which he feared.

8 And though hee were the Sonne, yet [i] learned he obedience, by the things which he suffered.

9 [5] And being [k] consecrate, was made the authour of eternall saluation vnto al them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 [6] Of whom wee haue many things to say, which are hard to be vttered, because yee are dull of hearing.

12 [7] For when as concerning the time ye ought to bee teachers, yet haue yee neede againe that wee teach you what are the first principles of the worde of God: and are become such as haue neede of milke, and not of strong meate.

13 For euery one that vseth milke, is inexpert in the [l] word of righteousnesse: for hee is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their [m] wits exercised, to discerne both good and euill.

* Psal. 2. 7. chap. 1. 5.
* Psal. 110. 4. chap. 7. 17.
f After the likenesse or maner as it is afterward declared. Chap. 7. 15.
4 The other part of the second comparison: Christ being exceedingly afflicted and exceedingly mercifull asked not for his sinnes, for he had none, but for his feare and obtained his request, and offered himselfe for all his.
g While he liued here with vs, in our weake and fraile nature.
h To deliuer him from death.
i He learned in deede what it is to haue a Father, whom a man must obey.
5 The other part of the first comparison: But Christ was consecrate of God the Father as the Authour of our saluation, and an hie Priest for euer, and therefore he is so a man, that notwithstanding he is farre aboue all men.
k Looke Chap. 2. 10.
6 A digression, vntill he come to the beginning of the seuenth Chapter: wherein hee partly boldeth the Hebrewes in the diligent consideration of those things which hee hath said, and partly prepareth them to the vnderstanding of those things whereof he will speake. 7 An example of an Apostolike chiding. l In the word which teacheth righteousnesse. m All their power whereby they vnderstand and iudge.

CHAP. VI.

1 He briefly toucheth the childish slouthfulnes of the Hebrewes, 4 and terrifieth them with seuere threatnings: 7 He stirreth them vp to endeuour in time to goe forward: 9 He hopeth well of them: 13 Hee alledgeth Abrahams example: 17 and compareth faith that taketh hold on the word, 19 to an ancre.

1 THerefore leauing the doctrine of the [a] beginnings of Christ, let vs be led forward vnto perfection, [1] not laying againe the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptismes, and laying on of handes, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

a The first principles of Christian religiō, which we doe call the Catechisme.
1 Certaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel, were giuen in few words and briefly to the rude and ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine, were demanded of them which were not as yet receiued members of the Church, at the daies appointed for Baptisme: and of the children of the faithfull which were baptized in their infancie. when hands were layd vpon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternall iudgement.

2 * For

2 He adveth a vehemencie to his exhortation, and a most sharpe threatning of the certaine destruction that shall come to them which fall from God and his religion.
* Chap. 10.26. matth. 12.45. 2.pet 2.10.
b He speaketh of a generall backesli ling, and such as doe altogether fall away from the faith, and not of sinnes which are committed through the fraillie of a man against the first and the second Table.
c Wee must marke the force of this worde, for it is one thing to beleeue as Lydia did, whose heart God opened, Acts 16.13. and another thing to haue some taste.
d As men that hate Christ, and as though they crucified him againe, make him a mocking stock to all the world, and that to their owne destruction, as Iulian the Apostata or backslider did.
3 He setteth forth the former threatning with a similitude.
4 He mitigateth and asswageth all that sharpenesse, hoping better of them to whom he writeth.
5 He praiseth them for their charitie, thereby encouraging them to goe forward, and to holde out to the end.
6 He sheweth what vertues chiefly they haue neede of to goe forward constantly and also to profit: to wit, of charitie and patience: and lest any man

4 [2]* For it is [b] impossible that they which were once lightened, and haue [c] tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, and of the powers of the world to come,

6 If they fall away, should bee renewed againe by repentance: seeing they [d] crucifie againe to themselues the Sonne of God, and make a mocke of him.

7 [3] For the earth which drinketh in the raine that commeth oft vpon it, and bringeth foorth herbes meete for them by whome it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briers, is reprooued, and is neere vnto cursing, whose end is to be burned.

9 [4] But beloued, we haue perswaded our selues better things of you, and such as accompanie saluation, though we thus speake.

10 [5] For God is not vnrighteous, that hee should forget your worke, and labour of loue, which yee shewed towarde his Name, in that yee haue ministred vnto the Saints, and yet minister.

11 And wee desire that euery one of you shewe the same diligence, to the full assurance of hope vnto the ende,

12 [6] That ye be not slothfull, but followers of them which through faith and patience, inherite the promises.

13 [7] For when God made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe,

14 Saying, * Surely I will [e] abundantly blesse thee, and multiply thee marueilously.

15 And so after that he had taried patiently, he enioyed the promise.

16 For men verely sweare by him that is greater then themselues, and an othe for confirmation is among them an end of all strife.

17 So God, willing more [f] abundantly to shew vnto the heires of promise the stablenes of his counsel, bound himselfe by an othe,

18 That by two immutable things, wherein it is vnpossible that God should lie, wee might haue strong consolation, which haue our refuge to lay holde vpon that hope that is set before vs,

19 [8] Which hope we haue, as an ancre of the soule, both sure and stedfast, and it entreth into that which is within the vaile,

20 [9] Whither the forerunner is for vs entred in, euen Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

9 He repeateth Dauids words, wherein all those comparisons whereof he hath before made mention, are signified, as he declareth in all the next Chapter.

should obiect and say, that these things are impossible to be done, he willeth them to set [b] before themselues the examples of their ancestors, and to followe them.
7 An other pricke, to pricke them forward: Because the hope of the inheritance is certaine, if we continue to the end, for God hath not only promised it, but also confirmed it with an othe. * Gene. 12.2. and 17.4. and 22.17. e I will heape vp benefits most plentifully vpon thee. f More then was needfull, were it not for the wickednesse of men which beleeue not God, no though he sweare.
8 Hee likeneth hope to an ancre: because that euen as an ancre being cast into the bottome of the sea, stayeth the whole shippe, so doeth hope also enter euen into the very secret places of heauen. And hee maketh mention of the Sanctuarie, allowing to the olde Tabernacle, and by this meanes returneth to the comparisons of the Priesthood of Christ with the Leuiticall.

CHAP. VII.

1 *Hee hath hitherto stirred them vp, to marke diligently what things are to bee considered in Melchi-sedec,* 15 *wherein he is like vnto Christ.* 20 *Wherefore the Law should giue place to the Gospel.*

FOr this [1] Melchi-sedec* was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and [a] blessed him:

2 To whom also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnesse: after that, he is also King of Salem, that is, King of peace,

3 [2] Without father, without mother, without kinred, and hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 [3] Now consider how great this man was, vnto whome euen the Patriarch Abraham gaue the tithe of the spoyles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthood, haue a * commandement to take, according to the Lawe, tithes of the people (that is, of their brethren) though they [b] came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And [c] without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he receiueth them, of whom it is witnessed, that he liueth.

9 [4] And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For he was yet in the loynes of his father Abraham, when Melchi-sedec met him.

11 [5] If therefore [d] perfection had beene

1 Declaring those words, According to the order of Melchi-sedec, whereupon that comparison standeth of the Priesthood of Christ with the Leuiticall: first, Melchi-sedec himselfe is considered as the figure of Christ, and these are the heads of that comparison. Melchi sedec was a King and a Priest, and such an one in deede is Christ alone. He was a King of peace and righteousnes, such an one indeede is Christ alone.
* Genes. 14.18.
a With a solemne and Priestly blessing.
2 An other figure: Melchi-sedec is set before vs to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors, nor his death are written of: and such an one in deed is the Sonne of God, to wit, an euerlasting Priest: as he is God, without mother wonderfully begotten: as he is man, without father wonderfully conceiued.
3 An other figure: Melchi-sedec in consideration of his Priesthood was aboue Abraham, for he tooke tenthes of him, and blessed him as a Priest: Such a one in deede is Christ, vpon whome depended euen Abrahams sanctification and all the beleeuers, and whome all men ought to worship and reuerence as the author of all. * Num. 18. 21. b Were begotten of Abraham. c He speaketh of the publike blessing which the Priests vsed. 4 A double amplification: The first, that Melchi-sedec tooke the tenthes as one immortall (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him foorth as an euerlasting Priest) but the Leuiticall Priests, as mortall men, for they succeeded one another: the second, that Leui himselfe was tithed in Abraham by Melchi-sedec. Therefore the Priesthood of Melchi-sedec (that is, Christes, who is pronounced to be an euerlasting Priest according to this order) is more excellent then the Leuiticall. 5 The third treatise of this Epistle, wherein after he hath proued Christ to be a King, a Prophet and a Priest, he now bendeth diligently the condition and excellencie of all these offices, shewing that all these were but shadowes in all other, but in Christ they are true & perfect. And he beginneth with the Priesthood, wherewith also the former treatise ended, that by this meanes all the parts and members of the disputation, may better hang together. And first of all he proueth that the Leuiticall Priesthood was imperfect because another Priest is promised a long time after, according to an other order, yea into say, of an other maner of rule and fashion. d If the Priesthood of Leui could haue made any man perfect

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by the Priesthoode of the Leuites (for vnder it the law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to bee called after the order of Aaron?

12 [6] For if the Priesthoode bee changed, then of necessitie must there be a change of the [e] Law.

13 For hee of whom these things are spoken, perteineth vnto another tribe, whereof no man [f] serued at the altar.

14 For it is euident, that our Lord sprung out of Juda, concerning the which tribe Moses spake nothing, touching the Priesthoode.

15 [7] And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 [8] Which is not made Priest after the [g] Law of the carnall commaundement, but after the power of the endlesse life.

17 For hee testifieth thus, *Thou art a Priest for euer, after the order of Melchi-sedec.

18 [9] For the [h] commandement that went afore, is disanulled, because of the weakenesse thereof, and vnprofitablenesse.

19 For the Law made nothing perfit, but the bringing in of a better hope made perfite, whereby we draw neere vnto God.

20 [10] And forasmuch as it is not without an othe (for these are made Priestes without an othe:

21 But this is made with an othe by him that said vnto him, * The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec,)

22 By so much is Jesus made a suretie of a better Testament.

23 [11] And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth euer, hath a Priesthoode, which [i] cannot passe from one to another.

25 Wherefore, he is [k] able also perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 [12] For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needeth not dayly as those hie Priests to offer vp sacrifice, first for his owne sinnes, and then for the peoples: [13] for [l] that did he [m] once when he offered vp himself.

28 For the Law maketh men hie Priests, which haue infirmitie: but the [n] worde of the othe [14] that [o] was since the Lawe, maketh the Sonne, who is consecrated for euermore.

5 Hee sheweth how that by the institution of the newe Priesthood, not onely the imperfection of the Priesthoode of Leui was declared, but also that it was changed for this: for these two cannot stande together, because that first appointment of the tribe of Leui, did shut forth the tribe of Juda, and made it also inferiour to Leui: and this latter doth place the Priesthoode in the tribe of Juda.

e Of the institution of Aaron.

f Had any thing to doe about the altar.

7 Lest any man might obiect, that the Priesthood in deede was translated from Leui to Juda, but yet notwithstanding the same remaineth still, hee both weigheth and expounded the wordes of Dauid, for euer, according to the order of Melchi-sedec, whereby also a diuers institution of Priesthood is well perceiued.

8 He prooueth the diuersitie and excellencie of the institution of Melchi-sedecs Priesthood, by this, that the Priesthood of the Law is stand vpon outward and bodily anoyntings: but the sacrifice of Melchi-sedec is set out to be euerlasting and more spirituall. g Not after the ordination, which commaundeth fraile and transitorie things, as was done in Aarons consecration, and all that whole Priesthood. *Psal. 110.4. chap. 6.

9 Againe, that no man might obiect that the last Priesthoode was added to make a perfit one, by the coupling of them both together, hee prooueth that the first was abrogated by the later, as vnprofitable, and that by the nature of them both. For how could those corporall and transitorie things sanctifie vs, either of themselues, or being ioyned with another? h The ceremoniall Law. 10 Another argument, whereby hee prooueth that the Priesthoode of Christ is better then the Priesthood of Leui, because his was established with an othe, but theirs was not so. *Psalme 110.4. 11 Another argument tending to the same purpose. The Leuiticall Priestes (as mortall men) could not bee euerlasting, but Christ, as hee is euerlasting, so hath hee also an euerlasting Priesthood, making full effectuall intercession for them which by him come vnto God. i Which cannot passe away. k Hee is fit and meete.

12 An other argument: There are required in an hie Priest innocencie and perfite puritie, which may separate him from sinners, for whom he offereth. But the Leuiticall hie Priests shall not be found to be such, for they offer first for their owne sins: but Christ onely is such a one, and therefore the true and onely hie Priest. *Leuit. 16.11. 13 Another argument, which notwithstanding he handleth afterward: The Leuiticall Priests offered sacrifice after sacrifice, first for themselues, and then for the people. But Christ offered not for himselfe, but for other, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, saith he, forsomuch as they are weake, but this man is consecrated an euerlasting Priest, and that by an othe. l That sacrifice which hee offered. m It was so done, that it needeth not to be repeated or offred againe any more. n The commandement of God which was bound with an othe. 14 An other argument taken of the time: Former things are taken away by the latter. o Exhibited.

CHAP. VIII.

1 To prooue more certainely that the ceremonies of the Law are abrogated, 5 he sheweth that they were appointed to serue the heauenly paterne. 8 He bringeth in the place of Ieremie, 13 to prooue the amendement of the old couenant.

NOwe [1] of the things which we haue spoken, this is the summe, that we haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 [2] And is a minister of the [a] Sanctuarie, [3] and of that [b] true Tabernacle which the Lord pight, and not man.

3 [4] For euery hie Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

4 [5] For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Law offer gifts,

5 Who serue vnto the paterne & shadow of heauenly things, as Moses was warned by God, when hee was about to finish the Tabernacle. *See, sayd hee, that thou make all things according to the paterne, shewed to thee in the mount.

6 [6] But now our hie Priest hath obteined a more excellent office, in as much as he is the Mediatour of a better Testament, which

1 He briefly repeateth that, whereunto all these things are to be referred, to wit, that we haue a farre other hie Priest then those Leuiticall hie Priests are, euen such an one as sitteth at y right hand of the most high God in heauen.

2 They of Leui were hie Priests in an earthly sanctuarie, but Christ is in the heauenly.

a Of heauen.

3 They of Leui exercised their priesthood in a fraile tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body, which God himselfe made to be euerlasting, as it shall afterward bee declared, chapter 9.11.

b Of his body. 4 Hee bringeth a reason why it must needes be that Christ should haue a body (which he calleth a Tabernacle which the Lord pight, and not man) to wit, that he might haue what to offer: for otherwise he could not bee an hie Priest. And the selfe same body is both the Tabernacle and the sacrifice. 5 He giueth a reason why he sayd that our hie Priest is in the heauenly Sanctuarie, and not in the earthly: because, saith he, if he were now on the earth, hee could not minister in the earthly sanctuary, seeing there are yet Leuiticall Priests which are appointed for him, that is to say, to be paterns of that perfite example. And to what purpose should the paterns serue when the true and originall example is present? *Exod. 25.40. Actes 7.44. 6 Hee entreth into the comparison of the olde and transitorie Testament or couenant being but for a time, whereof the Leuiticall Priestes were mediatours, with the newe, the euerlasting Mediatour whereof is Christ, to shewe that this is not onely better then that in all respects, but also that that was abrogated by this.

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is established vpon better promises.

7 He proueth by the testimonie of Jeremie, that there is a second Testament or couenant, & therefore that the first was not perfit.

7 [7] For if that first Testament had beene vnblameable, no place should haue bin sought for the second.

8 For in rebuking them hee saith, * Behold, the dayes will come, saith the Lord, when I shall make with the [c] house of Israel, and with the house of Juda a newe Testament:

9 Not like the Testament that I made with their Fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I wil put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shalbe my people.

11 And they shall not teach euerie man his neighbour and euery man his brother, saying, Knowe the Lord: for all shall knowe mee, from the least of them to the greatest of them.

12 For I will bee mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 [8] In that hee saith, A new Testament, hee hath abrogate the olde: now that which is disanulled and waxed olde, is readie to vanish away.

8 The conclusion: Therefore by the later and the new, the first and olde is taken away, for it could not bee called new, if it differed not from the olde. And againe, that same is at length taken away, which is subiect to corruption, and therefore imperfit.

CHAP. IX.

2 Comparing the forme of the Tabernacle, 10 and the ceremonies of the Law, 11 vnto the trueth set out in Christ, 15 Hee concludeth that now there is no more neede of an other Priest, 24 because Christ himselfe hath fulfilled these duties vnder the new couenant.

1 A division of the first Tabernacle which he calleth worldly, that is to say, transitorie, and earthly, into two partes, to wit, into the holy places, and the holiest of all.

THen [1] the first Testament had also ordinances of religion, and a [a] worldly Sanctuarie.

2 For the first Tabernacle was made wherein was the candlesticke, and the table, and the shewebread, which Tabernacle is called the Holy places.

3 And after [b] the second vaile was the Tabernacle, which is called the [c] Holiest of all,

4 Which had the golden censer, and the Arke of the Testament euerlaid round about with gold, wherein the golden pot, which had Manna, was, and * Aarons rod that had budded, and the * tables of the Testament.

5 * And ouer the Arke were the glorious Cherubims, shadowing the [d] mercie seate: of which thiags we will not now speake particularly.

a An earthie and a flitting.

b He calleth it the second vaile, not because there were two vailes, but because it was behinde the Sanctuarie or the first Tabernacle.

c The holiest Sanctuarie.

*Num.7 10.

*1.King.8.9. 2.chron 5.10.

*Exod.25.21.

d The Hebrewes call the couer of the Arke of the couenant, the mercie seate, whom both the Grecians and wee follow.

6 [2] Nowe when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the * high Priest alone, once euery yeere not without blood which he offered for himselfe, and for the [e] ignorances of the people.

8 [3] Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing.

9 [4] Which was a figure [f] for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 [5] Which onely stoode in meates and drinkes, and diuers washings, and carnall rites, [g] which were enioyned, vntill the time of reformation.

11 [6] But Christ being come an high Priest of good things to come, [7] by a [h] greater and a more perfect Tabernacle, not made with hands, that is, not of his building,

12 [8] Neither by the blood of [i] goates and calues: but by his owne blood entred hee in once into the holy place, and obteined eternall redemption for vs.

13 * [9] For if the blood of bulles and of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the [k] purifying of the flesh,

14 Howe much more shall the * blood of Christ, which through the eternall Spirite offered himselfe without fault to God, * purge your conscience from [l] dead workes, to serue the liuing God?

2 Howe hee commeth to the sacrifices which he diuideth into those daily sacrifices, and that yeerely & solemne sacrifice with the which the high Priest only but once euery yeere entring into the Holiest of al with blood offered for himselfe and the people.

*Exod.30.10. Ieuit.16.2.

e For the sinnes. Looke Cha.5.2.

3 Of that yeerely rite and the ceremonie he gathereth that the way was not by such sacrifices opened into heauē, which was shadowed by the Holiest of all: for why did the high Priest alone enter in thither, shutting out all other, and that to offer sacrifices there both for himselfe & for others, and after, did shut the Holiest of al against? 4 An obiection: If the way were not opened into heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies vsed? To wit, that men might be called backe to that spirituall example, that is to say, to Christ, who should correct all those things at his comming.

f For that time that that figure had to last.

5 An other reason why they could not make cleane the conscience of the worshipper, to wit, because they were outwarde and carnall, or corporall things were as you would say, a burden, from which Christ deliuered vs.

g For they

6 Now hee entreth into the declaration of the figures, and first of all comparing the Leuiticall high Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ the administration of good things to come, that is, euerlasting, which those carnall things had respect vnto.

7 An other comparison of the first corruptible Tabernacle with the latter, (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, wherein into the Sonne of God entred, as the Leuiticall high Priests into the other which was fraile and transitorie.

h By a more excellent and better.

8 An other comparison of the blood of the sacrifices with Christ. The Leuiticall high Priestes entring by those their Holy places into their Sanctuarie, offred corruptible blood for one yeere onely: but Christ entring into that holy body of his, entred by it into heauen it selfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ answereth both to the high Priest, and the Tabernacle, and the sacrifices, and the offerings themselues, as the trueth to the figures, so that Christ is both high Priest, and Tabernacle, and Sacrifice, yea, all those both truely and for euer.

i For in this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe. *Leuiticus 16.14. numbers 19.4.

9 If the outward sprinkling of blood and ashes of beastes, was a true and effectuall signe of purifying and cleansing, howe much more shall the thing it selfe and the trueth being present, which in times past was shadowed by those externall Sacraments, that is to say, his blood, which is in such sort more blood that it is also the blood of the Sonne of God, and therefore hath an euerlasting vertue of purifying and cleansing not it?

k Hee considereth the signes apart, being separate from the thing it selfe. *1.Peter 1.19. 1.Iohn 1.7. reuelation 1.5. *Luke 1.74.

l From sinnes which proceede from death, and bring foorth nothing but death.

15 [10] And

15 [10] And for this cause is hee the Mediatour of the newe Testament, that through *death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receiue the promise of eternall inheritance.

16 [11] For where a Testament is, there must bee the death of him that made the Testament.

17 * For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 [12] Wherefore, neither was the first ordeined without bloode.

19 For when Moses had spoken euerie precept to the people, [m] according to the Law, hee tooke the blood of calues and of goates, with water and purple wooll and hyssope, and [n] sprinckled both the booke, and all the people,

20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, hee sprinckled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without sheading of blood is no remission.

23 It was then necessarie, that the [o] similitudes of heauenly things should bee purified with such things: but the heauenly things themselues are purified with better sacrifices then are these.

24 [13] For Christ is not entred into the holy places that are made with hands, which are similitudes of the true Sanctuarie: but is entred into verie heauen, to appeare now in the sight of God for vs,

25 [14] Not that hee should offer himselfe often, as the hie Priest entred into the holy place euerie yeere with other blood,

26 [15] (For then must he haue often suffred since the foundation of the woorld) but now in the [p] end of the woorld hath hee bene made manifest once, to put away [q] sinne by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall [r] once die, and after that commeth the iudgement:

28 So * Christ was once offred to take away the sinnes of [s] many, [16] and vnto them that looke for him, shall he appeare the second time without sinne vnto saluation.

10 The conclusion of the former argument: therefore seeing the blood of beasts did not purge sinnes, the new Testament which was before time promised, whereunto those outward things had respect, is now in deede established, by the vertue whereof all transgressions might bee taken away, and heauen in deede opened vnto vs: whereof it followeth that Christ shedde his blood also for the Fathers, for hee was endowed by those olde ceremonies, otherwise, vnlesse they had serued to represent him, they had deerne nothing at all profitable. Therefore this Testament is called the latter, not as concerning the vertue of it, (that is to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was in deede exhibited to the woorld, and fulfilled all things which were necessarie to our saluation.

15 An argument to proue that Christs offring ought not to be repeated: Seeing that sinnes were to be purged from the beginning of the woorld, and it is proued that sinnes cannot be purged, but by the onely blood of Christ: he must needes haue died oftentimes, since the beginning of the woorld. But a man can die but once: therefore Christs oblation which was once done in the latter dayes, neither could nor can bee repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his comming.

*Rom.5.6. 1.Pet.3.18.

11 A reason why the Testament must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectuall by death, and therefore that it might bee effectuall, it must needes bee that hee that made the Testament, should die. *Galat.3.15.

12 There must bee a proportion betweene those things which purifie, and those which are purified: Vnder the Law all those figures were earthly. The Tabernacle, the booke, the vessels, the sacrifices, although they were the signes of heauenly things. Therefore it was requisite that all those should bee purified with some matter and ceremonie of the same nature, to wit, with the blood of beasles, with water wooll, hyssope. But vnder Christ all things are heauenly, an heauenly Tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen it selfe is set open before vs for an euerlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that euerlasting offering of the quickning blood of Christ. m As the Lord had commaunded. n Hee vsed to sprinkle. *Exod.24.8. o The similitudes of heauenly things were earthly, and therefore they were to bee set forth with earthly things, as with the blood of beasts, and wooll, and hyssope. But vnder Christ all things are heauenly, and therefore they could not but bee sanctified with the offering of his liuely blood, 13 Another double comparison: The Leuiticall hie Priest entred into the Sanctuarie, which was made in deede by the commaundement of God, but yet with mens hands, that it might bee a paterne of another more excellent, to wit, of the heauenly palace. But Christ entred into heauen it selfe. Againe, hee appeared before the Arke, but Christ before God the Father himselfe. 14 Another double comparison, The Leuiticall hie Priest offered other blood, but Christ offered his owne: hee euerie yeere once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages and of the ages to come.

CHAP. X.

1 He proueth that the sacrifices of the Law were vnperfit, 2 because they were yeerely renued: 5 But that the sacrifice of Christ is one, and perpetuall, 6 he proueth by Dauids testimonie: 19 Then hee addeth an exhortation, 29 and seuerely threatneth them that reiect the grace of Christ. 36 In the ende he praiseth patience, 38 that commeth of faith.

FOr [1] the Law hauing the shadow of good things to [a] come, and not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers thereunto.

2 For woulde they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of bulles and goates should take away sinnes.

5 [2] Wherefore when hee [b] commeth into the woorld, hee saith, * Sacrifice and offering thou wouldest not: but a [c] body hast thou ordeined me.

6 In burnt offerings, and sinne offrings thou hast had no pleasure.

7 Then I sayd, Loe, I come (In the beginning of the booke it is written of me) that I should doe thy will, O God.

8 Aboue when he said, Sacrifice and offering, and burnt offerings, and sinne offerings

1 He preuenteth a priuie obiection, Why then were those sacrifices offered? The Apostle answereth, first touching the yeerely sacrifice which was the solemnest of all, wherein (saith he) there was made euery yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sins which are purged bee repeated againe, and wherefore should new sins come to be repeated euery yeere, if those sacrifices did abolish sinne?

a Of things which are euerlasting, which were promised to the Fathers, and exhibited in Christ.

2 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Lawe could not doe it, therefore Christ speaking of himselfe as of our hie Priest, manifested in the flesh, witnesseth euidently that God resteth not in the sacrifices, but in the obedience of his Sonne our hie Priest, in whose obedience hee offered vp himselfe once to his Father for vs. b The Sonne of God is sayd to come into the world, when hee made man. *Psal.40.7. c It is word for word in the Hebrewe text, Thou hast pearced mine eares through, that is, thou hast made me obedient and willing to heare.

thou woulvest not haue, neither hadst pleasure therein (which are offered by the Law)

9 Then sayd he, Loe, I come to doe thy will, O God: he taketh away the [d] first, that he may stablish the second.

10 By the which will we are sanctified, euen by the offring of the body of Iesus Christ once made.

11 [3] And euery Priest standeth [e] daily ministring, and oft times offereth one maner of offering, which can neuer take away sinnes.

12 But this man after he had offered one sacrifice for sinnes, * sitteth for euer at the right hand of God.

13 [4] And from henceforth tarrieth, * till his enemies be made his footstoole.

14 For with one offering hath hee consecrated for euer them that are sanctified.

15 [5] For the holy Ghost also beareth vs record: for after that he had sayd before,

16 * This is the Testament that I will make vnto them after those dayes, sayth the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their sinnes and iniquities will I remember [f] no more.

18 Now where remission of these things is, there is no more offering for [g] sinne.

19 [6] Seeing therfore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and liuing way, which hee hath prepared for vs, through the vaile, that is, his [h] flesh:

21 And seeing wee haue an high Priest, which is ouer the house of God,

22 [7] Let vs draw neere with a [i] true heart, in assurance of faith, our [k] hearts being pure from an euill conscience,

23 And washed in our bodies with [l] pure water, let vs keepe the profession of our hope, without wauering (for he is faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good works,

25 Not forsaking the fellowship that wee haue among our selues, as the maner of some is: but let vs exhort one another, [8] and that so much the more, because yee see that the day draweth neere.

26 * For if wee sinne [m] willingly after that we haue receiued & acknowledged that truth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the [n] aduersaries.

28 [9] He that despiseth Moses Lawe, dieth without mercy * vnder two or three witnesses:

29 Of howe much sorer punishment suppose ye shall he be worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholy thing, wherewith he was sanctified, and doth despite the Spirit of grace?

30 [10] For wee knowe him that hath saide, * Vengeance belongeth vnto me: I will recompense, saith the Lorde. And againe, The Lord shall [o] iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 [11] Now call to remembrance the daies that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictiõs.

33 Partly while ye were made a [p] gazing stocke both by reproches and afflictions, and partly while ye became [q] companions of them which were so tossed to and fro.

34 For both ye sorrowed with me for my bonds, and suffered with ioy the spoiling of your goods, knowing in your selues how that yee haue in heauen a better, and an enduring [r] substance.

35 Cast not away therfore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise.

37 For yet a very [s] little while, and he that shall come, will come, and will not tary.

38 * [12] Nowe the iust shall liue by faith: but if any withdrawe himselfe, my soule shall haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but followe faith vnto the conseruation of the soule.

d That is, the sacrifices, to establish the second, that is, the will of God.

3 A conclusion, with the other part of the comparison: The Leuiticall hie Priest repeateth the same sacrifices daily in his sanctuary: whereupon it followeth that neither those sacrifices, neither those offerings, neither those hie Priestes could take away sinnes. But Christ hauing offered one sacrifice once for the sinnes of all men, and hauing sanctified his owne for euer, sitteth at the right hand of the Father, hauing all power in his hands.

e At the altar.

* Chap. 1. 13. psal. 110. 1. 1. cor. 15. 15.

4 He preuenteth a privy objection, to wit, that yet notwithstanding we are subiect to sinne and death, whereunto the Apostle answereth that the full efficacie of Christes vertue hath not yet shewed it selfe, but shal at length appeare when he will at once put to flight all his enemies, with whom as yet we striue.

* Chap. 1. 13.

5 Although there bee yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth vpon the selfe same sacrifice, which neuer shall be repeated: and that the Apostle proueth by alledging againe the testimonie of Jeremie, thus: Sinne is taken away by the new Testament, seeing the Lord sayth that it shall come to passe, that according to the forme of it, he will no more remember our sins: Therefore we need now no purging sacrifice to take away that which is already taken away, but wee must rather take paines, that we may now through faith be partakers of that sacrifice. * Iere. 31. 33. rom. 11. 27. chap. 8. 8.

f Way then, where is the fire of Purgatorie, and that popish distinction of the fault, and the punishment?

g Hee sayd well, for sinne: for there remaineth another offering, to wit, of thankesgiuing.

6 The summe of the former treatise: Wee are not shut out now of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with his blood, not of beastes, but of Iesus. Neither as in times past, doeth the high Priest that vs out by setting the vaile against vs, but through the vaile, which is his flesh, he hath brought vs into heauen it selfe, being present with vs. so that we haue now truely an high Priest, which is ouer the house of God.

h So Christs flesh sheweth vs the Godhead as it were vnder a vaile, for otherwise we were not able to abide the brightnesse of it.

7 A most graue exhortation, wherein hee sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all meanes possible one anothers saluation, through the loue that is in vs one towards another.

i With no double and counterfeit heart, but with such an heart as is truely and in deed giuen to God.

k This is it which the Lord saith, Be ye holy, for I am holy.

l With the grace of the holy Ghost.

8 Hauing m[ade] ...owne the last ...ming of Chri... he streeteth vp ... goeth to the ... duration of ... ly life, and ... the fearefull ... lers from God ... the fearefull ... ment seat of ... Iudge, beca... they wicked... reiected him ... whom only ... uation consist...

* Chap. 6. 4.

m Without ... cause or occas... on, or shew o... occasion.

n For it is ... ther matter to ... through y frai... of mans natu... & another thi... to proclaime ... warre as it were ... to God as to ... enemie.

9 If the ... of the Law ... Moses liues ... nished by ... how much ... worthy beat... it to fall a... from Christ ...

* Deut. 19. 15. matth. 18. 16. iohn 8. 17. 2. cor. 13. 1.

10 The re... all these thi... is, because ... reuenge of ... as he pitie... therwise he ... not righte... uerne him ... Maine thers ... nothing more ... horrible then ... wrath of the ... uing God.

* Deut. 32. 35. rom. 12. 19.

o Rule or go... uerne.

11 As he exci... stien the faith... away from G... so doth he no... comfort them ... are constant ... stand strongly ... setting before ... them the succes... of their former ... fights, so stirr... them vp to a ... hope of a full ... trany victorie.

p You were brought foorth to be shamed.

q In taking their miseries, to be your misfo...

r Goods and riches.

s He will come within this very little while.

* Hab. 2. 4. rom. 1. 17. galat. 3. 11.

12 Hee commendeth the excellencie of g iust... by the effect, because it is the only way to life, which sentence he setteth forth a... amplifieth by setting the contrary against it.

CHAP. XI.

1 *Hee declareth in the whole chapter, that the Fathers, which from the beginning of the world were approoued of God, attained saluation no other way then by faith, that the Iewes may knowe, that by the same onely they are knit vnto the Fathers in one holy vnion.*

NOw [1] faith is the ground of things, which are hoped for, and the euidence of things which are not seene.

2 [2] For by it our [a] elders were well reported of.

3 *[3] Through faith wee vnderstand that the world was ordained by the word of God, so that the things which we [b] see, are not made of things which did appeare.

4 [4] By faith Abel *offered vnto God a greater sacrifice then Cain, by *the which he obteined witnesse that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

5 [5] By faith was *Enoch translated, that he should not [c] see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for he that cõmeth to God, must beleeue that God is, and that hee is a [d] rewarder of them that seeke him.

7 [6] By faith *Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the sauing of his household, through the which Arke he condemned the world, and was made heire of the righteousnesse, which is by faith.

8 [7] By faith *Abraham when he was called obeyed God, to goe out into a place, which hee should afterward receiue for inheritance, and he went out, not knowing whether hee went.

9 *By faith hee abode in the lande of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a city hauing a [e] foundation, whose builder and maker is God.

11 Through faith *Sara also receiued strength to conceiue seed, and was deliuered of a childe when she was past age, because she iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was [f] dead, so many as the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in [g] faith, and receiued not the [h] promises, but saw them a farre off, and beleeued them, and [i] receiued them thankfully, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly, that they seeke a countrey.

15 And [k] they had beene mindfull of that countrey, from whence they came out, they had leisure to haue returned.

16 But now they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith *Abraham offered vp Isaac, when he was [k] tried, and hee that had receiued the [l] promises offered his onely begotten sonne,

18 (To whom it was saide, *In Isaac shall thy seed be called,)

19 For hee considered that God was able to raise him vp euen from the dead: from [m] whence he receiued him also after [n] a sort.

20 [8] By faith *Isaac blessed Iacob and Esau, concerning things to come.

21 [9] By faith *Iacob when he was a dying, blessed both the sonnes of Ioseph, and *leaning on the end of his staffe, worshipped God.

22 [10] By faith *Ioseph when hee died, made mention of the departing of the children of Israel, and gaue commaundement of his bones.

23 [11] *By faith Moses when hee was borne, was hid three moneths of his parents, because they saw he was a proper child, neither [o] feared they the *kings commandement.

24 By faith *Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the [q] pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenes of the king: for he endured, as he that saw him which is inuisible.

28 Through faith he ordeined the *Passeouer and the effusion of blood, least hee that destroied the first borne, should touch them.

29 [12] By faith they *passed through the red sea, as by dry land, which when the Egyptians had assaied to do, they were swallowed vp.

30 [13] By faith the *walls of Iericho fell downe after they were compassed about seuen dayes.

31 [14] By faith the [q] harlot *Rahab perished not with them which obeied not, when *shee had receiued the spies [r] peaceably.

32 [15] And what shall I more say? for the time would be too short for me to tell of *Gedeon, of *Barac, and of *Samplon, and of *Iephte, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong

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An excellent description of faith by h effects, because it representeth things which are but yet in hope, and seeth as it were before our eyes things that are inuisible.

Hee sheweth that the Fathers ought to be accounted of by his vertue.

That is, those Fathers of whom wee came: and whose authoritie & example ought to mooue vs very much.

Gen. 1. 1.

Iohn 1. 1. 3.

He sheweth the propriete of faith by setting out vnto vs the most liued examples of such as from the beginning of the world excelled in the Church.

So that the world which wee see, was not made of any matter that appeared or was before, but of nothing.

Abel.

Gen. 4. 4.

Matth. 23. 35.

Enoch.

Gen. 5. 24.

That he should not die.

This reward is not referred to merites, but to the free promise.

Paul teacheth Abraham the father of all the faithfull, Rom. 4. 4.

Noe.

Gene. 6. 13.

Abraham and Sara.

Gen. 12. 4.

This foundation is set against their tabernacles.

Gen. 17. 19. and 21. 2.

As vnlikely to beare children, as if she had been barke dead.

In faith, which they had while they liued, & followed them euen to their graue.

This is the figure Metonymie, for the things promised.

For the Patriarchs were wont when they receiued the promises, to professe their religion, by building of altars, & calling on the name of the Lord.

*Gene. 22. 10.

k Tried of the Lord.

l Although the promises of life were made in that only begotten sonne Isaac, yet he appointed him to die, and so against hope he beleeued in hope.

*Gen. 21. 12. rom. 9. 7.

m From which death.

n For there was not the true and very death of Isaac, but as it were the death, by meanes whereof he seemed also as it were to haue risen againe.

8 Isaac.

*Gen. 27. 28 39.

9 Iacob.

*Gen. 48. 15. Gen. 47. 31.

10 Ioseph.

*Gen. 50. 25.

11 Moses.

*Exod. 2. 2. acts 7. 22.

o They were not afraid to bring him vp.

*Exod. 1. 16.

*Exod. 2. 11.

p Such pleasures as he could not enioy, but he must needs prouoke Gods wrath against him.

*Exod. 12. 22.

12 The red sea.

*Exod. 14. 22.

13 Iericho.

*Iosh. 6. 20.

14 Rahab.

q A notable example of Gods goodnesse.

*Iosh. 6. 23.

*Iosh. 2. 1.

r Curteously and friendly, so that she did not onely not hurt them, but also kept them safe.

15 Gedeon, Barac, and other iudges and Prophets.

*Iudg. 6. 11.

*Iudg 4. 6.

*Iudg. 13. 24.

*Iudg. 11. 1. and 12. 7.

s The fruite of the promises.

strong, waxed valiant in battel, turned to flight the armies of the aliants.

35 The[t] women receiued their dead raised to life: other also were[u] racked, and would not be deliuered, that they might receiue a better resurrection.

36 And others haue beene tried by mockings and scourgings, yea, moreouer by bonds and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and down in [x] sheepe skinnes, and in goates skinnes, being destitute, afflicted, and tormented:

38 Whom the world was not worthy of: they wandered in wildernesse & mountaines, and dennes, and caues of the earth.

39 [16] And these all through faith obteined good report, and receiued [y] not the promise,

40 God prouiding a better thing for vs, that they [z] without vs should not bee made perfit.

t Hee seemeth to meane the story of that woman of Sarepta, whose sonne Elias raised againe from death, and the Sunamite, whose sonne Eliseus restored to his mother.

u He meaneth that persecution which Antiochus wrought.

x In vile and rough clothing, so were the Saints brought to extreme pouertie, and constrained to liue like beasts in wildernesses.

16 An amplification taken of the circumstance of the time: their faith is so much the more to bee marueiled at, by how much the promises of things to come were more darke, yet at length were indeed exhibited to vs, so that their faith and ours is as one, as is also their consecration and ours.

y But saw Christ a farre off. z For their saluation did hang vpon Christ, who was exhibited in our dayes.

CHAP. XII.

1 *He doeth not onely by the examples of the Fathers before recited, exhort them to patience and constancie,* 3 *but also by the example of Christ.* 11 *That the chastenings of God cannot bee rightly iudged by the outward sense of our flesh.*

*Rom. 6.4.col. 3.8.ephes.4.24. 1.pet 2 1.

WHerefore, *[1] let vs also, seeing that wee are compassed with so great a cloud of witnesses, cast away euery thing that presseth downe, and the sinne that [a] hangeth so fast on: let vs run with patience the race that is set before vs,

1 An applying of the former examples, whereby we ought to bee stirred vp to run the whole race, casting away all stoppes and impediments.

a For sinne besiegeth vs on all sides, so that we can not scape out.

2 [2b] Looking vnto Iesus the author and finisher of our faith, who for the [c] ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

2 He setteth before vs, as the marke of this race, Iesus himselfe our captain, who willingly ouercame all the roughnesse of the same way.

b As it were vpon the marke of our faith.

c Whereas hee had all kinde of blessednesse in his hand & power, yet suffered willingly the ignominie of the Crosse.

3 [3] Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your mindes.

4 [4] Yee haue not yet resisted vnto blood, striuing against sinne.

5 [5] And yee haue forgotten the consolation, which speaketh vnto you as vnto children, *My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loueth, hee chasteneth: and he scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore yee be without correction, wherof all are partakers, then are ye bastards, and not sonnes.

9 [6] Moreouer wee haue had the fathers of our bodies which corrected vs, and wee gaue them reuerence: should wee not much rather be in subiection vnto the father of spirits, that we might liue?

10 [7] For they verely for a few dayes chastened vs after their owne pleasure: but hee chasteneth vs for our profit, that we might be partakers of his holinesse.

11 Now no chastening for the present seemeth to bee ioyous, but grieuous: but afterward, it bringeth the quiet fruit of righteousnesse, vnto them which are thereby exercised.

12 [8] Therefore lift vp your hands which [d] hang downe, and your weake knees.

13 And make [e] straight steps vnto your feet, lest that which is halting, be turned out of the way, but let it rather be healed.

14 *[9] Followe peace with all men, and holinesse, without the which no man shall see the Lord.

15 [10] Take heede, that no man fall away from the grace of God: let no [f] root of bitternes spring vp and trouble you, least thereby many be defiled.

16 [11] Let there be no fornicatour, or prophane person as *Esau, which for one portion of meat solde his birthright.

17 *For yee know how that afterward also when hee would haue inherited the blessing, he was reiected: for [g] he found no place to repentance, though hee sought that blessing with teares.

18 [12] For yee are not come vnto the *mount that might be [h] touched, nor vnto burning fire, nor to blackenes and darkenes, and tempest,

19 Neither vnto the sounde of a trumpet, and the voyce of words, which they that heard it, excused themselues, *that the word should not be spoken to them any more,

20 (For they were not able to abide that which was commanded, *yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart:

3 An amplification, taken of the circumstance of the person and the things themselues, which hee compareth betweene themselues: for how great is Iesus in comparison of vs, and how farre more grieuous things did he suffer then we? 4 Hee taketh an argument of the profite which commeth to vs by Gods chastisements, vnlesse wee be in fault. First of all, because sinne, or that rebellious wickednes of our flesh, is by this meanes tamed. 5 Secondly, because they are testimonies of his fatherly good will towards vs, insomuch that they shewe themselues to be bastards, which cannot abide to be chastened of God. * Prou. 3.11.

6 Thirdly if all men receiue this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, shall we not bee much more subiect to that our Father, who is the author of the spirituall and euerlasting life?

y An amplification of the same argument: Those fathers haue corrected vs after their fancie, for some traile and transitory profite but God chastenech & instructeth vs for our singular profit to make vs partakers of his holines: which thing although these our senses doe not presently perceiue, yet the end of the matter proueth it.

8 The conclusion: wee must goe forward courageously and keepe alwayes a right course and (as farre forth as we may) without any staggering or stumbling.

d The description of a man that is out of heart and cleane discouraged.

e Keepe a right course, and so, that you shew example of good life, for others to follow.

* Rom. 12. 18.

9 We must liue in peace, and holinesse with all men.

10 We must endeuor to edifie one another both in doctrine and example of life.

f That no heresie, or backsliding bee an offence.

11 We must eschewe fornication, and a prophane minde, that is, such a minde as giueth not to God his due honor which wickednes, how seuerely God will at length punish, the horrible example of Esau teacheth vs. * Gene. 25.33. * Gen. 27.38.

g There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers sight, hee threatned his brother to kill him.

12 Now he applieth the same exhortation to the Prophetical and Kingly office of Christ compared with Moses, after this sort. If the the ministerie of the Lawe was so great, how great thinke you that the glory of Christ and the Gospell is? And this comparison hee declareth also particularly. * Exod. 19.16.

h Which might bee touched with handes, which was of a grosse and earthly matter. * Exod. 20.19. * Exod. 19.12.

21 And so terrible was the [i] sight which appeared, that Moses sayd, I feare and quake)

22 But yee are come vnto the mount Sion, and to the citie of the liuing God, the celestiall Hierusalem, and to the company of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and [k] perfit men,

24 And to Iesus the Mediator of the new Testament, and to the blood of sprinkling, that speaketh better things then that of Abel.

25 [13] See that yee despise not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shall we not escape, if wee turne away from him, that speaketh from heauen.

26 [14] Whose voyce then shooke the earth, and now hath declared, saying, *[l] Yet once more will I shake, not the earth onely, but also heauen.

27 And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 [15] Wherefore seeing we receiue a kingdome, which can not be shaken, let vs haue grace whereby we may so serue God, that wee may please him with [m] reuerence and [n] feare.

29 For *euen our God is a consuming fire.

i The shape and forme which hee saw, which was no counterfeit and forged shape, but a true one.
k So he calleth them that are taken vp into heauen, although one part of them doeth sleepe in the earth.
13 The applying of the former comparison: If it were not lawfull to contemne his word which spake on the earth, how much lesse his voyce which is from heauen?
14 Hee cōpareth the stedfast maiestie of ꝑ Gospel, wherewith the whole world was shaken, and euen the very frame of heauen was as it were astonished, with the small and gentle sound of the gouernance by the Law.
* Aggeus 2.7.
l It appeareth euidently in this that the Prophet speaketh of the calling of the Gentiles, that these words must bee referred to the kingdome of Christ.
15 A generall exhortation to liue reuerently and religiously vnder the most happy subiection of so mightie a King, who as he blesseth his most mightily, so doeth he most iustly reuenge the rebellious. And this is the summe of a Christian life, respecting the first table. m By reuerence is meant that honest shamefastnesse which keepeth them in their duties. n Religious and godly feare. * Deut. 4.24.

CHAP. XIII.

1 He giueth good lessons not only for maners, 7 but also for doctrine.

LEt * brotherly loue continue.

2 * Bee not forgetfull to interteine strangers: for thereby some haue * receiued Angels into their houses vnawares.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as [a] if ye were also afflicted in the body.

4 [2] Mariage is honourable among all, and the bedde vndefiled: but whoremongers and adulterers God will iudge.

5 [3] Let your conuersation be without couetousnesse, and be content with those things that ye haue, for [b] he hath sayd,

6 *I will not faile thee, neither forsake thee:

7 So that wee may boldly say, *The Lord is mine helper, neither wil I feare what [c] man can doe vnto me.

* Rom. 12.10.
1 He commeth to the second table, the summe whereof is charitie, especially toward strangers and such as are afflicted.
* 1. Pet. 4.4.
* Gen. 18.3. and 19.3.
a Bee so much touched, as if their miserie were yours.
2 Hee commendeth chaste matrimonie in all sorts of men, and threatneth vtter destruction from God against whoremongers and adulterers.
3 Couetousnesse is condemned, against which is set a contented mind with that which the Lord hath giuen. b Euen the Lord himselfe, *Ios. 1.5. *Psa. 118.6.
c He setteth man against God.

8 [4] Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith follow, considering what hath bene the ende of their conuersation,

[5] Iesus Christ yesterday, and to day, the same also is for euer.

9 Bee not caried about with diuers and strange doctrines: [6] for it is a good thing that the heart bee stablished with grace, and not with [d] meates, which haue not profited them that haue bene [e] occupied therein.

10 [7] Wee haue an [f] altar, whereof they haue no authority to eate, which [g] serue in the tabernacle.

11 * For the bodies of those beasts whose blood is brought into the Holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that hee might sanctifie the people with his owne blood, suffered without the gate.

13 [8] Let vs go forth to him therefore out of the campe, bearing his reproch.

14 * For here haue we no continuing citie: but we seeke one to come.

15 [9] Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the * fruit of the lips which confesse his Name.

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 [10] Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they ꝑ must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 [11] Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus the great sheepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you [h] perfit in all good workes, to doe his will, [i] working in you that which is pleasant in his sight, through Iesus Christ,

4 We haue to set before vs the examples of valiant Captains, whom wee ought diligently to follow.
5 He repeateth ꝑ summe of the doctrine, to wit, the only ground of all precepts of maners, and that is this: That wee ought to quiet and cōtent our selues in Christ only: for there was yet neuer any man saued without the knowledge of him, neither is at this day saued, neither shall bee saued hereafter.
6 Hee toucheth them which mixe an externall worship, & especially the difference of meates with the Gospell, which doctrine he plainly condemneth as cleane repugnant to the benefit of Christ.
d By this one kind which concerneth the difference of cleane and vncleane meates, we haue to vnderstand all the ceremoniall worship.
e Which obserued the difference of them superstitiously.
7 He refuteth their errour by an apt & fit comparison. They which in times past serued the Tabernacle did not eate of the sacrifices whose blood was brought for sinne into ꝑ holy place by the hie Priest. Moreouer these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serue the Tabernacle, that is, such as stand in the seruice of the Law: but let vs not be ashamed to follow him out of Hierusalem, from whence he was cast out and suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without ꝑ gate. f By the Altar, he meaneth the offrings. g Whereof they cannot be partakers, which stubburnly retaine the rites of the Law. *Leuit. 4.11. and 6.30. and 16.27.
8 He goeth on further in this comparison, and sheweth that this also signified vnto vs, that the godly followers of Christ must as it were goe out of the world bearing his crosse. *Mich. 2.10. 9 Now that those corporall sacrifices are taken away, hee teacheth vs that the true sacrifices of confession remaine, which consist partly in giuing of thanks, and partly in liberalitie, with which sacrifices in deed God is now delighted. *Hose 14.3. 10 We must obey the warnings & admonitions of our Ministers and Elders, which watch for the saluation of the soules which are committed vnto them. 11 The last part of this Epistle, wherein hee commendeth his ministerie to the Hebrewes, & wisheth them continuance and increase of graces from the Lord: and excuseth himselfe in that he hath vsed but fewe words to comfort them, hauing spent the Epistle in disputing: and saluteth certaine brethren familiarly & friendly. h Make you fit or meet. i Hence commeth that saying of the Fathers, that God crowneth his works in vs.

to

to whom be praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the words of exhortation: for I haue written vnto you in few words.

23 Know that our brother Timotheus is deliuered, with whom (if hee come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saints. They of Italy salute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrewes from Italie, and sent by Timotheus.

¶ The [a] generall Epistle of Iames.

a That is, written to no one mã, citie, or country, but to all the Iewes generally, being now dispersed.

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 and of lowlinesse of minde in rich men. 13 That tentations come not of God for our euill, 17 because he is the authour of all godlines. 21 In what maner the word of life must be receiued.

IAmes a seruaunt of God, and of the Lord Iesus Christ, to ỹ twelue Tribes, which are [b] scattered abroad, salutation.

b To all the beleeuing Iewes, of what tribe soeuer they be, and are dispersed thorow the whole world.

2 [1] My brethren [c] count it exceeding ioy, [2] when ye fall into diuers tentations,

1 The first place or part touching comfort in afflictions, wherin we ought not to bee cast downe and be faint hearted, but rather reioice and be glad.

c Seeing their condition was miserable in that scattering abroad, hee doeth well to begin as he doeth.

2 The first argument, because our faith is tried through afflictions: which ought to be most pure, for so it is behoueable for vs. * Rom. 5. 3.

3 *[3] Knowing that the [d] trying of your faith bringeth foorth patience,

3 The second, Because patience a far passing and most excellent vertue, is by this meanes ingendred in vs.

4 [4] And let patience haue her perfect worke, that ye may be perfect and entire, lacking nothing.

d That wherewith your faith is tried, to wit, those manifold tentations.

5 [5] If any of you lacke [e] wisedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shall be giuen him.

e Not so easily done. f An answere to a priuie obiection: It is easily sayde, but it is not so easily done. Hee answereth that wee neede in this case a farre other maner of wisedome, then the wisedome of man, to iudge those things best for vs, which are most contrary to the flesh: but yet we shall easily obteine this gift of wisedome, if we aske it rightly, that is, with a sure confidence of God, who is most bountifull and liberall.

6 *But let him aske in faith, and [f] wauer not: [6] for he that wauereth, is like a waue of the sea, tost of the wind, and caried away.

7 Neither let that man thinke that hee shall receiue any thing of the Lord.

8 A double minded man is vnstable in [g] all his waies.

g In all his thoughts and his deeds. 7 Hee returneth to his purpose repeating the proposition, which is, that we must reioyce in the crosse, for it doeth not presse vs downe, but exalt vs.

9 [7] Let the brother of [h] low degree reioice in that he is exalted:

10 [8] Againe hee that is [i] rich in that hee is made lowe: [9] for as the flower of the grasse, shall he *vanish away.

h Who is afflicted with pouerty, or contempt, or with any kinde of calamitie. 8 Before he concludeth, hee giueth a doctrine contrary to the former: to wit, how we ought to vse prosperity, which is plentie of all things: to wit, so, that no man therefore please himselfe, but be so much the more vnlo of pride.

i Who hath all things at his will.

9 An argument taken of the very nature of the things themselues, for that they are most vaine and vncertaine.

* Esa. 40. 6. 1. pet. 1. 24.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in all his [k] waies.

k Whatsoeuer he either purposeth in his minde or doeth.

12 [10] *Blessed is the man, that endureth [l] tentation: for when he is tried, he shal receiue the crowne of life, which the Lord hath promised to them that loue him.

10 The conclusion: Therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth the sum of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise. * Iob. 5. 17.

l Affliction wherby the Lord trieth him.

13 [11] Let no man say when hee is [m] tempted, I am tempted of God: [12] for God cannot be tempted with euill, neither tempteth he any man.

11 The third part of this Epistle, wherein he declareth from outward tentations, that is, from afflictions wherby God trieth vs, to inward, that is, to those lusts wherby wee are stirred vp to doe euill.

14 But euery man is tempted, when hee is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth [n] sinne, and sinne when it is finished, bringeth forth death.

16 [13] Erre not, my deare brethren.

The summe is this: Euery man is the authour of these tentations to himselfe, and not God: for we beare occasion by what

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither [p] shadow of turning.

18 [14] Of his owne [q] will begat he vs with the word of trueth, that wee should bee as the [r] first fruits of his creatures.

19 Wherefore my deare brethren, *let euery man bee swift to heare, slowe to speake, and slowe to wrath.

20 For the wrath of man doth not accomplish the [s] righteousnesse of God.

boue in our bosomes that wicked corruption, which taketh meanes soeuer, to stirre vp euill motions in vs, whence out at length proceed wicked doings, and in conclusion followeth death the iust reward of them. m When he is prouoked to doe euil. 12 Here is a reason shewed, why God cannot be the author of euill doing in vs, because he desireth not euill. n By lone is meant in this place, actuall sinne. 13 Another reason taken of contraries: God is the authour of all goodnesse, and so, that he is always like himselfe: how then can he be thought to be the author of euill? o From him who is the fountaine and author of all goodnesse. p Hee goeth on in the Metaphore: for the sunne by his manifold and sundry kinds of turning, maketh houres, daies, moneths, yeeres, light and darkenesse. 14 The fourth part concerning the excellencie and fruit of the word of God. The summe is this: we must heare the word of God most carefully and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs vnto himselfe, picking vs out of the number of his creatures. And the Apostle condemneth two faults, which doe greatly trouble vs in this matter, to wit, for that we so please our selues, that we had rather speake our owne, then heare God speaking: yea, wee snuffe and are angry when wee are reprehended: against which faults, he setteth a peaceable and quiet minde, and such an one as is desirous of puritie. q This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our saluation. r As it were an holy kinde of offering, taken out of the residue of man. s That which God appointeth.

21 Wherefore lay apart all filthinesse, and superfluitie of maliciousnes, and receiue with [t] meekenesse the worde that is graffed in you, which is able to saue your soules.

22 *[15] And be ye doers of the word, & not hearers onely, [16] deceiuing your owne selues.

23 [17] For if any heare the word, and do it not, he is like vnto a man, that beholdeth his [u] naturall face in a glasse.

24 For when he hath considered himselfe, he goeth his way, and forgetteth immediately what maner of one he was.

25 But who so looketh in the perfect Law of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shalbe blessed in his [x] deed.

26 [18] If any man among you seeme religious, and refraineth not his tongue, but deceiueth his [y] owne heart, this mans religion is vaine.

27 [19] Pure religion and vndefiled before God, euen the Father, is this, to [z] visite the fatherlesse, and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

t By meekenesse, he meaneth modestie, and whatsoeuer is contrarie to an hautie and proud stomacke.
* Matth. 7. 21. rom. 2. 13.
15 Another admonition: Therefore is Gods word heard, that we may frame our liues according to the prescript thereof.
16 He adueth reasons, & those most weightie: first, because they that bee otherwise, doe very much hurt themselues.
17 Secondly, because the chiefest vse of Gods word, which correct not by it the faults that they know.
u He alludeth to that naturall spot, to which is contrary the puritie whereunto wee are borne againe, the liuely image whereof we behold in the Law.
x Behauing himselfe so: for workes doe shew faith.
18 The third admonition: The word of God prescribeth a rule not only to do well, but also to speake well.
y The fountaine of al brabling, and cursed speaking, and sauciues, is this, that men know not themselues.
19 The fourth: the true seruice of God standeth in charity towards our neighbours (especially such as need others helpe, as the fatherlesse and widowes) and puritie of life.
z To haue a care of them, and to helpe them as much as we can.

CHAP. II.

1 *Hee saith, that to haue respect of persons is not agreeable to Christian faith,* 14 *which to professe in words is not enough, vnlesse* 15 *we shew it also in deeds of mercy and charitie,* 21 *after the example of Abraham.*

a The fift: Charitie which proceedeth from a true faith, can not standwith the accepting of persons: which hee prooueth plainely by setting foorth their example, who with the reproch or disdaine of the poore, honour the rich.
a For if we knew what Christes glory is, and esteemed it as wee ought to doe, there would not bee such respect of persons as there is.
* Leuit. 19. 15. deut. 1. 17. and 16. 19. prou 24. 23.
b In a worshipfull and honourable place.
c Haue yee not (which ye ought not to doe) by this meanes within your selues iudged one man to bee preferred before another?
2 Hee sheweth, that they are peruerse and naughtie iudges, which preferre the rich before the poore, by that that God on the contrary hee preferreth the poore, whom he hath enriched with true riches, before the rich.
d The needie and wretched, and (if wee measure it after the opinion of the world) the veriest abiects of all men.

MY [1] brethren, haue not the faith of our [a] glorious Lord Iesus Christ * in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile rayment,

3 And ye haue a respect to him that weareth the gaie clothing, and say vnto him, Sit thou here in a [b] goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstoole,

4 Are ye not partiall in [c] your selues, and are become iudges of euill thoughts?

5 [2] Hearken my beloued brethren, hath not God chosen the [d] poore of this world, that they should be rich in faith, and heires of the kingdom which he promised to them that loue him?

6 But yee haue despised the poore. [3] Doe not the riche oppresse you by tyrannie, and doe not they draw you before the iudgement seates?

7 Doe not they blaspheme the worthie Name after which ye be [e] named?

8 [4] But if ye fulfill the [f] royall Lawe, according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, yee doe well.

9 But if yee regarde the persons, ye commit sinne, and are rebuked of the Lawe, as transgressors.

10 [5] For whosoeuer shall keepe the whole Law, and yet faileth in one point, hee is guiltie of [g] all.

11 [6] For he that said, Thou shalt not commit adulterie, sayde also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Law.

12 [7] So speake yee, and so do, as they that shalbe iudged by the Law of libertie.

13 For there shalbe condemnation mercilesse to him that sheweth not [h] mercy, and mercy reioyceth against condemnation.

14 [8] What auaileth it, my brethren, though a man saith hee hath faith, when hee hath no works: can that faith saue him?

15 [9] For if a brother or a sister bee naked and destitute of daily food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding ye giue them not those things, which are needfull to the bodie, what helpeth it?

17 Euen so the faith, if it haue no works, is dead in it selfe.

18 But [i] some man might say, Thou hast the faith, and I haue works: shew me thy faith out of thy works, and I will shew thee my faith by my works,

19 [10] Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

3 Secondly, he prooueth them to be mad men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for he speaketh of wicked & prophane rich men, such as the most part of them haue beene alwayes, against whom he letteth the poore anu obiect.
e Word for word which is called vpon of you.
4 The conclusion: Charitie which God prescribeth can not agree with the accepting of persons, seeing that wee must walke in the kings hie way.
f The Law is sayd to be royall & like the kings hie way, for that it is plaine and without turnings, & that the the law calleth euery one our neighbour without respect, who we may helpe by any kind of duty.
5 A new argument to proue the same conclusion: They doe not loue their neighbours, which neglect some, and ambitiously honour other: for hee doeth not obey God, which cutteth off from the commandements of God that, that is not so commodious for him, nay be is rather guiltie generally for the breach of the whole Law, although he obserue the residue.
g Not that all sinnes are equall, but because hee that breaketh one title of the Lawe, offendeth the maiestie of the Law giuer.
6 A proose: because the Law maker is alwayes the one and selfe same, and the body of the Law can not be diuided.
7 The conclusion of the whole treatise: we are vpon this condition deliuered from the curse of the Law by the mercie of God, that in like sort wee should maintaine and cherish charitie and good will one towards another, and who so doth not so, shall not tast of the grace of of God.
h He that is hard and currish against his neighbour, or els helpeth him not, hee shall finde God an hard and rough iudge to himselfeward.
8 The fift place which hangeth very well with the former treatise, touching a true and liuely faith. And the proposition of the place is this: faith which bringeth not foorth works, is not that faith whereby wee are iustified, but an image of faith: or els this, they are not iustified by faith, which shew not the effects of faith.
9 The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth foorth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vnlesse he will openly incurre reprehension, seeing that the cause is vnderstood by the effects.
i Nay, thus may euery man beate downe thy pride.
10 Another reason taken of an absurditie: If such a faith were the true faith whereby we are iustified, the diuils should bee iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith, a true faith.

20 [11] But

20 [11] But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father [k] iustified through workes, * when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith [l] wrought with his workes: and through the workes was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which saith, * Abraham beleeued God, and it was imputed vnto him for righteousnes: and he was called the friend of God.

24 [12] Yee see then howe that of workes a man is [o] iustified, and not of [p] faith onely.

25 [13] Likewise also was not * Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 [14] For as the body without the spirite is dead, euen so the faith without workes is dead.

11 The third reason from the example of Abraham, who no doubt had a true faith: but he in offering his sonne, shewed himselfe to haue that faith which was not voide of workes, and therefore he receiues a true testimonie when it was saide, that faith was imputed to him for righteousnes.

k Was he not by his workes knowen and found to be iustified? for he speaketh not heere of the causes of iustification, but by what effects we may know that a man is iustified.

* Gen. 22. 10.

l Was effectuall and fruitefull with good works

m That the faith was declared to be a true faith, & that by workes. n Then was the Scripture fulfilled, when it appeared plainely, howe truely it was written of Abraham. * Gen. 15. 6. rom. 4. 3 galat. 3. 6. 12 The conclusion: Hee is onely iustified that hath that faith which hath workes following it. o Is prooued to be iust. p Of that dead and fruitlesse faith which you boast of. 13 A fourth reason taken from alike example of Rahab the harlot, who was prooued by her workes that she was iustified by a true faith. * Ioth. 2. 1. 14 The conclusion repeated againe: faith which bringeth not forth fruites and workes, is not faith, but a dead carcase.

CHAP. III.

3 To shew that a Christian man must gouerne his tongue, with the bridle of faith and charitie, 9 hee declareth the commodities and mischiefe that ensue thereof: 15 and howe much mans wisedome 17 differeth from heauenly.

MY [1] brethren, bee not many maisters, [2] knowing that wee [a] shall receiue the greater condemnation.

2 For in many things we ‖ sinne all. [3] If any man sinne not in worde, hee is a perfect man, and able to bridle all the body.

3 [4] Behold, wee put bits into the horses mouthes, that they shoulde obey vs, and we turne about all their body.

4 Beholde also the shippes, which though they be so great, & are driuen of fierce windes, yet are they turned about with a very small rudder, whither so euer the Gouernor lusteth.

5 Euen so the tongue is a little member, and boasteth of great things: [5] beholde, howe great a thing a litle fire kindleth.

6 And the tongue is fire, yea, a [b] worlde of wickednes: so is the tongue set among our members, that it defileth the whole body, and [c] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birdes, and of creeping things, and things of the Sea is tamed, & hath beene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyson.

9 Therewith blesse wee God euen the Father, and therwith curse we men, which are made after the [7] similitude of God.

10 [8] Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doth a fountaine send forth at one place sweete water and bitter?

12 Can the figge tree, my brethren, bring forth Oliues, either a vine figges? so can no fountaine make both salt water and sweete.

13 [9] Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meekenes of wisedome.

14 But if ye haue bitter enuying and strife in your hearts, reioyce not, neither be lyars against the trueth.

15 This wisedome descendeth not from aboue, but is earthly, sensuall, and deuilish.

16 For where enuying and strife is, there is sedition, and all maner of euill workes.

17 But the wisedome that is from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of [d] mercy and good fruits, without iudging, and without hypocrisie.

18 [10] And the fruit of righteousnesse is sowen in peace, of them that make peace.

1 The first part of place: Let no man vsurpe (as most men ambitiously doe) authoritie to iudge and censure others rigorously.

2 A reason, Because they prouoke Gods seueritie against themselues, which do so curiously and rigorously condemne others, being themselues, guiltie and faultie.

a Vnlesse we surcease from this maisterlike and proude finding fault with others

‖ Or, stumble.

3 The seuenth place, touching the bridling of the tongue, ioyned with the former, so that it is manifest that there is no man which may not iustly bee found fault withall, seeing it is a rare vertue to bridle the tongue.

4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudder of shippes, how great matters may be brought to passe by the good moderation of the tongue. 5 On the contrary part he sheweth how great discommodities arise by y intemperance of the tongue, throughout the whole world, to the end that men may so much the more diligently giue themselues to moderate it. b An heape of all mischiefes. c It is able to set the whole world on fire.

6 Amongst other faults of the tongue, the Apostle chiefly reprooueth backbiting and speaking euill of our neighbours, found in them especially which otherwise will seeme godly and religious.

7 He vseth two reasons, that God can be praised by that man, that vseth cursed speaking or backbite: first because man is the image of God, which whosoeuer reuerenceth not, doeth not honour God himselfe.

8 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stand the one with the other.

9 The eight part which hangeth with the former touching meekenesse of minde, against which he setteth enuie and a contentious minde. And in the beginning he stoppeth the mouth of the chiefe fountaine of all these mischiefes, to wit, a false perswasion of wisedome, whereas notwithstanding there is no true wisedome, but that is heauenly, and frameth our mindes to all kinde of true moderation and simplicitie. d He setteth mercie against the fierce and cruell nature of man, and sheweth that heauenly wisedome bringeth forth good fruites, for hee that is heauenly wise, referreth all things to Gods glory, and the profit of his neighbors. 10 Because the world perswadeth it selfe that they are miserable which liue peaceably and simply: on the contrary side the Apostle pronounceth them they shall at the length reape the harnest of peactable righteousnesse.

CHAP. IIII.

1 Hee reckoneth vp the mischiefes that proceede of the workes of the flesh, 7 hee exhorteth to humilitie, 18 and to purge the heart 9 from pride, 10 backbiting, 14 and the forgetfulnesse of our owne infirmitie.

FRom [1] whence are warres & contentions among you? are they not hence, euen of your pleasures, that fight in your members?

2 Ye lust, and haue not: ye enuie, and desire immoderately, and can not obtaine: yee fight, and warre, and get nothing, [2] because ye aske not.

3 Yee aske, and receiue not, because yee aske amisse, that yee might lay the same out on your pleasures.

4 [3] Ye adulterers and adultresses, knowe

1 He goeth on forward in the same argument, condemning certeine other causes of warres and contentions, to wit, vnbridled pleasures and immoderate lusts, by their effects, forsomuch as the Lord doth worthily make them void, so that they bring nothing else to them in

whom they are, but incurable torments. 2 Hee reprehendeth them by a reason which are not ashamed to goe about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselues hurtfull, or being lawfull aske them to wicked purposes and vses. 3 Another reason why such vnbridled lusts and pleasures are vtterly to bee condemned, to wit, because that he that giueth himselfe to the world, diuorceth himselfe from God, and breaketh the band of that holy and spirituall marriage.

ye

ye not that the amitie of the worlde is the enmitie of God? Whosoeuer therefore will bee a friend of the worlde, maketh himselfe the enemie of God.

5 [4] Do ye thinke that the Scripture sayeth in vaine, The Spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proud, and giueth grace to the humble.

7 *[5] Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 [6] Suffer afflictions, and sorowe ye, and weepe: let your laughter bee turned into mourning, and your ioy into [a] heauinesse.

10 *Cast downe your selues before the Lord, and he will lift you vp.

11 [7] Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euil of the Lawe, and condemneth the Lawe: and if thou condemnest the Law, thou art not an obseruer of the Law, but a Iudge.

12 There is one Lawgiuer, which is able to saue, and to destroy. *Who art thou that iudgest another man?

13 [8] Goe to nowe ye that say, To day or to morowe we will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what shall bee to morowe. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away.)

15 For that ye ought to say, *If the Lord will, and, If we liue, we will do this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 [9] Therefore, to him that knoweth how to do well, and doeth it not, to him it is sinne.

4 The taking away of an obiection: In deede our mindes run headlong into these vices, but we ought so much the more diligently take heede of them: which care and study shall not be in vaine, seeing that God resisteth the stubborne and giueth that grace to the modest and humble that surmounteth all those vices.
* Prou. 3.34.
1. pet. 5.5.
* Ephes. 4.27.
5 The conclusion: We must set the contrary vertues against those vices, and therefore whereas we obeyed the suggestions of the deuill, we must submit our mindes to God, and resist the deuill, with a certaine and assured hope of victorie. To be short, we must employ our selues to come neere vnto God by puritie and sincerities of life.
6 He goeth on in the same comparison of contraries, and setteth against those prophane ioyes an earnest sorow of minde, and against pride and arrogancie, holy modestie.
a By this worde the Grecians meane an heauinesse ioyned with shamefastnesse, which is to be seene in a cast downe countenance, and setled as it were vpon the ground, *1. Pet. 5.6. 7 He reprehendeth most sharply another double mischeife of pride: the one is, in that the proud and arrogant will haue other men to liue according to their will and pleasure, and therefore they doe most arrogantly condemne whatsoeuer pleaseth them not: which thing cannot be done without great iniurie to our onely Lawemaker, for by this meanes his Lawes are found fault withall, as not circumspectly enough written, and men chalenge that vnto themselues which properly belongeth to God alone, in that they lay a Lawe vpon mens consciences. * Rom. 14.4. 8 The other fault is this: That men doe so confidently determine vpon these & those matters & businesses, as though that euery moment of their life did not depend of God. 1.* Cor. 4.19. 9 The conclusion of all the former Treatise. The knowledge of the will of God, doeth not only nothing at all profit, vnlesse the life be answerable vnto it, but also maketh the sinnes farre more grieuous.

CHAP. V.

1 He threatneth the rich with Gods seuere iudgement, for their pride, 7 that the poore hearing the miserable end of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their distresses.

GO[1] to nowe, ye rich men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your golde and siluer is cankred, and the rust of them shalbe a witnesse against you, and shall eate your flesh, as it were fire. Yee haue heaped vp treasure for the last daies.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which haue reaped, are turned into the [a] eares of the Lord of hostes.

5 Yee haue liued in pleasure on the earth, and in wantonnes. Ye haue [b] nourished your hearts, as in a [c] day of slaughter.

6 Yee haue condemned and haue killed the iust, and he hath not resisted you.

7 [2] Be patient therefore, brethren, vnto the comming of the Lord. [3] Behold, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntil he receiue the former, and the latter raine.

8 Be yee also patient therefore and settle your hearts: for the comming of the Lorde draweth neere.

9 [4d] Grudge not one against another, brethren, least yee be condemned: [5] behold, the iudge standeth before the doore.

10 [6] Take, my brethren, the Prophets for an ensample of suffring aduersitie, and of long patience, which haue spoken in the Name of the Lord.

11 Behold, wee count them blessed which endure. Ye haue heard of the patience of Iob and haue knowen what [e] end the Lord made. For the Lord is very pitifull and mercifull.

12 [7] But before all things, my brethren, *sweare not, neither by heauen, nor by earth, nor by any other othe: but let [f] your yea, be yea, & your nay, nay, lest ye fal into condemnation.

13 [8] Is any among you afflicted? Let him pray. Is any merie? Let him sing.

14 [9] Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and annoint him with *oyle in the [h] Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if hee haue committed [i] sinnes, they shalbe forgiuen him.

a The Lord who is more mightie then ye are, hath heard them.
b Ye haue pampered vp your selues.
c The Hebrewes call a day that is appointed to solemne banketting, a day of slaughter or feasting.
2 He applieth that to the poore, which he spake against the rich, warning them to waite for the Lords comming patiently, who will reuenge the iniuries which the rich men doe them.
3 The taking away of an obiection: although his comming seeme to linger, yet at the least we must follow the husbandmen, who do patiently wait for the times that are proper for the fruits of the earth. And againe, God will not defeare the least iote of the time that he hath appointed.
4 He commendeth Christian patience, for that where as other through impatience vse to accuse, one another, the faithfull on the contrary side, complaine not although they receiue iniurie.
d By grudging he meaneth a certain inward complayning, which betokeneth impatience.
5 The conclusion: The Lord is at the doore: who will defend his owne, and reuenge his enemies, and therefore we need not to trouble our selues.
6 Because most men are wont to obiect, that it is good to repel iniuries by what meanes soeuer, he setteth against that, the examples of the Fathers, whose patience had a most happy end, because God as a most bountifull Father, neuer forsaketh his.
e What end the Lord gaue.
7 Because euen the best men sometimes through impatience breake out into othes sometimes lesser, sometimes greater, the Apostle warneth vs to detest such wickednes, and to accustome our tongues to simple and true talke. *Matth. 5.34.
f That that you haue to say or affirme, speake or affirme it simply, & without an oth: and that that you will deny, deny it simply and flatly.
8 He sheweth the best remedie against all afflictions, to wit, prayers which haue their place both in sorow and ioy.
9 He sheweth peculierly, to what physicians especially we must goe, when wee are diseased, to wit, to the prayers of the Elders, which then also coulde cure the body, (for so much as the gift of healing was then in force) and take away the chiefest cause of sickenesse and diseases, by obteyning for the sicke through their prayers and exhortations, remission of sinnes. *Marke 6.13.
g This was a signe of the gift of healing: and now seeing we haue the gift no more, the signe is no longer necessarie.
h By calling on the Name of the Lord.
i He hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.

16 [10] Acknow-

10 The denouncing bitter destruction to the riches and prosperitie of rich men, and such as are drowned in their riotousnesse, mocking at their confidence when as there is nothing in deede more vaine then such things,

16 [10] Acknowledge your faultes one to another, and pray one for another, that ye may be healed: [11] for the prayer of a righteous man auaileth much, if it be feruent.

17 * Helias was a man subiect to like passions as we are, and hee prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought foorth her fruite.

19 [12] Brethren, * if any of you hath erred from the trueth, and some man hath [k] conuerted him,

20 Let him knowe that hee which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shal hide a multitude of sinnes.

10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselues, therefore the Apostle addeth, that we ought freely to conferre one with another touching those inward diseases, that we may helpe one another with our prayers. 11 He commendeth prayers by the effects that come of them, that all men may vnderstand that there is is nothing more effectuall then they are, so that they proceede from a pure minde. * 1. King. 17. 1. and 18. 45. Luke 4. 25.

12 The taking away of an obiection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God then to call into the way, a brother that was wandring out of the way. * Matth. 18. 15. k Hath called him backe from his way.

The first Epistle generall of Peter.

CHAP. I.

1 He extolleth Gods mercy shewed in Christ which we lay hold on by faith, and possesse through hope: 10 whereof the Prophets foretolde. 13 He exhorteth 15 to renounce the world, 23 and their former life, and so wholy yeeld themselues to God.

PEter an Apostle of Jesus Christ, to the strangers that dwell heere and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father vnto [b] sanctification of the Spirite, through obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied vnto you.

3 Blessed be God, euen the Father of our Lord Jesus Christ, which according to his abundant mercie hath begotten vs againe vnto a [c] liuely hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reserued in heauen for vs,

5 [2] Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [d] last time.

6 Wherein ye reioyce, though nowe for a season (if neede require) yee are in heauines, through manifold tentations,

7 That the triall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour and glorie at the [e] appearing of Jesus Christ:

8 Whom yee haue not seene, and yet loue him, in whom now, though ye see him not, yet doe you beleeue, & reioyce with ioy vnspeakable and glorious,

9 Receiuing the || end of your faith, euen the saluation of your soules.

10 [3] Of the which saluation the Prophets haue enquired and searched, which prophecied of the grace that should come vnto you,

11 Searching when or what time the Spirite which testified before of Christ which was in them, should declare the suffrings that should come vnto Christ, and the glory that should follow.

12 Vnto whom it was reuealed, that not vnto themselues, but vnto vs they should minister the things, which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost [f] sent downe from heauen, the which things the Angels desire to behold.

13 [4] Wherefore, [g] girde vp the loynes of your minde: bee sober, [5] and trust [h] perfectly on that grace [6] that is brought vnto you, [7] in the reuelation of Jesus Christ,

1 Peter purposing to speake of the dueties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, and caring vs also farre aboue the same. For he sheweth that we which are otherwise of nature sinners, were through the free mercie of God the Father first chosen from euerlasting: then according to that euerlasting decree, were by a certaine second creation made his sonnes in Christ his onely begotten, by whose Spirite we are inwardly changed, & by whose blood we are also reconciled, to the end, that as Christ himselfe rose againe from the dead, we also might be receiued into that same heauenly and euerlasting glorie. a Or, according to the purpose of God, who neuer altereth nor changeth the same. b That being set apart from the rest of this wicked world, through the working of the holy Ghost, they should be consecrated to God, Ephes. 1. 5. c Euerlasting hope. 2 Now he sheweth by what way we come vnto that glory, to wit, through all kind of afflictions, wherein notwithstanding faith maketh vs so secure, that we are not only not ouercome with sorowe, but also through the beholding of God himselfe (who otherwise is inuisible) with the eies of faith, are vnspeakeably ioyfull: because all such things, as they are but for a time, so are they not applied vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length we may obteine saluation. d This is that time which Daniel calleth the time of the end, when as that great restoring of all things shall be, which all creatures looke for, Rom. 8. 19.

e He speaketh of the second comming of Christ. || Or, reward. 2 He putteth a difference betweene true faith, that is to say, that faith which onely hath an eye to the doctrine of the Prophets and Apostles, and false faith: Afterward hee maketh two degrees of one and the selfe same faith, according to the maner of the diuers reuelations, when as indeed it is but one onely faith: Thirdly, he saieth, that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels. f He alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecost, in the Apostles, as it were in the first fruites of the holy Ghost, which this same our Peter declareth, Acts 2. 6. 4 Hee goeth from faith to hope, which is in deede a companion that cannot bee sundered from faith: and hee vseth an argument taken of comparison: Wee ought not to bee wearied in looking for so excellent a thing, which the very Angels waite for with great desire. g This is a borowed speach, taken of a common vsage amongst them: for by reason that they wore long garments, they could not trauaile vnlesse they girded vp themselues: and hence it is that Christ sayde, Let your loynes bee girded vp. 5 Hee setteth foorth very briefly, what maner of hope ours ought to bee, to witte, continuall, vntill wee enioy the thing wee hope for: then, what wee haue to hope for, to witte, grace (that is, free saluation) reuealed to vs in the Gospell, and not that, that men doe rashly and fondly promise to themselues. h Soundly and sincerely. 6 An argument to stirre vp our mindes, seeing that God doeth not waite till wee seeke him, but causeth so great a benefite to be brought euen vnto vs. 7 He setteth out the ende of faith, least any man shoulde promise himselfe rather sooner or later, that full saluation, to witte, the latter comming of Christ: and therewithall warneth vs, not to measure the dignitie of the Gospell according to the present state, seeing that that which wee are nowe, is not yet reuealed.

14 [8] As

14 [8] As obedient children, not faſhioning
your ſelues vnto the former luſtes of your ig-
norance:

15 But as hee which hath called you, is
holy, ſo bee yee holy in * all maner of conuer-
ſation,

16 [9] Becauſe it is written, * Be yee holy,
for I am holy.

17 [10] And if yee [i] call him Father, which
without * reſpect of perſon iudgeth accoꝛding
to euery mans woꝛke, paſſe the time of your
dwelling here in feare,

18 [11] Knowing that ye were not redeemed
with coꝛruptible things, as ſiluer and golde,
from your vaine conuerſation, receiued by the
traditions of the fathers,

19 * But with the precious blood of
Chriſt, as of a Lambe vndefiled, and without
ſpot,

20 [12] Which was * oꝛdained before the
[k] foundation of the woꝛld, but was declared in
the laſt times foꝛ your ſakes,

21 Which by his meanes doe beleeue in
God that raiſed him from the dead, and gaue
him glory, that your faith and hope might bee
in God.

22 [14] Hauing purified your ſoules in obey-
ing the trueth through the ſpirit, to * loue bro-
therly without fayning, loue one another with
a pure heart feruently,

23 Being borne a new, not of mortal ſeed,
but of immoꝛtall, by the woꝛd of God, who li-
ueth and endureth foꝛ euer.

24 [14] Foꝛ all * [l] fleſh is as graſſe, and all
the glory of man is as the flower of graſſe.
The graſſe withereth, and the flower falleth
away.

25 [15] But the woꝛd of the Loꝛde endureth
foꝛ euer: and this is the woꝛd which is preа-
ched among you.

8 He paſſeth from faith and hope, to the fruits of them both, which are vnderſtood in the name of obedience: And it conſiſteth in two things, in renouncing our luſtes, and liuing godly: which luſtes haue their beginning of that blindnes wherein all men are borne: but holineſſe proceedeth from the grace and fauour of God which adopteth vs and therfoꝛe regenerateth vs, that the father and the children may be of one diſpoſition.

* Luke 1.75.

9 He ſheweth that ſanctification doeth neceſſarily follow adoption.

* Leuit. 11.44. and 19.2. and 20.7.

10 As before he diſtinguiſhed true faith and hope from falſe, ſo doeth he now obedience, ſetting the quicke and ſharpe ſight of God, againſt an outward maſke, and earneſt reuerence againſt vaine feueritie.

i If you will be called the ſonnes of that Father.

* Deut. 10.17. rom 2.11. gal. 2.6.

11 An exhortation, wherein he ſetteth foꝛth the excellencie and greatneſſe of the benefite of God the Father in ſanctifying vs by the death of his owne Sonne. And he partly ſetteth the purifyings of the Lawe againſt the thing it ſelfe, that is, againſt the blood of Chriſt, and partly alſo mens traditions, which he condemneth as vtterly vaine and ſuperſtitious, bee they neuer ſo olde and ancient. * 1. Cor. 6.20. and 7.23. hebr. 9.14 1. iohn 1.7. reuel. 1.5. 12 The taking away of an obiection: what was done to the woꝛld, beꝛore that Chriſt was ſent into the woꝛld? was there no holineſſe beꝛore, and was there no Church? The Apoſtle anſwereth, that Chriſt was oꝛdained and appointed to redeeme and deliuer mankind, beꝛore that mankind was: much leſſe was there any Church without him beꝛore his comming in the fleſh: yet we are happieſt aboue the reſt, to whom Chriſt was exhibited indeed. in this that he hauing ſuffered and ouercome death foꝛvs, doeth nowe moſt effectually woꝛke in vs by the vertue of his Spirite, to create in vs faith, hope, and charitie.

* Rom. 16.25. ephes. 3.9. coloſ. 1.26. 2. tim. 1.10. titus 1.2. k From euerlaſting.

13 He commendeth the practiſe of obedience, that is, charitie: earneſtly beating into their heads againe, that hee ſpeaketh not of any common charitie, and ſuch as proceedeth from that our coꝛrupt nature, but of that whole beginning is the Spirit of God, which puꝛifieth our ſoules through the woꝛd laid hold on by faith, and ingendreth alſo in vs a ſpirituall and euerlaſting life, as God himſelfe is moſt pure and truely liuing. * Chap. 2.17. romanes 2.10. ephes. 4.2. 14 A reaſon why we haue need e of this heauenly generation, to wit, becauſe that men, be their glorie neuer ſo great, are of nature voyde of all true and ſound goodneſſe.

* Eſai 4.6 iames. 1.10. l The word (Fleſh) ſheweth the weakneſſe of our nature, which is chiefly to be conſidered in the fleſh it ſelfe. 15 Againe leaſt any man ſhould ſeeke that ſpirituall force and vertue in fained imaginations, the Apoſtle calleth vs backe to the woꝛd of God: teaching vs furthermoꝛe, that there is no other woꝛd of the Loꝛd to bee looked foꝛ, then this which is preached, in which onely we muſt truſt.

CHAP. II.

1 He exhorteth the new borne in faith, to lead their liues anſwerable to the ſame: 6 and leſt their faith ſhould ſtagger, he bringeth in that which was foretold touching Chriſt. 11 Then hee willeth them to be obedient to Magiſtrates. 21 and that they patiently beare aduerſitie after Chriſts example.

WHerefoꝛe,* [1] laying aſide al malici-
ouſneſſe, and all guile, and diſſimu-
lation, and enuie, and all euill ſpeaking,

2 [2] As [a] new boꝛne babes deſire that ſin-
cere milke of the woꝛde, that yee may growe
thereby,

3 [3] Becauſe ye ‖ haue taſted that the Loꝛd
is bountifull.

4 [4] To whom comming, as vnto a liuing
ſtone diſalowed of men, but choſen of God and
precious,

5 Yee alſo as liuely ſtones, bee made a
ſpirituall houſe, [5] an holy * Prieſthood to of-
fer vp ſpirituall ſacrifices acceptable to God
by Jeſus Chriſt.

6 [6] Wherefoꝛe alſo it is conteined in the
Scripture, * Beholde, I put in Sion a chiefe
coꝛner ſtone, elect and precious: and hee that
beleeueth therein, ſhall not be aſhamed.

7 [7] Unto you therfoꝛe which beleeue, it is
precious: but vnto them which be diſobedient,
the * ſtone which the builders diſalowed, the
ſame is made the head of the coꝛner,

8 And a * ſtone to ſtumble at, and a rocke
of offence, euen to them which ſtumble at the
woꝛd, being diſobedient, vnto the which thing
they were euen oꝛdeined,

9 [8] But ye are a choſen generation, a roy-

* Rom. 6.4. ephes. 4.23. coloſ. 3.8. hebr. 12.1.

1 Hauing laid foꝛ the foundation the Spirit of God effectually woꝛking by the woꝛd, and hauing built thereupon three vertues which are the grounds of all Chriſtian actions, to wit, faith, hope, and charitie: now he proceedeth to a generall exhortation, the firſt member whereof is, that we flee all ſhew, both of ſecrete and alſo open malice.

2 The ſecond is, that being newly begotten and boꝛne of the new ſeede of the vncoꝛrupt woꝛd, drawing and ſucking greedily the ſame woꝛd as milke, we ſhould moꝛe and moꝛe, as it were growe vp in that ſpirituall life. And he calleth it, Sincere, not only be-

cauſe it is a moſt pure thing, but alſo that wee ſhould take heede of them which coꝛrupt it. a As it becommeth new men. 3 He commendeth that ſpirituall nouriſhment foꝛ the ſweetenes and profite of it. ‖ Or, doe taſt. 4 He goeth on foꝛward in the ſame exhoꝛtation, but vſeth another kind of boꝛowed ſpeech, alluding to the Temple. Therefoꝛe he ſaith, that the company of the faithfull is as it were a certaine holy and ſpirituall building, built of the liuely ſtones, the foundation wheroꝛof is Chriſt, as a liuely ſtone ſuſteining all that are ioyned vnto him with his liuing vertue, and knitting them together with himſelfe, although [illegible] great a treaſure be neglected of men. 5 Going foꝛward in the ſame ſi[illegible]e compareth vs now to Prieſts, placed to this end in that ſpirituall Te[illegible] that wee ſhould ſerue him with a ſpirituall woꝛſhip, that is, with holines and [illegible]ties: but as the Temple, ſo is the Prieſthood built vpon Chriſt, in whom o[illegible] our ſpirituall offerings are accepted. * Reuel. 1.6. 6 Hee prooueth it by the teſtimonie of the Prophet Eſai. * Eſai 28.16. rom. 9.33. 7 By ſetting the [illegible] bleſſed condition of the beleeuers, and the moſt miſerable of the rebellious o[illegible] againſt the other, he pricketh foꝛward the beleeuers, and triumpheth ouer the ot[illegible]: and alſo preuenteth an offence which ariſeth hereof, that none doe moꝛe reſiſt [illegible] doctrine of the Goſpel. then they which are chiefeſt amongſt the people of God, [illegible] were at that time that Peter wrote theſe things, the Prieſtes, and Elders, [illegible] Scribes. Therefoꝛe he anſwereth firſt of all: that there is no cauſe why any man ſhould be aſtoniſhed at this their ſtubbornnes, as though it were a ſtrange matter, ſeeing we haue bene foꝛewarned ſo long beꝛore, that it ſhould ſo come to paſſe: and moreouer, that it pleaſed God to create and make certaine to this ſelfe ſame purpoſe, that the Sonne of God might be glorified in their iuſt condemnation. Thirdly, foꝛ that the glory of Chriſt is hereby ſet foꝛth greatly, whereas notwithſtanding Chriſt remaineth the ſure head of his Church, and they that ſtumble at him, call downe and ouerthrowe themſelues, and not Chriſt. Fourthly, although they be created to this end and purpoſe, yet their fall and decay is not to be attributed to God, but to their owne obſtinate ſtubbornneſſe which commeth betweene Gods decree, and the execution thereof oꝛ their condemnation, and is the true and proper cauſe of their deſtruction. * Pſal. 118.22 mat. 21.42. actes 4.11. * Eſai. 8.14. rom. 9.33. 8 The contrary member, to wit, he deſcribeth the ſingular excellencie of the elect, and alſo leſt any man ſhould doubt whether he be choſen oꝛ not, the Apoſtle calleth vs backe to the effectual calling, that is, to the voice of the Goſpel ſounding both in our eares and mindes by the outward preaching and Sacraments, whereby we may certainely vnderſtand that euerlaſting decree of our ſaluation, (which otherwiſe is moſt ſecret and hidden) and that through the onely mercie of God, who freely choſeth and calleth vs. Therefoꝛe this onely remaineth, ſayeth he, that by all meanes poſſible we ſet foꝛth ſo great goodnes of the moſt mighty God.

all

all * Priesthood, an holy nation, a people set at libertie, that ye should shewe forth the vertues of him that hath called you out of darknes into his marueilous light,

*Hose. 2. 23. rom 9. 25.

10 * Which in times past were not a people, yet are now the people of God: which in time past were not vnder mercie, but nowe haue obteined mercie.

9 He returneth to that generall exhortation.

11 [9] Dearely beloued, [10] I beseech you, as strangers and pilgrims, *[12] abstaine from fleshly lustes, [12] which fight against the soule,

10 A reason why we ought to liue holily, to wit, because we are citizens of heauen, and therefore we ought to liue according to the Lawes not of this world, which is most corrupt, but of the heauenly citie, although wee be strangers in the world.

12 [13] * And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, [14] may by your *good workes which they shall see, glorifie God in the day of [b] visitation.

* Rom. 13. 14. galat. 5. 16.

13 [15] * Therefore submit your selues vnto [c] all maner ordinance of man [16] for the Lordes sake, [17] whether it be vnto the King, as vnto the superiour,

11 Another argument: The children of God liue not according to the flesh, that is, according to that corrupt nature, but according to the spirit. Therefore fleshly motions ought not to beare rule in vs.

14 Or vnto gouernours, as vnto them that are sent of him, [18] for the punishment of euill doers, and for the prayse of them that doe well.

12 The third argument: for although those lustes flatter vs, yet they cease not to fight against our saluation.

15 [19] For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloake of maliciousnesse, but as the seruants of God.

17 [20 d] Honour all men: * loue [e] brotherly fellowshippe: feare GOD: honour the King.

18 *[21] Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

13 The fourth argument, taken of the profit of so doing: for by this meanes also we prouide for our good name and estimation, whilest we compell them at length to change their mindes, which spake euill of vs. *Chap. 3. 16. 14 The fifth argument, which also is of great force: Because the glory of God is greatly set forth by that meanes, whilest by example of our honest life, euen the most prophane men are brought vnto God, and submit themselues vnto him. *Matth. 5. 16. b When God shal also haue mercy on them. 15 That which he spake generally, he now expoundeth by partes, describing seuerally euery mans duety. And first of all he speaketh of obedience which is due both to the Lawes, and also to the Magistrates both higher and lower. *Rom. 13. 1. c By ordinance, is meant the framing & ordering of ciuil gouernment: which he calleth ordinance of man, not because man inuented it, but because it is proper to men. 16 The first argument: because the Lorde is the Author and reuenger of this policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this order. 17 He preuenteth a cauil which is made by some, that say, they will obey Kings, and the higher Magistrates, and yet contemne their ministers: as though their ministers were not armed with their authoritie which sent them. 18 The second argument taken of the end of this order, which is not onely most profitable, but also very necessary: seeing that by this meanes vertue is rewarded, and vice punished: wherein the quietnes and happines of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian libertie doth amongst all things least or not at all consist herein, to wit, to cast off the bridle of Lawes, (as at that time some altogether vnskilfull in the Kingdome of God reported) but rather in this, that liuing holily according to the will of God, we should make manifest to all men, that the Gospel is not a cloake for sinne and wickednesse, seeing we are in such sort free, that yet we are still the seruants of God, and not of sinne. 20 He diuideth the ciuill life of man, by occasion of those things which he spake, into two generall parts: to wit into those duetes which priuate men owe to priuate men and especially the faithfull to the faithfull, and into that subiection whereby inferiours are bound to their superiours: but so, that Kings be not made equall to God seeing that feare is due to God, and honour to Kings. d Be charitable and dutifull towards all men. * Chap. 1. 22. rom 12. 10. e The assemblie and fellowship of the brethren, as Zecharie 11. 14. * Ephes. 5. 6. colos 3. 22. 21 Hee goeth to the duety of seruants towards their masters, which hee describeth with these bounds, that seruants submit themselues willingly and not by constraint, not onely to the good and courteous, but also to the froward and sharpe masters,

*2. Cor. 7. 10.

22 The taking away of an obiection: Indeed the condition of seruants is hard, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, then the masters iniuries.

f Because he maketh a conscience of it so offend God, by whose good will and appointment he knoweth this burden is laide vpon him.

23 He mitigateth the grieuousnesse of seruitude, while he sheweth plainely that Christ died also for seruants, that they should beare so much the more patiently this inequalitie betwixt men which are of one selfe same nature: moreouer setting before them Christ that Lord of lords for an example, he signifieth that they cannot but seeme too delicate, which shewe themselues more grieued in bearing of iniuries, then Christ himselfe who was most iust, and most sharpe of all afflicted, and yet was most patient. g A borowed kind of speach taken of painters and schoolemasters. *Esa. 53. 9. 1. iohn 3. 5. 24 He sheweth them a remedie against iniuries, to wit, that they commend their cause to God, by the example of Christ. 25 He seemeth now to turne his speach to masters, which haue also themselues a master and iudge in heauen, who will iustly reuenge the iniuries that are done to seruants, without any respect of persons. *Esa. 53. 5. matth 8. 17. 26 He calleth the seruants backe from the consideration of the iniuries which they are constrained to beare, to thinke vpon the greatnesse and the end of the benefite receiued of Christ.

CHAP. III.

1 *That Christian women should not contemne their husbands though they be infidels,* 5 *he bringeth in examples of godly women.* 8 *Generall exhortations,* 14 *patiently to beare persecutions,* 15 *and boldly to yeeld a reason of their faith.* 18 *Christs example.*

LIkewise * [1] let the wiues bee subiect to their husbandes, [2] that euen they which obey not the word, may without the word be wonne by the conuersation of the wiues,

* Col. 3. 18. ephes. 5. 22.

1 In the third place he setteth forth the wiues duetie to their husbands, commanding them to be obedient.

2 While they behold your pure conuersation, which is with feare.

2 He speaketh namely of them which had husbands that were not Christians, which ought so much the more be subiect to their husbands, that by their honest and chast conuersation they may gaine them to the Lord.

3 * [3] Whose apparelling, let it not be that outward, which broided haire, and gold put about, or in putting on of apparell:

4 But let it be the [a] hid man of the heart, which consisteth in the incorruption of a meeke and quiet spirit, which is [b] before God a thing much set by.

5 [4] For euen after this maner in time

* 1. Tim. 2. 9. 3 He condemneth the riot and excesse of women, and setteth forth their true apparelling, such as is precious before God, to wit, the inward and incorruptible, which consisteth in a meeke and quiet spirit. a Who hath his heare softened in the heart: so that the hid man is set against the outward decking of the body. b Precious in deed and so taken of God. 4 An argument taken of the example of women, and specially of Sara, which was the mother of all be-

past did the holy women, which trusted in God tire themselues, and were subiect to their husbands.

6 As Sara obeyed Abraham, and *called him Sir: whose daughters ye are, whiles ye doe well, [5] not being afraide of any terrour.

7 *[6] Likewise ye husbands, [c] dwell with them as men of [d] knowledge [7] giuing [e] honour vnto the woman, as vnto the weaker [f] vessell, [8] euen as they which are heires together of the [g] grace of life, [9] that your prayers be not interrupted.

8 [10] Finally, be ye all of one minde: one suffer with another: loue as brethren: be pitifull: be curteous,

9 *[11] Not rendring euill for euill, neither rebuke for rebuke: but contrarywise, blesse, [12] knowing that ye are thereunto called, that ye should be heires of blessing.

10 *[13] For if any man long after life, and to [h] see good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile.

11 *Let him eschew euill, and do good: let him seeke peace, and follow after it.

12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the [i] face of the Lorde is against them that doe euill.

13 [14] And who is it that will harme you, if ye follow that which is good?

14 *Notwithstanding blessed are ye, if ye suffer for righteousnesse sake. [15] Yea, *feare not their [k] feare, neither be troubled.

15 But [l] sanctifie the Lorde God in your hearts: [16] and be ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you, with meekenes and reuerence,

16 Hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which slander your good conuersation in Christ.

17 [7] For it is better (if the will of God be so) that ye suffer for wel doing, then for euil doing.

18 *[18] For Christ also hath once suffered for sinnes, [19] the iust for the vniust, [20] that hee might bring vs to God, [21] and was put to death concerning the [m] flesh, but was quickened by the spirit.

19 [22] By ‖ the which he also went, & preached vnto the ‖ spirits that are in prison,

20 Which were in time past disobedient, when [n] once the long suffering of God abode in the dayes of *Noe, while the Arke was preparing, wherein fewe, that is, eight [o] soules were saued in the water.

21 [23] Whereof the baptisme that nowe is, answering that figure, (which is not a putting away of the filth of the flesh, but a [p] confident demanding which a good conscience maketh to God) saueth vs also [24] by the resurrection of Iesus Christ,

22 Which is at the right hande of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

16 He will haue vs, when we are afflicted for righteousnesse sake, to be carefull not for reuealing of our life, either with denying or renouncing the trueth or with like violence, or any such meanes: but rather to giue an account of our faith boldly, and yet with a meeke spirit, and full of godly reuerence, that the enemies maynot haue any thing iustly to obiect, but may rather beashamed of themselues.

17 A reason which standeth vpon two generall rules of Christianitie, which notwithstanding all men allow not of. The one is, if wee must needes suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this, because we are so afflicted not by hap, but by the will of our God.

*Ro. 5.6. heb. 9.15.

18 A proofe of either of ye rules, by the example of Christ himselfe our chiefe patern, who was afflicted not for his owne sinnes (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of comparison: Christ the iust, suffered for vs that are vniust, and shall it grieue vs which are vniust, to suffer for the Iustes cause? 20 An other argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his Father that same way that hee went himselfe, and partly from the cause efficient: to wit, because Christ is not onely set before vs for an example to followe, but also he holdeth vs vp by his vertue in all the difficulties of this life, vntill he bring vs to his Father. 21 An other argument taken of the happie end of these afflictions, wherein also Christ goeth before vs both in example and vertue, as one who suffered most grieuous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature: but yet became conqueror by the vertue of his diuinitie. 22 A secret obiection: Christ in deede might do this, but what is that to vs? Yes (saith the Apostle) for Christ hath shewed forth his vertue in all ages both to the preseruation of the godly, were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present, not in corporall presence, but by his diuine vertue, preaching repentance, euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison, waiting for the full recompence of their rebellion, and saued those fewe, (that is, eight onely persons) in the water. ‖ By the vertue of which Spirite, that is to say, of the diuinitie: therefore this word, Spirit, cannot in this place be taken for the soule, vnlesse we will say, that Christ was rayled vp againe and quickned by the vertue of his soule. ‖ He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. n This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should bee no more. *Genes. 6.14. matth. 24.38. luke 17.26. o Men. 23 A proportional applying of the former example to the the time which followes the comming of Christ: for that preseruation of Noe in the waters, was a figure of our Baptisme, not as though the materiall water of Baptisme saued vs, as those waters which bare vp the Arke saued Noe, but because Christ with his inward vertue, which the outward baptisme shadoweth, preserueth vs being washed, so that we may call vpon God with a good conscience. p The conscience being sanctified may freely call vpon God. 24 That selfe same vertue, whereby Christ rose againe, and now being caried vp into heauen hath receiued all power, both at this day defend and preserue vs.

*Gen. 18.12.

5 Because women are of nature fearefull, he giueth them to vnderstand that he requireth of them that subiection, which is not wring out of them either by force or feare.

*1. Cor. 7.3.

6 He teacheth husbands also their duelties, to wit, that the more vnderstanding and wisedome they haue, the more wisely and circumspectly they behaue themselues.

c Doe all the duties of wedlocke.

d The more wisedome the husband hath, the more circumspectly he must behaue himselfe in bearing those discommodities, which through the womans weakenesse oft times cause trouble both to the husband and the wife.

7 The second argument: because the wife notwithstanding that she is weaker by nature then the man, is an excellent instrument of the man, made to farre most excellent vses: whereupon it followeth, that she is not therefore to bee neglected because shee is weake, but on the contrary part she ought to be so much the more cared for.

e Hauing an honest care of her.

f The woman is called a vessel after the maner of the Hebrewes, because the husband vseth her as his fellow and helper, to liue faithfully before God.

8 The third argument: for that they are equall in that which is the chiefest (that is to say, in the benefite of eternal life) which otherwise are vnequall as touching the gouernance and conuersation at home, and therefore they are not to be despised although they bee weake.

g Of that gracious and free benefite, whereby wee haue euerlasting life giuen vs.

9 The fourth argument: All brawlings and chidings must be eschewed, because they hinder prayers and the whole seruice of God, whereunto both the husband and the wife are equally called.

10 He turneth to common exhortations, & commendeth concord and whatsoeuer things pertaine to the maintenance of peace and mutuall loue. *Prou. 17.13. and 20.22. matth. 5.39. rom. 12.17. 1. thess. 5.15.

11 Wee must not onely not recompense iniurie for iniurie, but we must also recompense them with benefits.

12 An argument taken of comparison: Seeing that we our selues are called of God whom we offend so often, to so great a benefit, (so farre is he from reuenging the iniuries which we doe vnto him,) shall we rather make our selues vnworthie of so great bountifulnesse, then forgiue one anothers faults? And from this verse to the end of the Chapter, there is a digression or going from the matter hee is in hand with, to exhort vs valiantly to beare afflictions. *Psal. 34.13.

13 A secret obiection: But this our patience shal be nothing els but a fleshing and hardening of the wicked in their wickednes, to make them set vpon vs more boldly and destroy vs. Nay (saieth the Apostle by the wordes of Dauid) to liue without doing hurt, and to followe after peace, when it flieth away, is the way to that happie and quiet peace. And if so bee any man be afflicted for doing iustly, the Lord marketh all things, and will in his time deliuer the godly, which cry vnto him, and will destroy the wicked.

h Lead a blessed and happy life. *Esay. 1.16.

i This word (Face) after the maner of the Hebrewes, is taken for (anger.)

24 The second argument: when the wicked are pronehey, they are more wayward: therefore they must rather bee ouercome with good turnes. And if they cannot be gotten by that meanes also, yet notwithstanding we shall be blessed, if we suffer for righteousnesse sake. *Matth. 5.10.

15 A most certaine counsell in afflictions, be they neuer so terrible, to bee of a constant mind, and to stand fast. But how shall we attaine vnto it? If we sanctifie God in our mindes and hearts, that is to say, if we reckon him as one that is Almightie, that loueth mankind, that is good and true in deede.

*Esay 8.12, 13.

k Bee not dismaied as they are.

l Giue him all honour and glory, and hang onely on him.

CHAP. IIII.

1 He bringeth in Christes example, and applieth it 6 to the mortifying of the flesh, especially commending charitie: 12 And so intreateth of patience. 17 That it is necessarie that correction begin at the Church.

For

FOraſmuch [1] then as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame minde, which is, that hee which hath ſuffered in the fleſh, hath ceaſed from ſinne.

2 That hee henceforward ſhould liue (as much time as [a] remaineth in the fleſh) not after the luſtes of men, but after the will of God.

3 [*2] For it is ſuffieient for vs that wee haue ſpent the time paſt of the life, after the [b] luſt of the Gentiles walking in wantonneſſe, luſtes, drunkenneſſe, in gluttonie, drinkings, and in abominable idolatries.

4 [3] Wherein it ſeemeth to them [c] ſtrange, that yee runne not with them vnto the ſame exceſſe of riot: therefore ſpeake they euill of you,

5 Which ſhall giue accounts to him, that is ready to iudge quicke and dead.

6 [4] For vnto this purpoſe was the Goſpel preached alſo vnto the dead, that they might be condemned, according to men in the fleſh, but might liue according to God in the ſpirit.

7 [5] Now the ende of all things is at hand. Be ye therefore ſober, and watching in prayer.

8 [6] But aboue all things haue feruent loue among you: * for loue ſhall couer the multitude of ſinnes.

9 [7] Bee yee * harbarous one to another, without grudging.

10 [8] * Let euery man as he hath receiued the gift, miniſter the ſame one to another, [9] as good diſpoſers of the manifolde graces of God.

11 [10] If any man ſpeake let him ſpeake as the words of God. If any man miniſter, let him doe it as of the abilitie which God miniſtreth, that God in all things may be glorified through Ieſus Chriſt, to whom is praiſe and dominion for euer, and euer, Amen.

12 [11] Dearely beloued, thinke it not [d] ſtrange [12] concerning the fierie triall, which is among you to proue you, as though ſome ſtrange thing were come vnto you:

13 [13] But reioyce, in as much as yee are partakers of Chriſtes ſufferings, that when his glorie ſhall appeare, yee may bee glad and reioyce.

14 [*14] If ye be railed vpon for the Name of Chriſt, bleſſed are ye: for the [e] ſpirit of glorie, and of God reſteth vpon you: which on their part is euill ſpoken of: but on your part is glorified.

15 [15] But let none of you ſuffer as a murtherer, or as a thiefe, or an euill doer, or as a buſie bodie in other mens matters.

16 But if any man ſuffer as a Chriſtian, let him not bee aſhamed: but let him glorifie God in this behalfe.

17 [16] For the time is come, that iudgement muſt begin at the houſe of God. [17] If it firſt begin at vs, what ſhall the end be of them which obey not the Goſpell of God?

18 * And if the righteous ſcarcely bee ſaued, where ſhall the vngodly and the ſinner appeare?

19 [18] Wherefore let them that ſuffer according to the will of God, commit their ſoules to him in well doing, as vnto a faithful creator.

a So much of this preſent life, as remaineth yet to be paſſed ouer. * Epheſ 4.22.

b Wickedly and licentiouſly after the maner of the Gentiles.

c They thinke it a new and ſtrange matter

1 Hauing ended his digreſſion and ſliding from his matter, now he returneth to the exhortation which he brake off, taking occaſion by that which hee ſayd touching the death and reſurrection of Chriſt, to deſtruing our ſanctification, that to be ſanctified, is all one as to ſuffer in the fleſh, that is to ſay, to leaue off from our wickedneſſe and vicioufneſſe: and riſe againe to God, that is to ſay, to be renewed by the vertue of the holy Ghoſt, that wee may leade the reſt of our life which remaineth after the will of God.

2 By putting vs in minde of the diſhoneſtie of our former life led in the filth of ſinne, he calleth vs to earneſt repentance.

3 That wee be not moued with the enemies peruerſe and ſlanderous iudgements of vs, wee haue to ſet againſt them that laſt iudgement of God which remaineth for them: for none, whether they be then found liuing, or were dead before, ſhall eſcape it.

4 A digreſſion: becauſe hee made mention of the laſt generall iudgement. And he preuenteth an obiection, that, ſeeing Chriſt came vers lately, they may ſeeme to bee excuſable which died before. But this the Apoſtle denieth: for (ſayth hee) this ſelfe ſame Goſpel was preached vnto them alſo (for he ſpeaketh vnto the Iewes) and that to the ſame end that I now preach it vnto you, to wit, that the fleſh being aboliſhed and put away (that is to ſay, that wicked and naughtie corruption which reigneth in men) they ſhould ſuffer themſelues to be gouerned by the vertue of the Spirit of God. 5 Hee returneth to his purpoſe, vſing an argument taken from the circumſtaunce of the time. Becauſe the laſt ende is at hand, and therefore wee muſt ſo much the more diligently watch and pray, with true ſobrietie of mind. 6 Hee commendeth charitie of one towards another, becauſe it doeth as it were bury a multitude of ſinnes, and therefore preſerueth and maintaineth peace and concord: for they that loue one another doe eaſily forgiue one another their offences. * Prouerb.10.12. 7 Of all the duties of charitie, hee commendeth one namely which was at that time moſt neceſſary, to wit, hoſpitalitie, which hee will haue to bee voluntary and moſt courteous and bountifull. * Rom.12.13. hebr.13.2. 8 He ſheweth the vſe of charitie, to wit, that euery man beſtow that gift which he hath receiued, to the profite of his neighbour. * Rom.12.6. phil.2.14. 9 A reaſon, becauſe that what gift ſoeuer we haue, we haue receiued it of God vpon this condition, to bee his diſpoſers and ſtewards. 10 Hee reckoneth vp two kindes of theſe gifts as chiefe, to wit, the office of teaching in the Church, and the other eccleſiaſticall functions, wherein two things eſpecially are to be obſerued: to wit, that the pure word of God bee taught, and whatſoeuer is done, bee referred to the glory of God the Father in Chriſt, as to the proper marke.

11 Becauſe the croſſe is ioyned with the ſincere profeſſion of religion, the Apoſtle firſt repeateth that which hee touched before, warning vs not to be troubled at perſecutions and afflictions, as at a newe and ſtrange thing.

d As though ſome new thing had befalne you, which you neuer thought of before.

12 The firſt reaſon: becauſe the Lord meaneth not to conſume vs with this fire (as it were) but to purge vs of our vyle and make vs perfit.

13 Another reaſon: Becauſe the afflictions of the godly & the wicked differ very much, and chiefly in three points. Firſt, becauſe the godly communicate with Chriſt in their afflictions, and therefore ſhall in their time be partakers alſo of his glorie.

* Matth.5.10.

14 Secondly, becauſe that although the infidels thinke farre otherwiſe, who in afflicting the godly blaſpheme God, yet the godly in that they are ſo rayled vpon, are honoured of God with the true ſpirituall glorie, and their aduption is ſealed to them by the Spirit of God. e By Spirit, he meaneth the giftes of the Spirit.

15 The third difference: for the godly are not afflicted for euill doings, but for righteouſnes ſake as Chriſtians: wherby it commeth to paſſe that the croſſe, ſeeing it is a teſtimonie vnto them of faith and righteouſneſſe, miniſtreth to them not an occaſion of ſorrow, but of vnſpeakable ioy: now the Apoſtle propoundeth this third difference vnder the forme of an exhortation. 16 The third reaſon: Becauſe the Lord of all the world being eſpecially carefull for them of his houſhold, doth therefore chaſtiſe them firſt of all, yet ſo that he keepeth a meaſure in his greateſt ſeuerity. And as hee hath alwayes vſed to do heretofore, ſo doeth hee now eſpecially when as hee exhibited himſelfe in perſon to his Church. 17 Leaſt the godly ſhould be offended and ſtumble at that vaine ſhadow of felicitie of the wicked, as though God were not the Gouernour of the world, for that the wicked are in good eaſe, and the godly in euill, the Apoſtle teacheth by an argument of a compariſon of them together, that God who ſpareth not his owne, but nourtereth them vnder the croſſe, will at length in his time handle the rebellious and wicked farre otherwiſe, whom he hath appointed to vtter deſtruction. * Prou.3.31. 18 The concluſion: Seeing the godly are not afflicted by chaunce, but by the will of God, they ought not to deſpaire, but go forward notwithſtanding in the way of holyneſſe and well doing, commending themſelues to God their faithfull Creatour, that is to ſay, their Father.

CHAP. V.

1 Hee warneth the Elders not to vſurpe authoritie ouer the Church, 5 willing the yonger ſort to bee willing to be taught, and to be modeſt, 8 to be ſober and watchfull to reſiſt the cruell aduerſarie.

THe [1] Elders which are among you, [2] I beſeech which am alſo an elder, and a witneſſe of the ſufferings of Chriſt, and alſo a partaker of the glorie that ſhalbe reuealed,

2 [3a] Feede the [4] flocke of God, which

1 He deſcribeth peculiarly the office of the Elders, that is to ſay, of them that haue the care of the Church.

2 He bleth a preface touching the circumſtaunce of his owne perſon: to wit, that he as their companion commeneth with them not of matters which hee knoweth not, but wherein he is as well experienced as any, and propoundeth vnto them no other condition but that which he himſelfe hath ſuffered before them, & both ſtill take the ſame paines, and alſo hath one ſelfe ſame hope together with them. 3 The firſt rule: He that is a Shepheard, let him feede the flocke. a He ſaith not, offer for the quick and the dead, and ſing patched ſhreds in ſtrange tongue, but, (feede) 4 [illegible] ſhoue: Let the Shepheards conſider, that the flocke is not his, but God's.

5 The third: Let not shepheards invade other mens flockes, but let them feede that which God hath committed vnto them.

6 Let the shepheards governe the Church with the word, and example of godly and vnblameable life, not by constraint but willingly, not for filthy lucre, but of a readie minde, not as lords ouer Gods portion and heritage, but as his ministers.

b Which is the Christian people.

7 That the shepheards minds bee not overcome either with the wickednesse of men, or their crueltie, hee warneth them to cast their eyes continually vpon that chiefe shepheard, and the crowne which is laide vp for them in heauen.

5 dependeth vpon you, [6] caring for it not by constraint, but willingly: not for filthy lucre, but of a readie minde:

3 Not as though ye were lords ouer Gods [d] heritage, but that yee may bee ensamples to the flocke.

4 [7] And when that chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glorie.

5 [8] Likewise yee younger, submit your selues vnto the elders, and submit your selues euery man, one to another: * decke your selues inwardly in lowlinesse of minde: [9] for * God resisteth the proude, and giueth grace to the humble.

6 Humble * your selues therefore [10] vnder the mightie hand of God, that hee may exalt you in due time,

7 * Cast all your care on him: for he careth for you.

8 [11] Bee sober, and watch: for * your aduersarie the deuill as a roaring Lion walketh about, seeking whom he may deuoure:

9 Whom resist stedfast in the faith, [12] knowing that the same afflictions are accomplished in your [c] brethren which are in the world.

10 [13] And the God of all grace, which hath called vs vnto his eternal glorie by Christ Jesus, after ỳ yee haue suffered a litle, make you perfit, confirme, strengthen and stablish you.

11 To him be glorie and dominion for euer and euer, Amen.

12 [14] By Syluanus a faithful brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God wherein ye stand.

13 [15] The Church that is at [d] Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the * kisse of loue. Peace be with you all which are in Christ Jesus, Amen.

8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition al of vs stand in neede of, but especially the yonger sort by reason of the vntowardnesse and pride of that age. * Rom. 12. 10. 9 Because pride seemeth to many to bee the way vnto the glorie of this life, the Apostle witnesseth on the contrarie side, that ignominie and shame is the reward of pride, and glorie the reward of modestie. * Iam. 4. 6. * Iam. 4. 10. 10 Because those proude and lofty spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proude men, and to hang wholy vpon his prouidence. * Psal. 55. 23. matth. 6. 25. luke 12. 22.

11 The cruelty of Satan who seeketh by all meanes to deuoure vs, is ouercome by watchfulnesse and faith. * Luke 22. 32.

12 The persecutions which Satan stirreth vp, are neither new nor proper to any one man, but from olde and ancient time common to the whole Church, and therefore wee must suffer that patiently, wherein we haue such and so many fellowes of our conflicts and combates.

c Amongst your brethren which are dispersed throughout the world.

13 He saluteth vp as it were with a scale the former exhortation with a solemne prayer, againe willing them to aske encrease of strength at his hands, of whome they had the beginning, and hope to haue the accomplishment: to wit, of God the Father in Christ Jesus, in whome we are sure of the glorie of eternall life. 14 Continuance and perseuerance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is saluation freely giuen of God. 15 Familiar salutations. d In that famous citie of Assyria, where Peter the Apostle of the circumcision then was. * Rom 16, 16, 1. cor, 16. 20. 2. cor. 13. 12.

The second Epistle generall of Peter.

CHAP. I.

3 Having spoken of the bountifulnes of God, 5 and of the vertues of faith, 6 He exhorteth them to holines of life, 12 and that his counsell may be the more effectuall. 14 He sheweth that his death is at hand, 16 and that him selfe did see the power of Christ which he opened vnto them.

1 A Salutation, wherein he giueth them to vnderstand that he dealeth with the as Christes embassadour, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousnes of Jesus Christ, our God and Sauiour.

a In that that God standing to his promises, shewed himselfe faithfull, and therefore iust vnto vs.

2 Faith is the acknowledging of God and Christ, from whence all our blessednesse issueth and floweth. 3 Christ setteth forth himselfe vnto vs plainely in the Gospel, and that by his onely power, and giueth vs all things which are requisite both to eternall life, wherein hee hath appointed to glorifie vs, and also to godlinesse, in that hee doth furnish vs with true vertue. b He speaketh of Christ, whom he maketh God and the onely Saviour. c Vnto saluation. d This is the summe of true religion, to be led by Christ to the Father, as it were by the hand.

SImon [1] Peter a seruant and an Apostle of Jesus Christ, to you which haue obteined like precious faith with vs by the [a] righteousnesse of our God, and our Sauiour Jesus Christ.

2 Grace and peace bee multiplied to you, [2] through the acknowledging of God, and of Jesus our Lord,

3 [3] According as his [d] diuine power hath giuen vnto vs all things that pertaine vnto [c] life and godlinesse, through the [d] acknowledging of him that hath called vs vnto glorie and vertue.

4 [4] Whereby most great and precious promises are giuē vnto vs, that by them ye should be partakers of the [e] diuine nature, in that yee flee the corruption, which is in the [f] world through [g] lust.

5 [5] Therefore giue euen all diligence thereunto: [h] ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 [6] And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

7 And with godlinesse, brotherly kindnes: and with brotherly kindnesse, loue.

8 [7] For if these things be among you, and abound, they will make you that yee neither

4 An explication of the former sentence, declaring the causes of so great benefites, to wit, God and his free promise, from whence all these benefites proceede, I say, these most excellent benefites, whereby we are deliuered from the corruption of this world, (that is, from the wicked lusts which wee carie about vs) and are made after a sorte, like vnto God himselfe.

e By the diuine nature he meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is restored in vs. f In men. g For lust is the seate of corruption, and hath his place euen in our verie bowels & inmost parts. 5 Hauing laied the foundation (that is, hauing declared the causes of our saluation, and especially of our sanctification) now hee beginneth to exhort vs to giue our mindes wholly to the true vse of this grace. And hee beginneth with faith, without which nothing can please God, and hee warneth vs to haue it full fraught with vertue (that is to say, with good and godly maners) being ioyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue. h Supplie also, and support or ayde. 6 Hee reckeneth vp certaine other principall vertues, whereof some pertaine to the first table of the Law, others to the last. 7 As those fruites doe spring from the true knowledge of Christ, so in like sort the knowledge it selfe is fostered and groweth by bringing forth such fruites, in so much that hee that is vnfruitfull, did either neuer know the true light, or hath forgotten the gift of sanctification which hee hath receiued.

shalbe

[i] He that hath not an effectuall knowledge of God in him, is blind as touching the kingdom of God, for hee can not see things that are afarre off, that is to say, heauenly things.

shalbe idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ:

9 For he that hath not these things, is blinde, and [i] can not see farre off, and hath forgotten that he was purged from his old sins.

8 The conclusion: Therefore seeing our calling & election is approued by these fruits, and is confirmed in vs, and moreouer seeing this is the onely way to the euerlasting kingdom of Christ, it remaineth that we cast our mindes wholy that way.

10 [8] Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye doe these things, ye shall neuer fall.

9 An amplifying of the conclusion ioyned with a modest excuse wherein he declareth his loue towards them, and foretelleth them of his death which is at hand.

11 For by this meanes an entring shalbe ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 [9] Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that yee haue knowledge, and be stablished in the present trueth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know ẏ the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath * shewed me.

15 I will endeuour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

k In this body.
* Iohn 21.18.

16 *[10] For wee followed not deceiueable fables when wee opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

* 1. Cor. 1.17. and 2.1.

10 An other amplification taken both of the great certaintie and also excellency of his doctrine, as whereof our Lord Iesus Christ the Sonne of God is authour, whose glory the Apostle himselfe both saw and heard.

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent glory, * This is my beloued Sonne, in whom I am well pleased.

* Matth. 17.5.

18 And this voyce we heard when it came from heauen, being with him in the Holy mount.

11 The trueth of the Gospell is hereby also manifest, in that it agreeth wholy with the foretellings of the Prophets.

19 [11] We haue also a most sure word of the Prophets, [12] to the which ye doe well that yee take heede, as vnto a light that shineth in a darke place, vntil the [l] day dawne, and the [m] day starre arise in your hearts.

12 The doctrine of the Apostles doeth not thrust out the doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as candles which gaue light vnto the blind, vntill the brightnesse of the Gospel began to shine.

20 *[13] So that yee first know this, that no prophecie of the [n] Scripture is of any [o] priuate interpretation,

21 For the prophecie came not in old time by the will of man: but [p] holy men of God spake as they were [q] moued by the holy Ghost.

l A more full and open knowledge, then was vnder the shadowes of the Law. m That clearer doctrine of the Gospel. * 2. Tim. 3.16. 13 The Prophets are to be read, but so, that we aske of God the gift of interpretation, for he that is the authour of the writings of the Prophets, is also the interpreter of them. n Hee ioyneth the Scripture and prophecie together to distinguish true Prophecies from false. o For all interpretation commeth from God. p The godly interpreters and messengers. q Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.

CHAP. II.

1 He foretelleth them of false teachers, 3 whose wicked sleights and destruction he declareth. 12 He compareth them to brute beasts. 17 and to welles without water, 20 because they seeke to withdrawe men from God to their olde filthinesse.

BUt [1] there were false Prophets also among the [a] people, euen as there shall bee false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord, that hath brought them, and bring vpon themselues swift damnation.

1 As in times past there were two kinds of prophets, the one true, the other false, so Peter foretelleth them, that there shalbe some true & some false teachers in the Church, in so much that Christ himselfe shall be denied of some, which notwithstanding shall call him redeemer.

2 [2] And many shal follow their destructions, by whō the way of trueth shal be euil spoken of.

a Vnder ẏ Law, while the stare and policie of the Iewes was yet standing.

3 [3] And through couetousnesse shall they with fained words [b] make merchandise of you, [4] Whose condemnation long since resteth not, and their destruction slumbreth not.

2 There shal not onely be heresies, but also many followers of them.

3 Couetousnesse for the most part is a companion of heresie, & maketh merchandise euen of soules.

b They will abuse you and sell you as they sell cattell in a faire.

4 For if God spared not the * Angels that had sinned, but cast them downe into [c] hell, and deliuered them into [d] chaines of darkenesse, to be kept vnto damnation:

4 Comfort for the godly: God who cast the Angels that fell away from him, headlong into the darknesse of hell, at length to be iudged: and who destroyed the olde worlde with the flood, & preserued Noe the eight person: and who burned Sodom, & saued Lot, wil deliuer his elect from these ertours, and will vtterly destroy those vnrighteous.

* Iob. 4.18. iudge 6.

c So the Greecians called the deepe dungeons vnder the earth, which should be appointed to torment the soules of the wicked in.

5 Neither hath spared the [e] old world, but saued * Noe the eight person a [f] preacher of righteousnesse, and brought in the flood vpon the world of the vngodly,

d Bound them with darknes as it were with chaines: and by darknesse hee meaneth that most miserable state of life that is full of horror.

6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly,

e Which was before the flood: not that God made a new world, but because the world seemed new. * Gen. 7. 1.. f For he ceased not the space of an hundreth and twenty yeeres to warne the wicked both by word and deed, what wrath of God hanged ouer their heads.

7 And deliuered iust Loth vexed with the vncleanly conuersation of the wicked:

8 (For he being righteous, and dwelling among them, in [g] seeing and hearing, [h] vexed his righteous soule from day to day with their vnlawfull deeds.)

* Gen. 19. 13, 24.

g Which way soeuer hee looked and turned his eares. h He had a troubled soule, and being vehemently grieued, liued a painfull life.

9 The Lord [i] knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment.

i Hath bene long practised in saving and deliuering the righteous.

10 [5] And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise gouernement, which are bold, and stand in their owne conceite, and feare not to speake euill of them that are in [k] dignitie.

5 He goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church which are wickedly giuen, and do seditiously speake euill of the authority of Magistrates (which the Angels themselues that minister before God, do not dispraise.) A true and liuely description of the Romish cleargie (as they call it.)

k Princes and great men, be they neuer so high in authority.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 [6] But these, as naturall brute beastes, led with sensualitie and [l] made to be taken, and destroyed, speake euill of those things which they knowe not, and shall perish through their [m] owne corruption,

6 A liuely painting out of the same persons, wherein they are compared to beasts which are made to slaie themselues to destruction, while they giue themselues to fill their bellies: For there is no greater ignorance then is in these men although they most impudently shew forth with those things which they know not: and it shall come to passe that they shall destroy themselues as beasts with those pleasures wherewith they are delighted and dishonour and defile the company of the godly.

l Made to this end to be a pray to others: So do these men willingly cast themselues into Satans snare.

m Their owne wicked maners shall bring them to destruction.

13 And shall receiue the wages of vnrighteousnes, as they which count it pleasure daylie to liue deliciously. ‖ Spots they are and blots, deliting themselues in their deceiuings, [n] in feasting with you,

14 [7] Hauing eyes full of adultery, and that cannot cease to sin, beguiling vnstable soules: they haue hearts exercised with couetousnesse, they are the children of curse:

15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bosor, which loued the wages of vnrighteousnesse.

16 But he was rebuked for his iniquitie: for the dum beast speaking with mans voyce, forbade the foolishnesse of the Prophet.

17 [*8] These are [o] wels without water, and cloudes caried about with a tempest, to whom the [p] black darknes is reserued for euer.

18 For in speaking [q] swelling wordes of vanity, they [r] beguile with wantonnes through the lustes of the flesh them that were [s] cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 [9] * For if they, after they haue escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the beginning.

21 For it had beene better for them, not to haue acknowledged the way of righteousnes, then after they haue acknowledged it, to turne from the holy commaundement giuen vnto them.

22 But it is come vnto them, according to the true Prouerbe, * The dogge is returned to his owne vomit: and, The sow that was washed, to the wallowing in the myre.

‖ Or, little rocks, [n] When as by being amongst the Christians in the holy bankets which the Church keepeth, they would seem by that meanes to be true members of the Church, yet they are in deede but blots of the Church. 7 He condemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making merchandise of the soules of light persons, as men exercised in all the crafts of couetousnesse, to be short, as men that sell themselues for money to curse the sonnes of God after Balaams example, whom the dum beast reproued. * Numb. 22. 23. * Iude 12. 8 Another note whereby they may bee well knowen what maner of men they are, because they haue inwardly nothing but either vtterly vaine or very hurtful, although they make a shew of some great goodnesse: but they shall not escape vnpunished for it, because vnder pretence of false libertie, they draw men into most miserable slauerie of sinne. [o] Which boast of knowledge and haue nothing in them. [p] Most grosse darkenesse. [q] They deceiue with vaine and swelling words. [r] They take them, as fishes are taken with the hooke. [s] Vnfainedly and indeede, cleane departed from idolatrie. * Iohn 8. 34. rom. 6. 20. 9 It were better to haue neuer knowen the way of righteousnesse, then to turne backe from it to the olde filthinesse: and men that doe so, are compared to hogges and swine. * Matthew 12. 45. hebr. 6. 4. * Prou. 26. 11.

CHAP. III.

1 Hee sheweth that hee writeth the same things againe, 2 because they must often bee stirred vp, 4 because dangers hang ouer their heads through certain mockers: 8 Therefore hee warneth the godly that they doe not after the iudgement of the flesh, 12 appoynt the day of the Lord, 14 but that they thinke it alwayes at hand, 15 in which doctrine he sheweth that Paul agreeth with him.

THis [1] second Epistle I now write vnto you beloued, wherewith I stirre vp, and warne your pure mindes,

2 To call to remembrance the wordes which were told before of the holy Prophets, and also the commaundement of vs the Apostles of the Lord and Sauiour.

3 [*2] This first vnderstand, that there shal come in the last dayes, [a] mockers, which will walke after their lustes,

4 [3] And say, Where is the promise of his comming? for since the fathers died, al things continue alike from the beginning of the creation.

5 [4] For this they willingly know not, that the heauens were of olde, and the [b] earth that was of the water and by the water, by the word of God.

6 [5] Wherefore the world that then was, perished, ouerflowed with the [c] water.

7 [6] But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 [7] Dearely beloued, bee not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 [8] The Lord of that promise is not slacke (as some men count slackenesse) [9] but is patient toward vs, and * would haue no man to perish, but would all men to come to repentance.

10 [10] But the * day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a [d] noyse, and the elements shall melt with heate, and the earth with the workes that are therein, shall bee burnt vp.

11 [11] Seeing therefore that all these things must bee dissolued, what maner persons ought yee to be in holy conuersation and godlinesse,

12 Looking for, and [e] hasting vnto the comming of that day of God, by which the heauens being on fire, shall bee dissolued, and the elements shall melt with heate?

13 But wee looke for * newe heauens, and a new earth, according to his promise, [f] wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that yee may

[1] The remedie against those wicked enemies, both of true doctrine and holinesse, is to bee sought for by the continuall meditation of the writings of the Prophets and Apostles.

* 1. Tim. 4. 1. 2. tim. 3. 1. iude 18. [2] He voucheth the second coming of Christ against the Epicures by name. [a] Monstrous men, who will seeme wise by their contempt of God, and wicked boldnesse. 3 The reason which these mockers pretende because the course of nature is all one as it was from the beginning, therefore the worlde was from euerlasting, and shall be for euer. 4 He setteth against them the creation of heauen and earth by the word of God, which these men are willingly ignorant of. [b] Which appeared, when the waters were gathered together into one place. 5 Secondly, hee set against them the vniuersall flood, which was the destruction, as it were of the whole world. [c] For the waters returning into their former place, this world, that is to say, this beautie of the earth which wee see, and all liuing creatures which liue vpon the earth, perished. 6 Thirdly, he pronounceth that it shall not bee harder for God to burne heauen and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also doe) then it was for him in times past to make them with his only word, and afterward to ouerwhelme them with water. 7 The taking away of an obiection: In that he seemeth to deferre this iudgement a long season, in respect of vs it is true, but not before God, with whom there is no time either long or short. * Psal. 90. 4. 8 The Lord will surely come, because hee hath promised: and that neither sooner nor later then he hath promised. 9 The reason why the latter day commeth not out of hand, because God doeth patiently wait till the elect be brought to repentance, that none of them may perish. * Ezech. 18. 32. and 33. 11. 1. tim. 2. 4. 10 A very short description of the last destruction of the world, but in such sort as nothing could be spoken more grauely. * Matth. 24. 44. 1. thess. 5. 2. reuel 3. 3. and 16. 15. [d] With the violence as it were of a hissing storme. 11 An exhortation to puritie of life, setting before vs that horrible iudgement of God, both to bridle our wantonnesse, and also to comfort vs, so that we be found watching, and ready to meet him at his comming. [e] Hee requireth patience of vs, yet such patience as is not slouthfull. * Esai. 65. 17. and 66. 22. reuel. 21. 1. [f] In which heauens.

be

found in him in s peace, wout spot & blameles.

15 *And suppose that the long suffring of our Lord is saluation, [12] euen as our beloued brother Paul accoꝛding to the wisedom giuen vnto him wꝛote vnto you,

16 As one that in all his Epistles speaketh of these things: [13] among the ‖ which some things are hard to bee vnderstood, which they that are vnlearned & vnstable, wrest, as they doe also other Scriptures vnto their owne destruction.

17 Yee therefoꝛe beloued, seeing yee knowe these things befoꝛe, beware, lest yee bee also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lord and Sauiour Jesus Christ: to him bee glory both nowe and euermoꝛe. Amen.

g That you may trie to your profite, how gẽtle & peaceable he is *Rom.2.4.

12 Pauls Epistles are allowed by ỹ expres testimony of Peter.

13 There be certaine of these things obscure & darke wherof the vnlearned take occasion to ouerthꝛow some men ỹ stand not fast, wresting the testimonies of the scripture to their owne destruction. But this is the remedie against such deceit, to labour that we may daily moꝛe and moꝛe growe vp & increase in ỹ knowledge of Christ. ‖ That is to say among ỹ which things: for he disputeth not here whether Pauls Epistles be plain or dark, but saith, that amongst those things which Paul hath written of in his Epistles, and Peter himselfe in these two of his owne, there are some things which cannot be so easily vnderstood, and therfore are of some drawen to their own destruction: & this he saith to make vs more attentiue & diligent, & not to remoue vs from the reading of holy things, for to what end should they haue written vaine speculations?

The first Epistle generall of Iohn.

CHAP. I.

1 He testifieth that he bringeth the eternall word wherin is life, and light: 9 God will be mercifull vnto the faithfull, if groning vnder the burden of their sins, they learne to flee vnto his mercie.

1 He beginneth with the description of the person of Christ, whome he maketh one and not two: and him both God from euerlasting (foꝛ he was with the Father from the beginning, and is that eternall life) and also made true man, whome John himselfe and his companions, both heard, and beheld, and handled.

THat [1] which was from the beginning, which we haue [a] heard, which wee haue seene with these our eyes, which wee haue looked vpon, and these hands of ours haue handled of that [b] woꝛd of life.

2 (Foꝛ that life was made manifest, and wee haue seene it, and beare witnesse, and [c] shewe vnto you that eternall life, which was with the Father, and was manifest vnto vs.)

3 That, I say, which we haue seene and heard, declare we vnto you, [2] that yee may also haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne IESVS Christ.

4 And these things wꝛite wee vnto you, that that your ioy may be full.

5 [3] This then is the message which wee haue heard of him, and declare vnto you, that God * is light, and in him is no darkenesse.

6 If we say that we haue fellowship with him, and walke in darkenesse, we lie, and doe not truely:

7 But if wee walke in the [d] light as he is in the light, wee haue fellowship one with another, [4] and the * blood of Jesus Christ his Sonne clenseth vs from all sinne.

8 [5] * If we say that we haue no sinne, we [e] deceiue our selues, and trueth is not in vs.

9 [6] If we acknowledge our sinnes, hee is [g] faithfull and iust, to [h] foꝛgiue vs our sinnes, and to clense vs from all vnrighteousnesse.

10 [7] If we say we haue not sinned, we make him [i] a liar, and his [k] woꝛd is not in vs.

a I heard him speake, I sawe him my selfe with mine eyes, I handled with mine handes him that is very God being made very man, and not I alone, but others also that were with me.

b That same euerlasting Word by whome all things are made, and in whome onely there is life.

c Being sent by him: and that doctrine is rightly sayd to be shewed, for no man could so much as haue thought of it, if it had not bin thus shewed.

2 The vse of this doctrine is this, that all of vs being coupled and ioyned together with Christ by faith, might become the sonnes of God: in which thing onely consisteth all happinesse.

3 Now hee entreth into a question, whereby wee may vnderstande that wee are ioyned together with Christ, to wit, if wee bee gouerned with this light, which is perceiued by the opening of our life. And thus hee reasoneth. God is in himselfe most pure light, therefoꝛe hee agreeth well with them which are lightsome, but with them that are darkesome he hath no fellowship. *Iohn 8.12.

d God is sayd to be light of his owne nature, & to be in light, that is to say, in that euerlasting infinite blessednesse: and we are sayd to walke in light, in that the beames of that light doe shine vnto vs in the Word.

4 A digression or going from the matter he is in hand with, to the remission of sinnes: for this our sanctification which walke in the light, is a testimonie of our ioyning & knitting together with Christ: but because this our light is very darke, wee must needes obteine another benefite in Christ, to wit, that our sinnes may be foꝛgiuen vs being sprinkled with his blood: and this in conclusion is the prappe and stay of our saluation. *Heb.9.28.1.pet.1.19.reuela.1.5.

5 There is none but needeth this benefite, because there is none that is not a sinner. *1 King.8.46.2.chron.6.36.prouerbes 20.9.

e This place doth fully refute that perfitnesse of workes of supererogation which the Papists dreame of.

f So then, Iohn speaketh not thus for modestie sake, as some say, but because it is so in deede.

6 Therfore the beginning of saluation is to acknowledge our wickednesse, and to requite pardon of him, who freely foꝛgiueth all sinnes, because he hath promised so to doe, and hee is faithfull and iust.

g So then our saluation lieth vpon the free promise of God who because he is faithfull and iust, will performe that which hee hath promised.

h Where are then our merits? for this is our true felicitie.

7 A rehearsall of the former sentence, wherein he condemneth all all sinne without exception: in so much that if any man perswade himselfe other wise, hee doeth as much as in him lieth, make the woꝛde of God himselfe vaine and to no purpose, yea he maketh God a lyar: foꝛ to what ende either in times past heeden sacrifices, oꝛ now Christ and the Gospel, if we be not sinners?

i They doe not onely deceiue themselues but are blasphemous against God.

k His doctrine shall haue no place in vs: that is, in our hearts.

CHAP. II.

1 He declareth that Christ is our Mediatour and Aduocate, 3 and sheweth that the knowledge of God consisteth in holinesse of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone: 15 Then hauing exhorted them to contemne the world, 18 He giueth warning that antichristes bee auoyded, 24 and that the knowen trueth be stood vnto.

1 Ie followeth not hereof that we must giue our selues ouer vnto the lustes of the flesh, oꝛ thinke so much the more freely, because our sinnes are clensed away by ỹ blood of Christ, but we must rather so much the more resist sin. And yet we must not despaire because of our infirmities, foꝛ we haue an aduocate, a purger, Christ Jesus the Iust, and therfore acceptable vnto the Father.

2 In that he nameth Christ, he comprehendeth vnder all offices. b Reconciliation and intercession go together, to giue vs to vnderstand that he is both aduocate and his Priest.

MY [1] little children, these things wꝛite I vnto you, that ye sinne not: and if any man sinne, wee haue an [a] Aduocate with the Father, Jesus Christ the Iust.

2 And hee is the [b] reconciliation foꝛ our

sinnes: and not for ours onely, but also for the sinnes of the [c]whole world.

3 [2]And hereby we are sure that we [d]know him [e]if we keepe his commandements.

4 [3]He that saith, I know him, and keepeth not his commaundements, is a liar, and the trueth is not in him.

5 [4]But he that keepeth his word, in him is the [f]loue of God perfect indeede: heereby wee know that we are in [g]him.

6 [5]Hee that saith hee remayneth in him, ought euen so to walke, as he hath walked.

7 [6]Brethren, I write no new commaundement vnto you: but an old commandement, which yee haue had from the beginning: this olde commandement is that word, which yee haue heard from the beginning.

8 [7]Againe, a newe commaundement I write vnto you, that [h]which is true in him, and also in you: for the darkenesse is past, and that true light now shineth.

9 [8]Hee that saith that he is in that light, and hateth his brother, is in darkenesse, vntill this time.

10 *He that loueth his brother, abideth in that light, and there is none occasion of euill in him.

11 But hee that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

12 [9]Litle children, [i]I write vnto you, because your sinnes are forgiuen you for his [k]Names sake.

13 [10]I write vnto you, fathers, because yee haue knowen him that is from the beginning. [11]I write vnto you, yong men, because ye haue ouercome that wicked one. [12]I write vnto you, litle children, because ye haue knowen the Father.

14 [13]I haue written vnto you, fathers, because yee haue knowen him, that is from the beginning. I haue written vnto you, young men, because ye are strong, and the word of God abideth in you, and yee haue ouercome that wicked one.

15 [14]Loue not this [l]world, neither the things that are in this world. If any man loue this world, the [m]loue of the father is not in him.

16 For all that is in this world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 [15]And this world passeth away, and the lust thereof: but hee that fulfilleth the will of God, abideth euer.

18 [16]n Litle children, [17]it is the last time, [18]and as yee haue heard that Antichrist shall come, euen now there are many Antichristes: whereby we know that it is the last time.

19 [19]They went out from vs, but they were not of vs: for if they had bene of vs, [o]they should haue continued with vs. [20]But this commeth to passe, that it might appeare, that they are not all of vs.

20 [21]But ye haue an [p]oyntment from that [q]Holy one, and know all things.

21 [22]I haue not written vnto you, because ye know not the trueth: but because ye know it, and that no lie is of the trueth.

22 [23]Who is a liar, but he that denieth that Iesus is [r]that Christ: the same is that Antichrist that denieth the Father and the Sonne.

23 [s]Whosoeuer denieth the Sonne, the same hath not the Father.

24 [24]Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

c For men of all sorts, of all ages, and all places, so that this benefite belongeth not to the Iewes only, of whome he speaketh as appeareth, vers. 7. but also to other nations.

2 He returneth to the testimony of our coniunction with God, to wit, to sanctification, declaring what it is to walke in the light, to wit, to keepe Gods commandements. Whereby it followeth that holines doth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel.

d This must bee vnderstood of such a knowledg as hath faith with it, and not of a common knowledge.

e For the tree is knowen by the fruit.

3 Holinesse, that is, a life ordered according to the prescript of Gods commandements, how weake soeuer wee be, is of necessity ioyned with faith, that is, with the true knowledge of the Father in the Son.

4 He that keepeth Gods commandements ioyneth God in deede: He that loueth God, is in God, or is ioyned together with God. Therefore hee that keepeth his commaundements is in him.

f Wherewith we loue God.

g He meaneth our coniunction with Christ.

5 Hee that is one with Christ, must needs liue his life, that is, must walke in his steps.

6 The Apostle going about to expound the commandement of Charitie one towards another, telleth first that when he vrgeth holinesse, he bringeth no new trade of life (as they vse to doe which deuise traditions one after another) but putteth them in minde of that same lawe which God gaue in the beginning, to wit, by Moses, at that time that God began to make Lawes to his people.

7 Hee addeth, that the doctrine indeede is olde, but it is now after a sort newe, both in respect of Christ, and also of vs: in whome hee through the Gospel, engraueth his Lawe effectually, not in tables of stone, but in our minds.

h Which thing (to wit, that the doctrine is new which I write vnto you) is true in him, and in you.

8 Now hee commeth to the second table, that is, to charitie one towards another, and denieth that that man hath true light in him, or is in deed regenerate and the sonne of God, which hateth his brother: and such an one wandereth miserably in darkenesse, brag hee of neuer so great knowledge of God, for that wittingly and willingly he casteth himselfe headlong into hell. *Chap. 3. 14.

9 He returneth againe from the sanctification to remission of sinnes, because that free reconciliation in Christ is the ground of our saluation whereupon afterwards sanctification must be built as vpon a foundation.

i Therefore I write vnto you, because you are of their number whome God hath reconciled to himselfe.

k For his owne sake: And in that he nameth Christ he shutteth out all other, whether they be in heauen or earth.

10 He sheweth that this doctrine agreeth to all ages, & first of all speaking to old men, hee sheweth that Christ and his doctrine are passing ancient, & therefore if they be deliten with olde things, nothing ought to be more acceptable vnto them.

11 He admonisheth yong men, if they be desirous to shew their strength, that they haue a most glorious combate set here before them, to wit, Satan the worst enemie, who must be ouercome: willing them to be as sure of the victorie, as if they had already gotten it.

12 Finally, he sheweth to children, that that true Father from whom they haue to looke for all good things, is set forth vnto them in the Gospel.

13 Hee addeth afterward in like order, as many exhortations: as if he should say, Remember, you Fathers, as I wrote euen now, that the euerlasting Sonne of God is reuealed to vs. Remember, ye yong men, that that strength whereby I said that you put Satan to flight, is giuen you by the word of God which dwelleth in you.

14 The world which is full of wicked desires, lusts, or pleasures and pride is vtterly hated of our heauenly Father, Therefore the Father and the world cannot be loued together: and this admonition is very necessary for a greene and flourishing youth.

l He speaketh of the world, as it agreeth not with the will of God, for otherwise God is sayd to loue the world with an infinite loue, Iohn 3. 16. that is to say, those whom hee chose out of the world.

m Wherewith the Father is loued.

15 He sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and vnlike euent.

16 Now, he turneth himselfe to litle children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuers reasons to shake off slouthfulnes, which is too too familiar with that age.

n Hee vseth this word (Litle) not because he speaketh to children, but to allure them the more by vsing such sweet words.

17 First because the last time is at hand, so that the matter suffereth no delay.

18 Secondly, because Antichrists, that is, such as fall from God, are already come, euen as they heard that they should come. And it was very requisite to warne that vnheedy and wariesse age of that danger.

19 A digression against certaine offences and stumbling blockes whereat that rude age especially might stumble and bee shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first hee maketh plaine vnto men that although such as fall from God & his religion had place in the Church, yet they were neuer of the Church: because the Church is the company of the elect which cannot perish, and therefore cannot fall from Christ.

o So then the elect can neuer fall from grace.

20 Secondly, he sheweth that these things fall out to the profit of the Church, that hypocrites may be plainly knowen.

21 Thirdly, he comforteth them, to make them stand fast, inasmuch as they are anointed of the holy Ghost with the true knowledge of saluation.

p The grace of the holy Ghost, and this is a borowed kind of speech taken from the anointings vsed in the Law.

q From Christ who is peculiarly called Holy.

22 The taking away of an obiection. He wrote not these things as to men which are ignorant of religion, but rather as to them which doe well know the trueth, yea so farre foorth that they are able to discerne trueth from falsehood.

23 He sheweth now plainely the false doctrine of the Antichrists, to wit, that either they fight against the person of Christ, or his office, or both together and at once. And they that doe so, doe in vaine boast and brag of God, for that in denying the Sonne, the Father also is denied.

r Is the true Messias.

s They then are deceiued themselues, and also deceiue other, which say that the Turkes and other infidels worship the same God that we doe.

24 The whole preaching of the Prophets and Apostles is contrary to that doctrine. Therefore it is vtterly to bee cast away, and this whole to be holden and kept, which leadeth vs to seeke eternall life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

25 The same Spirit which inuieth the elect with the knowledge of ẏ trueth and sanctifieth the, giueth them therewithall the gift of perseuerance, to continue to the end.

t The Spirite which you haue receiued of Christ and which hath led you into all trueth.

u You are not ignorãt of those things, and therfore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you doe know.

25 And this is the promise that hee hath promised vs, euen that eternall life.

26 [25] These things haue I written vnto you, concerning them that deceiue you.

27 But that [t] anoynting which yee receiued of him, dwelleth in you: and yee [u] needе not that any man teache you: but as the same [x] Anoynting teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him.

28 [26] And now, litle children, abide in him, that when he shall appeare, we may be bolde, & not be ashamed before him at his comming.

29 [27] If yee knowe that hee is righteous, knowe yee that he which doeth righteously, is borne of him.

x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost. 26 The conclusion both of the whole exhortation, and also of the former treatise. 27 A passing ouer to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught vs to go vp from the effects to the cause, and in this that followeth, he goeth downe from the causes to the effects. And this is the summe of this argument. God is the fountaine of all righteousnesse, and therefore they that giue themselues to righteousnesse, are knowen to bee borne of him, because they resemble God the Father.

CHAP. III.

1 Setting downe the inestimable glory of this, that we are God Sonnes, 7 he sheweth that newnesse of life must be testified by good works, whereof Charitie is a manifest token. 19 Of faith, 22 and praying vnto God.

1 Beholde, [1] [a] what loue the Father hath giuen to vs, that wee should bee [b] called the Sonnes of God: [2] for this cause this worlde knoweth you not, because it knoweth not him.

2 [3] Dearely beloued, nowe are wee the Sonnes of God, but yet it is not made manifest what we shall be: and we know that when he shalbe made manifest, we shalbe [c] like him: for we shall see him [d] as he is.

3 [4] And euery man that hath this hope in him, purgeth himselfe, euen [e] as he is pure.

4 [5] Whosoeuer [f] committeth sinne, transgresseth also the Law: for [g] sinne is the transgression of the Law.

5 [6] And ye know that hee was made manifest, that hee might * take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer [h] sinneth, hath not seene him, neither hath knowen him.

a He beginneth to declare this agreement of the Father and the Sonne, at the highest cause, to wit, at that free loue of God towards vs, wherwith he so loueth vs, that also hee adopteth vs to be his children.

a What a gift of how great loue.

b That we should be the Sonnes of God, & so, that al ẏ world may perceiue we are so.

2 Before he declare this adoption, he saith two things: the one, that this so great a dignitie is not to bee esteemed according to the iudgement of the flesh, because it is vnknowen to the world, for ẏ world knoweth not God the Father himselfe. 3 The other: This dignitie is not fully made manifest vnto our selues, much lesse to strangers, but we are sure of the accomplishment of it, in somuch that we shall bee like to the Sonne of God himselfe and shall enioy his sight in deede, such as hee is now, but yet notwithstanding this is deferred vntil his next comming.

c Like, but not equal. d For now we se as in a glasse, 1. Cor. 13. 12. 4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope,) by the effect, to wit, because that whosoeuer is made the Son of God, endeuoureth to resemble the Father in puritie.

e This word signifieth a likenesse, but not an equalitie. 5 The rule of this puritie can from no where else bee taken but from the Law of God, the transgression whereof is that which is called sinne.

f Giueth not himself to purenes. g A short definition of sin. 6 An argument taken from the materiall cause of our saluation: Christ in himself is most pure, and he came to take away our sins, by sanctifying vs with the holy Ghost. Therefore whosoeuer is truely partaker of Christ, doth not giue himselfe to sin, & contrariwise he that giueth himself to sin, knoweth not Christ. *Isa. 53. 6, 9, 11. 1. per. 2. 22. 24.

h He is said to sin, that giueth not himself to purenes, & in him sin reigneth: but sin is said to dwel in the faithful, & not to reigne in them,

7 [7] Little children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous,

8 [8] Hee that * committeth sinne, is of the [i] deuil: for the deuil [k] sinneth from the [l] beginning: for this purpose was made manifest that Sonne of God, that he might loose the workes of the deuil.

9 Whosoeuer is borne of God, sinneth not: for his [m] seede remaineth in him, neither can he sinne, because he is borne of God.

10 [9] In this are ẏ children of God knowen, and the children of the deuil: whosoeuer doeth not righteousnesse, is not of God, [10] neither he that loueth not his brother.

11 [11] For this is the message, that ye heard from the beginning, that * we should loue one another.

12 [12] Not as *[n] Cain which was of that wicked one, and slew his brother: [13] and wherfore slew hee him? because his owne workes were euill, and his brothers good.

13 Marueile not, my brethren, though this world hate you.

14 [14] We [o] knowe that we are translated from death vnto life, because we loue the brethren: * he that loueth not his brother, abideth in death.

15 [15] Whosoeuer hateth his brother, is a manslayer: and yee knowe that no manslayer hath eternall life abiding in him.

16 *[16] Hereby haue wee perceiued loue, that he layde downe his life for vs: therefore wee ought also to lay downe our liues for the brethren.

17 *[17] And whosoeuer hath this [p] worlds good, and seeth his brother haue neede, and [q] shutteth vp his compassion from him, howe dwelleth the loue of God in him?

18 [18] My little children, let vs not loue in word, neither in tongue only, but in deede and in trueth.

7 Another argument of things coupled together. Hee that liueth iustly, is iust, and resembleth Christ that is iust, & by that is knowen to be ẏ Son of God.

8 An argument taken of contraries: the deuil is the author of sin and therefore he is of the deuil, or is ruled by the inspiration of the deuil, that seeketh sinne: and if he be the deuils Son, then is he not Gods Son: for the deuil & God, are so cõtrary the one to the other, that euẽ the Sonne of God was sent to destroy the workes of the deuil. Therefore on the contrary side, whosoeuer resisteth sinne, is the Sonne of God, being borne againe of his spirit as of newe seede, in so much, that of necessitie he is now deliuered from the slauerie of sinne.

* Iohn 8. 44.

i Resembleth the deuil, as the child doth the Father, and is gouerned by his Spirit.

k He saith not sinned, but, sinneth, for he doth nothing els but sinne.

l From the very beginning of the world.

m The holy Ghost is so called of the effect hee worketh, because by his vertue and mightie working, as it were by seed, wee are made new men.

9 The conclusion: By a wicked life they are knowen which are gouerned by the spirit of the deuil: and by a pure life, which are Gods children. 10 Hee beginneth to commend charitie towards the brethren, as another marke of the Sonnes of God. 11 The first reason taken of the authoritie of God which giueth the commandement. *Iohn 13 34. and 15. 12. 12 An amplification taken of the contrary example of Cain which slew his brother. *Gen. 4. 8.

n He bringeth foorth a very fit and very olde example, wherein wee may beholde both the nature of the Sonnes of God, and the Sonnes of the deuil, and what state and condition remaineth for vs in this world, and what shalbe the end of both at length.

13 A short digression: Let vs not marueile that wee are hated of the world seeing our duetie, for such was the condition of Abel who was a iust person: and who would not rather be like him then Cain? 14 The second reason: Because charitie is a testimonie that we are translated from death to life: and therefore hatred towards the brethren is a testimonie of death, and whosoeuer nourisheth it, doeth as it were foster death in his bosome.

o Loue is a token that we are translated from death to life, forasmuch as by the effects the cause is knowen. * Chapter 2. 10. Ieuit. 19. 17. 15 A confirmation: Whosoeuer is a murtherer, is in eternall death: who so hateth his brother is a murtherer, therefore hee is in death. And thereupon followeth the contrary: He that loueth his brother, hath passed to life, for in deede we are borne dead. * Iohn 15. 13. ephes. 5. 2. 16 Now he sheweth how farre Christian charitie extendeth, euen so farre, that according to the example of Christ euery man forget himselfe, to prouide for and helpe his brethren. *Luke 3. 11. 17 Hee reasoneth by comparisons: for if wee are bound euen to giue our life for our neighbours, how much more are we bound to helpe our brethren with our goods and substance?

p Wherewith this life is sustained.

q Openeth not his heart to him, nor helpeth him willingly and cheerefully.

18 Christian charitie standeth not in words but in deede, and proceedeth from sincere affection.

19 [19] For

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19 He commendeth charitie, by a trip'e effect: for first of all, by it we know that we are in deede the sonnes of God, as hee shewed before.

20 Therefore it commeth that we haue a quiet conscience, as on the contrary side he that thinketh that he hath God for a iudge, because he is guilty to himselfe, either he is neuer or els very rarely quiet, for God hath a farre quicker sight then wee, and iudgeth more seuerely.

r If an euill conscience conuinceth vs, much more ought the iudgment of God

19 [19] For thereby we knowe that wee are of the trueth, [20] and shall before him assure our hearts.

20 For [r] if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 [21] Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 *[22] And whatsoeuer wee aske wee receiue of him, because we keepe his commandements, and doe those things which are pleasing in his sight.

23 *This is then his commandement, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another as he gaue commandement.

24 *For hee that keepeth his commandements, dwelleth in him, and hee in him: and hereby we know that he abideth in vs, euen by that [s] Spirite which he hath giuen vs.

condemne vs, who knoweth our hearts better then we our selues doe. 21. A third effect also riseth of the former, that in these miseries wee are sure to be heard, because we are the sonnes of God: as we vnderstand by the grace of sanctification, which is proper to the elect. * Matth. 21.22. Iohn 15.7. and 16.23. chap. 5.14. 22 The conclusion: That faith in Christ, & loue one towards another are things ioyned together, and therefore the outward testimonies of sanctification must and doe answere that inwarde testimonie of the Spirit giuen vnto vs. * Iohn 6.23. and 17.3. * Iohn 13.34. and 15.10. s He meaneth the Spirit of sanctification, whereby we are borne anew and liue to God.

CHAP. IIII.

1 *Hauing spoken somewhat touching the trying of spirits:* 4 *For some speake after the worlde,* 5 *and some after God:* 7 *Hee returneth to charitie,* 11 19 *and by the example of God hee exhorteth to brotherly loue.*

1 Taking occasion by the name of the Spirit, lest loue and charitie should be separated from the worship of God, which chiefly dependeth of his true knowledge, hee returneth to that which hee spake of in the seconde chapter touching the taking heede of Antichristes. And he will haue vs here to take heede of two things, the one is, that seeing there bee many false Prophets, loe we not lightly giue credit to euery man: the other is, that because many men teach false things, wee should not therefore beleeue any. Wee must then obserue a meane, that we may be able to discerne the Spirits of God which are altogether to be followed, from impure spirits which are to be eschewed. a This is spoken by the figure Metonymie, and it is as if he had said, Beleeue not euery one that saith that he hath a gift of the holy Ghost to do the office of a Prophet. 2 He giueth certaine and perpetuall rule to know the doctrine of Antichrist by, to wit, if either the pitifie or humane nature of Christ, or the true writing of them together be denied: or if the least iote that may be, be derogated from his office who is our onely King, Prophet, and euerlasting hie Priest. b He speaketh simply of the doctrine, and not of the person. c The true Messias. d Is true man. 3 Hee comforteth the elect with a most sure hope of victorie: but yet so, that hee teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reason why the world receiueth these teachers more willingly then the true: to wit, because they preache out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by.

1 [a] Deerely beloued, beleeue not euery spirite, but trie the spirites whether they are of God: for many false Prophets are gone out into this world,

2 [2] Hereby shall yee knowe the Spirit of God, [b] Euery spirit which confesseth that [c] Iesus Christ is come in the [d] flesh, is of God.

3 And euery Spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom ye haue heard, how that he should come, and now already he is in this world.

4 [3] Litle children, ye are of God, and haue ouercome them, for greater is hee that is in you then he that that is in this world.

5 [4] They are of this worlde, therefore speake they of this world, and this world heareth them.

6 [5] Wee are of God, * he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby know we the [e] spirit of trueth, and the spirit of errour.

7 [6] Beloued, let vs loue one another: [7] for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 Hee that loueth not, knoweth not God: [8] for God is [f] loue.

9 *Herein was that loue of God made manifest amongst vs, because God sent that his only begotten Sonne into this world, that we might liue through him.

10 Herein is that loue, not that wee loued God, but that he loued vs, and sent his Sonne to be a reconciliation for our sinnes.

11 [9] Beloued, if God so loued vs, wee ought also to loue one another.

12 *[10] No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is [g] perfect in vs.

13 Hereby know we, that we dwel in him, and hee in vs: because he hath geuen vs of his Spirit.

14 [11] And wee haue seene, and doe testifie, that the Father sent that Sonne to bee the Sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued the loue that God hath in vs. [12] God is loue, and he that dwelleth in loue, dwelleth in God and God in him.

17 [13] Herein is that loue perfect in vs, that wee should haue boldnesse in the day of iudgement: for [i] as hee is, euen so are wee in this world.

18 There is no [k] feare in loue, but perfect loue casteth out feare: for feare hath paine: and hee that feareth, is not perfect in loue.

19 [14] Wee loue him, because hee loued vs first.

vs infinitely. *Iohn 3.16. 9 Another reason by comparison: if God loued vs, shall not we his children loue one another? * Iohn 1.18. 1.tim 6.16. 10 A third reason: Because God is inuisible, therefore by this effect of his spirit, to wit, by charitie, hee is vnderstood, yea and to be not out of vs, but ioyned with vs and in vs, in whom he is so effectually working. g Is surely in vs in deed, & in trueth. 11 He vnderlayeth this charitie with another foundation, to wit, faith in Iesus, which toyneth vs in deede with him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who hath seene him with his eyes. h With such a confession as commeth from true faith, and is accompanied with loue, so that there be an agreement of all things. 12 A fourth reason: God is the fountaine and well spring of charitie, yea charity it selfe: therefore whosoeuer abideth in it, hath God with him. 13 Againe (as a little before) he commendeth loue, for that seeing that by our agreement with God in this thing, we haue a certaine testimonie of our adoption, it commeth thereby to passe that without feare we looke for that latter day of iudgement, so that trembling, and that torment of conscience is cast out by this loue. i This signifieth a likenes, not an equalitie. k If wee vnderstand by loue, that wee are in God, and God in vs, that wee are sonnes, and that we know God, and that euerlasting life is in vs: hee concludeth aright, that we may well gather peace and quietnes thereby. 14 Lest any man should thinke that the peace of conscience proceeueth from our loue as from the cause, hee goeth backe to the fountaine, to wit, to the free loue wherewith God loueth vs although wee deserued and doe deserue his wrath. And hereof springeth another double charity, which both are tokens and witnesses of that first, to wit, that therewith we loue God who loued vs first, and then for his sake our neighbors also.

5 He testifieth vnto them, that his doctrine and the doctrine of his fellowes, is the assured word of God, which of necessitie wee haue boldly to set against all the mouthes of the whole world, and thereby discerne the trueth from falsehoode.

* Iohn 8.47.

e True Prophets, against whō are false Prophets, that is, such as erre themselues, and leade other into errour.

6 He returneth to the commending of brotherly loue and charitie.

7 The first reason: Because it is a very diuine thing, and therefore very meete for the sonnes of God: so that whosoeuer is voide of it, can not be said to know God aright.

8 A confirmation: for it is the nature of God to loue men, whereof wee haue a most manifest proofe aboue all other, in that that of his only free and infinite good will towards vs his enemies, he deliuered vnto death, not a common man, but that his owne Sonne, yea his only begotten Sonne, to the end that we being reconciled through his bloud might bee made partakers of his euerlasting glorie.

f In that he calleth God, Loue, hee saith more then if hee had said, hee loueth

20 [15] If any man say, I loue God, and hate his brother, he is a liar: [16] for how can he that loueth not his brother whome hee hath seene, loue God whom he hath not seene?

21 *[17] And this commandement haue we of him, that hee that loueth God, should loue his brother also.

15 As he shewed that the loue of our neighbour cannot be separate from the loue wherewith God loueth vs, because this last engendreth the other: so he teacheth that the other kinde of loue wherewith we loue God, can be separate from the loue of our neighbour: whereof it followeth that they lie impudently, which say they worship God, and yet regard not their neighbours. 16 The first reason taken of comparison, why wee cannot hate our neighbour, and loue God, to wit, because that hee that cannot loue his brother, whome hee seeth, howe can hee loue God whom hee seeth not? * Iohn 13.34. and 15.12. 17 A second reason, why God cannot be hated and our neighbour loued, because the selfe same Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

1 He sheweth that brotherly loue & faith are things inseparable: 10 And that there is no faith towardes God, but by beleeuing in Christ: 14 Hence proceedeth calling vpon God with assurance, 16 and also that our prayers be availeable for our brethren.

WHosoeuer [1] beleeueth that Iesus is that [a] Christ, is borne of God: and euery one that loueth him, which begate, loueth [b] him also which is begotten of him.

2 [2] In this we know that we loue the children of God, when wee loue God, and keepe his [c] commandements.

3 [3] For this is the loue of God, that wee keepe his commandements: [4] and his * commandements are not [d] burdenous.

4 [5] For all that is borne of God, ouercommeth this worlde: [6] and this is that victorie that [e] hath ouercome this world, euen our [f] faith.

5 *[7] Who is it that ouercommeth this world, but hee which beleeueth that Iesus is that Sonne of God?

6 [8] This is, that Iesus Christ that came by water and blood: [9] not by water onely, but by water and blood: and it is that Spirit, that beareth witnesse: for that Spirit is trueth.

7 For there are three, which beare record in heauen, the Father, the [h] Word, and the holy Ghost: and these three are [i] one.

8 And there are three, which beare record in the earth, the spirit, and the water, and the blood: and these three agree in one.

9 [10] If wee receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his Sonne.

10 *[11] Hee that beleeueth in that Sonne of God, hath the witnesse in himselfe: hee that beleeueth not God, hath made him a lyar, because he beleeued not the word, that God witnessed of that his Sonne.

11 [12] And this is that record, to wit, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 [13] These things haue I written vnto you, that beleeue in the Name of that Sonne of God, that ye may know that yee haue eternall life, and that ye may beleeue in the Name of that Sonne of God.

14 [14] And this is that assurance, that wee haue in him, *that if we aske any thing according to his will, he heareth vs.

15 And if wee knowe that hee heareth vs, whatsoeuer we aske, wee know that wee haue the petitions, that we haue desired of him.

16 [15] If any man see his brother sinne a sinne that is not vnto death, let him [l] aske, and hee shall giue him life for them that sinne not vnto death. * There is a sin vnto death: I say not that thou shouldest pray for it.

17 [16] All vnrighteousnesse is sinne, but there is a sinne not vnto death.

1 He goeth on forward in the same argument, shewing how both those loues come into vs, from that loue wherewith God loueth vs, to wit, by Iesus our Mediatour laid holde on by faith, in whome wee are made the children of God, and doe loue the Father of whom we are to be gotten, and also our brethren which are begotten with vs.

a Is the true Messias.

b By one, hee meaneth all the faithfull.

2 The loue of our neighbour doeth so hang vpon the loue wherewith wee loue God, that this last must needes goe before the first: whereof it followeth, that is not to bee called loue, when men agree together to doe euill, neither that, when as in louing our neighbours, wee respect not Gods commaundements. c There is no loue where there is no true doctrine. 3 The reason: for to loue God, is to keepe his commaundements, which being so, and seeing that both the loues are commaunded of one and the selfe same Lawmaker, (as hee taught before) it followeth also, that we doe not loue our neighbours, when we breake Gods commandements. 4 Because experience teacheth vs that there is no abilitie in our flesh, neither yet will to performe Gods commaundements, therefore lest the Apostle should seeme, by so often putting them in minde of the keeping of the commandements of God, to require things that are impossible, he pronounceth that the commandements of God are not in such sort grieuous or burdensome, that we can bee oppressed with the burden of them. * Matthew 11.30. d To them that bee regenerate, that is to say, borne anewe, which are led by the Spirite of God, and are through grace deliuered from the curse of the Lawe. 5 A reason: Because by regeneration wee haue gotten strength to ouercome the worlde, that is to say, whatsoeuer striueth against the commandements of God. 6 Hee declareth what that strength is, to wit, faith. e Hee vseth the time that is past, to giue vs to vnderstand, that although wee be in the battell, yet vndoubtedly wee shall be conquerours, and are most certaine of the victorie. f Which is the instrumentall cause, and as a meane and hand whereby wee lay holde on him, who in deede doeth performe this, that is, hath and doeth ouercome the world, euen Christ Iesus. * 1. Corinth. 15.57. 7 Moreouer hee declareth two things, the one, what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God. 8 He proueth the excellencie of Christ, in whom onely all things are giuen vs by fiue witnesses, three heauenly, and three earthly, which wholly and fully agree together. The heauenly witnesses are, the Father who sent the Sonne, the Word it selfe, which became flesh, and the holy Ghost. The earthly witnesses are, water, (that is our sanctification) blood, (that is, our iustification) the Spirit, (that is, acknowledging of God the Father in Christ by faith, through the testimonie of the holy Ghost.)

9 He warneth vs not to separate water from blood, (that is sanctification from iustification, or righteousnesse, begunne from righteousnesse imputed) for we stand not vpon sanctification, but so farre forth as it is a witnesse of Christs righteousnesse imputed vnto vs: and although this imputation of Christs righteousnesse be neuer separated from sanctification, yet is it the onely matter of our saluation.

g Our spirite which is the third witnesse, testifieth that the holy Ghost is trueth, that is to say, that that is true which he telleth vs, to wit, that we are the Sonnes of God.

h Look Ioh 1 1.

i Agree in one.

10 He sheweth by an argument of comparison, of what great waight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whom agreeth both the Sonne himselfe, and the holy Ghost.

k I conclude thus aright: for that testimonie which I said is giuen in heauen, commeth from God, who so setteth forth his Sonne.

* Iohn 3.36.

11 Hee proueth the sureneſse of the earthly witnesses by euery mans conscience hauing the testimonie in it selfe, which conscience hee sayeth cannot bee deceiued, because it consenteth to the heauenly testimonie which the Father giueth of the Sonne: for otherwise the Father must needes bee a lyar, if the conscience which accepteth and assenteth to the Father, should lye. 12 Now at length hee sheweth what this testimonie is that is confirmed with so many witnesses: to wit, that life euerlasting felicitie is the meere and onely gift of God, which is the Sonne, and proceedeth from him vnto vs, which by faith are ioyned with him, for that without him, life is no where to bee found. 13 The conclusion of the Epistle, wherein hee sheweth first of all, that euen they which already beleeue, doe stande in needs of this doctrine, to the ende that they may grow more and more in faith: that is to say, to the end that they may be daily more and more certified of their saluation in Christ through faith. 14 Because wee do not yet in effect obtaine that which wee hope for, the Apostle ioyneth inuocation or prayer with faith, which hee will haue to proceede from faith, and moreouer to bee conceiued in such sort, that nothing bee asked but that which is agreeable to the will of God: and such prayers can not bee vaine. * Chap. 5. 22. 15 We haue to make prayers not onely for our selues, but also for our brethren which doe sinne, that their sinnes bee not vnto them, to death: and yet he excepteth that sinne which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an vniuersall and wilfull falling away from the knowledge of the truth of the Gospel. l This is as much as if hee sayde, let him desire the Lord to forgiue him, and hee will forgiue him being so desired. * Matth. 12. 31. marke 3.29. 16 The taking away of an obiection: In deede all iniquitie is comprehended vnder the name of sinne: but yet wee must not despaire therefore, because euery sinne is not deadly, and without hope of remedie.

17 A reason why not al may rather why no sinne is mortall to some: to wit, because they be borne of God, that is to say, made the sonnes of God in Christ, and being inwed with his Spirit, they doe not serue sinne, neither are deadly wounded of Satan. 18 Euerie man must particularly apply to himselfe the generall promises, that we may certainely perswade our selues, that whereas all the world is by nature lost, we are freely made the sonnes of God, by the sending of Jesus Christ his sonne vnto vs, of whome we are lightned with the knowledge of the true God and euerlasting life.

18 [17] We know that whatsoeuer is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.

19 [18] We know that wee are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is * come, and hath giuen vs a minde to know him, which is true: and we are in him that is true, that is, in that his Sonne Jesus Christ: this same is ỹ very [m] God & that eternal life.

21 [19] Litle children keepe your selues from idoles, Amen.

* Luke 24.45.

m The diuinitie of Christ is most plainely proued by this place.

19 He expresseth a plaine precept of taking heede of idoles: which he setteth against the onely true God, that with this scale as it were he might seale vp all the former doctrine.

The second Epistle of Iohn.

1 *This Epistle is written to a woman of great renowne,* 4 *who brought vp her children in the feare of God:* 6 *hee exhorteth her to continue in Christian charitie,* 7 *that shee accompanie not with Antichristes,* 10 *but auoide them.*

a This is no proper name, but to be taken as the word soundeth, that is to say, to the worthy and noble Ladie.

b Excellent and honorable Dame

a The bond of Christian coniunction or linking together is the true and constant profession of the truth.

c With true knowledge which hath alwayes ioyned with it, and following it.

a This true profession consisteth both in loue one towards another which the Lord hath commaunded, and also especially in wholesome and sound doctrine, which also is deliuered vnto vs: for the commaundement of God is a sound and sure foundation both of the rule of maners, and of doctrine, and these cannot bee separated the one from the other. d According as the truth directeth them. * Iohn 15.12.

THe Elder to the [a] elect [b] Ladie, and her children, [1] whome I loue in the truth: and not I onely, but also all that haue knowen the trueth,

2 For the truthes sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace bee with you, mercie and peace from God the Father, and from the Lord Jesus Christ the sonne of the Father, with [c] truth and loue.

4 [2] I reioyced greatly, that I found of thy children walking in [d] truth, as we haue receiued a commandement of the Father.

5 And now beseech I thee, Ladie, (not as writing a new commandement vnto thee, but that same wich wee had from the beginning) that we * loue one another.

6 And this is that loue, that wee should walke after his commandements. This commandement is, that as ye haue heard from the beginning, ye should walke in it.

7 [3] For many deceiuers are entred into this world, which confesse not that Jesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

3 Antichristes fighting against the person and office, of Christ, were already crept into the Church, in the time of the Apostles.

8 [4c] Looke to your selues, that we lose not the things which wee haue done, but that we may receiue a full reward.

4 He that maketh shipwracke of doctrine, loseth all.

c Beware, and take good heed.

9 Whosoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. Hee that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 [5] If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him, God speede.

5 We ought to haue nothing to doe with them that defend peruerse doctrine.

* Rom. 16.17.

11 For he that biddeth him, God speede is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

The third Epistle of Iohn.

1 *Hee commendeth Gaius for hospitalitie,* 9 *and reprehendeth Diotrephes for vaineglory:* 10 *hee exhorteth Gaius to continue in well doing:* 12 *and in the end commendeth Demetrius.*

An example of a Christian vocation.

THe [1] Elder vnto the beloued Gaius, whom I loue in the trueth.

2 Beloued, I wish chiefly that thou prosperedst and faredst well as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy then [a] these, that is, to heare that my sonnes walke in veritie.

a Then these ioyes.

5 Beloued, thou doest [b] faithfully, whatsoeuer thou doest to the brethren, and to strangers,

b As becommeth a beleeuer and a Christian.

6 Which bare witnesse of thy loue before the Churches. Whom if thou [c] bringest on their iourney as it beseemeth, according to God, thou shalt doe well,

c He commendeth to Gaius, either those selfe same men whom he had entertained before returning now againe to him, about the affaires of the Church, or else some other which had like businesse.

7 Because that for his Names sake they went foorth, and tooke nothing of the Gentiles.

8 We

8 Wee therefore ought to receiue such, that we might be [d] helpers to the trueth.

9 [2] I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance the deedes which he doth, prating against vs with malicious words, and not therewith content, neither he himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, followe not that which is euill, but that which is good: he that doth well, is of God: but hee that doeth euill, hath not [e] seene God.

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and yee know that our record is true.

13 I haue many things to write: but I will not with ynke and pen write vnto thee:

14 For I trust I shall shortly see thee, and wee shall speake mouth to mouth. Peace bee with thee. The friends salute thee. Greete the friends by name.

d That wee our selues may helpe somewhat to the preaching of the trueth.

2 Ambition and couetousnesse two pestilent plagues (especially in the which haue any Ecclesiasticall function) are condemned in Diotrephes person.

e Hath not knowen God.

The generall Epistle of Iude.

Iude.

3 Hee warneth the godly to take heed of such men, 4 that make the grace of God a cloke for their wantonnes: 5 and that they shall not scape vnpunished, for the contempt of that grace, 6. 7 he proueth by three examples: 14 and alledgeth the prophecie of Enoch: 20 Finally he sheweth the godly a meane, to ouerthrow all the snares of those deceiuers.

IUDE a seruaunt of Jesus Christ, and [a] brother of James, to them which are called and sanctified [b] of God the Father, and [c] reserued to Jesus Christ:

2 Mercie vnto you, and peace and loue be multiplied.

3 [1] Beloued, when I gaue all diligence to write vnto you of the [d] common saluation, it was needefull for mee to write vnto you to exhort you, that yee should [e] earnestly contend for the maintenance of the faith, which was [f] once giuen vnto the Saints.

4 [2] For there are certaine men crept in, which were before of olde ordeined to this condemnation: [3] vngodly men they are which turne the grace of our God into wantonnesse, and * denie God the onely Lord, and our Lord Jesus Christ.

5 [4] I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, * destroyed them afterward which beleeued not.

6 [5] The *Angels also which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenes vnto the iudgement of the great day.

7 As * Sodom and Gomorrhe, and the cities about them, which in like maner as they did, [g] committed fornication, and followed [h] strange flesh, are set foorth for an ensample, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding, these [i] sleepers also defile the flesh, [6] and despise [k] gouernement, and speake euill of them that are in authoritie.

9 [7] Yet Michael the Archangel, when he strone against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but sayd, The Lord rebuke thee.

10 [8] But these speake euill of those things, which they know not: and what soeuer things they knowe naturally, as beasts, which are without reason, in those things they corrupt themselues.

11 [9] Wo be vnto them: for they haue followed the way of * Cain, and are cast away by the deceite * of Balaams wages, and perish in the gainesaying * of Core.

12 [10] These are rockes in your [l] feastes of charitie when they feast with you, without [m] all feare, feeding themselues: *cloudes they are without water caried about of windes, corrupt trees and without fruite, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, foming out their owne shame: they are wan-

a This is put to make a differēce betweene him & Iudas Iscarioth.

b By God the Father.

c Set apart by the euerlasting counsell of God, to be deliuered to Christ to be kept.

1 The ende and marke whereat hee shooteth in this Epistle, is that hee confirmeth the godly against certaine wicked men both in wholesome doctrine and good maners.

d Of those things that pertaine to the saluation of all of vs.

e That ye should defend the faith by all the might you can both by true doctrine and good example of life.

f Which was once so giuen, that it may neuer be changed.

2 It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.

3 He condemneth this first in them, that they take a pretence or occasion to ware wanton, by the grace of God: which cannot bee, but the chiefe empire of Christ must be abrogated, in that such men giue vp themselues to Satan, as at this day the sect of Anabaptists doth, which they call Libertines. *2. Pet. 2 11. 4 He setteth foorth the horrible punishment of them which haue abused the grace of God to follow their owne lustes. *Numbers 14.37. 5 The fall of Angels was most seuerely punished, how much more then will the Lord punish wicked and faithlesse men? *2. Peter 2. 4.

* Gen. 19. 24.

g Following the steppes of Sodome and Gomorrhe.

h Thus he cunningly setteth foorth their horrible and monstrous lustes.

i Which are so blockish and void of reason as if all their senses and wits were in a most dead sleepe.

6 Another most pernicious doctrine of theirs, in that they take away the authority of Magistrates, and speake euill of them, as at this day the Anabaptists doe.

k It is a greater matter to despise gouernmēt then the gouernours, that is to say, the matter it selfe then the persons.

7 An Argument of comparison: Michael one of the chiefest Angels, was content to deliuer Satan although a most accursed enemie, to the iudgement of God to be punished: and these peruerse men are not ashamed to speake euill of the powers which are ordeined of God. 8 The conclusion. These men are in double fault, to wit, both for their rash follie in condemning some, and for their impudent and shamelesse contempt of that knowledge, which when they had gotten, yet notwithstanding they liued as brute beasts, seruing their bellies. 9 He foretelleth their destruction, because they resemble of the two fourth Cains shamelesse malice, Balaams filthie couetousnesse, and to be short, Cores seditions and ambitious head. *Genesis 4.8 *Numb. 22.21. 2 peter 2.15. *Numb. 16.1. 10. Hee rebuketh most sharpely with many other notes and markes, both their dishonestie or filthinesse, and their lasciuiousnesse, but especially, their vaine brauerie of words & most vaine pride, ioyning therwithall a most graue and heauy threatning out of a most ancient prophecie of Enoch touching the iudgement to come. l The feasts of charitie, were certaine bankets, which the brethren which were members of the Church kept altogether, as Tertullian setteth them forth in his Apologie, chap. 39. m Impudently, without all reuerence either to God or man. *2. Pet. 2. 17.

dring starres, to whom is reserued the n blacknesse of darkenesse for euer.

14 And Enoch also ỹ seuenth from Adam, prophesied of such, saying, * Behold, the Lord o commeth with thousands of his Saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: * whose mouthes speake proude things, hauing mens persons in admiration, because of aduantage.

17 11 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 How that they told you that there should bee mockers * in the last time, which should walke after their owne vngodly lustes.

19 12 These are they that separate themselues from other, naturall, hauing not the Spirit.

20 But, yee beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.

22 13 And haue compassion of some, in putting difference:

23 And other saue with p feare, pulling them out of the fire, and hate euen that q garment which is spotted by the flesh.

24 14 Now vnto him that is able to keepe you, that yee fall not, and to present you faultlesse before the presence of his glorie with ioy,

25 That is, to God onely wise, our Sauiour, be glory, and maiestie, and dominion, and power, both now and for euer, Amen.

n Most grosse darkenesse.
* Reuel. 1.7.
o The present time, for the time to come.
* Psal. 17.10.
11 The rising vp of such monsters was spoken of before, that we should not bee troubled at the newnesse of the matter.
n 1. Tim. 4.1. 2. tim. 3.1. 2. pet. 3.3.
12 It is the propertie of Antichrists to separate themselues from the godly, because they are not gouerned by the spirit of God: and contrariwise it is the property of Christians to edifie one another through godly prayers, both in faith and also in loue, until the mercie of Christ appeare to their full saluation.
13 Amongst them which wander and goe astray, the godly haue to vse this choise, that they handle some of them gently, and that other some being euen in the very flame, they endeuour to saue with feucke and sharpe instruction of the present danger: yet so, that they doe in such sort abhorre the wicked and dishonest, that they eschew euen the least cogitation that may be.
p By fearing them, and holding them backe with godly seueritie. q An amplification, taken from the forbidden things of the Law which did defile. 14 Hee commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie which he requireth of vs.

I haue not thought good to put foorth any such thing

as yet, vpon the Reuelation, as I haue vpon the former bookes: notwithstanding I liked well to set downe in the meane season that, that I wrote a fewe yeeres since, concerning the authoritie of this booke. And this is it.

BEcause some men haue of long time doubted of the authoritie of this booke, I will in few words, confute those arguments, which are commonly brought to this purpose, and after shew mine owne opinion, and what I thinke. And I will recite the arguments in such order, as Erasmus hath painfully & diligently gathered them together: whose iudgment seemeth to me so vncertaine in this point (as it is also in many other) that no man can readily tell what opinion he was of, saue that after much adoe, he seemeth to bend this way, that he is of opinion, that this booke is of some authority, though not of so good as the rest of the bookes are which we receiue without any gainesaying. Therfore let vs heare what he saith. Hierome witnesseth, saith he, that the Grecians in his time did not receiue the Reuelation. Dorotheus Bishop of Tyrus, and a Martyr, in his abridgment of liues, recordeth that Iohn wrote his Gospel in the ile of Pathmos, but maketh no mention of this booke. Athanasius a Grecian in his catalogue doeth not say that this is Iohns worke. Dionysius of Alexandria, as Eusebius reporteth his words, in the seuenth booke of his Ecclesiasticall historie, thinketh that this booke was written of some other Iohn, who was a godly man. Eusebius himselfe so citeth this booke in diuers places of his historie, that he doth not flatly vouch it to be Iohns: but he alleageth one Caius that was a good Christian, in the fourth booke of his historie, who saith it was written of one Cerinthus an heretike. Let this be the first argument, which I answere in this sort. If we weigh the reasons that moued those men to reiect this booke, then we shall see how vndeseruedly they did it. Againe, as some did reiect it, so did the most part receiue it: insomuch that Epiphanius reckoneth them amongst heretikes that did reiect it: as for Iustine the Philosopher, and Iren Bishop of Lions, which were both Martyrs, & did not onely allow it, but also wrote Commentaries vpon it, I will not speake of them. As for that that is alleaged of Dorotheus, it is to no great purpose, for that he is thought to reiect it, because he spake not of it. As touching Athanasius, Erasmus himselfe witnesseth that it is doubtfull whether that worke be his or no. Concerning Dionysius, we will weigh by and by what he sayth, when we come to consider of his reasons. As for Caius (whatsoeuer man he was) he is easily to be refuted euen by Dionysius his words in the third booke of the Ecclesiasticall historie. As for Eusebius, I make no accompt of him, for there are none learned, but find want of iudgement in him. Now let vs come to the other argument. Hierom writeth (saith he) that certain very well learned men found great fault and spake sharply against the whole matter of this booke, as though there were nothing in it worthy the grauitie of an Apostle, but only a common historie of things shadowed with certaine darke figures & hard kind of speaches. And moreouer that in the very sentences themselues there was nothing that becommed the grauitie of an Apostle. Which I answere in this sort: What learned men soeuer they were, these are greatly to be blamed, in that they durst be so bold to speake euil of that booke, which no doubt is very short, if those things be excepted, which were translated word for word out of the Prophets: Basil, Gregorie, Cyril, Epiphan. Irene, Hippolite, as Aretas witnesseth, were not of this iudgement, which thought, not only as Dionysius of Alexandria did, that some godly man wrote this booke, but also plainely vouched it to be Iohn the Apostle, which no doubt they would neuer haue done, if they had found no resemblance of the grauitie of an Apostle in it.

And

And whether of theſe ſhall I count for the better learned? whether theſe men, which haue giuen record both of their ſingular godlines, and excellent learning by publiſhing many works, or thoſe men rather, whoſe onely names are ſcarcely heard of: and the reaſon they vſe, giue ſufficient proofe how learned they were? They ſay there appeared no grauitie in this writer, and yet he hath taken euery whit almoſt worde for word out of the Prophets: they ſay he hath put downe a common hiſtorie. But howe can that be, ſeeing (a fewe things onely except) hee maketh no relation of things paſt, but foretelleth things to come? And therefore they doe not onely not ſpeake that, that is trueth, but not ſo much as any peece or reſemblance of trueth.

Nowe let vs come to the third argument: He is very curious (ſaith one) in ſetting downe his owne name, as though he ſhould indite an obligation, and not write a booke, which is not only not vſed of any of the Apoſtles, but is alſo vnaccuſtomed of himſelfe: for in his Goſpel where he entreateth a great deale more modeſt matters, then theſe are, he neuer nameth himſelfe, but only pointeth it out by ſome ſuch markes as theſe, The Diſciple whom Ieſus loued. And Paul when he is enforced to ſpeake of his Reuelations, ſetteth out the matter vnder another mans perſon. And yet this man, while he deſcribeth the ſecrete conference which he had with Angels, had neuer done with theſe kind of words, I Iohn. This reaſon mooued Dionyſius of Alexandria to thinke, that ſome other man wrote this booke. But what weake, and ſlender coniectures are theſe? litle did thoſe good men conſider, that it was one thing to write an hiſtorie, and an other to ſet downe a prophecie: for the trueth of an hiſtorie hangeth not ſo much vpon the credite of the writer, as vpon other circumſtances: but a prophecie, becauſe it foretelleth things to come, ſtandeth vpon the authoritie of him that reueileth it, and his that preacheth it, ſo that it is of neceſſity to giue vs to vnderſtand, both from whence that forewarning came, and who reueiled it, and who wrote it. Whereupon we ſee, that not onely in the beginning of prophecies, but alſo almoſt in euery viſion, there is nothing ſo curiouſly ſet downe as the Name of God who ſpake it, and the name of the Prophet who wrote it. Take for example, only the Prophet Ieremie, who maketh mention of his name, at the leaſt an hundred times. And ſo was it requiſite for him to do, that he might not ſeeme to ſeeke lurking corners to hide himſelfe in as the falſe prophets did. And what? doe we not finde from the ſeuenth Chapter of Daniel, that almoſt in euery verſe he repeateth his owne name, and ſaith, I Daniel? And how oft doeth Eſay repeate theſe wordes, Eſay the ſonne of Amos? But Iohn did not ſo in his Goſpel. I grant: for he wrote an hiſtorie, wherein that befell him, which befell to none other of the Diſciples: for he was occaſioned to ſpeake many things of himſelfe. Nay, Paul alſo did not ſo: Indeede he did not ſo, in any place where he handled not his viſions purpoſely, but whenſoeuer he voucheth the excellencie of his miniſterie, how boldly and how magnifically doeth he call himſelfe that Paul which was appointed to be an Apoſtle, not of men, nor by men, but by Ieſus Chriſt? And how? when he reporteth thoſe his great combates, doeth hee take vpon him another mans perſon? Nay let vs goe further: Iohns name is not to be found (vnleſſe I be deceiued in my reckoning) aboue fiue times in all this worke: and thoſe wordes (I Iohn) but onely thriſe, to wit, chap. 1. verſe 9. and yet with an explication added to it, which may ſuffice abundantly to put away all ſuſpition of pride: and againe, chap. 21. verſe 2. and chap. 22. ver. 8. in both which places he reporteth only ſimply what he ſawe, to the ende that no man might doubt of the trueth of his prophecie. Therefore, to make an end of this reaſon in fewe wordes, that argument which Dionyſius maketh, is not onely vaine, but alſo argueth want of skill, and is in deede very ſlaunderous: nay, I may ſay more, and ſay truely without any malice to any, (as the Lord is witneſſe) that this was too vnaduiſedly ſpoken, where he ſaith, that the Euangeliſt is as curious in his often repeating of Iohn, as if he had beene writing an obligation, and no booke.

Now to the fourth argument: In all the Greeke copies that I haue ſeene, ſayth he, it was not intituled the Reuelation of Iohn the Euangeliſt, but, of Iohn the diuine, which is ſufficient to prooue it was Iohn the Euangeliſt for all that are learned know that hee was by excellencie, and by a prerogatiue as it were, called by this name, The Diuine, of all the old writers, becauſe neuer man wrote ſo plainely and diuinely of the diuinitie of Chriſt as he did. As for the other Iohn, who I think was a counterfaite, was not called by this excellent name, Diuine, but an Elder.

Now for the vnlikeneſſe of his ſtile, and ſpeech, which that Dioniſyus of Alexandria proueth by three reaſons, as Nicephorus recordeth, Eccleſ. lib. 6. cap. 23. firſt by the whole courſe and nature of his words, ſecondly, that whereas the Goſpel and Catholike Epiſtle of Iohn, agree in very many points, this book hath not one word like. Laſtly, becauſe Iohn had an excellent gift of ſpeech, but this man is very clowniſh, barbarous, and tripped oft in his language. To the firſt I anſwere, that in ſo diuers a matter, it is no marueile, to ſee ſo diuers a kinde of ſtile: for in the hiſtorie of the Goſpel, and in the Epiſtles, though hee ſpake as he was moued by the holy Ghoſt, yet he ſpake what his mind led him: and here he is but the writer of ſuch things as he heard and were deliuered him: In the other he ſomewhat maketh report of the hiſtorie, and ſometime teacheth: but in this he ſpeaketh of things to come, and in ſuch order of words as he is appointed: And ſhall we marueile then that he vſeth not one ſelfe ſame kind of ſentences? Nay, what writer was there euer that was tied ſo ſhort? are not many things deliuered to him in the very words of the old Prophets, euen in the ſame that Ezechiel, Daniel, Zacharie, Eſay, and other ſpake withall, by the direction of the ſelfeſame Spirit, which ſpake the ſelfe ſame in them in old time? And therefore it is no marueile that hee vſeth not ſo refined a kinde of ſpeech, as happily they would deſire, ſeeing hee ſwarueth neither in ſpeach, nor in characters, from the prophets which wrote in the Hebrew tongue: and therefore there is leſſe cauſe of ſuſpicion that it ſhould be any conterfeit worke ſlily crept into the Church.

Now remaineth the laſt argument, which ſeemeth to charge him that he fauoureth the hereſie of the Chiliaſtes, whereupon diuers thought that Cerinthus made this booke and fathered it vpon ſome of the Apoſtles. But for mine owne part, though I graunt that the Chiliaſtes haue abuſed many teſtimonies out of this booke, yet I can not yeeld to that, and think that ſome heretikes ſhould make it, vnles ſome man be able to ſhew me, that thoſe places cannot fitly be taken in any other ſence: or els what booke is there that we may receiue? And that thoſe places are otherwiſe to bee taken, diuers learned men haue ſhewed long agoe: ſo that the like hath befallen this booke as did the Epiſtle to the Hebrewes, which ſome men reiected very obſtinately, becauſe it ſeemed to make for the Nouatians: whereas in deed they ought rather to haue accuſed their owne ignorance. Moreouer, ſeeing Cerinthus had many other mad and wicked opinions, as that hee denied that God made the world, and taught that Chriſt was borne of Mary, and Ioſeph, as all other men are borne, and maketh Chriſt and Ieſus two diſtinct perſons: how commeth it to paſſe that he ſprinkled none of his foule holy wa-

ter amongest the rest in this booke? But he was so farre from so doing, that contrariwise there may be diuers arguments taken out of this booke against those errours: so that it may appeare by this one reason, that Cerinthus was not the Authour of this booke. And againe, whereas he speaketh of the thousand yeeres, hee mentioneth no one iote of those things, which Cerinthus so impudently chattred of. For where is there any mention of that riot which Cerinthus talketh of? where is that eating? drinking? where are those marriages and pastimes? where are the sacrifices and holy daies which should be kept at Hierusalem? Therfore this is a vaine and fooliſh argument. And seeing these things are so, though I would stiffely stand in contention for the Authors name, yet I rather iudge it to be Iohn the Apostle, then any other mans: For besides that it appeareth to be very ancient, and the learnedst and the godliest of the old Fathers doubt not, but it was Iohns.

These coniectures also leade me to thinke so: for that I finde none of those dayes to whom either prophecies so full of maiestie, or so honourable a name of a Diuine, may bee ascribed: and moreouer, that it sauoureth of the worthines and excellencie of an Apostle, to write to the Churches of Asia, and not to one Church: lastly, because those things which are here spoken of Pathmos, agree wholy with that which the old Fathers haue written with one consent, concerning Iohns banishment. And yet notwithstanding if it may be lawfull to coniecture by the kinde of speech it selfe, I would thinke it to be no mans sooner then Markes, who was also called Iohn: he is so like not onely in wordes, but also in diuers kinds of speech, to the Gospel of S. Marke, in so much that these two bookes haue almost one kinde of character. As for the booke it selfe, though I confesse that these mysteries are as yet very darke to me, yet notwithstanding, seeing there appeareth in all parts of it a great maiestie of the spirite of prophecie, and the very steppes and sentences, yea and the words of the olde Prophets, seeing there are to be found in it manifest and mightie testimonies, both of the Diuinitie of Christ, and also of our redemption: & last of all, seeing that part of those things are most manifestly come to passe, which were foretolde by him, as those things which he spake of the destruction of the Churches of Asia, and of the kingdome of the whore, which sitteth vpon seuen hils, I am perswaded and thinke that the holy Ghosts meaning was to heape vp together, in this most precious booke, all such things, as by the forewarning of the old Prophets remained to be fulfilled after the comming of Christ: and added also a few things, as hee thought expedient for vs. I grant they are very darke, but that is no strange thing in the Prophets writings, as especially in Ezechiels. But this is our fault, because we take not diligent heede to things but ouerslippe those iudgements of Gods prouidence, which daily are to be seene in his gouerning of the Church, by hauing our hearts too much set vpon our priuate affaires. To be short, the Lorde knoweth what, and how farre it is expedient for vs to knowe, and therefore in times past, he so disposed the light of the Prophets, as for his infinite wisedome he sawe it would be profitable for his Church. And therefore godly men haue to search and wade in these mysteries with feare and reuerence so far forth, as lawfully and profitably they may: and let all men reuerence the mysteries of God, which are comprehended in this booke, whether they knowe them, or knowe them not, rather then as many doe, either mocke at them, or defile them with their fantastical commentaries.

a An opening of secret and hid things.

¶ The [a] Reuelation of Iohn the Diuine.

CHAP. I.

1 He declareth what kinde of doctrine is here handled, 8 euen his, that is the beginning and ending: 12 Then the mystery of the seuē candlesticks & starrs 20 is expoūded.

THE Reuelation of [b] Iesus Christ, which God gaue vnto him, to shew vnto his seruants things which must shortly bee done: which he sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed is he that readeth, and they that heare the wordes of this prophesie, and keepe those things which are written therein: for the time is at hand.

4 Iohn, to the seuen Churches which are in Asia, Grace be with you, and peace from him, [c] Which * is, and Which was, & Which is to come, & from the [d] seuen Spirits which are before his Throne,

5 And from Iesus Christ, which is that * faithfull witnesse, and * that first begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his * blood,

6 And made vs * Kings and Priests vnto God euen his Father, to him I say be glory and dominion for euermore, Amen.

7 Behold, he commeth with * cloudes, and euery [e] eye shall see him: yea, euen they which pearced him thorow: and all kinreds of the earth shall waile before him, Euen so, Amen.

8 I * am [f] Alpha and Omega, the beginning and the ending, sayeth the Lord, Which is, and Which was, and which is to come, euen the Almightie.

9 I Iohn, euen your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile called [g] Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in [h] spirit on the [i] Lords day, & heard behind me a great voice, as it had beene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last: and that which thou seest, write in a book, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto

b Which the Sonne opened to vs out of his Fathers bosome by Angels.

c By these three times, Is, Was, and Shall be, is signified this word Iehouah, which is the proper name of God.
* Exod. 3. 14.

d Those are the seuen Spirits, which are afterward Chap. 5. verse 6. called the hornes and eyes of the Lambe, and are now made as a ward waiting vpon God.
Psal. 89. 38.
1. Cor. 15. 21.
Colos. 1. 18.
Heb. 9. 14.
1. pet. 1. 19.
1. Iohn 1. 9.

*1. Pet. 2. 5.
*Esai. 3. 14. mat. 24 30. inde 14.

e All men.
* Chap. 21. 6. and 22. 13.

f I am he, before whom there was nothing, yea, by whom euery thing that is made, was made, and shall remaine though all they should perish.

g Patmos is one of ♆ Iles of Sporas, whither Iohn was banished as some write.

h This is that holy rauishment expressed, wherewith the Prophets were rauished, and being as it were caried out of the world were conuersant with God: and so Ezechiel sayth often, that he was caried fro place to place of the Lords Spirit, and that the Spirit of the Lord fell vpon him.

i Hee calleth it the Lordes day, which Paul calleth the first day of the weeke, 1. Cor. 16. 2.

Philadelphia, and vnto Laodicea.

k To see him whose voice I had heard.

12 Then I turned backe to [k]see the voice, that spake with mee: and when I was turned, I saw seuen golden candlesticks,

13 And in the midses of the seuen candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feet, & girded about the paps with a golden girdle.

14 His head, and haires were white as white wooll, and as snow, and his eyes were as a flame of fire,

15 And his feete like vnto fine brasse, burning as in a fornace: and his voyce as the sound of many waters.

16 And hee had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword: and his face shone as the Sunne shineth in his strength.

17 And when I saw him, I fell at his feet as dead: then he laid his right hand vpon mee, saying vnto mee, Feare not: I am that *first and that last,

*Esai. 41. 4. and 44. 6.

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the keyes of hell, and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden candlesticks, is this, The seuen starres are the [l]Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

l By Angels he meaneth the Ministers of the Churches.

CHAP. II.

1 Iohn is cõmanded to write those things, which the Lord knew necessary to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus, 18 & of Thyatira, 25 that they keepe those things which they receiued of the Apostles.

VNto the Angel of ỹ Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the mids of the seuen golden candlesticks.

2 I know thy works, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened and hast patience, and for my Names sake hast laboured, and hast not fainted.

a To deale with thee for.

4 Neuertheless, I haue somewhat [a] against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the first works: or else I will come against thee shortly, and will remoue thy candlestick out of his place, except thou amend.

6 But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare, what the spirit saith vnto the churches, To him ỹ ouercommeth, will I giue to eate of the tree of life which is in the mids of the [b]Paradise of God.

b Thus Christ speaketh as he is Mediatour.

8 ¶ And vnto the Angel of the Church of the [c]Smyrnians write, These things saith he that is first, and last, which was dead & is aliue

c Smyrna was one of the cities of Ionia in Asia.

9 I know thy works and tribulation, and pouertie (but thou art rich) & I know the blasphemy of them, which say, they are Iewes, & are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuil shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit sayth to ỹ Churches. He that ouercommeth, shal not be hurt of the second death.

12 And to the Angel of the Church, which is at [d]Pergamus write, Thus saith he which hath that sharpe sword with two edges.

d Pergamus was the name of a famous city in old time in Asia, where the kings of the Attalians were alwayes resident.

13 I know thy works, & where thou dwellest, euen where Satans throne is, & thou keepest my Name, and hast not denied my fayth, euen in [e] those dayes when Antipas my faithfull Martyr was slaine among you, where Satan dwelleth.

e The faith of them of Pergamus is so much the more highly commended, because they remained constant euen in the very heate of persecution.

14 But I haue a few things against thee, because thou hast there them that maintaine the doctrine of *Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should [f] eate of things sacrificed vnto idoles, and commit fornication.

*Num. 24. 14. and 25. 1.

f That which is here spoken of things offered to Idols, is meant of the same kind which Paul speaketh of, 1. Cor. 10. 14.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitanes, which thing I hate.

16 Repent thy selfe, or els I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the [g] Manna that is hid, & will giue him a [h] white stone, & in the stone a new name written, which no man knoweth saying he that receiueth it.

g He alludeth to that sermon which we reade of, Iohn 6. and to the place we finde, Psalme 105. 40.

h Arethas writeth, that such a stone was wont to bee giuen to wrestlers at games, or else that such stones did in olde time witnesse the quitting of a man.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, & his feet like fine brasse.

19 I know thy works & thy loue, and [i] seruice, & faith, & thy patience, and thy works, and that they are moe at the last, then at the first.

i So he calleth those offices of charitie which are done to the Saints.

20 Notwithstanding, I haue a few things against thee, that thou sufferest the woman Iezabel, which calleth her selfe a prophetesse, to teach and to deceiue my seruants to make them commit [k] fornication, and to eate meates sacrificed vnto idoles.

k By fornication, is oftentimes in the Scriptures idolatrie meant.

21 And I gaue her space to repent of her

fornication, and thee repented not.

22 Behold, I will cast her into a bedde, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall know that I am he which * search the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the [l] deepenes of Satan (as they speake) I will [m] put vpon you none other burden.

25 But that which yee haue already, holde fast till I come.

26 For he that ouercommeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 * And hee shall rule them with a rod of yron: and as the vessels of a potter, shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

CHAP. III.

1 *The first Epistle sent to the Pastours of the Church of Sardis,* 7 *of Philadelphia,* 14 *and of the Laodiceans,* 16 *that they bee not luke warme,* 20 *but endeuour to further Gods glory.*

AND write vnto the Angel of the Church which is at [a] Sardis, These things saith he that hath the seuen Spirits of God, and the seuen starres, I know thy workes: for thou hast a [b] name that thou liuest, but thou art dead.

2 Bee awake, and strengthen the things which remaine, that are [c] ready to die: for I haue not found thy workes perfit before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast and repent. * If therefore thou wilt not watch, I will come on thee as a theefe, and thou shalt not know what houre I will come vpon thee.

4 Notwithstanding thou hast a fewe names yet in Sardis, which haue not defiled their garments: and they shall walke with me in white: for they are [d] worthy.

5 He that ouercommeth shalbe clothed in white aray, & I will not put out his name out of the * booke of life, but I will confesse his name before my Father, & before his Angels.

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia, These things saith he that is Holy, and True, which hath the [e] key of Dauid, which openeth and no man shutteth, and shutteth, & no man openeth,

8 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength and hast kept my word, and hast not denied my Name.

9 Behold, I will [f] make them of the Synagogue of Satan, which call themselues Iewes and are not, but doe lie: beholde, I say, I will make them, that they shall come and worship before thy feet, and shall know that I haue loued thee.

10 Because thou hast [g] kept the word of my patience, therefore will I deliuer thee from the houre of tentation, which will come vpon all the world, to trie them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the new Hierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things sayeth [h] Amen, the faithfull and true witnesse, that [i] beginning of the creatures of God.

15 I know thy workes, that thou art neither cold nor hot: I would thou werest cold or hote.

16 Therefore, because thou art luke-warme, and neither colde nor hote, it will come to passe, that I shall spewe thee out of my mouth.

17 For thou saiest, I am rich and increased with goods, and haue need of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsell thee to buy of me golde tried by the fire, that thou mayest bee made rich: and white raiment, that thou mayest bee clothed, and that thy filthy nakednesse do not appeare: and anoint thine eyes with eye salue, that thou mayest see.

19 As many as I loue, * I rebuke and chasten: be [k] zealous therefore and amend.

20 Behold, I stand at the doore, & knocke. If any man heare my voyce, & open the doore, I will come in vnto him, and will suppe with him, and he with mee.

21 To him that ouercommeth, will I grant to sit with mee in my throne, euen as I ouercame, & sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

CHAP.

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* 1. Sam. 16. 7. Psal. 7. 10. Iere. 11. 20. and 17. 10.

l He pointeth out the bragging of certaine men, which boasted of their deepe, that is, plentifull and common knowledge, which notwithstanding is deuilish.

m I will speake no worse thing against you, being content to haue shewed you what I require to be in you.

* Psal. 2. 9.

a Sardis is the name of a most florishing and famous city where the Kings of Lydia kept their courts.

b Thou art sayd to liue, but art dead in deed.

c Other things, whose state is such, that they are now going, and vnlesse they bee confirmed will perish forthwith.

Chap. 16. 15. 1. Thessa. 5. 2. 2. Pet 3. 10.

d They are meet & fit, to wit, because they are iustified in Christ, & they haue truly serued it: for hee is righteous that worketh righteousnesse, but so, as the tree bringeth foorth the fruite, Looke Rom. 8. 18. Chap. 20. 12. and 21. 27. Phil. 4. 3.

e All power of Iesus in commanding and forbidding, deliuering, and punishing. And the house of Dauid is the Church, and the continuall promise of Dauids kingdome belongeth to Christ.

f I will bring them to that case.

g Because thou hast bene patient and constant, as I would my seruants should be.

h Amen soundeth asmuch in the Hebrewe tongue as Truely, or Trueth it selfe.

i Of whom all things that are made haue their beginning.

* Prou. 3. 12. hebr. 12. 5.

k Zeale is set against them which are neither hote nor colde.

CHAP. IIII.

1 *Another viſion containing the glorie of Gods Maieſtie:* 8 *Which is magnified of the foure beaſts,* 10 *and the foure and twentie Elders.*

AFter this I looked, and beholde, a doore was open in heauen, and the firſt voyce which I heard, was as it were of a trumpet talking with me, ſaying, Come vp hither, and I will ſhewe thee things which muſt bee done hereafter.

a Looke Chap. 1.10.

2 And immediatly I was rauiſhed[a] in the ſpirit, and behold, a throne was ſet in heauen, and one ſate vpon the throne.

3 And he that ſate, was to looke vpon, like vnto a Iaſper ſtone, and a Sardine, and there was a rainebow round about the throne, in ſight like to an Emeraude.

4 And round about the throne were foure and twentie ſeates, and vpon the ſeates I ſaw foure and twentie Elders, ſitting, clothed in white raiment, & had on their heads crownes of golde.

5 And out of the throne proceeded lightnings, and thundrings, and voyces, and there were ſeuen lampes of fire burning before the throne, which are the ſeuen ſpirits of God.

6 And before the throne there was a Sea of glaſſe like vnto Chryſtall: and in the mids of the throne, and round about the throne were foure beaſtes full of eyes before and behinde.

b Euery beaſt had ſix wings.

7 And the firſt beaſt was like a Lyon, and the ſecond beaſt like a Calfe, & the third beaſt had a face as a man, and the fourth beaſt was like a flying Eagle.

8 And the[b] foure beaſtes had each one of them ſixe wings about him, and they were full of eyes within, and they ceaſed not day nor night, ſaying, Holy, holy, holy Lord God Almightie, Which Was, and Which Is, and Which is to come.

c God is ſaid to haue glory, honour, kingdome, and ſuch like, giuen him, when we godly and reuerently ſet forth that which is proper to him.

9 And when thoſe beaſts[c] gaue glorie, and honour, and thankes to him that ſate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell down before him that ſate on the throne, and worſhipped him that liueth for euermore, and caſt their crownes before the throne, ſaying,

*Chap. 5.12.

11 Thou art *worthy, O Lord, to receiue glory, and honour, and power: for thou haſt created all things, and for thy wils ſake they are, and haue beene created.

CHAP. V.

1 *The booke ſealed with ſeuen ſeales,* 3 *which none could open:* 6 *that Lambe of God* 9 *is thought worthy to open it,* 12 *euen by the conſent of all the company of heauen.*

AND I ſaw in the right hand of him that ſate vpon the throne, a Booke written within, and on the backſide, ſealed with ſeuen ſeales.

2 And I ſaw a ſtrong Angel which preached with a loude voyce, Who is worthy to open the booke, and to looſe the ſeales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke, neither to looke thereon.

4 Then I wept much, becauſe no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders ſayd vnto mee, Weepe not: behold, that *Lyon which is of the tribe of Iuda, the roote of Dauid, hath obteined to open the Booke, and to looſe the ſeuen ſeales thereof.

*Gen. 49.9.

6 Then I beheld, and loe, in the mids of the throne, and of the foure beaſts, and in the mids of the Elders ſtoode a Lambe as though he had beene killed, which had ſeuen hornes, and ſeuen eyes, which are the ſeuen ſpirits of God ſent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that ſate vpon the throne.

8 And when he had taken the Booke, the foure beaſts and the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the[a] prayers of the Saints.

a Looke chap. 8.3.

9 And they ſung a[b] new ſong, ſaying, Thou art worthy to take the Booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation.

b No common ſong.

10 And haſt made vs vnto our GOD *Kings and Prieſts, and we ſhall reigne on the earth.

*Chap. 1.6. 1.pet. 2.9.

11 Then I beheld, and I heard the voice of many Angels round about the throne, and about the beaſtes and the Elders, and there were *[c] ten thouſand times ten thouſand, and thouſand thouſands,

*Dan. 7.10.

c By this is ment a great number.

12 Saying with a loude voyce, Worthy is the Lambe that was killed to[d] receiue power, and riches, and wiſdome, and ſtrength, and honour, and glory, and praiſe.

d To haue all praiſe giuen to him, as to the mightieſt and wiſeſt, &c.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the ſea, and all that are in them, heard I, ſaying, Praiſe, and honour, and glory, and power bee vnto him, that ſitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beaſtes, ſayd, Amen, and the foure and twentie Elders fell downe and worſhipped him that liueth for euermore.

CHAP. VI.

1 *The Lambe openeth the firſt ſeale of the booke,* 3 *the ſecond,* 5 *the third,* 7 *the fourth,* 9 *the fift,* 12 *and the ſixt, & then ariſe murders, famine, peſtilence, ſoueries of Saints, earthquakes, & diuers ſtrange ſights in heauen.*

AFter, I beheld when the Lambe had opened one of the seales, and I heard one of the foure beastes say, as it were the noise of thunder, Come and see.

2 Therefore I beheld, and loe, there was a white horse, and he that sate on him, had a bow, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And when hee had opened the second seale, I heard the second beast say, Come & see.

4 And there went out another horse, that was red, and power was giuen to him that sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see: Then I beheld, and loe, a blacke horse, and he that sate on him, had ballances in his hand.

6 And I heard a voyce in the mids of the foure beasts say, A[a] measure of wheate for a penie, and three measures of barley for a peny, and oyle, and wine hurt thou not.

a Hereby is signified what great scarcitie of corne there was, for the word heere vsed is a kind of measure of drie things, which is in quantitie but the eight part of a bushell, which was an ordinary portion vsed to bee giuen to seruants for their hire of meat for one day.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beasts of the earth.

9 And when he had opened the fift seale, I saw vnder the altar the soules of them, that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loude voyce, saying, How long, Lord, which art holy and true! doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes where giuen vnto euery one, and it was sayd vnto them, that they should rest for a litle season vntill their fellow seruants, and their brethren that should be kille d euen as they were, were [b] fulfilled.

b Vntill their number be fulfilled.

12 And I beheld when he had opened the sixt seale, & loe, there was a great earthquake, and the sunne was as blacke as [c] sackecloth of haire, and the moone was like blood.

c So they called in olde time those woouen workes that were of haire.

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie wind.

14 And heauen departed away, as a scroule, when it is rolled, and euery mountaine and Ile were moued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery free man, hid themselues in dens, & among the rocks of the mountaines,

16 And said to the mountaines, and rocks, * Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

* Esai. 2. 19. hose 10. 8. luke 23. 30.

17 For the great day of his wrath is come, and who can stand?

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are stayed vntill the elect of the Lord 5 of all tribes were sealed. 13 Such as suffered persecution for Christs sake, 16 haue great felicitie, 17 and ioy.

AND after that, I saw foure Angels stand on the [a] foure corners of the earth, holding the foure windes of the earth, that the windes should not blow on the earth, neither on the sea neither on any tree.

a On the foure quarters or coasts of the earth.

2 And I sawe another Angel come vp frō the East, which had the seale of the liuing God, and hee cryed with a loude voyce to the foure Angels to whom power was giuen to hurt the earth, and the Sea, saying,

3 Hurt ye not the earth, neither the Sea, neither the trees, till wee haue sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed an hundred and foure and foртie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of [b] Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

b He skipped Dan, and reckoneth Leui.

8 Of the tribe of [c] Joseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

c Of Ephraim, who was Iosephs other son, and had the birthright giuen him, whereof hee is called Ioseph.

9 After these things I beheld, and loe a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cryed with a loude voyce, saying, Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, & the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise, and glory, and wisedome, & thanks, and honor, & power, and might

might be vnto our God for euer more, Amen.

13 And one of the Elders spake, saying vnto me, What are these that are arayed in long white robes? and whence came they?

14 And I sayd vnto him, Lord, thou knowest. And he said to mee, These are they, which came out of great tribulation, and haue washed their long robes, & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him [d] day & night in his Temple, & he that sitteth on the throne, will dwell [e] among them.

16 *They shall hunger no more, neither thirst any more, neither shal the sunne light on them, neither any heate.

17 For the lambe which is in ỹ mids of the throne, shall gouerne them, and shall lead them vnto the liuely fountains of waters, and *God shall wipe away all teares from their eies.

d He alludeth to the Leuites, which serued day and night, for else there is no night in heaven.
e Or, vpon them, whereby is meant Gods defence and protection as it were towards them, who are as safe, as men in the Lords tents.
* Esai. 49. 10.
* Esai. 25. 8. chap. 21. 4.

CHAP. VIII.

1 After the opening of the seuenth seale, 3 the Saints prayers are offred vp with odours. 6 The seuen Angels came forth with trumpets. 7 The foure first blow, and fire falleth on the earth, 8 the sea is turned into blood, 10. 11. the waters waxe bitter, 12 and the starres are darkened.

AND when hee had opened the seuenth seale, there was silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which [a] stood before God, and to them were giuen seuen trumpets.

a Which appeare before him as his ministers.

3 Then another Angel came and stood before the altar hauing a golden censer, & much odours was giuen vnto him, that he should offer with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints [b] went vp before God, out of the Angels hand.

b Our prayers are nothing woorth, vnlesse the true and sweete sauour of that onely oblation be especially and before all things with them, that is to say, vnlesse we being first of all iustified through faith in his Sonne, be acceptable vnto him.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselues to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, & the third part of trees was burnt, and all greene grasse was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 Then the third Angel blew the trumpet and there fell a great starre from heauen, burning like a torche, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormwood: therfore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, & the third part of the stars, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, & likewise the night.

13 And I behelde, and heard one Angel flying through the middes of heauen, saying with a loud voice, Woe, woe, wo to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

CHAP. IX.

1 The fifth Angel bloweth his trumpet, 3 and noyling locustes come out. 13 The sixt Angel bloweth, 16 and bringeth fourth horsemen, 20 to destroy mankind.

AND the fifth Angel blewe the trumpet, and I saw a starre fall from heauen vnto the earth, and to him was giuen the key of the [a] bottomlesse pit,

a By the bottomlesse pit, he meaneth the deepest darkenes of hell.

2 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the Sunne, and the aire were darkened by the smoke of the pit.

3 And there came out of the smoke Locustes vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them was commanded that they should not kill them, but that they should bee vexed fiue moneths, & that their paine should be as the paine that commeth of a Scorpion, when he hath stung a man.

6 *Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them.

* Chap. 6. 16. Esai. 2. 19. hosea 10. 8.

7 And the forme of the Locustes was like vnto horses prepared vnto battel, and on their heades were as it were crownes, like vnto gold, & their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lions.

9 And they had habbergions, like to habergions of yron: and the sounde of their winges was like the sounde of charets when many horses runne vnto battell.

10 And

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a King ouer them, which is the Angel of the bottomlesse pitte, whose name in Hebrew is Abaddon, and in Greeke he is named Apollyon, that is, destroying.

12 One woe is past, and beholde, yet two woes come after this.

13 ¶ Then the sixt Angel blew the trumpet, & I heard a voyce from the [b] foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Loose the foure Angels, which are bound in the great riuer Euphrates.

15 And ỳ foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, & at a yeere to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, hauing firie habbergions, and of Iacinth, and of brimstone, and the heads of the horses were as the heads of lions: and out of their mouthes went forth fire and smoke and brimstone.

18 Of these three was the thirde part of men killed, that is, of the fire, & of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, & in their tailes: for their tailes were like vnto serpents, & had heads, where with they hurt.

20 And the remnant of ỳ men which were not killed by these plagues, repented not of the works of their hands ỳ they should not worship deuils, and * idols of gold and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare nor goe.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 Another Angel appeareth clothed with a cloude, 2 holding a booke open, 3 and crieth out. 8 A voice from heauen commandeth Iohn to take the booke: 10 he eateth it.

AND I saw another mighty Angel come down from heauen, clothed with a cloud, and the raine bowe vpon his head, and his face was as the sunne, and his feet as pillars of fire,

2 And he had in his hand a litle booke open, and he put his right foote vpon the sea, & his left on the earth.

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voices, I was about to write: but I heard a voyce from heauen saying vnto me, [a] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea, and vpon the earth, [b] lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that [c] time should be no more.

7 But in the daies of the voyce of the seuenth Angel, when he shall begin to blowe the trumpet, euen the mysterie of God shall bee finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto me againe, and sayd, Goe and take the little booke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and saide to him, Giue me the little booke. And he saide vnto me, Take it, and eate it vp, and it shall make thy bellie bitter, but it shall bee in thy mouth as sweete as honie.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as honie: but when I had eaten it my bellie was bitter.

11 And he said vnto me, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

CHAP. XI.

1 The temple is commanded to be measured. 3 The Lord stirreth vp two witnesses. 7 Whom the beast murdereth, 9 and no man burieth them. 11 God raiseth them to life, 12 and calleth them vp to heauen. 13 The wicked are terrified, 15 by the trumpet of the seuenth Angel: The resurrection, 18 and iudgement is described.

THen was giuen mee a reede, like vnto a rod, and the Angel stood by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

2 But the [a] court which is without the temple, [b] cast out, & mete it not: for it is giuen vnto the Gentiles, and the holy city shall they tread vnder foot, two and fortie moneths.

3 But I will giue power vnto my two witnesses, and they shall prophesie a thousand two hundred and threescore dayes, clothed in sackcloth.

4 These are two oliue trees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesying, and

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[b] He alludeth to the altar of incense, which stood in the court which the Priests were in, ouer against the Arke of the Couenant, hauing a vaile betwixt them.

* Psal. 115.4. and 135.15.

a Keepe them close.

b This was a gesture vsed of one that sweareth, which men doe yet now a daies vse.

c There shal nouer be any more time.

a He speaketh of the outer court, which was called the peoples court, because all men might come into that.

b That is counted to be cast out, which in measuring is refused as prophane.

and haue power ouer waters to turne them into blood, and to smite the earth with all maner plagues, as often as they will.

c When they haue done their message.

7 And when they haue [c] finished their testimonie, the beast that commeth out of the bottomlesse pit, shall make war against them, and shall ouercome them, and kill them.

8 And their corpses shall lie in the streets of the great citie, which [d] spiritually is called Sodome and Egypt, where our Lorde also was crucified.

d After a more secret kind of meaning and vnderstanding.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carkeises to be put in graues.

10 And they that dwel vpon the earth, shal reioyce ouer them, and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life comming from God, shall enter into them, and they shall stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shal heare a great voice from heauen, saying vnto them, Come vp hither. And they shall ascend vp to heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there bee a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shall bee slaine in number seuen thousand: and the remnant were sore feared, and [e] gaue glory to the God of heauen.

e Glorified God by confessing his Name.

14 The second woe is past, and beholde, the third woe will come anone.

15 And the seuenth Angel blew the trumpet, and there were great voyces in heauen, saying, The kingdomes of this world are our Lordes, and his Christes, and hee shall reigne for euermore.

16 Then the foure and twentie Elders, which sate before God on their seates, fell vpon their faces, and worshipped God.

17 Saying, We giue thee thanks, Lord God almighty, Which art, and which wast, & which art to come: for thou hast receiued thy great might, & hast obtained thy kingdome.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets and to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were lightnings, and voyces, and thunderings, and earthquake, and much haile.

CHAP. XII.

1 A woman 2 appeareth traueling with child, 4 whose childe the dragon would deuour, 7 but Michael ouercommeth him, 9 and casteth him out, 13 And the more hee is cast downe and vanquished, the more fiercely he exerciseth his subtilties.

AND there appeared a great wonder in heauen: A woman clothed with ỹ sunne, and the moone was vnder her feete, and vpon her head a crowne of twelue starres.

2 And she was with child, and cried traueling in birth, and was pained readie to bee deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing seuen heads, and ten hornes, and seuen crownes vpon his heads:

4 And his taile drew the third part of the starres of heauen, and cast them to the earth. And the Dragon stoode before the woman, which was ready to bee deliuered, to deuoure her childe, when she had brought it forth.

5 So shee brought forth a man childe, which should rule all nations with a rod of yron: and that her childe was taken vp vnto God and to his throne.

6 And the woman fledde into wildernes where she hath a place prepared of God, that they should feede her there a thousand, two hundreth and threescore dayes.

7 And there was a battell in heauen, Michael and his Angels fought against the Dragon, and the Dragon fought and his angels.

8 But they preuailed not, neither was their [a] place found any more in heauen.

a They were cast out, so that they were neuer seene in heauen any more.

9 And the great Dragon, that olde Serpent, called the Diuell and Satan, was cast out, which deceiueth all the world: he was euen cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voice in heauen, saying, Nowe is saluation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by that blood of that Lambe, and by that word of their testimonie, and they [b] loued not their liues vnto the death.

b He is said in the Hebrewe tongue, to loue his life, that esteemeth nothing more precious then his life: and on the other side, he is said not to loue his life, who doubteth not to hazard it, whensoeuer needs requireth.

12 Therefore reioyce, ye heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the Sea: for the Diuell is come down vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the Dragon sawe that hee was cast vnto the earth, he persecuted the woman which had brought forth the man child.

14 But to ỹ woman were giuen two wings of

of a great Eagle, that thee might flie into the wildernesse, into her [c] place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

c Into that place which God had appointed for her.

15 And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to be caried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

CHAP. XIII.

1 *The beast with many heads is described, 8 which draweth the most part of the world to idolatry. 11 The other beast rising out of the earth, 15 giueth power vnto him*

AND I sawe a beast rise out of the sea, hauing seuen heads, & ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I saw, was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie.

3 And I saw none of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondred and followed the beast.

4 And they worshipped the Dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast! who is able to warre with him!

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe two and fortie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name, and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, & to ouercome them, and power was giuen him ouer euery kinred, and tongue, and nation.

8 Therefore all that dwell vpon ỹ earth, shall worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, hee shal goe into captiuitie: *if any kill with a sword, hee must be killed by a sword: here is the patience and the faith of the Saints.

* Gen. 9. 6. matt. 26. 52.

11 And I beheld another beast comming vp out of the earth, which had two hornes like the Lambe, but he spake like the dragon.

12 And hee did all that the first beast could do before him, & he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a [a] spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast should be killed.

a To giue life as Iannes and Iambres imitated the wonders that Moses wrought.

16 And he made all, both small and great, rich and poore, free & bond, to receiue a [b] mark in their right hand or in their foreheads,

b The marke of the name of the beast.

17 And that no man might buy or sell, saue he that had the marke, or the name of the beast, or the number of his name.

18 Heere is wisedome. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six.

CHAP. XIIII.

1 *The Lambe standeth on mount Sion, 4 with his chast worshippers. 6 One Angell preacheth the Gospel: 8 an other foretelleth the fall of Babylon: 9 the third warneth that the beast be auoided. 13 A voice from heauen pronounceth them happy who die in the Lorde. 16 The Lords sickle is thrust into the harueſt, 18 and into the vintage.*

THEN I looked, and loe, a Lambe stood on mount Sion, and with him an hundred fortie and foure thousand, hauing his Fathers Name written in their foreheads.

2 And I heard a voyce from heauen, as the sound of many waters, and as the sound of a great thunder: and I heard the voice of harpers harping with their harps.

3 And they sung as it were a new song before the throne, and before the foure beasts, and the Elders: and no man could learne that song, but the hundred, fortie, and foure thousand, which were bought from the earth.

4 These are they, which are not defiled with women: for they are virgins: these follow the Lambe whithersoeuer he goeth: these are bought from men, being the first fruits vnto God, and to the Lambe.

5 And in their mouths was founde no guile: for they are without spot before the throne of God.

6 ¶ Then I saw another Angell flee in the midst of heauen, hauing an euerlasting

Gospel,

Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 *Saying with a loud voyce, Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made *heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, *Babylon that great citie is fallen, it is fallen: for she made all nations to drinke of the wine of the [a] wrath of her fornication.

9 And the third Angel followed them, saying with a loud voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shal drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of Saintes: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto me, Write, The dead which die [b] in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their [c] workes follow them.

14 And I looked, and beholde, a white cloude, and vpon the cloude one sitting like vnto the Son of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a lode voyce to him that sate on the cloude, *Thrust in thy sickle and reape: for the time is come to reape: for the *haruest of the earth is ripe.

16 And he that sate on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, & cried with a loude crie vnto him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut down the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the wine presse was troden without the citie, and blood came out of the winepresse, vnto the horse bridles, by the space of a thousand and sixe hundreth furlongs.

CHAP. XV.

1 The seuen Angles hauing the seuen last plagues. 3 They that conquered the beast, prayse God. 6 To the seuen Angels, 7 seuen vials full of Gods wrath, are deliuered.

AND I sawe another signe in heauen, great and marueilous, seuen Angels, hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the [a] seruant of God, and the song of the Lambe, saying, Great and marueilous are thy workes, Lord God Almighty: iust and true are thy *[b] wayes, King of Saints.

4 *Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and beholde, the Temple of the Tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the Temple, which had the seuen plagues, clothed in pure and bright linnen, and hauing their breasts girded with golden girdles.

7 And one of the foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was full of ỹ smoke of the glory of God and of his power, and no man was able to enter into the Temple, till the seuen plagues of ỹ seuen Angels were fulfilled.

CHAP. XVI.

2 and 17 The Angles powre out the seuen vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Goe powre out the seuen vials of the wrath of God vpon the earth.

2 And the first went and powred out his viall vpon the earth: and there fell a noysome and a grieuous sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his viall vpon the sea, and it [a] became as the blood of a dead man: and euery liuing thing died in the sea.

4 And the third Angel powred out his viall

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[a] Of her fornication, whereby God was prouoked to wrath.

[b] That is, for the Lord.

[c] By workes, is meant, the reward which followeth good workes.

[a] So is Moses called, for honors sake, as it is set forth, Deut. 34. 10.

*Psal. 145. 17.

[b] Thy doings.

*Ier. 10. 7.

[a] It was turned into rotten and filthie blood, such as is in dead bodies.

*Esa. 21. 9 Iere. 51. 8. cap. 18. 2.

*Acts 14. 15.

*Ioel. 3. 13.

*Matth. 13. 39.

viall vpon the riuers & fountaines of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord thou art iust, Which art, & which wast: and Holy, because thou hast iudged the things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

7 And I heard another out of the Sanctuarie say, Euen so, Lord God almightie, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the sunne, and it was giuen vnto him to torment men with heat of fire,

9 And men boiled in great heat, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glory.

10 And the fift Angel powred out his viall vpon the throne of the beast, and his kingdome waxed darke, and they gnawed their tongues for sorrow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixt Angel powred out his vial vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared.

13 And I saw three vncleane Spirits like frogs, come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false Prophet.

14 For they are the spirits of deuils, working miracles, to goe vnto the Kings of the earth, and of the whole world, to gather thē to the battell of that great day of God almightie.

15 (*Beholde, I come as a theefe. Blessed is hee that watcheth and keepeth his garments, least he walke naked, and men see his filthinesse)

16 And they gathered them together into a place called in Hebrew Armagedon.

17 ¶ And the seuenth Angel powred out his viall into the ayre: and there came a loud voyce out of the Temple of heauen from the throne, saying, It is done.

18 And there were voices, & thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great citie was diuided into three parts, and the cities of the nations fell: & that great Babylon came in remembrance before God, *to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery Ile fled away, & the mountaines were not [b] found.

21 And there fel a great haile, like [c] talēts, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

1 Chap. 3.3. matth. 24.44. luke 12. 39.

*Iere. 25. 15.
b Appeared not: which the Hebrewes vtter after this sort, were not, Gen. 5.24.
c As it were about the weight of a talent, and a talent was three score pound, that is, sixe hundred groates, whereby is signified a marueilous and strange kinde of weight.

CHAP. XVII.

1 That great whore is described, 2 with whom the Kings of the earth committed fornication. 6 She is drunken with the blood of Saints. 7 The mysterie of the woman and the beast that carieth her, expounded: their destruction. 14 The Lambs victorie.

THen there came one of the seuen Angels which had the seuen vialles, and talked with me, saying vnto me, Come: I will shew thee the [a] damnation of the great whore that sitteth vpon many waters,

2 With whom haue committed fornication the Kings of the earth, & the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried mee away into the wildernesse in the Spirit, & I saw a Woman sit vpon a [b] skarlet coloured beast, full of names of blasphemie, which had seuen heads and ten hornes.

4 And the woman was arayed in purple and skarlet, and gilded with gold and precious stones, and pearles, and had a cup of gold in her hand, full of abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, A mysterie, that great Babylon, that mother of whoredoms, and abominations of the earth.

6 And I sawe the woman drunken with the blood of Saints, and with the blood of the Martyrs of IESVS: and when I saw her, I wondred with great maruell.

7 Then the Angel sayd vnto mee, Wherefore marueilest thou? I wil shew thee the mysterie of that woman, and of that beast, that beareth her, which hath seuen heads, and tenne hornes.

8 The beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 Here is the minde that hath wisedome. The [c] seuen heades, are seuen mountaines whereon the woman sitteth: they are also seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when hee commeth hee must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall goe into destruction.

12 And the tenne hornes which thou sawest, are tenne Kings, which yet haue not receiued a Kingdome, but shall receiue power, as Kings

a The sentence that is pronounced against this harlot.

b A skarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergie were so much delighted with this colour.

c Very children know, what that seuen hilled citie is, which is so much spoken of, and wherof Virgil thus reporteth And compassed seuen towers within one wall: that citie it is, which whē Iohn wrote these things, had rule ouer the Kings of the earth: it was, and is not, and yet remaineth to this day, but it is declining to destruction.

kings at one houre with the beast.

13 These haue one minde, and shall giue their power and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall ouercome them: *for hee is Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

*Chap.19.16. 1.tim.6.15.

15 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, & multitudes, and nations, & tongues.

16 And the ten hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to doe with one consent, for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And that woman which thou sawest, is that great citie, which reigneth ouer the kings of the earth.

CHAP. XVIII.

2 The horrible destruction of Babylon is set out. 11.16.18 The merchants of the earth, who were enriched with the pompe and luxuriousnes of it, weepe, and waile: 20 But all the elect reioyce for that iust vengeance of God.

AND after these things, I saw another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory.

2 And hee cryed out mightily with a loud voyce, saying, It is fallen, it is fallen, Babylon that great citie, and is become the habitation of deuils, and the holde of all foule spirits, and a cage of euery vncleane and hateful bird.

*Chap.14.8. esay 21.9. ierem.51.8.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen say, Goe out of her, my people, that yee be not partakers of her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are [a] come vp into heauen, and God hath remembred her iniquities.

a He vseth a word which signifieth the following of sinne one after another, and rising one of another in such sort, that they grewe at length to such an heap, that they came vp euen to heauen.

6 Reward her, euen as shee hath rewarded you, and giue her double according to her workes: and in the cup that shee hath filled to you, fill her the double.

7 In as much as she glorified her selfe, and liued in pleasure, so much giue you to her torment and sorow: for shee saith [b] in her heart, I sit being a Queene, and am [c] no widow, and shall [d] see no mourning.

b With her selfe.
c I am full of people and mightie.
d I shall taste of none.

8 Therefore shall her plagues come at [e] one day, death, and sorow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord.

e Shortly and at one instant.

9 And the kings of the earth shall bewaile her, and lament for her, which haue committed fornication, & liued in pleasure with her, when they shall see that smoke of that her burning,

10 And shall stand a farre off for feare of her torment, saying, Alas, alas, that great city Babylon, that mightie citie: for in one houre is thy iudgement come.

11 And the merchants of the earth shall weepe and waile ouer her: for no man buyeth their ware any more,

12 The ware of gold and siluer, and of precious stones, and of pearles, and of fine linnen, and of purple, and of silke, and skarlet, and of al maner of Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cinnamon, and odours, and oyntments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beastes, and sheepe, and horses, and charets, and seruaunts, and soules of men.

14 (And the [f] apples that thy soule lusted after, are departed from thee, and all things which were fatte and excellent, are departed from thee, and thou shalt finde them no more)

f By this is meant that season, which is next before the fall of the leafe, at what season fruits ripen, and the worde signifieth such fruits as are longed for.

15 The merchants of these things which were wared rich, shal stand afarre off from her, for feare of her torment, weeping & wailing,

16 And saying, Alas, alas, that great citie, that was clothed in fine linnen and purple, and skarlet, and gilded with golde, and precious stones, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships, and shipmen, and whosoeuer traffike on the sea, shall stand a farre off,

18 And crie, when they see that smoke of that her burning, saying, What citie was like vnto this great citie?

19 And they shall cast dust on their heads, and cry, weeping, and wailing, and say, Alas, alas, that great citie, wherein were made rich all that had ships on the sea by her costlinesse: for in one houre she is made desolate.

20 O heauen, reioyce of her, and yee holy Apostles and Prophets: for God hath punished her to be reuenged on her for your sakes.

21 Then a mightie Angel tooke vp a stone like a great millstone, * and cast it into the sea, saying, With such violence shall that great citie Babylon be cast and shall be found no more.

*Iere.51.63.

22 And the voyce of harpers, and musicians and of pipers, and trumpetters shall be heard no more in thee, and no craftesman, of whatsoeuer craft hee bee, shall be found any more in thee: and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no

more in thee: and the voice of the bridegrome and of the bride shalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

2 The heauenly companie praise God, for auenging the blood of his seruants, on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell wil not be worshipped. 11 The mightie King of Kings appeareth from heauen. 19 The battel, 20 wherin the beast is taken, 21 and cast into the burning lake.

AND after these things I heard a great voice of a great multitude in heauen, saying, [a] Halleluiah, saluation, and glorie, and honour, and power be to the Lord our God.

a Praise the Lord.

2 For true and righteous are his iudgements: for hee hath condemned that great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they said, Hallelu-iah: and that her smoke rose vp for euermore.

4 And the foure & twentie Elders, and the foure beasts fell down, & worshipped God that sate in the throne, saying, Amen, Hallelu-iah.

5 Then a voice came out of the throne, saying, Praise our God, all yee his seruants, and ye that feare him, both small and great.

6 And I heard like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thunderings, saying, Hallelu-iah: for the Lord that God that almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of that Lambe is come, and his wife hath made her self ready.

8 And to her was granted, that she should bee arayed with pure fine linnen and shining, for the fine linnen is the [b] righteousnesse of Saints.

b Good workes which are liuely testimonies of faith.

9 Then he said vnto me, Write, * Blessed are they which are called vnto the Lambs supper. And he said vnto me, These words of God are true.

* Mat. 22. 2.

10 And I fel before his feete, * to worship him: but he said vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the [c] testimonie of Iesus. Worship God: for the testimonie of [d] Iesus is the Spirit of prophecie.

* Chap. 22. 8.

c Which are commanded to beare witnesse of Iesus.

d For Iesus is the marke that all the prophecies shoote at.

11 And I saw heauen open, and behold, a white horse, and hee that sate vpon him, was called Faithfull and true, and hee iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, & on his head were many crownes: & hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dipt in blood, and his name is called THE WORD OF GOD.

14 And the hostes which were in heauen, followed him vpon white horses, clothed with fine linnin white and pure.

15 And out of his mouth went out a sharpe sword, that with it hee should smite the heathen: for he * shall rule them with a rod of yron: for hee it is that treadeth the winepresse of the fiercenesse and wrath of Almightie God.

* Psal. 2. 9.

16 And he hath vpon his garment, and vpon his thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

* Chap. 17. 14. 1. tim. 6. 15.

17 And I saw an Angel stande in the sunne, who cryed with a loud voyce, saying to all the foules that did flie by the mids of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eat the flesh of kings, and the flesh of hie captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of small and great.

19 And I sawe the beast, and the Kings of the earth, and their hostes gathered together to make battell against him that sate on the horse, and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceiued them that receiued the beasts marke, and them that worshipped his image. These both were aliue cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thousand yeeres: 8 Being loosed, he stirreth vp Gog and Magog, that is, priuy and open enemies, against the Saints, 11 but the vengeance of the Lord cutteth off their insolencie. 12 The bookes are opened, by which the dead are iudged.

AND I saw an Angel come downe from heauen, hauing the key of the bottomles pit, and a great chaine in his hand.

2 And hee tooke the dragon that olde serpent, which is the deuill and Satan, and bound him a thousand yeeres,

3 And cast him into the bottomlesse pit, and he shut him vp, & sealed the doore vpon him, that hee should deceiue the people no more, till the thousand yeeres were fulfilled: for after that he must be loosed for a little season.

a For iudgement was committed to them, as to members ioyned to the head: not that Christs office was giuen ouer to them.

4 And I saw [a] seates: and they sate vpon them, & iudgement was giuen vnto them, and I saw the soules of thē that were beheaded for the

the witnes of Jeſus, and for the word of God, and which did not worſhip ẏ beaſt, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued and reigned with Chriſt a thouſand yeere.

5 But the reſt of the dead men ſhall not liue againe, vntill the thouſand yeeres bee finiſhed: this is the firſt reſurrection.

6 Bleſſed and holy is he, that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power: but they ſhall bee the Prieſts of God and of Chriſt, and ſhall reigne with him a thouſand yeere.

7 And when the thouſand yeeres are expired, Satan ſhall be looſed out of his priſon,

8 And ſhall goe out to deceiue the people, which are in the foure quarters of the earth: euen * Gog and Magog, to gather them together to battell whoſe number is, as the ſand of the ſea.

* Ezek. 39.2.

9 And they went vp into the [b] plaine of the earth, and they compaſſed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

b As if hee ſaid, inſomuch that the whole face of the earth, how great ſoeuer it is, was filled.

10 And the deuil that deceiued them, was caſt into a lake of fire & brimſtone, where that beaſt and that falſe prophet are, and ſhall bee tormemted euen day and night for euermore.

11 And I ſaw a great white throne, and one that ſate on it, from whoſe face fled away both the earth and the heauen, and their place was no more found.

12 And I ſawe the dead, both great and ſmall ſtand before God: and the bookes were opened, & * another booke was opened, which is the booke of life, and the dead were iudged of thoſe things, which were written in the bookes, according to their workes.

* Chap. 3.5. and 21.27. philip. 4.5.

13 And the ſea gaue vp her dead, which were in her, and death and hel deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And death and hell, were caſt into the lake of fire: this is the ſecond death.

15 And whoſoeuer was not found written in the booke of life, was caſt into ẏ lake of fire.

CHAP. XXI.

2 He deſcribeth new Ieruſalem deſcending from heauen, 9 the bride the Lambs wife, 12 and the glorious building of the citie, 19 garniſhed with precious ſtones: 22 whoſe temple the lambe is.

* Iſa. 65.17. and 66.22. * 2. Pet. 3.13.

AND I ſaw * a new heauen, and a new earth: for the * firſt heauen, and the firſt earth were paſſed away, and there was no more ſea.

2 And I Iohn ſawe the holy citie new Ieruſalem come downe from God out of heauen, prepared as a bride trimmed for her huſband.

3 And I heard a great voyce out of heauen, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhal be their God with them.

4 * And God ſhall wipe away all teares from their eyes, & there ſhall be no more death, neither ſorow, neither crying, neither ſhal there be any more paine: for ẏ firſt things are paſſed.

* Chap. 7.17. eſai. 25.8.

5 And he that ſate vpon the throne, ſayd, * Behold, I make all things new: and he ſaid vnto me, Write: for theſe words are faithfull and true.

* Eſa. 43.19. 2. cor. 5.17.

6 And he ſayd vnto mee, * It is done, I am Alpha and Omega, the beginning and the ende, I will giue to him that is athirſt, of the well of the water of life freely.

* Chap. 1.8. and 22.13.

7 He that ouercommeth, ſhall inherite all things, and I will be his God, and he ſhall bee my ſonne.

8 But the fearefull and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all liars ſhall haue their [a] part in the lake, which burneth with fire and brimſtone, which is the ſecond death.

a Their lot and inheritance as it were.

9 And there came vnto mee one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with mee, ſaying, Come: I will ſhew thee the bride, the Lambes wife.

10 And he caried mee away in the ſpirit to a great and high mountaine, and hee ſhewed mee that great citie, that holy Hieruſalem, deſcending out from heauen from God,

11 Hauing the glory of God: and her ſhining was like vnto a ſtone moſt precious, as a Jaſper ſtone, cleare as Chryſtall.

12 And had a great wall, and high, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Iſrael.

13 On the Eaſt part there were three gates, and on the Northſide three gates, on the Southſide three gates, and on the Weſtſide three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue Apoſtles.

15 And hee that talked with me, had a golden reed, to meaſure the citie withall, and the gates thereof, and the wall thereof.

b A foureſquared figure hath equall ſides, and outright corners, and therefore the Grecians cal by this name thoſe things that are ſtable, and of continuance, and perfect.

16 And the citie lay [b] foureſquare, and the length is as large as the breath of it, and hee meaſured the citie with the reed, twelue thouſand furlongs: and the length, and the breath, and the height of it are equall.

17 And hee meaſured the wall thereof, an hundreth forty and foure cubites, by the meaſure of man, that is of the [c] Angel.

c He addeth this, becauſe the Angel had the ſhape of a man.

18 And the building of the wall of it was of Iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation was Iasper: the second of Saphire: the third of a Calcedonie: the fourth of an Emeraude:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleuenth of a Iacynth: the twelfth of an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the [d] streete of the citie is pure gold, as shining glasse.

[d] By the streete he meaneth the broadest place of the citie.

22 And I saw no Temple therein: for the Lord God Almightie and the Lambe are the Temple of it.

*Esa.60.19. 23 *And this city had no need of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

*Esa.60.3. 24 *And the people which are saued, shall walke in the light of it: and the Kings of the earth shall bring their glory & honour vnto it.

*Esa.60.11. 25 *And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory, and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vnclean thing, neither whatsoeuer worketh abomination or lies, but they which are written in the Lambes * booke of life.

*Chap.3.5. and 20.12. phil.4.3.

CHAP. XXII.

1 The riuer of water of life is shewed, 2 and the tree of life: 6.7 Then followeth the conclusion of this prophecy, 8 where Iohn declareth, that the things herein conteined are most true. 13 And now the third time repeateth these words, All things come from him, who is the beginning and the ende.

*Esa.60.19. AND he shewed mee a pure riuer of water of life, cleare as chrystal, proceeding out of the throne of God, and of the Lambe.

2 In the middest of the streete of it, and of either side of the riuer was the tree of life, which bare twelue maner of fruits, and gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.

3 And there shall bee no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shall serue him.

4 And they shall see his face, & his Name shalbe in their foreheads.

5 *And there shall bee no light there, and they neede no candle, neither light of the sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And he sayd vnto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is he that keepeth the words of the prophecie of this booke.

8 And I am Iohn which saw and heard these things: and when I had heard and seene, *I fell downe to worship before the feete of the Angel, which shewed me these things. *Chap.19.10.

9 But he said vnto me, See thou do it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 And he sayd vnto mee, Seale not the wordes of the prophecie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: and he which is filthy, let him bee filthie still, and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, to *giue euery man according as his works shall be. *Rom.2.6.

13 I am * Alpha and Omega, the beginning end the end, the first and the last. *Chap.1.8, and 21.6. esai.41.4. and 44.6.

14 Blessed are they, that doe his commandements, that their right may bee in the tree of life, and may enter in through the gates into the citie.

15 For without shalbe dogs & enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh lyes.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the generation of Dauid, and the bright morning starre.

17 And the Spirit & the bride say, Come. And let him that heareth, say, Come: and let him that is a thirst, come: and *let whomsoeuer will, take of the water of life freely. *Esai.55.1.

18 For I protest vnto euery man that heareth the words of the prophecie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues, that are written in this booke:

19 And if any man shall diminish of the wordes of the booke of this prophecie, God shall take away his part out of the Booke of life, and out of the holy citie, and from those things which are written in this booke.

20 He which testifieth these things, sayth, Surely, I come quickely. Amen. Euen so, come Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

THE ENDE.

A briefe Table of the interpretation of the proper names which are chiefly found in the olde Testament, wherein the first number signifieth the Chapter, the second the verse.

WHereas the wickednes of time, and the blindnesse of the former age hath bene such, that all things altogether haue bene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures haue beene forgotten, and now seeme strange vnto vs, and the names of infants that should euer haue some godly aduertisements in them, and should be memorials and marks of the children of God receiued into his household, haue bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie: we haue now set forth this Table of the names that be most vsed in the old Testament with their interpretations, as the Hebrew importeth, partly to call backe the godly frō that abuse, when they shal know the true names of the godly Fathers, & what they signifie, that their children now named after them, may haue testimonies by their very names, that they are within that faithfull family that in all their doings had euer God before their eyes, & that they are bound by these their names to serue God from their infancie, and haue occasion to praise him for his works wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better be vnderstanded. We haue medled rarely with the Greeks names, because their interpretation is vncertain, & many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent reader be carefull: for he shall find them in places most conuenient amongest the Anotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A

Abdia
Abdiel
Abdai
Abdi and Audias — AAron, or Aharon, a teacher, Exod. 4 14.
¶ Abda, a seruant. 1. King. chap 4. verse 6.
Abdeel, a seruant of God, Ier. 36.26.
Abdi, my seruant. 2. Chron. 24.12.
Abdiah, a seruant of the Lord 1. King. 18 3. and Obadiah, one of the twelue Prophets.

Abdiel, the same. 1. Chro. 5.15.

Abdenago — Abed-nego, seruant of shining. Dan. 1.7.

Abel, mourning, the name of a citie. Iud. 11.33. 1. Samuel 6. 18. but Habel, the name of a man, doeth signifie vanitie. Gene. 4.2.

Abegatha
Abagtha — Abgatha, father of the winepresse. Ester 1.10.

Abiah, the will of the Lord. 2. Chron. 29.1.

Abiam
Abisaph
Ebiasaph — Abiam, father of the sea, 1. King. 14.31.
Abiasaph, a gathering father. 1. Chron. 6.23. Exod. 6.24.

Abiathar, father of the remnant, or excellent father. 1. Samuel 22.21.

Abida, father of knowledge. Gen. 25.4.

Abidan, father of iudgement. Numb. 1.11.

Abiel, my father is God. 1. Sam. 9 1.

Abiezer, the fathers helpe. Iosh. 17.2.

Abigal — Abigail, the fathers ioy. 1 King 25.3.

Abihail, the father of strength Num 3.35.

Abiu
Abiud — Abihu, he is a father. Exod. 6 23.
Abihud, the father of praise. 1 Chro. 8.3.

Abilene, lamentable. Luke 3.1.

Abimael, a father from God. Gene. 10.28

Abimelech, the kings father, or a father of counsell, or the chiefe king Gen. 20.3.

Aminadab — Abinadab, a father of a vow, or of a free mind, or prince 1. Sam. 16.8.

Abinoom
Abirom — Abinoam, father of beautie. Iudg. 4.6.
Abiram, an high father. 1. King. 16.34.

Abishag, the fathers ignorance. 1. King. 1.3.

Abishai, the fathers reward 1. Sam. 26.6.

Abshalon
Abshalom
Absalom
Abisue — Abishalom, the father of peace, or the peace of the father. 1. Sam 15.2.
Abishua, the father of saluation. 1. Chron. 6.4

Abishur, the father of a long, or of a wall, or of righteousnesse. 1. Chron. 2.29.

Abital, the father of the dewe. 2. Sam. 3.4.

Abitub
Abitub — Abitob, the father of goodnesse. 1. Chron. 8.11.

Abner, the fathers candle. 1. Sam. 13 50.

Abram, an high father. Gene. 11.31.

Abraham, a father of a great multitude, as the name was changed. Gen. 17 5.

Abesalom
Abessalom
Absolom — Abshalom, a father of peace, or the fathers peace, or reward. 2. Sam. 3.3.

¶ Achan, troubling. Iosh. 7.1. who is called Achar. 1. Chronicles 2 7.

Hadadezer — ¶ Adadezer, reade Adarezer, beautifull helpe. 2. Sam. 8, 3. and 1 Chron. 18 3.

Adaias
Adlia — Adaiah, the witnesse of the Lord. 1. Chron. 6.41.
Adaliah, pouertie. Ester 9.8

Adam, man, earthly reade Gene. 5.2.

Adiel, the witnesse of God. 1. Chron. 4.36.

Adonias
Adoniiah — Adoniah, the Lord is the ruler. 2. Sam. 3.4.
Adonibezek, the Lords thunder. Iudg. 1.5.
Adonikam, the Lord is risen. Ezra 2.13. and 8.13.
Adoniram, the high Lord. 1 King. 4.6.
Adonizedek. the Lords iustice. Iosh 10.1.
¶ Agabus, a grashopper. Acts. 11.28.

Agar, a stranger. Gen. 16.1. Gal 4.24. — Hagar
¶ Ahaz, taking, or possessing. 2. King. 16.1. — Achas
Ahasueros, a prince or head. Dan. 9.1. — Ahasuerosh

Ahban a brother of vnderstanding. 1. Chron. 2.29.

Ahiiah, brother of the Lord. 1. Chron. 2, 25.

Ahimaaz, brother of counsell. 1. Sam. 14.50.

Ahiman, brother of the right hand. Num. 13.23.

Ahimelech, a kings brother. 1. Sam. 21.1.

Ahimoth, a brother of death. 1. Chron. 6.25.

Ahinoam, the brothers beautie. 1. Sam. 14.15. — Achior
Ahior, the brothers light. Iudeth 5.5. — Ahalab
Ahilab, an heartie brother. Iudeth 1.31. — Ahlab
Ahrah, a sweet sauouring medow. 1. Chron 8.1. — Ahara
Ahikam, a brother arising, or auenging. 2. King. 22.12. — Achiam

Ahiezer, the brothers helpe. Num. 1.12.

Aholah a mansion, or dwelling in her selfe.

Aholibah, my mansion in her. Ezek. 23.4.

Ahud. praysing, or confessing. Iudges 3.15. — Aod
¶ Alian, high. 1 Chron. 1.40. — Aluan

¶ Amalek, a licking people. Gene. 36.12.

Amariah, the Lord sayd, or the lambe of the Lord Zeph. 1.1.

Amasa, sparing the people. 2 Sam. 17.25.

Amashai, the gift of the people. 1. Chron. 6.35.

Amashsi, the treading of the people. Nehe. 11.12.

Amasiah, the burden of the Lord. 2. Chron. 17.16.

Amithi, true or fearing. 2. King. 14.25.

Ammiel, a people of God, or God with me. 1. Chron. 3.5.

Ammishadai, the people of the Almightie. Num. 1.21.

Ammon, a people. Gen. 19.38. — Amnon
Amon, faithfull. 2. King. 21.18. — Aminon

Amos, a burden, one of the twelue Prophets.

Amoz, strong, the father of Ishai. Isai. 1.1.

Amzi, strong, 1. Chron. 6.46.

¶ Anah, afflicting, answering, or singing. Gen. 36.2. and Hanna gracious or mercifull. 1. Sam. 1.2. — Annas

Ananiah, the cloud of the Lord. Actes. 5.1.

Andreas, manly. Matth. 4.18.

Anub, a grape. 1. Chron. 4 8.

Antipas, for all, or against all. Reuel. 2.13.

¶ Apadno. the wrath of his iudgement, or the tabernacles of his palace. Dan. 11.46. — Aphdeno

Apollo, a destroyer. Acts 18, 24 the name also of an Idole. — Apollos

Apphia, bringing foorth, or increasing. Philemon 2.

¶ Aram, height, or their curse. Gene. 10.23. — Ram
Arbel. Bel, or God hath auenged. Hos. 10.14. — Aran, bros
Archelaus, a prince of the people. Matth. 2.22.

Areli, the altar of God. Gene. 46.16.

Aretas, bertuous. 2 Macca. 5.8.

Artahshashte, seruent to thepie. Ezra 7.21.

¶ Asa, a physition 1. King 15.8.

Asael, God hath wrought. 2. Sam 2.18.

Asaph, gathering. 1. Chron. 6.39.8.

Asharelah, the blessednesse of God. 2. Chron 25.2. — Ashriel

Ashbel, an olde fire. Gen. 46.21.

Asher, blessednesse. Gene. 30.13. — Asad

Ashiel, the worke of God. 1. Chron 4.35.

Ashur, blessed or treasuring. Gene. 10.22. — Azarias

Asmodeus, a destroyer. Tob. 3.8.

Astyages, gouernour of the citie. Dan. 13.65. — Vzza

¶ Atarah, a crowne. 1. Chron 2.26.

Athaiah, the time of the Lord. Nehe. 11.4.

Athaliah, time for the Lord. 2. King. 8.26.

¶ Aza, strength. Ezra 2.46.

Azarias — Azaniah, hearkening the Lord. Nehe. 10. 9.
Azareel, the helpe of God. 1. Chron. 12. 6.
Asarias — Azariah, helpe of the Lord. 2. King. 14. 21.
Azrikam, helpe rising vp. Nehe. 11. 15.
Azmoth — Azmaueth, strength of death. 2. Sam. 23. 31.
Azubah, forsaken. 1 King. 22. 42.
Azur, holpen, or helper, Ierr. 28. 1.

B

Bael — BAal, Bealim, lord, lords: the name of the idole of the Sidonians, or a generall name to all idoles, because they were as the lords and owners of all that worshipped them. 1. Sam. 7. 4. Iudg. 2, 13. and 3. 7.
Beeliada — Baalida, a master of knowledge. 1. Chron. 14. 7.
Beelmeon — Baal-meon, the lord or master of the mansion of the house, as also Baalzebub, signifieth the same. Luke 11, 15. Num. 32. 38.
Beelmon — Baal-zebub, the master of flies. 2. King. 1. 2.
Babylon — Baauah, in affliction. 2. Sam 4. 2.
Babel, confusion. Gen. 10. 10. and 11. 9.
Bacchides, one that holdeth of Bacchus, or a drunkard. 1. Mac. 7. 8.
Bachenor, and Bacenor, the same. 2. Macca. 12. 35.
Badaias — Badaiah, the Lord alone. Ezra 10. 35.
Bediah — Baladan, ancient in iudgement, 2. King. 20. 12.
Bildad — Baldad, olde loue, or without loue. Iob. 8. 1.
Barachel, blessing God. Iob 32. 2.
Berechiah — Barachiah, blessing the Lord. Zech. 1. 1.
Bar-ionah, sonne of a doue, Matth. 16, 17.
Barnabas, the sonne of consolation. Actes. 4. 36.
Barabbas, sonne of confusion. Matth. 27. 16.
Baruch, blessed. Ierr. 32. 12.
Bethlabe — Bathsheba, the seuenth daughter, or the daughter of an othe. 2. Sam. 11. 3.
Bathshua, the daughter of saluation. 1. Chron. 3. 5.
Baltasar — ¶ Belshatsar, without treasure, or searcher of treasure. Dan. 5. 1.
Belteshazzar — Benaiah, the Lords building. 1. Chron. 4. 36.
Beleshatzar — Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorow. Gene. 35. 18.
Beleshazzar — Beraiah, the Lords creature. 1. Chron. 8. 21.
Barak — Berak, lightning. Iudg. 4. 6.
Bered, haile. 1. Chron. 7. 20.
Phathouiah — Bethiah, the Lords daughter. 1. Chron. 4. 18.
Bezeleel — Bezaleel, in the shadow of God. Exod. 31. 2.
Balaam — ¶ Bilcam, the ancient of the people. Numb. 22. 5.
Bilhah, olde, or fading. Gene. 29 29.
Boos, Boaz — ¶ Boas, in power, or strength. Ruth 2. 2.

C

Chalchol — CAiaphas, a searcher. Matth. 26. 57.
Calcol, nourishing. 1. King. 4. 31.
Caleb, as a heart. Numb. 13 7.
Canaan, a merchant. Gen. 9. 18.
Carmi, my vine. Gen. 46. 9.
Chaselon — Caseluhim, as pardoned. Gen. 10. 14.
Chasloniim — ¶ Cephas, a stone. John. 1. 42.
Casluhim — Cepirah, a litonesse. Ezra 2. 25.
Chephirah — ¶ Cherub, as a childe. Ezra 2. 59.
Chileab, the restraint of the father. 2. Sam. 3. 3.
Chilion, perfit, or like a doue. Ruth 1. 2.
Chision — ¶ Cision, hope, or confluence. Num. 34. 21.
¶ Clemens, meeke. Phil. 4. 3.
Cleopatra, the glory of the country. 1. Mac. 10. 57.
Col-hazeh — ¶ Col-hozeth, seeing all. Nehe. 3. 15.
Coneniah — Coneniah, the stabilitie of the Lord. 2. Chron. 31. 13.
Cosbi — Cosbi, a liar. Numb. 25. 18.
Cushi — ¶ Cusan, Cusi, blacke or an Ethiopian. 2. Sam. 18. 21.

D

Dilaias — DAlaiah, the poore of the Lord. 1. Chron. 3. 24.
Delaias — Dalilah, a bucket, or consumer. Iudg. 16. 4.
Delaiah — Damaris, a little wife. Actes 17. 34.
Delilah — Dan, a iudgement. Gen. 14. 14.
Daniel, iudgement of God, Dan. 1. 6.
Dathan, statute or law. Numb. 16. 1.
Dauid, beloued. 1. Sam. 17. 12.
¶ Deborah, a word or a Bee. Gen. 35 8.
Dalphon — Delphon, a dropping downe. Ester 9. 7.
Demas, fauouring the people. Col. 4. 14.
Demophon, slaying the people. 2. Mac. 12. 2.
Duel — Deu-el, knows God. Numb. 11 4.
Debelaim — ¶ Diblam, a cluster of figges. Hos. 1. 3.
Diblaim — Didymus, a twinne. John 11. 16.
Dina — Dinah, iudgement. Gene. 30. 21.
Diotrephes, nourished of Iupiter. 3. John 9.
Dishon — Dishan, a threshing. Gen. 36 21.
Dodauah — ¶ Dodanah, loue. 2. Chron. 20. 37.
Rodanim — Dodanim, beloued. Gen. 10. 4.
Doeg, carefull. 1. Sam. 21. 7.
Dorcas, a Doe. Actes. 9. 39.
Darda — Dorda generation of knowledge. 1. King. 4 31.
Dositheus, giuen to God. 2. Mac 12. 19.

E

EBer, passing or passage Gen. 10 24.
¶ Eden, pleasure. 2. King. 19. 12.
Eder, a flocke. 1. Chron. 23. 23.
Edom, ruddie, or earthy. Gen. 25. 30.
Elhanan — ¶ Elchanan, the mercie of God 2. Sam. 23. 24.
Eldaah, the loue of God. Gene. 25. 4.
Elead — Eldad, the loue of God. Numb. 11. 26.
Eleadah, witnesse of God. 1. Chron. 7. 21.
Eleasah, the worke of God. 1. Chron. 2. 39.
Eleazar — Eleazar, the helpe of God. Exod. 6. 23.
Eliezar — Eliab, my God the father, Numb. 26. 8.
Eli — Eliah, God the Lord. 1. Chron 8. 27.
Elias — Eliakim, God ariseth. Isa. 22. 20.
Eliam, the people of God. 2. Sam. 23. 34.
Eliasaph, the Lord increaseth. Numb. 1. 14.
Elashib, the Lord returneth. 1. Chron. 3. 24.
Eliatha — Eliatha, thou art my God. 1. Chron. 25. 4.
Eliathas — Eliehoenai, to the Lord mine eyes. 1. Chron. 36 3.
Eliadad, the beloued of God. Numb. 34. 21.
Elihu, he is my God. 1. Chron. 12. 20.
Elimelech — Elimelech, my God the King, or the counsell of God. Ruth 1. 2.
Elionai — Elioenai, to him mine eyes. 1. Chron. 3. 23.
Eliphal, a miracle of God. 1. Chron. 11. 3.
Elipelet — Eliphalet, the God of deliuerance. 2. Sam. 5. 16.
Elisua — Elisha, my God saueth. 1. King. 19. 16.
Elisseus — Elishah, the lambe of God. Gen. 10. 4.
Elisa — Elishaphat, my God iudgeth. 2. Chron. 23. 1.
Elisabeth — Elisheba, the othe of God, or the fulnesse of God. Exod. 6. 23.
Elizur, the strength of God. Numb. 1. 5.
Elkanah, the zeale of God. Exod. 6. 24.
Almodad — Elmoded, God measureth. Gen. 10. 26.
Elnathan, Gods gifts. Ierr. 26. 22.
Elpaal — Elphaal, Gods worke. 1. Chron. 8. 11.
Eluzai, God my strength. 1. Chron. 12. 5.
Elymas, a corrupter or sorcerer. Actes 13, 8.
Enos — ¶ Enos, man, or miserable Gen. 4 26.
¶ Epaphroditus, pleasant. Philip. 2, 25.
Epenetus, laudable. Rom. 16. 5.
Ephah, wearie. Gen. 25. 4.
Gephar — Epher, dust. Gen. 25. 4.
Ephron — Ephraim, fruitfull, or encreasing, Gen. 41. 52.
¶ Erastus, amiable. Actes 19. 22.
¶ Esau, working. Gen. 25. 25.
Eshcol, a cluster. Gen. 14 42.
Eshek, violence. 1. Chron. 8. 39.
Ester, hidde. Ester 2. 7.
Esther — ¶ Ethan. strength. 1. King. 4. 31.
Hester — ¶ Eubulus, wise or of good counsell. 2. Tim. 4. 21.
Eupolemus, a good warriour, 1. Mac. 8. 17.
Eutychus, fortunate. Actes. 20. 9.
Asbon — ¶ Ezbon, hasting to vnderstand. 1. Chron. 7. 7.
Ezekiel, strength of the Lord. Ezek 1. 3.
Azaliah — Ezeliah, neere the Lord. 2. Chron. 34. 8.
Ezer, an helpe. 1. Chron. 4 4.
Ezra, an helper. Ezra 7. 1.
Azriel — Ezrikam, an helpe arising. 1. Chron. 3. 23.

G

GAal, an abomination. Iudges 9. 35.
Gabriel, a man of God, or the strength of God, the name of an Angel, Dan. 8. 16.
Gad, a band or garison, Gen. 30. 11.
Galal, a rolle, 1. Chron. 9. 15.
Gamaliel, Gods reward. Actes. 5. 34.
Gamaria, a consuming of the Lord. Ierr. 29 3.
Gemariah — Gazabar, a treasurer, Ezra 1. 8.
Gemariah — ¶ Gedaliah, the greatnesse of the Lord. Ierr. 38. 1.
Godoliah — Gedeon, a breaker or destroyer, Iudges 6. 13.
Gideon — Gehazi, valley of vision, 2. King. 4. 12.
Giehi — Gera, a pilgrime or stranger. Gen. 46. 21.
¶ Ginath, a garden, 1. King. 16. 21.
¶ Gog, a roofe of an house. Ezek. 38. 2.
Goliath, a captiuitie. 1. Sam. 7. 4.
Gomer, a consumer. Gen. 10. 2.
Gorgias, terrible. 1. Macca. 3. 38.

H

HAbakkuk, a wrestler. Hab. 1. 1.
Habbazziniah — Habazaniah, the hiding of the Lords shield. Ier. 35. 3.
Habiah — Habiah, the hiding of the Lord. Nehe. 7. 63.
Achaliah — Hacaliah, waiting of the Lord. Nehe. 10. 1.
Hechaliah — Hadad, ioy. Gen. 25. 15.
Hadar — Hagab, a grashopper. Ezra 2. 46.
Hagaba — Haggiah, the Lords feast. 1. Chron. 6 30.
Aggia — Ham, Hamathi, indignation, or heate. Gen. 10. 18.
Amatha — Hamdan, heate of iudgement. Gen. 36. 26.
Abatha — Hamu, mercifull. Gen. 46. 12.
Anameel — Hanameel, the mercie of God. Ierr. 32. 7.
Haniel — Hananeel, the grace of God. Nehe 3. 1.
Hanani, gracious, or mercifull. 1. King. 16. 7.
Ananias — Hananiah, grace of the Lord. Ierr. 37. 13.
Harim, dedicate to God. 1. Chron. 24. 8.
Asadiah — Hasadiah, the mercie of the Lord. 1. Chron. 3, 20.
Hasadiiah — Hattil, an heyling for lime. Ezra 2, 57.

Hanah.

Hauah, liuing, or giuing life Gen.3.20.
Hazael, seeing God 1.Kings 19.17.
Hazarah, seeing the Lord Nehem 11.5.
¶ Heber, a companion. Gen.46 17.
Helkiah, the portion of the Lord. 2.Kings 18.18.
Henoch, taught or dedicate. Gen.5.18.
Hepher, a digger or deliuer. 1.Chro.4 6.
Hephzi-bah, my delight in her. 2.Kings 21.1.
Heth, feare or breaking. Gen.23.3.
Hezri, or Hezro, Hezron, Asari, Elri. Gen.46.12.
¶ Hiel, the Lord liueth 1.Kings 16.4.
Hiram, the height of life. 2.Sam.5.11.
Hizkiiah, strength of the Lord. 2.Kings 18.1.
¶ Hobab, beloued. Num.10.29.
Hori, a prince, Gen.36.22.
Hoshaiah, saluation of the Lord. Jere.42.1.
Hosea, saluation. Hose.1.1.
Hosah, trusting. 1.Chro.26.10.
Hotham, a seale or signet 1.Chro.7 32.
Hoziel, seeing God. 1.Chro.23.9.
¶ Hul, sorow or instruitie. Gen.10.23.
Hur, libertie, or prince. 1.Chro.4.1.
Hushah, hasting. 1.Chron.4.4.

I

Iaakob, a supplanter. Gen.25.26.
Iaakan, destroying. 1.Chro.5.13.
Iasiel, the worke of God. 1.Chro.11.47.
Iaazaniah, the hearkening of the Lord Jere.3.5
Iabal, bringing or budding. Gen.4.20.
Iabesh, drought. 2.Kings 15.10.
Iabez, sorow. 1.Chro.4 9.
Iabin, vnderstanding. Iosh.11.1.
Iachin, stabilitie. Gen.46.10.
Iadiah, knowing of the Lord. Ezra 2.36.
Iael, a Doe, or ascending. Iudg.4.17.
Iahalleel, praysing God. 1.Chro.4.16.
Iahazeel, God hasteth. Gen.46.24.
Iahaziel, seeing God. Ezra 8.5.
Iahehel, hope in God, or beginning in God. Gen.46.14.
Iair, lightened. Deut.3.14.
Iakim, stablishing. 1.Chro.8.19.
Iambri, rebellious 1.Mac.9.37.
Iamin, right hand. Gen.46.10.
Iamuel, God in his day. Gen.15.53.
Ianohah, resting. Iosh.16.6.
Ianum, sleeping. Iosh.15.35.
Iapheth, perswading and enticing. Gen.5.32.
Iaphia, lightning. 2.Sam.5.15.
Iarephel, health of God. Iesh.18.27.
Iarib, fighting or auenging. 1.Chro.4.24.
Iashen, ancient. 2.Sam.23.32.
Iasher, righteous. Iosh.10.13.
Iashub, a returning. 1.Chro.7.1.
Iathaniel, a gift of God. 1.Chro.26 2.
Iattir, a remnant or excellent. Iosh.15.48.
Ithri, Ithro, Ithron, the same.
Iauan, making sad. Gen.10.2.
Iaziel, the strength of God. 1.Chro.15.18.
Iaziz, brightnesse. 1.Chro.27.31.
¶ Ibhac, chosen 2 Sam.5.15.
¶ Ichabod, where is glory? 1.Sam.4.21.
¶ Iddo, his confession. 1.Chro.27.21.
¶ Ieconiah, stabilitie of the Lord. 1.Chro.3.16.
Iedaiah, the hand of the Lord, or confessing the Lord 1.Chron. 4.37.
Iedidah, beloued. 2.Sam.12.25.
Iediel, knowledge of God. 1.Chro.7.6.
Iedmthun, confessing. 1.Chro.9.16.
Iehiah, the Lord liueth. 1.Chro.15.24.
Iehiel, God liueth. 1.Chro.26.22.
Iehoda, the Lords pleasure. 2.Kings 14.2.
Iehoahas, the possession of the Lord. 2.King 23.34.
Iehoash, the fire of the Lord. 2.Kings 11.21.
Iehohanan, grace or mercie of the Lord. 1.Chro.26.3.
Iehoiada, the knowledge of the Lord. 2.Kings 11.13.
Iehoiakim, the rising or auenging of the Lord. 2.Kings 23 34.
Iehoshaphat, the Lord is the Iudge. 1.Chro.3.10.
Iehoshua, the Lords saluation. Zech.3.1.
Iehozadak, the iustice of the Lord. 1.Chro 6.14.
Iehudah, confession or prayse. Gen.29.35.
Iekonnah, the Lord shall arise, establish, or auenge. 1.Chron. 2.41.
Iekodeam, the burning of the people. Iosh.15.56.
Iephlet, deliuered. 1.Chro.7.32.
Iephunneh, beholding. Num.13.7.
Ierahmeel, the mercie of God. 1.Chro.2.9.
Iered, ruling. Gen.5.15.
Ieriel, the feare of God. 1.Chro.7.2.
Ierimoth, fearing death 1.Chro.7.7.
Ieroboam, increasing the people. 2.Kings 14.23.
Ierogham, high 1.Chro.6.27.
Ierubbaal, let Baal auenge. Iudg.6.32.
Ieshaiah, saluation of the Lord. Isa.1.1.
Iesbua, a sauiour. Matth.1.16.
¶ Igal, redeemed. 1.Chro.3.22.
Igdaliah, the greatnesse of the Lord. Jere.35.4.
¶ Ioab, willing or voluntarie. 1.Chro.2.16.
Iob, sorowfull or hated. Iob.1.1.
Iobamah, the building of the Lord. 1.Chron19.8.
Iochebed, glorious. Exod.6.20.
Ioel, willing, or beginning. Ioel.1.1.
Iokshan, an offence. Gen.25.2.
Ioktan, a little one. Gen.10.25.
Ionah, a done 2 King.14.25.
Ionadab voluntarie or willing. 2.Sam.13.5.
Ionathan, the gift of the Lord. Iudg.18.30.
Ioseph, increasing. Gen.30.24.
Ioshabeth, the fulnesse of the Lord. 2.Chro.22.11.
Ioshiah, the fire of the Lord. 2.Kings 22.3.
Iotham, perfite. 2 Kings 15.32.
Iozabad, endowed. 1.Chro.12.20.
¶ Iphdiah, the redemption of the Lord. 1.Chro.8.25.
Iphtah, opening, Iudg.11.1.
¶ Ira, a watchman. 1.Chro.11.28.
Irad, a wilde asse. Gene.4.18.
Iriah, the feare of the Lord Jere.37.13.
Irmeiah, exalting the Lord 1.Chro.5.24.
¶ Ishacar, a wages Gen.30.18.
Ishai, a gift or oblation, Ruth 4.17.
Ish-bosheth, a man of shame. 2.Sam.2.12.
Ishcariot, an hireling, or man of death. Matth.10.4.
Ishmael, God hath heard. Gen.16.11.
Ishtob, good man, 2.Sam.10.8.
Israel, a prince of God or preuailing with God, Gen.35.10,
¶ Ithamar, woe to the chaunge. Exod.6.23.
Itai, strong. 2.Sam 23 29.
Ittiel, God with me. Nehem.11.7.
¶ Iubal, bringing, or fading. Gen.4.10.
Iuchal, mightie. Jere.38.1.
¶ Izebel, woe to the house. 1 Kin.16.31.
Izhac, laughter Gen.17.19.
Izrahiah, the Lorde ariseth, or the clegrenesse of the Lorde. 1. Chro.7.3.
Izreel, the seede of God. Iosh.15.56.

K

Kahath, a congregation, Gen.46.11.
Kainan, a buyer, or owner. Gen.5.9.
Kain, a possession. Gen 4 1.
Kallaiah, the voyce of the Lord. Nehem.12,20.
Kamuel, God is risen. Gen.22.21.
Kareah, balde. Jere.42.11.
¶ Keder, blackenes. Gen.25.13.
Kedem, East. Jere.49.28.
Keren-happuch, the horne of beautie. Job 42.14.
¶ Kish, hard, or sore. 1.Sam.9.1.
¶ Kolaiah, the voyce of the Lord. Nehem.11.7.
Korah, balde. Gen.36.5.
Kore, crying. 1.Chro 9 19.
¶ Kushaiah, hardnesse. 1.Chro.15.17.

L

Laadah, to gather, or testifie. 1.Chro.4.21.
Laadan, for pleasure. 1.Chro.7.26.
Laban, white. Genes.24.29.
Lael, to God, or to the mightie. Num.3.24.
Lahad, to praise. 1.Chro.4.2.
Lamuel, with whom is God. Pro.31.1.4.
Lappidoth, lightnings Iudg.4.4.
¶ Lehabim, inflamed. Gen.10.13.
Lemech, poore, or smitten. Gen.4.18.
Letushim, hammer men. Gen.25.3.
Leui, ioyned, or coupled. Gen.29.34.
Leah painefull, or wearied. Gen.29.16.
¶ Lobin, whitenesse. Exod.6.17.
Lot, wrapped, or ioyned. Gen.11.27.
¶ Lud, a natiuitie, or Generation. Gen.10.22.
¶ Lysias, dissoluing. 1.Mace.3.32.
¶ Lysimachus, dissoluing battell. 2.Mac.4.29.

M

Maachathi, broken. 2.Kings 25 23.
Mahazioth, seeing a signe. 1.Chro.25.4.
Mahleiah, the protection of the Lord. Jer.32.12.
Mahlah, weakenesse, or a dance, Numb.26.33.
Maasai, my worke. 1.Chro.9.12.
Maaseiah, the worke of the Lord. 1.Chro. 15.18.
Maaziah, the strength of the Lord 1.Chro.24.18,
Makaz, finishing, or watching 1.Kings 4.9.
Machbanai, my poore sonne. 1.Chro.12.13
Machi, poore, or a smiter. Numb.13.16.
Machir, selling or knowing. Gen.50.23.
Madaia, a measure or iudging. Gen.10.2.
Madan, strife. Gen.25.2.
Magdalen, magnified, or exalted. Matth.27.56.
Magdiel, preaching God. Gen.36.43.

Magog,

Ioram
Ieroboal
Esaiah, Isaiah
Iesus
Igeal
Iobab
Ibsiiah
Iochabed
Iecsan
Ieetan
Iehonadab
Iehonathro
Iehoshabat
Iehoshabeath
Iosiah
Ihedeiah
Iras
Iriiah
Ieremias
Isachar
Iessai
Scariot
Iscariot
Itti, Itai
Ethai
Ithiel
Iebucal
Iucal
Isaak
Izhak
Izrahaiah
Chaath
Choath
Kohath
Cataiah
Kallai
Chemuel
Kemuel
Kushaiah
Leedan
Lahad
Lemuel
Lahabim
Lamech
Colia
Libni
Lotam
Ludim
Maachah
Maaseiah
Maala
Maasei
Maasias
Maasaios
Machabeus
Midian

Magog, couering, or melting. Gene. 10. 2.
Mahalah, infirmitie, or sickenes. 2. Chron. 11. 18.
Mahalon — Mahalai, hasting. 1. Chron. 11. 40.
Mahalath — Mahath, wiping away, or fearing. 1. Chron. 6. 35.
Malachi, my messenger. Mala. 1. 1.
Malachias — Mahaleel, praysing God. Gen. 5. 12.
Malaleel — Mamzer, a bastard. Deut. 23. 2.
Mahalaleel — Manahem, a comforter. 2. King. 15. 14.
Manoach, rest. Judg. 13. 2.
Manoe — Maon, dwelling place. Josh. 15. 55.
Maonathi — Mordechai, bitter, contrition Esther 2. 5.
Mordecai — Martha, bitter, or prouoking. Luke 10. 38.
Mattanah — Mattan, a gift. 2. Chron. 23. 27.
Manthanaim — Matani, Mattaniah, Matthaniah, Matthanah, his gift, Ezra 10. 33.
Mattathias — Mattithia, a gift of the Lord. 1. Chron. 9. 31.
Mathias — Malchiel, God is my King. Gen. 46. 17.
Melchiel — Malchiah, the Lord my King. Iere. 21. 1.
Melchiah — Malchizedeck, king of righteousnes. Gen. 14. 10.
Melchisedek — Malchishua, my King the sauiour. 1. Sam. 14. 49.
¶ Meherabel, how good is God? Gen. 39. 39.
Aman — Mehuman, troubled. Esther 1. 10.
Mehuiael, teaching God. Gene. 4. 18.
Methushael, asking death. Gene. 4. 18.
Methushelah, spoyling his death. Gene. 5. 21.
Meltias — Melatiah, deliuerance of the Lord Nehe. 3. 7.
Menelaus, strength of the people. 2. Macc. 4. 23.
Menasheh, forgetting. Gene. 41. 51.
Manasseh — Meraioth, bitternesse. 1. Chron. 9. 11.
Merari — Mered, rebellious. 1. Chron. 4. 17.
Mesha, saluation. 1. Chron. 2. 42.
Mousa — Meshelemiah, the peace of the Lord. 1. Chron. 26. 1.
Meshullam, peaceable. 1. King. 22. 3.
Mephibosheth, shame of mouth. 2. Sam. 4. 4.
Meshech, prolonging. Gen. 10. 2.
¶ Milchah, a woman of counsell. Gen. 11. 29
Melcha — Milchom, their king or counsellour, the idole of the Ammonites. 2. King. 23. 13.
Milcah — Mizzah, a stopping or consuming. Gen. 39. 13.
Micha — Michah, poore or smitten, or who is here? 2. Chron. 34. 20.
Micah — Michaiah, who is like the Lord? 2. Kings 22. 12.
Micheas — Michael, who is like God? 1. Chron. 7 3.
Michaias — Michal, who is perfite? 1. Sam. 14. 49.
Mishael, who demaundeth? Exod. 6. 22.
Maria — Miriam, exalted, or teaching. Exod. 15. 20.
Mishredath, dissoluing the Law. Ezra. 1. 8.
¶ Moab, of the father. Gene. 19. 37.
Mosheh, drawen vp Exod. 2. 10.
Moses — Moza, found, or vnleauened. 1. Chron. 2. 46.
¶ Musach, anointing, or vaile. 2. Kin. 16. 18.
Mushi, departing. Exod. 6. 19.

N

Noeman — NAamah, beautifull. Gene. 4. 22.
Naarath — Naaman, faire or beautifull. Gene. 46. 22.
Neariah — Naarah, a mayde, or watching. Josh. 16. 7.
Nebo — Naariah, a childe of the Lord. 1. Chron. 3. 22.
Naboth — Nabaioth, buds, or prophecies. Gen. 25. 13.
Nabal, a foole. 1. Sam. 25. 3.
Nadab, a prince, or liberall. Exod. 6. 23.
Nagge — Naggai, clearenesse Luke 3. 25.
Nahaliel, the inheritance of God. Num. 21. 19.
Nahamana — Naham, Nahum, a comforter, or repentant. 1. Chron. 4. 19.
Nahash — Nahas, a serpent. 1. Chron. 4. 12.
Nahor, hoarse, or angry. Gene. 11. 22.
Naioth, beautie, or a dwelling place. 1. Sam. 19. 11.
Naphtali, wrestling, or comparison. Gen. 30. 8.
Nathan, giuen. 2. Sam. 5. 14.
¶ Nebuchad-nezzar, which is written for the most part in Ieremie, & sometime in Ezekiel, Nebuchad-rezzar, signifieth the mourning of the generation. Ierem. 27. 8. and 34. 1.
Nepheg, weake. 2. Sam. 5. 15.
Nephtuim, an opening. Gene. 10. 13.
Naphtuhim — Ner, a light, 1. Sam. 14. 51.
Nethaneel, the gift of God. 2. Chron. 35 9.
Nethaniah, a gift of the Lord. 2. Kings 25. 23.
¶ Nimrod, rebellious. Gen. 10. 8.
¶ Noadiah, the witnessing, or testification of the Lord. Ezra 8. 33.
Nemrod — Noah, rest, Gene. 5. 29.
Nogah, brightnesse. 1. Chron. 14 6.
¶ Nun, sonne, or posteritie. Numb. 13. 9.

O

OBadiah, seruant of the Lord. 1. Chron 3. 21.
Obed, a seruant. Judg. 9. 26.
Obdia — Obed-edom, the seruant of Edom, or a seruant Edomite. 2. Samuel 6. 10.
Abdias — Obil, borne or brought. 1. Chron. 27. 30.
Ebed — ¶ Omer, speaking or exalting. Gen. 36. 11.
Oman — ¶ Onan, sorow, strength. Gene. 36. 23.
Aman — Onan, sorow, iniquitie. Gene. 38. 4.
¶ Ophel, a towre, or darkenesse. 2. Chron. 33. 14.
Ophir, ashes. Gene. 10. 29.
¶ Ornan, reioycing. 1. Chron. 21. 18. — Ophrah
Orpah, a necke. Ruth 1. 4.
Orthosias, rectified. 1. Mac. 15. 37.
¶ Othni, my time. 1. Chron. 26. 7.
Otholiah time to the Lord. 8. Chron. 1. 26. — Athaliah
Othoniel, the time of God. Iosh. 15. 17. — Othniel
¶ Ozariah, the strength of the Lord. 1. Chron. 15. 21. — Ozia
Ozziel, the helpe of God. 1. Chron. 27. 19. — Azariah, Azriel

P

PAgiel, God hath met. Num. 1. 13.
Palal, praying, or iudging. Nehe. 5. 25. — Phalali
Palti, deliuerance Num. 13. 10. — Phaltias
Paltiel, deliuerance of God Num. 34. 26. — Phallu
Palu, marueilous. Gene. 46. 9. — Pharaoh
Paroh, vengeance. Exod. 8. 1.
Paruah, flourishing, or fleeing. 1. Kings 4. 17.
Pashur, increasing libertie. Iere. 20. 3.
¶ Pedahel, the redemption of God. Num. 34. 28. — Phadassur
Pedah-zur, a mightie redeemer. Num 1. 10. — Adaiah
Pedaiah, the Lords redeeming. 2. Kings 22. 1. — Pekahiah
Pekaiah, the Lords opening. 2. Kings. 15. 22.
Pelaiah, the miracle of the Lord. 1. Chron. 3. 24.
Pelaiah, a miracle of the Lord. Nehe. 8. 7. — Phalatias
Pelatiah, deliuerance of the Lord. 1. Chron. 3. 21. — Phaltias
Peleg, a diuision. Gene. 10. 25. — Peleth
Pelet, deliuerance. 1. Chron. 2. 33. — Phanuel
Penuel, seeing God. 1. Chron. 4. 4.
Peresh, a horseman. 1. Chron. 7. 16. — Pharez
Perez, a diuision. Gen. 38. 29. — Pethahiah
Peruda, a diuision. Ezra 2. 55. — Phicol
Pethaia, the Lord openeth. Ezra. 10. 23. — Phinees
¶ Phichol, the mouth of all. Gen. 21. 22. — Poinehas
¶ Pinehas, a holde countenance. Num. 25. 7.
¶ Puah, a mouth. Gene. 46. 13.

R

RAamiah, thunder of the Lord Nehemiah 7. 7.
Raddai, ruling. 1. Chron. 2. 14.
Rahab, proud or strong. Iosh. 2. 1.
Raham, mercie or compassion. 1. Chron. 2. 44.
Rahel, a sheepe. Gen. 29. 9.
Ram, high. 1. Chron. 9. 9.
Ramiah, exaltation of the Lord. Ezra. 10. 25.
Rapha, release or medicine. 1. Chron. 8. 2.
¶ Reaiah, a vision of the Lord. 1. Chron. 5. 5.
Reba, the fourth. Iosh. 13. 21.
Rechab, a rider. 2. Kings 10. 15.
Reelaiah, a shepheard to the Lord. Ezra 2. 2.
Rehabeam, dilating the people. 1. Kings 11. 43.
Rehum, pitifull, or pitied. Ezra 2. 2. — Roboam
Remaliah, the exaltation of the Lord. 2. Kings 15. 27. — Reboboam
Rephael, medicine of God. 1. Chron. 26. 7.
Rephaiah, medicine of the Lord. 1. Chron. 3. 21. — Raphael
Reu, his shepheard Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lorde did see his mothers affliction Gen. 29. 32.
Reuel, a shepheard of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23. — Raguel
¶ Ribai, strife, or increased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song, or reioycing. 1. Chron 4. 20. — Rebecca
Riphath, a medicine or release. Gene. 10 3. — Rebekah
¶ Rogel, a footeman, or an accuser. Iosh. 15. 7.
¶ Ruth, watered, or filled. Ruth 1. 4.

S

SAbtah, a compasse, or old age. Gen. 10. 7.
Sabteca, the cause of smiting. Gen. 10. 7.
Sarah, a lady or dame. Gen. 17. 15. — Sabatha
Sarai, my dame or mistresse. Gen. 11. 29. — Sabtecha
¶ Seba, a compasse. Gen. 10 7.
Seled, affliction. 1. Chron. 2. 30. — Saba. Sheba
Semachiah, cleauing to the Lord. 1. Chron. 26. 7.
¶ Shaal, Shal, asked. Ezra 10. 29. 1. Sam. 9. 2.
Shaph, flying, or thinking. 1. Chron. 4. 7. — Sheal, Saul
Shabbethai, my rest. Nehe. 11. 16. — Saaph
Shachir, wages. 1. Chron. 11. 35.
Shage, ignorant. 1. Chron. 11. 34. — Sacar
Shallum, peaceable. 2. Kings 16. 10. — Shageh
Shalman, peaceable. Hosea 10. 14. — Sellum
Shalmon peaceable. Ruth 4. 21. — Sallum
Shamgar, desolation of the strangers. Iudges 3. 31. — Shalmah
Shammah, desolation, destruction. 1. Sam. 16. 9. — Shalma
Shammua, obedient. Num. 12. 5. — Salmon
Shaphan, a coste, or one hid. 1. Chron. 5. 12. — Shamma
Shaphat, a Iudge. Num. 13. 6.
Sharezer, a treasurer. 2 Kings 19. 37.
Shealthiel, asked of God Hag. 1. 1.
Sheariah, the gate of the Lord. 1. Chron. 8. 38. — Salathiel
Sheba, captiuitie. Gen 10. 7. — Shaba
Shebarim, hope. Iosh 7. 5.

Sheber,

Sethia — Sheber, hope, or wheate. 1. Chro. 2. 48.
Shecaniah — Shecaniah, the habitation of the Lord. 1. Chro. 3. 21.
Shechem a part, or portion. Numb 26. 31.
Segub — Shedeur, a field of fire, or the light of the almightie. Num. 1. 5.
Shegub, exalted. 1. Kings 16. 34.
Seir — Shehariah, the morning of the Lord. 1. Chro. 8. 26.
Sheir, rough, or hairie Gen. 36. 20.
Shelah, diſſoluing. Gen. 38. 5.
Salmiah — Shelah, ſending, or ſpoyling. Gen. 10 24.
Shelemiah, peace of the Lord. Ezra 10. 30.
Sheleph, drawing out. Gen. 10 26.
Salomon — Shelesh a captaine. 1 Chro. 7. 35.
Shelomith, peaceable. Leu. 24. 11.
Shelomoh, peaceable. 2. Sam. 5. 14.
Ishmaiah — Shelumiel the peace of God Num. 1. 6.
Shamariah — Shemaiah, hearing the Lord. 1. Chro. 4 37.
Shamed — Shemariah, the keeping of the Lord. Ezra 10. 32.
Shemed, deſtroying. 1. Chro. 8. 12.
Shemer, a keeper. 1. Kings 16. 24.
Semuel — Shemida, a name of knowledge. Num. 29. 32.
Samuel — Shemuel, appointed of God. 1. Chro. 7. 2.
Shemuel, heard of God. 1. Sam. 1. 20.
Shephatiah, the Lord iudgeth. 2. Sam. 3. 4
Seraiah — Sheraiah, a prince of the Lord. 1. Chro. 4 14.
Serug — Sherug, a bough or plant. Gen. 11. 20.
Seth — Sheth, ſet or put. Gen. 4. 25.
Shethar, a remnant, or hid. Eſt. 1. 14.
Sechia — Sheua, banitie. 1. Chro. 2. 39.
Shimeah — Shiciah, the protection of the Lord. 1. Chro 8. 10.
Simei — Shimei, hearing, or obedient Exod. 6. 17.
Samſon — Shimeon, hearing, or obedient Gen. 29. 33.
Shimſhon, there the ſecond time, becauſe the Angell appeared the ſecond time at the prayer of his father. Iudg. 13. 24.
Shiphtan, a iudge Num. 34. 24.
Shiprah — Shiprah, faire, Exod. 1. 15.
Sobab — Shobab. returned. 2. Sam. 5. 14.
Shobal, a path. Gen 36. 20.
Shebnah — Shobnah, a builder. 2. Kings 18. 18.
Sua — Shua, crying, or ſauing. Gen. 38. 2.
Shuah, praying, or humiliation. Gen. 25. 2
Shuhuel — Shubael, the returning of God. 1. Chro. 24. 20.
Shuah — Shuhah, a pit. 1. Chro. 4. 11.
Shumathi, renowned. 1. Chro. 2. 53.
Shumi changed, or ſleeping Gen. 46. 16.
¶ Sithri, my ſecret. Exod 6. 22.
¶ Sodi, my ſecret. Num. 13. 11.
¶ Sus, rooting vp. 1. Chro. 7. 36.

T.

Tabeel, good God. Iſay. 7. 6.
Tahaſh, haſting. Gen. 22 24.
Tabeal — Tahath, feare. 1. Chro. 6. 37.
Thahath — Talmai, furrow. Joſh. 15. 14.
Tamar, a palme tree. Gen. 36. 7.
Tholmai — Tanhumeth, conſolation. Jere. 40. 8.
Thamar — Talmon, dew prepared. 1. Chro. 9. 17.
Tanehumeth — Tahath, a little one. 1. Kings 4. 11.
¶ Tebah, a cooke. Gen. 22. 24.
Tehinnah, merciſull, or prayer. 1. Chro. 4. 12.
Terah, ſmelling. Gen. 11. 24.
¶ Tiknah, hop. 2 Kings 22. 14.
Tilon, murmuring. 1. Chro. 4. 20. — Tikuah
Tiras, a deſtroyer. Gen. 10. 2. — Thilon
Tirhanah, a ſearcher of mercie. 1. Chro. 2. 48.
Tiria, a ſearch. 1. Chro. 4. 16.
¶ Toah, a part. 1. Chro. 6. 34.
Tobiah, the Lord is good. Ezra. 2. 60. — Thogarma
Togarmah, ſtrong or bonie. Gen. 10. 3.
Tohu, liuing 2. Sam. 1. 1.
Tola, a worme Gen. 46. 13. — Thomas
Tom, a twinne Mat. 10. 3.
¶ Tubal, borne, or brought, or worldly. Gen. 10. 2.
Tubal-kain, worldly poſſeſſion. Gen. 4. 22. — Ouaniah

V.

Vaniah, nouriſhment of the Lord. Ezra. 10. 36. — Vophſi
Vaſhni, changed. 1. Chro. 6. 28. — Hur
Vaſhti, drinking. Eſter 1. 9. — Ourias
¶ Vophi, a thing broken, or patched. Num. 13. 15.
¶ Vri, my light. 1. Chro. 2. 20.
Vriah, the light of the Lord. 2. Sam. 11. 3.
Vriel, light, or fire of God. 2. Chro. 13 2.
¶ Vthai, mine iniquitie, or time, 1. Chro. 9. 4.
¶ Vzal, wandring. Gen. 10. 27. — Oza
Vzzah, ſtrength. 1. Chro. 6. 29. 2. Sam. 6. 3.
Vzzi, my ſtrength 1. Chro. 6. 5.
Vzziel, the ſtrength of God. 1. Chro. 7. 7.

Z.

Zaauan, trembling. Gen. 36. 27.
Zabad, a dowrie. 1. Chro. 2. 36
Zabadiah, a dowrie of the Lord 1. Chro. 8. 15. — Sebadiah
Zabdiel a dowrie of God. 1. Chro. 27. 2.
Zaccur, mindefull. 1. Chro. 4. 26. — Zacchur
Zachai, pure. Ezra. 2. 9. — Zaccheus
Zachariah, mindefull of the Lord. 1. Chro. 5. 7. — Zaccai
Zadok, iuſtified, or iuſt. 2. Sam. 8. 17. — Zechariah
Zalmanoh, our image. Num. 33. 41.
Zanoah, forgetfulneſſe. Nehe. 11. 30.
¶ Zebulun, a dwelling. Gen 30. 20.
Zeeb, a woolfe, Iudg. 7. 25.
Zelophehad, a ſhadow of feare. Num. 26. 33.
Zemirah, a ſong. 1. Chro. 7. 8.
Zephaniah, the hiding of Lord. 2. Kings 25. 18. — Zepho
Zephi, a honie combe Gene. 36. 11. — Zerah
Zera, clearenеſſe, or riſing vp. Gen. 36. 13. — Zerahiah
Zeraiah, the Lord ariſing. 1. Chro. 6. 6.
Zereſh, ſcatteting heritage, Eſter 5. 10.
Zerubbabel, ſtrange from confuſion, or a ſtranger at Babel. Hag. 1. 1.
Zethan, their olive. 1. Chro. 26 22.
¶ Zia, ſweate, or ſwelling. 1. Chro. 5 13. — Zedekiah
Zidkiah, the iuſtice of the Lord. 2. Kings 24. 17.
Zidon, a hunter. Gen. 10. 15. — Zipporah
Zimri, a ſong. 1. Chro. 26.
Ziphorah, a mourning. Exod 2. 21.
¶ Zobeth, a ſeparation. 1. Chro. 4. 20. — Zuriſhaddai
¶ Zuph, a watch, or a couering. 1. Chro. 6. 35.
Zuriel the rocke of God. Num. 3. 35.
Zuriſhadai, the rocke of the almightie. Num. 1. 6.

¶ A Table of the principall things that are conteined in the Bible, after the order of the Alphabet. The firſt number noteth the Chapter, and the ſecond the Verſe.

A.

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Aaron and Miriam ſpeake againſt Moſes. Num. 12. 1.
Aaron, eloquent. Exod. 4. 14.
¶ Abba, father. Mar. 14. 36. Rom. 8. 15. Gal. 4. 6.
Abdon, a iudge in Iſrael. Iudg. 12. 13.
Abel, a city where dwelt ỳ wiſe. 2. Sa. 20. 18.
Abiathar the ſonne of Ahimelech, and his doings. 1. Sam. 22. and 23. 1. Kin. 1. & 2.
Abigail the wife of Nabal 1. Sam. 25. 3.
Abihu burnt with fire from ỳ Lord. Leu. 10. 2
Abihu ſeeth God in Sina. Exod. 24. 10.
Abiam king of Iudah. 1. Kings 15. 1.
Abimelech king of Gerar, and his doings. Gen. 20. and 26.
Abimelech the ſonne of Gideon murthereth his brethren, and after reigneth in Iſrael Iudges 9.
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Abner, his doings and death. 1. Sam. 17. 55. vnto the 2. Sam. 4.
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¶ Acceſſe to God by Chriſt. Rom. 5. 2. Eph. 2. 18. and 3. 12.
Euery man ſhall giue Accounts of himſelfe to God. Rom. 14. 12.
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¶ Adam and his creation. Gen. 1. 27. & 2. 7.
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Adoram ſtoned to death. 1. Kings 12. 18.
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The Adultery of Dauid, 2. Sam. 11. and 12.
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¶ Degrees of Affinite. Leui. 18.
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The Afflictions of this preſent time are not worthy &c. Rom. 8. 18.
Affliction to them that truſt in any other then in God. Deut. 31. 17.

Affliction to them that afflict the faithfull. 2. Thess 1.6.
To Aflict the soule for a day. Isay 58.5.
¶ Agabus the Prophet. Acts 11. 28. & 21.10
Agag king of the Amalekites. 1. Sam. 15.8,9
Agree with thine aduersarie. Mat. 5 25.
Agrippa king. Acts 25.13.
¶ Ahab and his wicked doings from the 16. of 1. king. vnto the 22. 41.
Ahaziah the sonne of Ahab, and his doings. 1. King. 24.49. 2. King 1.2.
Ahaziah the sonne of Joram, and his doings. 2. king. 8. and 9.
Ahaz king of Judah, an idolater. 2. kin. 16.11
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Ahimaaz. 2. Sam. 17.17. and 18.19.
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Aholiab an excellent workeman. Exod. 31,6.
¶ Our Aide of Christ. Heb. 4.14.
The Aide of Israel is of God. Deut. 32.26.
¶ Alcimus a wicked man 1. Mac. 7.9. & 19.54
Alexander the Copper smith. 2. Tim. 4.14.
Alexander the sonne of Antiochus Epiphanes. 1. Mac. 10 1.
Almes deedes are pleasant sacrifices. Phil. 4.18.
Giue not thine Almes grudgingly. 2. Cor. 9.7.
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¶ Amalekites. Exo. 17.8. Num. 14.25. Deu. 25.17. 1. Sam. 15.2,3.
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Amos the Prophet Amos 1.1.
Amram the sonne of Kohath. Exod. 6,18.
¶ Ioshua killeth the Anakims. Josh. 11. 21. Judg. 1.20.
Ananias & his wife Saphiras death. Act. 5.10
Ananias the chiefe priest. Acts 23.2.
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Angels and their creation. Col. 1.16.
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The Angel guideth the hoste of Israel. Exo. 14.19.
The Angel sheweth of Christs birth. Lu. 2.10
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The Angels minister vnto Christ. Mat. 4. 11. they comfort him in the garden. Lu. 22,43.
Angels the ministers of God Heb. 1.7.
The three Angels that Abraham receiued into his house. Gen. 18.2,5. Lot also receiueth two. Gen. 19.1,3.
To bee Angrie with thy brother, is damnable Mat. 5.22.
Anna the mother of Tobie ỳ young. Tob. 11.9
Anna the prophetesse. Luke 2.36.
Annas father in law to Caiaphas. Ioh. 18.13.
Be ready alwaies to giue an Answere of the hope that is in you. 1. Pet. 3.15.
Antichrist, who? 1. John 2,22. and 4. 3. 2. Thes. 2.3.
The Antiochians first that were named Christians. Acts 11.26.
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¶ Apollonius discomfited by Jonathan. 1. Mac. 10.82.
Apollos a learned man. Acts 18.24.
The Apostles afflicted for Christs sake. Act. 4. 3. and 5.18.
The Apostles alke who is the greatest in the kingdome of heauen. Matth. 18.1.
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The Apostles shall iudge the twelue tribes. Matth. 19.28.
Apostles why they were ordeyned in the Church. 1. Cor. 1.28.
God iudgeth not according to the Appearance. 1. Sam. 16.7.
¶ Aquila & Priscilla do harbor the Church. 1. Cor. 16.19.
¶ The ruine of the Arabians. Isa. 21.14.
King Arad slaine. Num. 21.3.
The Aramites. 2. Sam. 8. and 10.2. King. 5. and 6. and 7. and 8.
Araunah selleth his threshing flooze to David. 2. Sam. 24.24.
Mamre a citie of Arbah, called also Hebzon. Gen. 35.27.
Aristarchus fellow prisoner ẅ Paul. Col. 4.10
The Arke of God, the forme and vse thereof. Exo. 25.10. Deu. 10,3. & 31 26. Josh. 3.3. 1. Sam. 4. vnto the 7.3. 2. Sam. 15,24.
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The stretched out Arme of God. 1. kin. 8. 42.
Arpachshad, his birth & age. Ge. 11.10,12,13
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¶ Asa king of Judah, and his doings. 1. King. 15.8.
Asahel Ioabs brother slaine. 2. Sam. 2.23.
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Ashima the idole that the men of Hemath made in Samaria. 2. king. 17.30.
Ashtaroth, the idole that the Jewes worshipped Judg 2.13. and 3 7.
Paul is forbid to preach in Asia Actes 16.6. at length he preacheth there. Acts 12.10.
Ashkelon taken by Judah Judg. 1.18.
Jesus entreth on an Asse into Jerusalem. Matth. 21.7.
Asses in vse among the Israelites. Gene. 42. 26. Judg. 12.14.
The Asse of Balaam speaketh. Num. 22.28
Ashur went out of the land of Shinar. Gen. 10.11.
Assuerus king, his doing & his lawes in the booke of Ester.
¶ Athaliah reigneth ouer Judah. 2. kin. 11.3
Paul reproueth the Athenians for their superstitions. Acts 17.22.
¶ Azariah reigneth in stead of his father Amaziah, & is striken with a leprosie. 2. kin. 15.1,5.
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B.

Baal-perazim, a certaine place 2. Sa. 5.20.
Baal-peor an idole: the Israelites for ioyning themselues thereunto, are put to death Num. 15 3. Deut. 4.3.4.
Baanah and Rechab kill Ish bosheth. 2. Sam. 4.6.
Baasha king of Israel, and his doings. 1. kin. 15.16. to Chap. 16.8.
The destruction of Babel foresposen, Isa. 13.
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Bacchides captaine of king Demetrius armie, discomfited. 1. Mac. 9.68.
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One Baptisme. Ephes. 4.5.
John sent to Baptize. John 1.3.
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To be Baptized in the Name of the Father, &c. or of Jesus Mat. 28.19. Acts 2.38.
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Christ Baptizeth with the holy Ghost and with fire, Matth. 3.11. Mar. 1.8. Lu. 3.16. John 1. 6,33.
Barabbas, the murtherer. Luke 23. 18. John 18.40.
Barak and Deborah deliuer Israel. Judg. 4.
Baruch, Jeremias scribe. Jere. 36.4.
Barzillai and his doings. 2. Sam. 19.31. 1. Kin. 2.7.
The Bastard shall not enter into the congregation of the Lord Deut. 23.2.
¶ Priestes are forbidden to shaue their heads or Beards. Leu. 21.5.
The shauen Beard was a signe of sorow to the Jewes, Isay 15.2.
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Paul fought with Beastes at Ephesus. 1. Cor. 25.32.
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Bela, a citie, called also Zoar. Gen. 14.2.
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To Beleeue is the gift of God. Matt. 13.11. and 16.17. Joh. 6.44.
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Benaiah killeth Joab. 1. King. 2.34.
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Beniamin. Gene. 33.16 and 43. and 44. and 45. Deut. 33.12.
Beth-el or Luz. Gene. 28.19. Judg. 1.23. 1. Sam. 10.3.
Beth lehem, called also Ephzath. Gen. 35. 19. Mich. 5.2. Luke 2.4
Bethsaida, an vnfaithfull citie. Mat. 11.21.
Beth-sheba Uriahs wife lyeth with Dauid. 2 Sam. 11.4.
Beth-shemites are punished for looking into the arke of the Lord 1. Sam. 6.19.
Bethuel the father of Rebekah. Gen. 22.23.
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Bezaleel an excellent workeman, and his doings. Exod. 31.1. and 35.30.
¶ Who Bideth in Christ. 1. John 2.6.
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Bilhah Rahels maid. Gen. 29.29. and 30.3.
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To Bind and loose. Mat. 16.16. Joh. 20.23.
Birds created. Gen. 1.20.
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Esau esteemeth not his Birthright. Gen. 25. 32.
The office of a true Bishop. 1. Timo. 3. Tit. 1.5.1. Pet. 5.2.
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¶ The Blasphemer ought to bee stoned to death. Leu. 24.15,16.
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The Blessed of God are called sheepe. Mat. 25 33.
To Blesse God, for to giue thanks vnto him. Gene. 24.27.
Blessing, for gift. Gen. 33.11. 2. Cor. 9.5.
The maner of Blessing the people. Num. 6. 24. and Gen 48.20.
Blessing to those that obey & serue the Lorde. Exod. 23.25. Deu. 8.6. & 11. 27. and 28.2.
Lay no stumbling blocke before the Blinde. Leu. 19.14.
The Blinde borne for the glory of God Joh. 9.3.
The Blinde guide. Mat. 15.14.
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Christ healeth the Blinde with his spirite. Mat. 8.23,24,25.
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The Blood, for the man that is slaine. Josh. 20.5.
By the Blood of Christ we haue remission of sinnes. Mat. 26.28. Heb. 4.14.1. Pet. 1.2.
¶ John and James called Boanerges by Christ, and what that is to say Mar. 3.17.
Boaz and his doings. Ruth 2. and 3. and 4:

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Our Bodies are contecrate vnto Christ. 1. Cor.6.15 they are the Temples of the holy Ghost. 1.Cor.6.19.
All the faithfull are one Body. Rom.12.5.
To bring the Body in subiection. 1.Cor.9.27
The Body of Christ, the Church. Eph.1.23.
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To be in the Booke of life, Phil.4.3. and to be raisd out of it. Exod.32.32.
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He that is Borne of God, sinneth not. 1. Ioh. 3.9.
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The Bowe in the cloude Gen 19.14.
¶ Man liueth not onely by Bread. Deut.8.3.
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The breaking of Bread. Actes 2.46.
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Iaakob desireth onely Bread to eate, and clothes to put on. Gen 28.20.
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The land of Canaan is the holy habitation of God Exod.15.13 promised to Abraham. Gen.12.7.
The sonnes of Canaan, of whome descended the Canaanites. Gen.10.15.
The Canaanites discomfited by the tribe of Iudah. Iud.1.4.
The Canaanites smote the Israelites. Num. 14.45.
The Canaanites, that remained, were as thornes to Israel. Iudg.2.3.
The Canaanitish woman. Matth.15.22.
The Candlesticke and facion thereof Exod. 25.31. and 37.17. and 40.24.
Capernaum an vnbeleeuing city. Mat.11.23
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The Captiuitie of the Kings of Iudah foretolde. 2.King.20.17. Ier.16.13. & 20.4.
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¶ Cendebeus captaine of the sea coast. 1. Mac.15.38.
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¶ Chamois a beast. Deut.14.5.
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Christ promised to Adam. Genes.3.15. to Abraham. Gen.12.3.
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False Christes and false Prophets doe great miracles. Mat.24.5.24.
Christians so named first in Antiochia. Actes 11.26.
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The Church is the house of God. 1.Timoth 3.15.
The Church of God is not contentious. 1. Cor.11.16.
¶ The Apostles forbid the Gentiles to bee Circumcised. Acts 15.28.
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Paul Circumciseth Timothie. Acts 16 3.
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Abraham commanded to Circumcise his familie. Gen.17.9.10.
Circumcision and vncircumcision are nothing. 1.Cor.7.19.
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Men haue no continuing Citie here. Heb.13. 14.
¶ None Cleane before God. Iob.25.4.
Cleopatra the daughter of Ptolomeus. 1. Macca.10.57.
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¶ To heape Coales vpon the head of his enemie. Rom.12.20.
One ought to Comfort another. 1.Thes.4. 18. and 5.14.
The Comforter is promised. Ioh.14.16. and 15.26. and 16.7.
The tenne Commandements. Exod. 20.1. Deut. 5.7.
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The Comming of Christ in the day of iudgement. Matth 24.39. 2 Pet.3.10. Isay 3. 14. and 13.9.
The Comming of Christ with his Angels. Matth.16.27.
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The Common vse of goods in the Primitiue Church. Acts 2.44.
The word Concubine for wife. Iudg.19.2.
A shame not to Confesse Christ. 2.Tim.1.8.
To Confesse God, for to prayse him, is oft times in the Psalmes.
To Confesse that Iesus Christ, is the gift of God. Mat.16.17.
Remission to them that Confesse their sinnes 1.John 1.9.
Moses Confesseth to God the sin of the people. Exod 32.31.
Confession of sinnes commaunded to the Priestes of the Iewes. Leuit.16.21.
Confession of thy sinnes to God. 1.King.8. 47 Psal 32.5.
Cursed is hee that hath his Confidence in man. Ier.17.5.
God is not the authour of Confusion, but of peace. 1.Cor.14.33.
Who ought to be excluded out of the Congregation of the Lord. Deut.23.1.
The Conscience of the wicked is alwayes fearfull. Pro.28.1.
Christ the Consolation of Israel, Luk.2.25.
The good Conuersation of Christians. Phil. 1.27. and 3.17.
The Conuersation of Saints should prouoke vs to follow their faith. Hebr. 13.7.
Contemners of the word of God shall be punished. 1.Sam.2.30 Isay 28.14.
Cornelius the captaine. Acts 10.1.
Brotherly Correctiō. Pro.27.5. Mat.18.15.
They that refuse Correction, are threatned of God. Leuit.26.23.
The Correction of the Lord. Heb. 12.5.
It is permitted to Correct thy brother: but to hate him is forbidden. Leuit.19.17.
Circumcision the Couenant of God. Gen.17. 13.
The Couenant of God with Noah. Gen.9.12
Couetousnesse is idolatrie. Col.3.5.
Couetousnesse is insatiable. Pro.27.20.
Couetousnesse the root of all euil. 1.Tim.6.10
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The Counsels of God are vnsearchable. Rom. 11.33.
The Israelites aske Counsell of God in their affaires. Iudg.1.1. and 20.18.23.1.Sam. 10.22. and herein they vse the helpe of the Prophets. 1.Sam.9.9.2.King.22.13.
God breaketh the Counsels of the heathen. Psal.33.10.
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Zealous Phinehas killeth Cozbi the Midianitish harlot. Num.25.7.8.15.
¶ All things Created by Christ. Col.1.16.
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God is our Creator, Deut. 32.18.
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The Creature is subiect to vanitie, Rom. 8. 20.
God dieth his Creatures according to his pleasure. Isai. 45.9.
We are new Creatures by faith in Christ. 2. Cor. 5.17. Gal. 6.15.
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The faith of Crispus, and his whole house, Acts 18.8.
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¶ Cyrus King of Persia, and his doings. Isay. 44.28. and 45.1. Ezra 1.1.

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Dauid dauceth before the Lord. 2. Sam. 6.14.
Dauid deceiued Saul. 1. Sam. 20.5. hee deceiued king Achish. 1. Sam. 27.10.
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Dauid lamenteth his sonne Ammon. 2. Sam. 13.31.
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God will reward euery one according to his Deeds. Matth. 19.27.
Delilah betrayeth Samson. Iudges 16.
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Hee or she that hath the spirit of Diuination, ought to bee stoned to death. Leui. 20.27.
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Doeg discloseth Dauid to Saul. 1. Sam 22.9
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The Dogge is returned to his vomit. 2. Pet. 2.22.
Dommage, that one doeth to another. Exod. 22.5.
The Domme is healed. Matth. 9.39.
The Doue sent out of the Arke. Gen. 8.8.
¶ The Dragon, the olde serpent, Reuel. 20 2.
By Dreames God speaketh to the Prophets Num. 12.6.
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Christ was called in scorne a Drinker of wine. Matth. 11.19. the Apostles also. Acts 2. 13.
The Dropsie is healed. Luke 14.2.
The euils that come of Drunkennesse. Pro. 23. 29.
Drunkennesse to be auoyded, euen of Kings. Pso. 31.4. Luke 21.34. Ephes. 5.18.
¶ Man is Dust. Gen. 3.19.
The Dust of the feete shaken off against whom Matth. 10.14.
¶ Many Dwelling places in the house of God Iohn 14.2.
¶ Paul desireth to Dye. Phil. 1.23.
Christ prayeth not to Dye. Mat. 26.39.
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It is ordeined for all to Dye once. Heb. 9.27.
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E.

THe Earth is cursed for Adams transgression. Gen. 3.17.
The Earth is corrupt Gen. 6.11.
Man shall returne to the Earth. Gen. 3.19.
To Eate the flesh of Christ. John 6.51, 63.
¶ Ebed-melech the blacke Moze. Iere. 38.7.
Eber and his sonnes. Gen. 10.25.
¶ Esau, why he is called Edom. Gen. 25.30.
Edom denieth passage to Israel. Numb. 20. 14.18.
Edom rebelleth from vnder Iudah. 2. King. 8.20.
¶ The Egyptians eat not with the Ebrewes Gene. 43.32. of them looke in Exod. 11. and 12. Deut. 23.7. Ier. 46. Eze. 32.12.
Egypt the yron fornace. Deut. 4.20.
¶ Ehud a Iudge in Israel. Iudg. 3.15.
¶ The Ekronites and their doings. 1. Sam. 5.10.
¶ What conditions the Elders ought to haue Tit. 2.2.
Eleazar the sonne of Aaron. Exod. 6.25. Iosh. 24.33.
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Election of grace. Rom. 11.21.
Make your calling and Election sure, 2. Pet. 1.10.
As touching the Election they are loued for the Fathers sakes. Rom. 11.28.
The Elect haue obtained that Israel obtained not Rom. 11.7.
Wee knowe that yee are Elect of God. 1. Thes. 1.4.
Election lyeth in God and not in vs. Rom. 9. 11,16.
The Elect are fewe in number. Mat. 7.14.
Elected before the foundation of the world. Ephes. 1.4.
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Eli the Priest and his doings 1. Sam. 1. and 2 and 3. and 4.
Eliakim, called also Ieholakim 2. Kin. 23.34
Elias and Eliseus. Luke 4.25, 27.
Eliiah the Prophet, and his doings. 1. King. 17. vnto the 2. King. 6.
Elimelech and his wife Naomi. Ruth. 1.2.
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Elisha baine. 2 Kings 2.23.
Elisha doeth good for euill. 2. King. 6.22.
Elisha, his life and his doings. 1. Kings 19. vnto the 2. Kings 13.22.
Elisha is called from the plow to prophecie. 1. King. 19.16.
Elisheba Aarons wife. Exod. 6.23.
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Elymas the sorcerer withstanding Pauls preaching. Acts 13.8.
¶ Emmanuel Mat. 1.23.
¶ Take from among you all Enchanters. Deu. 18.10.11.
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The End of all things is at hand. 1. Pet. 4.7.
He that Endureth to the ende, shall be saued. Matt. 23.14. 2. Thes. 3.13.
Eneas healed by the meanes of Peter. Acts 9.33.
Loue thine enemies. Matth. 5.44. Pso. 25. 21.
Christ prayeth for his Enemies. Luke 23.34.
Enosh the sonne of Sheth. Gen 4.26.
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Enuious persons. Pro. 23.6.
¶ Ephesians worshipped Diana. Acts. 19.35.
Ephraim and his doings. Genes. 41.52. and 48.5. and 50.23.
The Ephraimites murmure against Gideon. Iudg. 8.1.
The Epicures dispute with Paul. Act. 17.18.
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¶ The Earnest of the spirite in our hearts. 2. Cor. 1.22. and 5.5.
¶ Esarhaddon reigneth after Sanherib. 2. King.

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Esau and his doings. Gen.25. vnto the 37.
Who are to be Eschewed. 2. Tim 3.5.
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¶ Hate that that is Euil. Rom. 12.9.
Recompence not Euill for euil Rom. 12.17.
God turneth the Euil into good. Gene. 50. 20 Rom. 8. 28.
Do not company with Euil men. Pro. 24.1.
We are Euill of nature. Mat. 7.11. Gene. 6.5
An Eunuch, Candaces chiefe gouernour, beleeueth in Jesus Christ. Acts 8.37.
Eutychus restored to life. Acts 20.9,10.
¶ He that Exalteth himselfe, shalbe brought low. Luke 18.14.
Examine all things 1. Thess. 5.21.
Examine thy selfe before thou come to the supper of the Lord. 1. Cor. 11.28.
Excommunicate those that loue not Jesus Christ, 1. Cor. 16.22.
The excommunication that Paul vsed, 1. Cor. 5.5.
Exorcists hurt by the euil spirit. Actes 19.13. 16.
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¶ The good Eye, Matth. 6.22.
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OLd wiues Fables. 1. Tim. 4.7.
Euery one ought to proue his Faith. 2. Cor. 13 5.
Continuance in Faith. Colos. 1.23.
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The Apostles pray to haue their Faith increased. Luke 17.5.
Faith in God by Christ, 1. Pet. 1. 21. Mat. 12.21.
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Faith is þ gift of God. Phil. 1. 29. 2. Pet. 1.3
The ende of Faith is the saluation of our soules, 1. Pet. 1.9.
The Faith of Abraham. Gen. 15.6. and 24.7.
The Faith of the Fathers. Heb. 11.
By Faith the spirit is receiued. Gal 3.2.
By Faith the hearts are purified. Acts 15. 9. John 15.3.
By Faith we resist the deuil. 1. Pet. 5. 9.
Faith without workes is dead. Jam. 2.17.
The Faithfull are the children of Abraham. Rom. 9 8.
The Faithfull shall not come into condemnation. John 5.24.
To Fall into the handes of the liuing God, Heb. 10. 31.
To Fall vpon the face. Genes. 17.17. Ruth 2 10.
A great Famine in Samaria. 1. King. 18.2. 2. King. 6 25.
The Famine of Gods worde foretolde. Amos 8.11.
Moses Fasteth fourtie daies & fourtie nights. Exo. 24.21. Christ likewise. Mat. 4.2.
Faines Fasting. Isay 38.3. Zech 7.5. Matth. 6.16.
The Father of Christ is our Father. John 20.17.
He that knoweth Christ, knoweth the Father. John 14 7.
Honour thy Father and mother. Mat. 15.4. Marke 7.10.
Fathers are charged to teach their children the Law of God, Deut. 11.19.
Hee that beateth his Father, or mother, shall die the death. Exod. 21.15. Pro. 20.20.
God doeth right vnto the Fatherlesse. Deut. 10.18.
The Fatherlesse. Deut. 14.29. and 24.19. and 26.12. and 27.19.
¶ The Fearefull must absent themselues from warre. Deut. 20.8.
Learne to Feare God. Deut. 14 23.
The Feare of God is true wisedome. Job. 28.28.
The worthiest places at Feasts Mat. 23.6.
Feastes made at sheepeshearings. 2. Sam. 13.23.
¶ God teacheth to Fight. 2. Sam. 22.35.
The finger of God, for his power. Exo. 8.19.
The First borne in the lande of Egypt die. Exod. 11.4,5. and 12.29,30.
Of First fruits Exod. 22,29. Leuit, 23.10.
The First fruits perteined to the hie Priests. Num. 5.9.
Fishes cleane & vncleane. Leuit. 11.9,10,11.
¶ Paul neuer vsed Flatterie. 1. Thess 2.5.
Flee in time of persecution. Mat. 10.23.
The deeds of the Flesh. Gal. 5.19.
Man is but Flesh. Gen. 6.3.
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Flesh and blood, that is, whatsoeuer is in man. Mat. 16.17.
The wisedome of the Flesh is death. Rom. 7. 24. and 8.6.
Flesh lusteth against the spirit. Gal. 5.17.
The Flesh of Christ eaten by faith. Joh. 6 54.
The care of the Flesh ought to bee reiected. Rom. 13.14.
To eate the Flesh with the blood is forbid. Gen. 9.4.
Be carefull ouer your Flocks. Pro. 27.23.
Noahs Flood. Gen. 6. and 7. and 8.
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An offering of Floure. Leuit. 2.1.
¶ By the Foule is vnderstand the Church. John 10 16.
A rod belongeth to the Fooles backe. Pro 26.3.
Forbeare one another. Ephes. 4.2.
Christ deliuered by the determinate counsel and Foreknowledge of God. Acts 2.23.
Wee are elect according to the Foreknowledge of God. 1. Pet. 1.2.
Our Forerunner Christ. Heb. 6.20.
How oft thou oughtest to Forgiue thy brother. Mat. 18.21,22.
Fornication ought not to be named among vs Ephes 5.3.
Fornicatours shall not inherite the kingdome of God. 1. Cor. 6.9.
Forsake thy father and mother for Christs sake. Mat. 19.29.
Forsake thy selfe. Mat. 16.24.
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The Foxes of Samson. Judg. 15 4.
¶ Mans Fragilitie. Isay 40.6,7.
The tree is knowen by the Fruite. Matth. 7. 16.
¶ Woe to them that be Full. Luke 6.25.
¶ The pillar of Fire. Exod. 40. 38.
Christ is come to put Fire on the earth. Luke 12 59.
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A law touching the Fire that consumeth the corne. Exod. 22 6.
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G.

GAal Ebeds sonne and his doings. Judg. 9.26.
Gad the Prophet. 1. Sam. 22.5. 2. Sam. 24. 11.
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The counsell of Gamaliel. Actes 5.35.
The Garment made of linnen and woollen, forbidden. Deut. 22.11.
Aarons Garments. Exod. 28.
The straite Gate leadeth to life. Matth. 7.13, 14.
Iudgement done in the Gates of the citie. Deut. 22.15.
Gatherings for the Saints. 1. Cor. 16.1.
¶ Gedaliah is slaine. 2. King. 25.25.
The Gelded shall not enter into the Congregation of the Lord. Deut. 23.1.
Gentlenesse is a prayse worthie. Ephes. 4.2. Gal. 5.22.
Election of the Gentiles. Psalm. 2.8. and 18. 43.44.
Israel is forbidden to bee at peace with the Gentiles. Deut. 7.2,3.
The conuersion of the Gentiles. Isay 2.2. Actes 11. 17. and 14.27.
The holy Ghost fell vpon the Gentiles. Actes 10.44,45
The vocation of the Gentiles by preaching, Isay 66.18,19.
The conuersation of the Gentiles before they knew the trueth. Ephes. 2.12,13.
Christ calleth the Gentiles whelps. Matt. 15. 26.
God for a time suffered the Gentiles to walke in their owne wayes. Actes 14.16.
¶ The men of Gibeah and their wickednesse. Judges 19.22.
Gideon and his doings. Judg 6. and 7. & 8.
The triall that Gideon tooke of his souldiers, and how many they were. Judges 7.5.
God measureth the Gift according to the heart. Marke 12.44.
Saluation is the Gift of God. Ephe. 2.8.
The Gift of God is not bought with money. Actes 8. 20.
Gehazi receiued Gifts of Naaman. 2. King. 5.23,24.
The Gifts of the holy Ghost are diuers. 1. Cor. 12 4.
To be Girded with veritie. Ephes. 6. 14.
Giue, and it shall bee giuen vnto you. Luke 6. 38.
It is a blessed thing to Giue rather then to receiue. Actes 20.35.
God loueth a cheerefull Giuer. 2. Cor. 9.7.
¶ The desire of vaine Glory. Gal. 5 26.
Man ought not to Glory in himselfe. 1. Cor. 4. 7. but in the knowledge of God. Jer. 6 23. 24.
Gluttons and drunkards are to bee auoided. Prou. 23.20.
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¶ The Goate charged with all the iniquities of the people. Leuit. 16.22.
The people requite new Gods. Exod. 32.1.
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God is a spirit. John. 4.24.
God is euery where and seeth all things. Jer. 23.23,24.
God is immortall. 1. Tim. 1.17. and 6.16.
God is inuisible. Exod. 33.20. John 1.18. 1. Tim. 1.17. Moses sawe him and how. Exod. 24.10. so did Jaakob. Gen. 32.30.
The liuing God is the God of Israel. Exod. 29 45. Leuit. 26.13. 2. Cor. 6.16.
God is with thee, a kind of salutation. Judg. 6 12. Ruth 2.4.
There is but one God to the faithfull. 1. Cor. 8.6.
The Gods that are made with mans hands, cannot saue themselues. Baruch 6.14.
Gog. and his fall. Ezek. 38. and 39.
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Goliah slaine by Dauid. 1. Sam. 17.
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Follow that that is Good. Rom 12.9.
No Goodnesse dwelleth in our flesh. Rom. 7. 18.
Thou that art taught, minister to thy teacher in all Good things. Galat 6.6. 1. Cor. 9. 14.
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The definition of the Gospel. Rom. 1.16.
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Christ preacheth the Gospel. Marke 1.14.
The Gospel is the word of the eternall God. 1. Pet. 1.23. it is the word of trueth. Eph. 1.13.
The ende of them that obey not the Gospel of God. 2. Thes. 2.10. 1. Pet. 4.17,18.
The Gospel of John, why it is written. John 20.30.
The Gospel ought to bee preached to all creatures. Mar 16.15.
Blaspemie against the holy Ghost Matt. 12. 31.
The graces and gifts of the holy Ghost are diuers. 1. Cor. 12.4.
The holy Ghost is sent Acts 2.2.
The holy Ghost is promised to the Apostles Luke 24.49. John 14.16. Actes 1.8.
God giueth the holy Ghost to them that desire him. Luke 11.13.
To Goe vnto his fathers, for, to die. Gen. 15. 15.
¶ Through Grace we are saued. Ephes. 2.5.
The Graine of corne that falleth on the ground. John 12 24.
Eate of thy neighbours Grapes, but beare none away. Deut. 23.24.

The Greekes ſeeke for wiſedome. 1. Cozinth. 1.22.
Grieue not the holy ſpirit of God. Epheſ. 4. 30.
¶ Gyants. Gene. 6.4.
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H

HAbacuc feedeth Daniel, reade the ſtorie of Bel.
Habel murthered by his brother. Gene. 4.8. Hebr. 11.4. Mat. 23.35.
Hadad Salomons enemie. 1 Kings 11.14.
Haggai the Prophet. Ezra 5.1.
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Ham mocketh his father Noah Gen. 9.22.
Haman is hanged. Eſther 7.9, 10.
Hannah the wife of Elkanah and mother of Samuel. 1. Sam. 1. and 2.
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Chriſt ſitteth at Table with vnwaſhen Hands. Luke 11.38.
None can eſcape the Hande of God. Amos 9.2. Deut. 32.39.
Chriſt by laying on of Handes healeth the ſicke. Luke 4 40.
To ſtretch the Handes out towards heauen. 1. Kings 8.22. Exod. 9.22. and 17.11.
The mans Hande that was dryed vp, is healed. Mat. 12.10.
Chriſt layeth his Handes vpon the infants. Matth. 19.15.
Hannah nourced her childe. 1. Sam. 1.23.
Of Hanun King of the Ammonites, and of the ill intreatie of Dauids ſeruants. 2. Sam. 10.4.
Haran the ſonne of Terah. Gen. 11.27.
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God whom he will, he maketh Hard hearted: Rom. 9.18.
Nothing is Hard to God. Gen. 18.14.
The Harueſt, Leuit. 19.9.
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Hazael King ouer Aram. 1. Kings 19.15. vnto the 2. King. 14.
¶ The Head of the Church, Chriſt. Epheſ. 4.15.
Heare Chriſt Deut. 18.18. Mat. 17 5.
Singlenelle of Heart. 2. Cozin. 1. 12. 1. Pet. 1.22.
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The Lord ſeeth the Heart of man. 1. Sam. 16.7. Rom. 8.27
The Heart of man is wicked. Gen. 6.5. Deut. 26.19.
Gods lawes written in the Heartes of the faithfull. Heb. 8.10.
The good Heart ſpeaketh good things. Mat. 12.35.
The creation of Heauen. Gen. 1. 6.7,8.
New Heauens and new earth. 2. Pet. 3.13.
The Heauen ſhut vp becauſe of Gods wrath. Deut. 11.17.
Hebron a citie. Gen. 35.27.
It is comely for a woman to haue long Haire. 1. Cor. 11.15.
Not a Haire of them ſhall periſh, that ſuffer for Chriſt. Luke 21.18.
Our Haires be numbred. Mat. 10.30.
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The day of Herods Natiuitie. Marke 6.21
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¶ The riuer Hiddekel. Gen. 2.14.
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Hiram the king of Tyre, and his doings. 2. Sam. 5.11.& Hiram the cunning workeman: 1. Kings 7.13.
God commaundeth the Hittites to bee deſtroyed vtterly. Deut. 20.17.
¶ Honie in the Lyons body. Judges 14.8.
Honour all men. 1. Pet. 2.17.
Giue Honour to thy wife, as to the weaker veſſell. 1. Pet. 3.7.
Giue Honour to whome yee owe honour. Rom. 13.7.
We are ſaued by Hope. Rom 8.24.
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Hophni the ſonne of Eli. 1. Sam. 2.34 and 4.4.
Horeb a mountaine, called alſo Sinai. Deut. 1.2.
God is the Horne of our ſaluation. 2. Sam. 22.3.
Horims chaſed out by the ſonnes of Eſau. Deut. 2.12.
The number of Salomons Horſes. 1. king. 4. 26. 2. Chron 9.25.
Abrahams and Lots Hoſpitalitie. Gen. 18. 2. and 19.2.
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¶ Huldah the Prophetelle. 2. Kings 22.14. 2. Chron. 34.22.
Hee that Humbleth himſelfe, ſhall be exalted. Matth. 23.12. Phil. 2.8.9. Jam. 4.10.
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IAakob, and Eſau abound in riches. Gene. 36.7.
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Iames ſawe Chriſts reſurrection. 1. Cozinth. 15.7.
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¶ Ibzan a Iudge in Iſrael. Judges 12.8.
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¶ Iehoabaz, the ſonne of Jehu the king, and his doings. 2. King. 13.1.
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NAaman the Leper waſheth himſelfe in Iordan, and is healed. 2. King. 5.14.
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Chriſt was Offered once for vs. Hebr. 7.27. and 9.26. and 10.12.
The pure offering of the Gentiles. Mala. 1. 11.
¶ Og, the king of Baſhan, and his people conquered. Numb. 21.33,35.
¶ The praiſe of Old age. Pro. 16.31.
The perſon of the Olde man ſhould bee honoured. Leuit. 19 32.
The wilde Oliue. Rom. 11.17.
Oloſernes and his doings, from the 7. of Iudeth vnto the 15.
¶ Omri king of Iſrael. 1. King. 16.16.
¶ Onan is ſlaine by the Lord, and why. Gen. 38.9.
Oneſiphorus. 2. Tim. 1.16.
Onias the high Prieſt. 2. Mac. 3. and 4.
¶ They beleeue that are Ordeined to eternall life. Acts 13.48.
Publike Ordinances. Pro. 16.11.
Unlawfull Ordinances. Iſa. 10.
Oreb is ſlaine. Iudges 7.25.
Organs inuented, by whom. Gen. 4.21.
¶ Moſes calleth Oſhea the ſonne of Nun, Ieſhua. Numb. 13.17.
¶ An Othe is the ende of all ſtrife. Hebr. 6 16.
Othniel iudgeth Iſrael. Iudg. 3.9.
¶ The Oxe that goreth man or woman, is ſtoned to death. Exod 21.28.
¶ The holy oynting Oyle. Exod. 30.31.
The Oynting of Chriſt. Dan. 9.24.
The Oynting of Chriſt, the holy Ghoſt. 1. Iohn 2.27.
The Oynting of Kings. 2. Sam. 6.16. and 10.1. and 16.13.
To Oynt the ſicke with oyle. Iam. 5.14.

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PAtience neceſſary. Heb. 10.36.
The praiſe of Patience. Pro. 16.32.
The Patience of Iob. Iob. 1. and 2.
God is Patient. Exod. 34.6. Rom. 15.5.
Be Patient. 1. Thes. 5.14.
The ſicke of the Palſie is healed. Mat. 9.2.
The Parable of the bramble. Iudg. 9.14. of trees. Iudg. 9.8. of children ſitting in the market. Mat. 11.16. of the vncleane ſpirit that

that turned backe to the houſe. Matt. 12. 43. of the ſower Mat. 13. 3 of the tares, and of the leauen, and of the muſtard ſeede. Mat. 13. of the hid treaſure. Matth. 13. 44. of the net caſt into the ſea. Mat. 13 47. of the Publicane and of the Phariſe. Luke 18. 9. of two ſonnes. Mat. 21. 28. of the figge tree. Matth. 24. 34. of the thiefe. Mat. 24. 43. of the talents. Mat. 25. 15. of the Samaritane Luke 30, 30. of the yong man that was ſo rich. Luke 12, 16. of the figge tree that was fruitleſſe. Luke 13. 6. of the prodigall ſonne. Luke 15. 11. of him that gaue accounts of his Stewardſhip, Luke 16. 1. of the widowes importunitie. Luke 18. 2. of the ten virgines. Mat. 25. 1

Howe in olde time was executed the right of Parentage. Ruth 4. 17.

Our Paſcal lambe, Chriſt. 1. Cor. 5. 7.

The Paſſeouer. Exod. 12. 21.

The day of the Paſſeouer. Exod. 12. 14. Deu. 16. 1.

Iſaiah reproueth the Paſtours of his time. Iſay 56, 10.

The Patriarkes. Rom. 9. 5.

Paul the miniſter of the Gentiles. Rom. 15. 19. Galat. 1. 16. 1. Tim. 2. 7. the embaſſadour of Jeſus Chriſt. 2. Cor. 5. 20. a Phariſe. Acts 23. 6. an Hebrew. 2. Cor. 11. 22. Phil. 3. 5. an example of life and doctrine. Phil. 3. 17. he fleeth Acts 14. 6. he is ſtoned Acts 14. 19. beaten with rods. Acts 16. 22. in danger to be drowned in the ſea. Acts 27. 14. he faſteth and prayeth. Acts 14. 23. he laboureth with his hands. Acts 18. 3. and 20 34. 1. Thes. 2. 9. 2. Thes. 3. 8. 1. Corinthians 4. 12. he was a tent maker Acts 18. 3. he ſpeaketh well of his ſlaunderers. 1. Cor. 4. 12. he was no man pleaſer. 1. Thes. 2. 4. Satan would not ſuffer him to come to the Theſſalonians. 1. Thes. 2. 18. no man aſſiſted him before Nero. 2. Tim. 4. 16.

¶ We are called to Peace. Col. 3. 15.

God is the authour of Peace. 1. Thes. 5. 23.

Peace be vnto you, a ſalutation of the Jewes. Gen. 43. 23.

Peace makers the children of God. Mat. 5. 9

Sacrifices of Peace offerings. Leuit. 3 1.

The Peace that Salomon had round about him. 1. King. 4. 24.

Peace to the Churches of Jewrie, Galile and Samaria. Acts 9, 31.

Haue Peace with all men. Rom. 12. 18.

Peace with God to them that are iuſtified by faith. Rom. 5. 1.

Be Peaceable. 1. Theſſ. 4. 11.

Peleg the ſonne of Eber. Genes. 10. 25. and 11. 16.

The loſt Penie. Luke 15. 18.

Peninnah, one of Elkanahs wiues. 1. Sam. 1. 2.

The feaſt of Pentecoſt. Exod. 23. 16.

The People of God are a royall Prieſthood. 1. Pet. 2. 9.

Perath the riuer. Gen. 2. 14.

Paul exhorteth vs to Perfection. Hebr 6. 1.

Againſt Periurie. Leuit. 19. 12.

The Perizzites. Deut. 20. 17. Judg. 1. 4.

Feare not them that Perſecute. Mat 10. 28.

Bleſſed are they that ſuffer Perſecution. Mat. 5. 10.

Perſecutions are ſent of God, & why. Pſal. 39. 9, 10, 11.

Perſecutions make ſome to bee offended. Marke 4. 17.

Perſecution to them that would liue in Jeſus Chriſt. 2. Tim. 3. 12.

Chriſt exhorteth vs to Perſeuere in him. John 15 4.

Peter and John men vnlearned. Actes 4. 13.

Andrew bringeth Peter to Chriſt. John 1. 42 He is called Satan. Marke 8. 33.

Dauid of three plagues chuſeth rather the Peſtilence. 2. Sam 24. 14.

¶ The Phariſes and Sadduces, generations of vipers. Mat. 3. 7. Serpents. Matth. 23. 33. theeues and robbers. John 10. 8.

The Phariſes deuoure widowes houſes. Luke 20. 47.

The Phariſes mocke Chriſt. Luke 16. 14.

Pharez birth. Gen, 38. 29. and 12. 46.

Philip is called. John 1. 43. and 14. 8. Acts 8. 26 and 21. 8.

Out of whom came the Philiſtims. Gen. 10. 14. of whom reade Judg. 3. and 10. and 13. and 14. and 15, and 16. 1. Sam. 4. and 5. and 6. and 7. and 13. & 2. Sam. 5. & 21.

Beware leſt thou bee ſpoyled by Philoſophie. Col. 2. 8.

The Phioles of the Temple. 2. Chro. 4. 11.

Phineas the ſonne of Eli ♄ Prieſt. 1. Sam. 1. 3. and 2, 12. and 4. 11.

Phinehas the ſonne of Eleazar the Prieſt. Exod. 6. 25 he ſlayeth Zimri and Cozbi. Num. 25. 7. 8.

¶ Pilate and his doings. John 18. 29.

Pilate ſinned leſſe then Iudas. John 19. 11.

The Pillar conducted the children of Iſrael. Exod. 13. 21.

The Pillars of the Tabernacle, and their faſhion. 1. King 7. 15.

Piſhon one of the riuers of Paradiſe. Gen. 2. 11.

Pithom a citie Exod. 1. 11.

¶ Jeroboam builded the hie Places. 1. Kin. 12. 31. they are throwen downe by Hezekiah. 2. Kings 18. 4.

Plagues ſent vpon the diſobedient. Deuter. 28. 15.

Plagues ſent vpon the Egyptians. Exod. 7. vnto the 11.

Plagues to the diſobedient. Deut. 28. 22.

Iſrael Planted in the mountaine of his inheritance Exod. 25. 17. 2. Sam. 7. 10.

Paul Planted the Corinthians. 1. Cor. 3. 6.

Men Pleaſers cannot be ſeruants of Chriſt. Gal. 1. 10.

¶ Pollution that commeth in the night ſeaſon. Deut. 23. 10.

There ſhalbe Poore alwayes. Deut. 15. 11. Matt. 26. 11.

Shut not thine heart from thy Poore brother. Deut. 15. 7. Pro. 28. 27.

Hee that giueth to the Poore, giueth to Chriſt. Mat. 24. 40.

Poore in ſpirit. Mat. 5. 3.

The Poore receiue the Goſpel. Matt. 11. 5.

Pouertie to the diſobedient. Deut. 28. 22.

The Poole Bethelda. John 5. 2.

If it be poſſible haue peace with all men. Rom. 12, 18.

Chriſt prayeth that if it were poſſible, that houre might paſſe from him Mar. 14. 35.

If it were Poſſible, the very elect ſhould be deceiued. Mat 24 24. Marke 13. 22.

If it had beue Poſſible, you would haue giuen to me your eyes Gal. 4, 15.

All things are Poſſible to God. Mat. 19. 26

Ezekiel prepareth a Pot. Ezek. 24. 3.

The Potter maketh of the clay what he will. Jere. 18. 6.

There is no Power but of God. Rom. 13. 1.

Man by his owne Power is not able to attaine to riches. Deut. 8. 17. neither doeth hee poſſeſſe any thing for his righteouſneſſe. Deut. 9. 4.

The mightie Power of God. Iſa. 50. 2.

The Power of God ſhewed in Pharaoh Exodus 9. 16.

¶ Pray alwayes. Mat. 7. 7 Luke 18. 1. Rom. 12. 12. Epheſ 6. 18. Col. 4. 2. 1. Tim. 2. 8.

Prayer and faſting. Act. 13. 3. and 14. 23.

Paul deſireth the faithfull to Pray for him. Rom. 15. 30. 2. Cor. 1. 11. Heb. 13. 18.

Pray for kings, princes, magiſtrates. 1. Tim. 2. 1. 2.

Pray for them that hurt thee. Matth. 5. 44.

Pray one for another. Jam. 5. 16.

Chriſt falling flat vpon his face, maketh his Prayer. Mat. 26. 39. John 17. 1. Luke 22. 41. the ſame doeth Paul. Acts 20. 36.

The Prayers of all Saints. Reuel. 8. 3.

Pray with the ſpirit and vnderſtanding. 1. Cor. 15. 15.

Chriſt Prayth all the night long. Luke 6. 12.

Moſes Prayeth fourtie dayes and fourtie nights. Deu. 9. 25.

Chriſt Praieth for vs. Joh. 16. 26. & 17. 9, 20. he Prayeth for Peter. Luke 22. 32.

Chriſt Prayeth to his father for vs. Hebr. 7. 25. and 9. 24.

Paul Prayeth without ceaſing. 1. Thes. 1, 2. he Prayeth in the Temple. Acts 22, 17.

None can Preach but he that is ſent. Rom. 10. 15.

Chriſt Preached alwayes openly. John. 18, 20.

Preachers are Gods labourers. 1. Cor 3. 9.

Preachers ought to beware of diſcreped authoritie. 1. Pet. 5. 3.

Chriſt Preacheth in the Ship. Mat 13. 2.

We were Predeſtinate according to the purpoſe of God. Epheſ. 1. 11.

We are Predeſtinate to be adopted in Jeſus Chriſt. Epheſ. 1. 5.

Pleade not againſt God in his Predeſtination. Rom. 9. 20.

The Preſumption of the Corinthians. 1. Cor. 4 6.

Chriſt our hie Prieſt. Hebr. 2. 17. and 3. 1. and 7. 15.

The office of Prieſts. Leuit. 10 6. and 16. 2. their couetouſneſſe. Iſa 3. 12.

The hie Prieſt wherefore hee was ordeined. Hebr. 5. 1. and 8. 3.

An exhortation to Princes. Eze. 45. 9.

Wicked Princes. Job 34. 30.

Princes are the miniſters of God. Romanes 13. 4.

God leadeth away Princes as a pray. Job 12. 19.

Againſt thoſe Princes that oppreſſe the poore. Amos 4. 1 and 6. 1. Zeph. 3. 3.

The remembrance of Priſoners. Hebr. 13. 3.

Chriſt our Prophet. Deut. 18. 15.

The child of Promiſe. Rom. 9. 8.

The land of Promiſe. Deut. 8. 7.

The Promiſes of God are true. Gen 32. 10.

The Promiſe of the Father, the holy Ghoſt. Actes 1. 4.

To Prophefie, is better then to ſpeake ſtrange tongues. 1. Cor. 14. 5.

Prophecie is the gift of God. Rom. 12. 6.

The Prophet reproueth Jeroboam. 1. King. 13. 2.

Obadiah hid an hundred Prophets. 1. King. 18. 4.

Eliah ſlayeth Baals Prophets. 1. Kings 18. 40. Jehu deſtroyeth them alſo. 2. Kings 10. 19. 25.

The doctrine of falſe Prophets. Ezekiel 13. 2. and 22. 25. Jere. 33. 9. 11.

450. falſe Prophets againſt Eliah the true and only Prophet of God. 1. King. 18. 19.

The ſpirits of Prophets are in the power of the Prophets. 1. Cor. 14. 32.

The falſe Prophet ſhall die the death. Deut. 18. 20. and 13. 1, 5.

Baals Prophets cut themſelues with kniues. 1 Kings 18. 28.

The Prophets example to vs of patience. James 5. 10.

The authority of the Prophets of God. Micah 3. 8. 2. Kings 5. 8.

The Prophets did deſire to ſee Chriſt. Mat. 13. 17.

The Prophets in olde time were called Seers. 1. Sam. 9 9.

The ſonnes of the Prophets, poore. 2. King. 6. 2. they were refreſhed by Eliſha. 2. Kings 4 43.

Falſe Prophets worke miracles. Deut 13. 1. Matth. 24. 24.

Proſperitie and aduerſitie are of the Lord. Prou. 3. 33.

The Proſperitie of the wicked. Job 21. 7.

God reſiſteth the Proud. 1. Pet. 5. 5.

God Proueth Abraham. Geneſis 22. 1.

God Proueth his people. Exod. 15. 25. and 16. 4.

Gods Prouidence towarde the wicked. 1. Kins 18. 1.

¶ Of Publicanes Luke 3. 12.

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The Publicane is iuſtified rather then the Phariſe. Luke 18. 14.

Sharpe Puniſhment purgeth away the euill. Prou. 20. 30.

The Pure of heart are bleſſed. Matth. 5. 8.

Chriſt himſelfe hath Purged our ſinnes. Heb. 1. 3.

Phygellus turned from Paul. 2. Timothie 1. 15.

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¶ Followe not thine owne Reason. Deuter. 12. 8.
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¶ Woman was made of the Rib of Adam. Gen. 2. 21.
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¶ *Cum Priuilegio.*